

Article

Entrepreneurship and The Meaning of Life

Richard J. Goossen¹
Trinity Western University

Goossen describes three models of entrepreneurship — the Standard Model, Spirituality Model, and Christian Model — and discusses what gave rise to these models. He contrasts the three and reviews how an individual’s search for meaning in life fits into each one.

Part I: Entrepreneurship

The last few decades have witnessed two significant trends within the business and spiritual spheres of North American society.² On the one hand, there has been an outpouring of entrepreneurial activity. Some commentators go so far as to cite this as an “entrepreneurial revolution.”³ On the other hand, there has been an increased interest in spirituality. I define “spirituality” in this paper as the quest for meaning in life not through organized religion, but in a personal, less dogmatic manner that is open to new ideas and a myriad of influences.⁴

These two trends have coalesced at the dawn of the 21st century to create what I term the “Spirituality Model of Entrepreneurship.”⁵ My thesis is threefold: first, that there is a

significant body of writings that has nurtured what I call the Spirituality Model of Entrepreneurship; second, that the Spirituality Model of Entrepreneurship offers a significantly different interpretation of entrepreneurship than the traditional understanding of entrepreneurship (“Standard Model of Entrepreneurship”); and third, that the Spirituality Model is fundamentally different than and cannot be reconciled with a Christian view of entrepreneurship (“Christian Model of Entrepreneurship”).

I will develop my thesis as follows. Part II describes what I refer to as the “Standard Model of Entrepreneurship.” This model embodies the general consensus as to the meaning of entrepreneurship, particularly as it has been refined since the

1930s onward. The five tenets of the Standard Model that I highlight are as follows: 1) the ability to gather the required resources to create a new venture; 2) a focus on the systematic pursuit of innovation; 3) a sense of personal fulfillment in one's tasks; 4) a self-assessment of key skill sets; and 5) the ability to develop key personal success habits. The Standard Model does not address the issue of the ultimate meaning in life or address any spiritual dimension of the entrepreneurial process.

In Part III, I substantiate my claim that there is indeed a definable body of writings that collectively gave rise to the Spirituality Model of Entrepreneurship. I describe the Spirituality Model in two parts. First, I trace the diffuse societal trends that have provided the fertile soil for the growth of the Spirituality Model: 1) de-institutionalization; 2) secular humanism; 3) Postmodernism; 4) the New Age movement; and 5) the human potential movement. Second, I then identify five core tenets of the Spirituality Model: 1) emphasize a self-generated personal narrative; 2) live according to man's laws; 3) discover purpose and meaning through work;

4) find a niche for self-development; and 5) recognize that the power to achieve purpose comes from within one's self. The Spirituality Model provides a different view of entrepreneurship from that of the Standard Model — the entrepreneurial effort can now also provide the meaning of life for the individual.

The Spirituality Model cannot be reconciled with a Christian perspective. In Part IV, I distinguish the five core tenets of the Spirituality Model from those of the Christian Model:

- 1) emphasize a God-narrative;
- 2) live according to God's laws;
- 3) discover calling and meaning through a whole life offering;
- 4) use gifts for the community;
- and 5) recognize that the power to achieve the calling comes from divine help. In the Christian Model of Entrepreneurship, the individual's effort contributes to meaning in life within the broader canvas of a believer's comprehensive life calling.

In Part V, I conclude by reviewing how an individual's search for meaning in life fits into each of the three models. What are the implications for Christians — particularly business professors at Christian colleges? I identify what I believe is a fundamental challenge to the

evangelical community in North America. I then offer several suggestions as to how to meet this challenge.

In order to efficiently develop the above-outlined thesis, I need to establish some aspects of the methodology of this paper. I try to avoid a definitional quagmire — my intent is to provide accurate definitions of key terms as a platform to present a meaningful discussion of the thesis and its development within the scope of this paper.⁶ I have focused on five core tenets of the Spirituality Model, which I believe are the most significant and provide its defining features. There are, needless to say, other aspects of the Spirituality Model that could be identified and discussed, but this paper is to focus on establishing that the Spirituality Model does exist. When I discuss the Christian Model, I am focusing on an evangelical Christian perspective in a broad and nondenominational sense.⁷ My intent in bringing in a comparison to Christianity is simply to highlight that the Spirituality Model, while appearing similar, does in fact differ in significant aspects. Any more of a detailed discussion of Christian theology is far beyond the scope of this paper.

Part II: The Standard Model of Entrepreneurship

The objective of Part II is to provide a representative view of the standard meaning of entrepreneurship. One methodological issue needs to be addressed at the outset in order to clearly define the Standard Model and explain how it is clearly distinct from the Spirituality Model. The Standard Model is derived entirely from the writings of professors and researchers in the field of business and research, who typically have research data for their findings or a length of experience in commenting in a specific area. Their writings are typically found in academic journals or books published by academic houses. Of course, this distinction is not entirely clear, in that academics in the entrepreneurship field may write for mass-market magazines.⁸ I refer to these sources collectively as “academic writings.”

Apart from these academic writings, there are a range of books found at bookstores throughout North America that are intended to cut across a wide range of readership. These books typically have so-called accessible language, few

footnotes if any, firsthand experience rather than research, and an emphasis on the “how to” practical application. These works are often characterized as “self-help” in that they are intended to assist the entrepreneur in his or her psychological, emotional, and financial struggles to succeed. Some of these books are written by business consultants, but many are semi-autobiographical works long on experience and short on analysis. These writings often appear on Web sites also as a further means to promote the speaking and consulting services of the writer. I refer to these works collectively as “trade writings.”

To date, academic writings and trade writings have hardly overlapped whatsoever. The result is that the interpretations of entrepreneurship have grown apart rather than evolved into a single definition. The Standard Model, discussed in this portion of the paper, is rooted in the academic writings; the Spirituality Model, discussed in Part III, is anchored in the trade writings. One example of these two parallel but unconnected views of entrepreneurship can be seen by examining a book by Michael Gerber titled *The E-Myth: Why Most Small*

Businesses Don't Work and What to Do About It. This is a million-copy bestseller that offers very valuable insights that have obviously resonated with a wide spectrum of entrepreneurs.⁹ Gerber has developed a virtual industry around his first book: consulting services, additional books, and worldwide speaking tours. And yet, I have not seen this book cited in any academic treatment of entrepreneurship. This distinction between the academic and trade markets is a significant factor in understanding how two different views of entrepreneurship have arisen.

In Part II, I will review overall definitions of entrepreneurship and then present five key tenets of the entrepreneurial process. The five core tenets of entrepreneurship comprise what I refer to as the “Standard Model of Entrepreneurship.” This Model is the measuring stick against which to compare the Spirituality Model and the Christian Model presented in Parts III and IV, respectively.

While there has long been a concept of an entrepreneur in terms of a person willing to pursue rewards for a defined risk, the contemporary understanding

of the term is generally traced to German economist Joseph Schumpeter. In the mid-1930s, he expanded the concept of entrepreneurship by speaking of “creative self-destruction” whereby existing technologies and ways of doing things are replaced by better and more innovative techniques.¹⁰ Although there were sporadic attempts to define entrepreneurship, as a field of study it only took root in the early 1970s. The size of the role of

Entrepreneurship ... has become an acceptable option for more individuals ... than ever before.

entrepreneurs in North American society has dramatically increased since 1970 onwards. The development of an entrepreneurial society allowed many individuals to supplant the aspirations of lifelong allegiance to and sustenance from a single employer with a personalized quest for economic success. The practical manifestation of this trend is that an increasing number of individuals have decided to pursue an entrepreneurial path away from the corporate comfort zone. Entrepreneurship, in short, has become an acceptable option for more individuals in today’s society than ever before. The rise in entrepreneurship has also been

fueled by the demise of the concept of lifetime employment and the specter of job loss as the previous understanding of mutual commitment is no more.¹¹ For example, Jeffrey Timmons, author of a leading entrepreneurship textbook, states, “During the past 30 years, America has unleashed the most revolutionary generation the nation has experienced since its founding in 1776. This new

generation of entrepreneurs has altered permanently the economic and social

structure of this nation and the world.”¹² The influence of entrepreneurs can be far-flung as, once they accumulate wealth, they have the ability to impact their business and social circles. According to Management Professor Peter Drucker, “The emergence of the entrepreneurial society may be a major turning point in history.”¹³

As the entrepreneurial route became more common, initial questions focused on the individual protagonist rather than the process itself. The focus was on whether there was such a thing as an entrepreneurial personality which would then exclude those who were not born with the

“E chromosome.” But, as further study transpired, there was a greater appreciation of the process of entrepreneurship. In the mid-1980s a seminal work by Peter Drucker provided a definition that steered the debate away from personality. His 1985 book *Innovation and Entrepreneurship: Practices and Principles* focused on innovation as being at the heart of entrepreneurship. Drucker states, “... whereas much of today’s [circa 1985] discussion treats entrepreneurship as something slightly mysterious, whether gift, talent, inspiration, or ‘flash of genius,’ this book represents innovation and entrepreneurship as purposeful tasks that can be organized — are in need of being organized — and as systematic work.”¹⁴ This definition re-emphasized the key element of the process but was too one-dimensional to capture the disparate elements of the process.

Current definitions in textbooks vary per author. Some analysts provide basic definitions, suited for an introductory audience. The least offensive states, “There is no consensus concerning the definition of entrepreneurship, but most descriptions include a willingness to take risks in the pursuit of an

opportunity.”¹⁵ Another basic definition is, “Entrepreneurs are the decision makers who help shape the free enterprise economic system by discovering market needs and launching new firms to meet those needs.”¹⁶ Over time, the definition of entrepreneurship has generally become more comprehensive. One example is that entrepreneurship is “the process whereby an individual or group of individuals use organized efforts to pursue opportunities to create value and grow by fulfilling wants and needs through innovation and uniqueness, no matter what resources the entrepreneur currently has.”¹⁷ Another writer defines entrepreneurship as “the creation of an innovative economic organization (or network of organizations) for the purpose of gain or growth under conditions of risk and uncertainty.”¹⁸ One definition includes an inkling of the relevance of the mindset of the protagonist by stating, “Entrepreneurship is the process of creating something new with value by devoting the necessary time and effort, assuming the accompanying financial, psychic, and social risks, and receiving the resulting rewards or monetary and

personal satisfaction and independence.”¹⁹ While there are similar elements in the above definitions, they are consistent in that there is no spiritual component to their analysis.

A more comprehensive definition of entrepreneurship, to reflect the Standard Model, is that of Jeffrey Timmons, a pioneer in entrepreneurial education. Timmons states, “Entrepreneurship is a way of thinking, reasoning, and acting that is opportunity obsessed, holistic in approach, and leadership balanced.”²⁰ He proposes an eponymous model that outlines the central themes of the highly dynamic entrepreneurial process.²¹ There are three driving forces. First, it is opportunity driven. At the heart of this process is not just an idea, but an opportunity — something that is commercially viable based on market demand, market size, and profitability. Second, it is driven by a lead entrepreneur and an entrepreneurial team focused without corporate restraints on pursuing innovation. Third, it is resource-parsimonious and creative, maximizing existing resources for greatest impact. The success of the process depends on the fit and balance among the above three driving

forces. And, last, the process is integrated and holistic — the elements are interrelated in the dynamic process of entrepreneurship. In short, entrepreneurship is not defined only by the nature of the individual, but by the dynamics of the entire process in today’s environment. This Timmons Model attempts to capture the dynamic aspects of the entrepreneurial process. An acceptable definition that captures the essence of the various threads is that entrepreneurship is the pursuit of innovation through the gathering of the required resources typically resulting in a new or different way of providing a good or service needed in the marketplace.

While the above definitions of the process of entrepreneurship provide a point of reference, I will identify five tenets that make up the Standard Model: 1) the ability to gather the required resources to create a new venture; 2) a focus on the systematic pursuit of innovation; 3) a sense of personal fulfillment in one’s tasks; 4) a self-assessment of key skill sets; and 5) the ability to develop key personal success habits. The Standard Model does not address the issue of the ultimate meaning

in life or any spiritual dimension of the entrepreneurial process.

A first tenet of the Standard Model is that an entrepreneur is one who creates a new venture and gathers the necessary resources to pursue the opportunity. In fact, the original definition of an entrepreneur as involved in “creative destruction” reflects this aspect of entrepreneurship. An entrepreneur without the ability to garner

human and financial resources is like a pilot without a plane — there will not be any

progress. The entrepreneur must be creative in terms of marshalling required resources to launch a venture. At the outset of the process this can be difficult — as a result many entrepreneurs start by so-called “bootstrapping.” This means that while they cannot attract much capital to a venture that appears highly speculative, they can reduce their own expenses (by foregoing salary, reducing their lifestyle costs, etc.). They can also obtain resources by generating profit from their company to fuel expansion. Most entrepreneurs need to develop the ability to

raise money from others. Even a good company is limited in its growth if it relies on its own generation of profits. In short, the skill to gather the resources to pursue an opportunity is a tenet of the Standard Model.

A second tenet of the Standard Model is recognizing, seizing, and pursuing opportunities to innovate in the marketplace.²² One aspect of innovation is that there is

resultant change.

Entrepreneurs view change as simply a fact of life — not something to

be avoided, but rather a condition to be managed. At the core of entrepreneurship, “the entrepreneur always searches for change, responds to it, and exploits it as an opportunity.”²³ If the core of entrepreneurship is handling change and benefiting from that through innovation, then the success of the entrepreneur comes from being a knowledgeable innovator. Drucker defines innovation as “the specific instrument of entrepreneurship. It is the act that endows resources with a new capacity to create wealth. Innovation, indeed, creates a



... the skill to gather the resources to pursue an opportunity is a tenet of the Standard Model.

resource.”²⁴ The role of the entrepreneur, then, is the pursuit of innovation within the marketplace. The marketplace in a sense pays for innovation — if someone can offer a better, cheaper product, then the rational person will select that product. Wal-Mart, for example, is rewarded by millions of consumers throughout the world for being a highly effective innovator in the sourcing, distribution, and retailing of consumer goods. As a result, the process of entrepreneurship is as follows: “Systematic innovation therefore consists of the purposeful and organized search for changes, and in the systematic analysis of the opportunities such changes might offer for economic or social innovation.”²⁵ The tenet of innovation is the starting point for an aspiring entrepreneur — a calling card to compete in a marketplace.

This process can be pursued within large and small organizations and not-for-profits.²⁶ A small business, such as a franchise operator, is likely not an entrepreneur. Jack Welch of GE, on the other hand, was an entrepreneur — although on a large scale.²⁷ This same analysis applies to the not-for-profit

sector. Churches can be innovators with respect to pursuing ministry opportunities. One example would be setting up a daycare center in response to needs in the community to take advantage of unused rooms during the week and to introduce the church building and staff to the community. As a result, entrepreneurship is rightly understood as focused on innovation within big and small organizations and in corporations (this is termed “intrapreneurship”) and not-for-profit organizations.²⁸

A third tenet of the Standard Model is that the individual achieves a measure of personal fulfillment through creating the new venture. One frequent component of introductory books on entrepreneurship is some form of self-assessment as to personal motivation. Many of the questions relate to items such as risk tolerance, the ability to handle change and uncertainty, and degree of personal initiative. In other words, due to the almost inevitable cycles of the entrepreneurial life, an individual must believe in the value of the entrepreneurial life and its benefits, such as independence and being “captain of one’s own ship.” As a result, the entrepreneur must have a sense

of satisfaction and fulfillment in his or her work.

Ultimately, self-motivation will be required for entrepreneurs to succeed — to keep doing what they enjoy. A common entrepreneurial bromide is that an individual will not succeed in the entrepreneurial life if one does not like what one is doing but is in it for the money. One writer noted, “Money is almost never the primary motivation for a successful entrepreneur. In fact, most successful entrepreneurs argue that no one can acquire real wealth by pursuing money exclusively since they will be unwilling to take the financial risks from which real wealth flows.”²⁹ As a self-directed activity, the expectation is that the individual can pursue something he or she views as fulfilling. So-called “lifestyle entrepreneurs” will choose to pursue a certain business endeavor in spite of limited financial rewards. In other instances, an entrepreneur may start a business so that he or she can focus on a singular task he or she enjoys. For example, a creative individual can focus on designing software programs and may reach a high level of fulfillment. That same person may be deterred from working in

a larger corporation where in addition to software design, he or she is required to take on other duties, such as management and human resource planning. This tenet of self-fulfillment is discussed in a horizontal sense — within the context of the business — rather than in a vertical sense, as connected to providing a meaning in life.

A fourth tenet of the Standard Model is for an entrepreneur to perform a thorough risk-reward analysis with respect to a proposed business opportunity. A person who does not understand the importance of cash flow will not remain an entrepreneur for long. One writer summarizes the review of a potential opportunity as a five-stage process: 1) evaluating business ideas; 2) protecting the idea (patent protections and non-disclosure agreements); 3) preparing cash flow analysis; 4) preparing a market analysis for competitive advantages; and 5) preparing a competitive analysis.³⁰ An entrepreneur must have the discipline to conduct sufficient due diligence before committing resources to the undertaking. A comfortable level of risk will depend upon how much capital is being invested, the size and timing of the return,

and the personal life situation of the entrepreneur. No matter how careful the entrepreneur, there will always be some level of risk. And this can never be negated — only analyzed, reduced, and managed. The result is that the risk vs. reward dynamic is an ongoing component of any entrepreneurial undertaking.

The last tenet of the Standard Model is the importance of developing personal habits that are typically associated with successful entrepreneurs. There has been a discussion in the relevant literature as to whether there was a so-called entrepreneurial personality — in other words, traits that one was born with rather than those that could be learned.³¹ While certain traits may be helpful, entrepreneurship is now generally regarded as a collection of skill sets to be acquired and mastered. According to Timmons, there are six dominant themes that have emerged from what successful entrepreneurs do and how they perform: 1) commitment and determination; 2) leadership; 3) opportunity obsession; 4) tolerance of risk, ambiguity, and uncertainty; 5) creativity, self-reliance, and adaptability; and 6) motivation to excel.³² These are all traits that can be

acquired — one is not born with them. One leading textbook focuses on entrepreneurship by not basing an analysis on the individual within that process. This text focuses on the entrepreneurial mindset.³³ This text speaks of “habitual entrepreneurs” who have “in common finely honed skills in forging opportunity from uncertainty.”³⁴ These habitual entrepreneurs have five characteristics in common: 1) they passionately seek new opportunities; 2) they pursue opportunities with enormous discipline; 3) they pursue only the best opportunities; 4) they focus on execution; and 5) they engage the energies of everyone in their domain.³⁵ As a result, anyone can pursue entrepreneurship regardless of personal disposition.

To summarize Part II, I have defined the Standard Model by reviewing the evolution of the notion of entrepreneurship in the 20th century, and I have identified five tenets of the Standard Model (see Appendix A, p. 72). This Standard Model is uniformly advanced in academic writings and is consistently devoid of a spiritual dimension. As stated by one author, “Once you’re on your way, you’ll realize

that there's no mystery, just a series of fundamental principles you can apply that will result in a successful company.”³⁶ The Standard Model neither addresses the issue of finding meaning in life nor claims to do so. The entrepreneurial process is spiritually-neutral or non-spiritual: it is simply a tool that is used by someone who may or may not be a spiritual person. Against this backdrop of the Standard Model, the societal trends gaining momentum at the start of the 21st century have created a new view of entrepreneurship.

Part III: The Spirituality Model of Entrepreneurship

How then has the concept of entrepreneurship as defined in the Standard Model been challenged by a parallel interpretation in trade writings? In the “Origins and Development” section of Part III, I first review the term “spirituality” and examine five societal trends from the 1970s onward that have led to the creation of the Spirituality Model of Entrepreneurship. Next, in the “Five Core Tenets” section of Part III, I identify five tenets that comprise the substance of the Spirituality Model of Entrepreneurship.

Origins and Development

What is meant by “spirituality”? Spirituality in today's environment is a pursuit of meaning in life through eclectic means in a personalized endeavor, without need for institutionalized infrastructure. Thus, while religion would also be concerned with the pursuit of meaning in life, there is typically an infrastructure. The spectrum in terms of the difference between spirituality and religion may be minimized depending upon the two definitions being used. Religion has been viewed not only within the confines of an institution, but also “as a way of acting”³⁷ and as “the ultimate concern in life.”³⁸ One sociologist argues that a broader view of religion — as a “new religious consciousness” — is required as religions adopt a fluid nature to adapt to today's changing landscape. If this broader meaning of religion were adopted, then it is not too dissimilar from the definition of spirituality being used.³⁹ But, for the purposes of this paper, I use the term “spirituality,” as it more effectively acts as a canopy under which the key influences of today's environment can be placed. I define “spirituality,” as highlighted in Part I of this paper,

as rooted in five societal trends that explain its diffuse nature:

- 1) de-institutionalization;
- 2) secular humanism;
- 3) Postmodernism; 4) the New Age movement; and 5) the human potential movement.

First, there has been a steady de-institutionalization within society over the past 30 years.⁴⁰ There has been a movement toward personalized spirituality and a drift away from religion in an organized and institutionalized sense. The term “spirituality” refers to a quest to discover the answers to the ultimate questions of life and meaning, but not through traditional and organized religion. Today’s spirituality often appears to be a means of distilling the so-called positive elements of religion, but not taking the obligations, creeds, and commitment.

This shift in the Western perception and interpretation of institutionalized religion can be traced back to around 1700; since that time, effective public advocates have played a central role in bringing about a new spiritual outlook.⁴¹ In a sense, this is a means of sanitizing religion and applying it to various aspects of life, including work. This is no

There has been a movement toward personalized spirituality ...



longer a marginalized undertaking. This realigned quest is reflected most clearly in the generation that is forming its values in today’s environment. The values of the so-called “twentysomethings” are increasingly shaped by their desire to determine their own customized fulfillment and purpose in life.⁴² Individuals no longer as readily accept in an unquestioning way the dictates coming from an organizational hierarchy.

Institutional allegiance is also undermined by ubiquitous forms of media, such as television, that deliver a form of church experience in the individual’s own home.

The net result is that decreasing institutional allegiance has resulted in fewer church attendees

throughout North America over the past 30 years.

But, interestingly enough, this declining interest in institutionalized religion has not meant that there are necessarily fewer individuals embracing spirituality.⁴³ The vast majority of people still strive to answer the basic question: “Why am I here?” Indeed, a number of respected

psychologists have included humankind's spiritual nature — the perennial quest for meaning — as part of their theory of human behavior.⁴⁴ According to one source, recent data report that more than 80% of the world's population expresses some sort of religious affiliation.⁴⁵ One popular business writer states, "At some level we all hunger for meaning in our lives. We need to feel at our core that we matter, and that we are making a difference."⁴⁶ As a result, one aspect of our modern environment is that, while there is less of an interest in religion, which is viewed as structures and institutions, there remains a strong interest in spirituality.

Second, there is the longstanding trend of secular humanism. While not a religion on its own, secular humanism is a method of looking at the world that is in conflict with a faith-based view. The foundations of secular humanism date back to the ideas of classical Greek philosophers, such as the Stoics and Epicureans, as well as Chinese Confucianism.⁴⁷ Human beings, rather than an external force, such as a god, were the source of solving human problems. In the 20th century, scientists, philosophers, and

progressive theologians began to organize in an effort to promote the humanist alternative to traditional faith-based worldviews. These early organizers classified humanism as a non-theistic religion that would fulfill the human need for an ordered ethical/philosophical system to guide one's life, a form of spirituality without the supernatural.⁴⁸ One of the most influential secular humanists of the 20th century, John Dewey, argued that questions of ultimate meaning have no value.⁴⁹ In the last 30 years, those who reject supernaturalism as a viable philosophical outlook have adopted the term "secular humanism" to describe their non-religious stance.⁵⁰

A third influence with an impact on the Spirituality Model is that of Postmodernism. The term, of course, needs to be defined in relation to Modernism. Modernism arose in the latter half of the 19th century with technological progress and expanding global commerce. A new capitalist order was created, with international competition, which disrupted established ways of living and doing business. Ramachandra writes that Max Weber, the famous sociologist, felt that

“... the modern epoch of capitalism was a system of rational rule-governed behaviour, organized around a central motivation: the continuous accumulation of profit *as an end in itself*.”⁵¹ According to Ramachandra, Weber used the analogy of the “iron cage” of modernity that drew an “ever-tightening noose of impersonal, abstract, instrumental rationality around its victims, leading to the suppression of spontaneity, diversity, and mystery.”⁵² One view of Postmodernism is that it is a “continuation of the processes of modernization but with increasing intensity and scope; but the result of that intensification has been to erode the stability of modernity and throw it into some confusion.”⁵³ Said Grenz, “The Postmodern consciousness has abandoned the Enlightenment belief in inevitable progress. Postmoderns have not sustained the optimism that characterized previous generations.”⁵⁴ Postmodernism arose in reaction to this Modernist outlook. As one commentator explains, “Postmodernism ... entails a rejection of the emphasis on rational discovery through the scientific method, which provided the intellectual foundation for the

modern attempt to construct a better world.”⁵⁵

One of the characteristic emphases of Postmodernism is that “all universal theories, truth-claims, and teleological readings of history — ‘totalizing metanarratives,’ in the jargon of the day — are obsolescent [sic].”⁵⁶ According to one author, there are four hallmarks of a Postmodernist sensibility.⁵⁷ First, there is a refusal to regard positivistic, rationalistic, instrumental criteria as the sole or exclusive standard of worthwhile knowledge. Second, there is a willingness to combine symbols from disparate codes or frameworks of meaning, even at the cost of disjunctions and eclecticism. Third, there is a celebration of spontaneity, fragmentation, superficiality, irony, and playfulness. Fourth, there is a willingness to abandon the search for overarching or triumphalist myths, narratives, or frameworks of knowledge. In short, Postmodernism is only one of several influences in today’s religious landscape out of which the Spirituality Model has developed.

A fourth trend is the New Age movement.⁵⁸ The New Age movement is a unique creation of modern times, starting in the

1960s when a disenchantment with established institutions and religion lead to an infatuation with Eastern religions. New Age has been defined as “a spiritual movement seeking to transform individuals and society through mystical union with a dynamic cosmos. Its advocates hope to bring about a utopian era, a ‘New Age’ of harmony and progress that some say has already begun.”⁵⁹ The New Age is more frequently referred

to as a movement rather than as a religion, since it is decentralized and unorganized — there are no distinctly named buildings and colleges. The movement can be viewed as “a free-flowing spiritual movement — a network of believers and practitioners — where book publishers take the place of a central organization; seminars, conventions, books, and informal groups replace of [sic] sermons and religious services.”⁶⁰

According to one study, there are four concepts underlying the New Age movement.⁶¹ The first concept is that humanity is shifting toward a state of consciousness in which everything will become one

universal substance; this is also known as “monism.” A second concept, related to the first, is that the shift in consciousness leads to a higher self, often called the “divine within,” which is pursued through various psycho-technology means. Third, New Age proponents advocate that the potential of the mind will be

greatly expanded or enhanced as a result of this transformational process. A fourth aspect is that the New Age



The New Age approach ... is rooted in syncretism and relativism.

movement adopts an essentially liberal political agenda, seeing the conservative element of society as blocking individual and social transformation. Underlying these four concepts is the notion that human nature is neither good nor bad — rather it is open to continuous transformation and transcendence.⁶²

The New Age approach to religion is rooted in syncretism and relativism. Syncretism is the belief in the value of merging originally discreet traditions, particularly in religion, and to focus on their unifying features rather than their differences.⁶³ Relativism is the viewpoint that moral standards are not absolute,

as fixed by God in the Judeo-Christian tradition, but emerge from social customs and other sources.⁶⁴ One New Age author states: “Everyone has some conception of God, or a higher power, or the Great Mystery, or the creative force of the universe. Whenever you have a problem — business or personal — turn it over to the forces of creation, to God as you understand God. Let God work out the details. You will be shown, step by step, intuitively, what to do.”⁶⁵ In short, the Judeo-Christian view of God, manifested in time and place in history in the person of Jesus Christ, is simply one of many paths to God. The Spirituality Model treats biblical insights as reflecting universal truths that are also found in other sources. According to one author, Christianity is simply a precursor to New Age. He interweaves Christianity and New Age: “Eastern traditions as well as Christianity teach about *karma* — all of us are rewarded with the fruits of our thoughts and actions, whether those thoughts and actions are good or bad. As you sow, so shall you reap.”⁶⁶ The resulting conclusion, according to this author, is that there is “nothing new in the New Age: The so-called New

Age philosophy is the Perennial Philosophy that Aldous Huxley described — it’s as old as humankind, and taught in Eastern traditions, Christianity, and indigenous cultures throughout the world.”⁶⁷ As a result, the Spirituality Model incorporates Christianity as one more source of inspiration.

Another manifestation of the New Age movement in the realm of business is the annual Symposium on Spirituality and Business at Babson College, in the minds of many the leading school in the world for entrepreneurial training.⁶⁸ The Babson Symposium “will focus on specific tools to help you and your colleagues incorporate your values into your work in constructive, non-threatening ways.”⁶⁹ The Babson Symposium speakers deal with “the challenges and joys of bringing our whole selves to work.”⁷⁰ This is promoted by the understanding that the whole self would involve a diluted spirituality — which is unoffensive — rather than a doctrinally-grounded approach that by definition is exclusive (at least to those who do not adhere to that doctrine). The Symposium “takes a deliberately multifaith approach, encouraging

frank discussions, from each participant's own spiritual values and religious traditions (including those who identify no particular tradition).⁷¹ This approach is an adaptation to a work environment of relativism, syncretism, and ecumenism. The Symposium wishes to "overcome concern about the term 'spirituality' to begin the work of transforming the work world."⁷²

A fifth trend, which is an offshoot of the New Age movement, is the "human potential movement."⁷³ This movement is an adaptation of the New Age to small businesses, entrepreneurs, and corporations. The format may be seminars, training sessions, and follow-up materials that pass the boundary of self-motivation to self-power. A significant role is played by so-called "gurus."⁷⁴ These individuals are followed for their expertise, inspirational example, and ability to create an experience among their followers. And in order for the follower to achieve maximum results, there is then a series of exercises or experiences which are to confirm the individual's self-power, which can range from the Tony Robbins' "fire walk" to Brian Tracy's Phoenix Seminars

to forms of self-hypnosis. A number of these gurus are constantly-traveling professional speakers, appearing at up to 250 venues in a single year. With crowds of 1,000 listeners or more, these events have a significant impact on the market. Each event involves heavy promotion of the guru-typical product line of tapes, books, and daily journals. Many of these proponents of the human potential movement focus on the workings of the mind and the importance of mind control and mastery — to the exclusion of any external factors, such as a Christian view of the role of conscience.

To summarize, then, the five trends highlighted provide a basis for the origins and development of the Spirituality Model. The Spirituality Model has been fueled by the trends discussed:

- 1) de-institutionalization;
- 2) secular humanism;
- 3) Postmodernism;
- 4) the New Age movement; and
- 5) the human potential movement.

These influences collectively have provided the milieu in which entrepreneurship has been tied to spirituality in order to form what I refer to as the Spirituality Model. The values of the Spirituality Model are not

confined to personalized meditation, but are to have a practical impact in the workplace. One writer argues that an integration of personal and spiritual values will stimulate “quantum leaps in creativity, process improvement, customer service, and other business values.”⁷⁵ An increasingly common outcome, therefore, is that individual entrepreneurs use a quest for business success through entrepreneurial endeavors as the vehicle through which to satisfy their spiritual desire for meaning and purpose in life. As stated by one New Age writer, “Business, like the rest of life, has a mystical and spiritual side.”⁷⁶ The work environment then becomes the context for deriving a sense of purpose. Another New Age writer explains, “By seeing ourselves first and foremost as spiritual beings, transcending our time on earth in these physical bodies, our spiritual nature becomes the context for everything else.”⁷⁷ The activities of the workplace become suffused with additional significance — no longer merely a set of tasks, but steps up a stairway of significance to discovering meaning in life.

Five Core Tenets

The examination in “Origins and Development” indicates the fertile soil on which the Spirituality Model has arisen. I will now provide five key tenets in writings on entrepreneurship that give substance to the Spirituality Model of Entrepreneurship. This melding of an entrepreneurial pursuit and the desire of meaning in life is being satiated by what I identified earlier as trade writings.⁷⁸ Through an extensive survey of trade writings on entrepreneurship, I have identified five core elements that provide substance to the Spirituality Model.⁷⁹ The five core tenets are as follows: 1) emphasize a self-generated personal narrative; 2) live according to man’s laws; 3) discover purpose and meaning through work; 4) find a niche for self-development; and 5) recognize that the power to achieve purpose comes from within one’s self. These five core elements are found throughout a range of trade writings.

The first component of the core tenets of the Spirituality Model is the emphasis on what I refer to as a “self-generated personal narrative.” Each individual creates a belief system

through a process of self-discovery, unfettered by external doctrine. As Chuck Colson has noted, this type of thinking is attractive for a post-Christian culture because it “assuages the ego by pronouncing the individual divine, and it gives a gratifying sense of ‘spirituality’ without making any demands in terms of doctrinal commitment or ethical living.”⁸⁰ Ironically, a collective symposium is required to bless the individual seekers. Thus, life and its meaning are in the journey. To the extent that there is a divine source of wisdom, or global life force, each person has direct access to that source of wisdom — there is not an ecclesiastical or other intermediary. The role of an organization is not to reinforce correct doctrine or channeling of devotion — as in a religious institution — but rather the group simply celebrates their common experience. The emphasis is on experience rather than doctrine or belief.

One source is a Web site hosted by the Institute for Enterprise Education, which exists “To create and nurture a learning culture based on entrepreneurial principles and practices in order to effectively pursue challenges in today’s

chaotic, complex, and rapidly-changing global environment.”⁸¹ Their explanation on how to achieve this mission is “To instill the ‘spirit of enterprise’ in the mindset of each person through a conscious process of self-discovery, experiential learning, and self-determination.”⁸² In other words, the organization exists to direct people to look within themselves for answers: discovering by one’s self, hands-on learning by one’s self, and determining by one’s self. All of these efforts are directed at what I refer to as developing one’s personal narrative.

The pursuit of one’s personal narrative is, by definition, an eclectic process — choosing from life’s buffet of ideas and movements — all geared to self-determined motivations. In some forums the term “human spirit” is deployed as a generic, unoffensive term to symbolize a pursuit of personal fulfillment. The Babson College Symposium on Spirituality and Business, initiated in 1998, is a proponent of such an approach. Babson College is typically ranked the top entrepreneur program in the U.S. and thus is an influential institution in its field. Babson also has training programs for teachers of entrepreneurship

throughout the U.S. and the world. Babson has recognized this opportunity to delve into the intersection of entrepreneurship and spirituality and has taken an approach that reflects the type of spirituality discussed in this paper.

The mission statement of the Babson Symposium is to “transform commerce and uplift the human spirit in the workplace by fostering principles that successfully

integrate ethical practice, environmental responsibility, and social justice in a global economy.

The Symposium provides an ecumenical and interfaith forum for dialogue, programs, information, and inspiration connecting spirituality and business.”⁸³ The first symposium was held in 1998: “As participants spoke about the successes and failures of their attempts to uplift the human spirit and transform business, they saw and felt the magnificent presence of a universal spirit that touches everyone regardless of the particular faith they practice.”

The Babson Symposium captures the nature of the creation of the

personal narrative: a journey of discovery without any obligations. The emphasis is on individualized, well-meaning efforts confirmed by the patina of a respectable academic group hug but without any overarching doctrine.

The second aspect of the core beliefs of the Spirituality Model is a mechanistic view of the universe; there is no room for a Creator or external force that

may have some bearing on the workings of the universe. This approach has been termed “naturalism” —

“the belief that natural causes alone are sufficient to explain everything that exists.”⁸⁴ In the Spirituality Model, this is often referred to as “universal laws.” The universe is said to function based on a series of laws, just as there are physical laws of gravity. One of the chief universal laws is that wealth can be accumulated by diligent perseverance and that in many instances a supreme spiritual being will bless those efforts. In a syncretistic vein, “laws” from the Bible are also cited, the most common one being the idea of “as you sow, so shall ye reap.” The accumulation

... the organization exists to direct people to look within themselves for answers ...



of wealth is the chief means by which a supreme being shows his favor with the efforts of humans. One universal law is a human-based notion that everything will work itself out. For example, “You have to have a higher purpose than making money in business. If you have a higher purpose, you marshal [sic] all kinds of forces behind you and within you that support you in your goal.”⁸⁵ One author, using an argument based on “alchemy,”⁸⁶ goes so far as to say, “God does want each of us to be rich in every possible way — health, love, and peace of mind, as well as material possessions.”⁸⁷ We are not told how or why, but simply that we should have these expectations.

Apart from an overarching law of financial success, there are many lesser laws. One proponent has an extensive list of “the universal laws of success and achievement.”⁸⁸ A good summation of this approach is provided by Brian Tracy, whose *A Treasury of Personal Achievement* is “a compilation of those highly effective ideas in all areas of achievement. Sometimes the answer lies in wisdom passed through the ages, and sometimes it’s simply revolutionary. I’m a firm believer that achievement is

not the result of implementing a singular technique or approach; rather, it’s a quest, one that will be completed with fewer setbacks and more joy when you’re fully equipped for the challenges that lie ahead. This book is a comprehensive approach to the quest of living well, of living a life characterized by happiness, harmony, health, and true prosperity.”⁸⁹ Chapter topics in this book include developing your inner powers, increasing your earning ability, and the principles of business success. The tenor of these writings is that an individual, by following specific laws, can achieve the success he or she desires in this lifetime.

The third core aspect of the Spirituality Model is the notion of meaning found through work. Rather than a focus on the starting point of how to innovate, as detailed in the Standard Model, the starting point is “Who are you?” One trade bestseller asks the following: “But before you can determine what your role [in your business] will be, you must ask yourself these questions: What do I value most? What kind of life do I want? What do I want my life to look like? Who do I wish to be? Your Primary Aim

is your answer to all these questions.”⁹⁰ The use of the term “primary aim” in this context is the same as discovering your meaning in life. The person’s business, then, becomes a platform to achieve the primary aim, or meaning in life. As Gerber states, “Your Strategic Objective is a very clear statement of what your business has to ultimately do for you to achieve your Primary Aim.”⁹¹ In the same vein, a consulting firm whose byline is “instilling the spirit of enterprise” states that the meaning of “enterprise” is “Taking initiative to achieve a self-determined goal that is part of a future vision, in order to achieve one’s meaning in life, while sharing achievement with others.”⁹² Another consulting firm also adopts the approach of finding meaning and purpose through business by offering keynote addresses and workshops which examine “entrepreneurship, its implications in the changing economic landscape and how to use it as a path to greater personal satisfaction, a sense of purpose, life balance, and meaningful contribution to family and community.”⁹³ In their program, this organization presents “the mandates for the new millennium” and how to bring

“a deep sense of meaning and purpose to every part of our lives and explore the new meaning of service.”⁹⁴ They also explore work “as a sacred calling.”⁹⁵

One author has written a book on this very topic: *The Power of Purpose: Creating Meaning in Your Life and Work*.⁹⁶ Leider states that he chose to write this book based on his “deepened belief that we live in a spiritual world and that every individual in that world has been created in God’s image with unique gifts and a purpose to use those gifts to contribute value to that world.”⁹⁷ What “God” we are not told; nor are we told the form of that God or the role of that God. We are, rather, again directed to self-discovery. Leider then expands the concept: “Purpose depends on our intuition. Intuition is that almost imperceptible voice that leads us to our purpose. Intuition is our sixth sense — the sense for the unknowable. It is independent of conscious reasoning. Sometimes we cannot explain how we know something; we just know it. To discover our purpose, we must trust our intuition. The key to acting on purpose is to bring together the needs of the world with our unique gifts in a vocation — a calling. Calling is our way of actively contributing to our

world, however we define that world.”⁹⁸ Again, the Spirituality Model’s underlying themes are evident in terms of syncretism, relativism, and Postmodernism.

Leider comments, “Working on purpose gives us a sense of direction.”⁹⁹ This is the tie-in between spirituality and work that was not traditionally made. Leider then states:

Without purpose, we eventually lose our way. We live without the true joy in life and work. Until we make peace with our purpose, we will never discover fulfillment in our work or contentment with what we have. Purpose is a way of life — a discipline to be practiced day in and day out. It requires a steady commitment to face every new workday with the question, “Why do I get up in the morning?” The wisdom to ask and the courage to answer this simple question is the essence of working on purpose. Spirit touches and moves our lives through the mystery of purpose. That is the starting point where I begin my work of helping people discover their calling. In a pluralistic society, not everyone would agree with my starting point. That’s all right. My objective, however, is not

*to express a religious or denominational belief. I do not wish to use my work as the basis for excluding people who don’t believe as I do. It is, instead, the very reason for my acceptance of the many differences among people. Because of my starting point — my calling, if you will — I believe that all people have a spiritual reason for being and that our world is incomplete until each one of us discovers it.*¹⁰⁰

Handy clearly ties the search for meaning to an individual’s livelihood ...

Leider’s philosophical basis is clearly spiritual and yet completely non-exclusive; it has just enough content to satisfy spiritual yearnings, but not enough to be politically incorrect or offensive in today’s environment. He defines purpose as “the recognition of the presence of the sacred within us and the choice of work that is consistent with that presence.”¹⁰¹ And further, “Purpose is the creative positive spirit of life moving through us, from the inside out.”¹⁰² Other authors echo this refrain: “Remember,

you were put on this earth to do something wonderful with your life. You have within you talents and abilities so vast that you could never use them all if you lived to be a thousand. You have natural skills and talents that can enable you to overcome any obstacle and achieve any goal you could ever set for yourself. There are no limits on what you can be, have, or do, if you can find your true calling and then throw your whole heart into doing what you were made to do in an excellent fashion.”¹⁰³ Another author states, “You have a unique purpose for living, and you have been given unique talents and abilities to accomplish that purpose. You need to reflect on your purpose and discover it in order to be truly successful. True success always involves personal fulfillment of some kind, and you are fulfilled only by working and living in harmony with your purpose in life.”¹⁰⁴

This approach of the Spirituality Model, with its specific application to entrepreneurship, is echoed by well-known social philosopher and management scholar Charles Handy. He recently stated, “We’re all looking for why we do the work we do. It was easy in the past — we were doing it because

we needed the money to live. Now it’s clear that money — for many people and institutions — is more symbolic than real. ... We’re looking for something more.”¹⁰⁵ Handy clearly ties the search for meaning to an individual’s livelihood — the core activity around which one’s daily activities are structured. This search for meaning is also highly personalized and customized: “There is, in my view, no God-given explanation for each of us as to what success might be. I do believe that we are each of us unique. We each — institutions as well as individuals — have something to contribute to the world, and the search for meaning is finding out what that is before we die. Until then we have only tentative answers.”¹⁰⁶ In short, Handy’s approach is complementary with the Spirituality Model, although he does not directly contribute to it, as his writings are not focused on entrepreneurship but on business and organizations in general.

A fourth element of the core of the Spirituality Model is the concept of an individual self-discovering his or her niche — in other words, something that the person is particularly good at doing. As one writer states, the proposition is a truism to today’s

world: "Business is, and will remain, the great modern arena for individuals to express their vocation and develop their potential."¹⁰⁷ While your purpose may be helping people, your niche will be the mechanical or technical thing you are good at doing. Entrepreneurs will spend a lot of time finding their niche: what they are good at and how they fit into a company. The Institute for Enterprise Education states, "We believe that each person must have an opportunity first to discover his or her distinct talents, meaning, and purpose in life. We will provide a nurturing and supportive climate that enables each person to pursue their meaning and purpose by creating their mission in life."¹⁰⁸ Leider describes this as follows: "We all have natural abilities and inclinations and find that certain things come easily to us. We may perform a talent so effortlessly that we forget we have it. This is a gift. We might not have had to pay the price to buy this gift because it came so easily; we were born with it!"¹⁰⁹ There are different ways to discover your niche. One technique is to review the eight core categories that summarize the talents we each have.¹¹⁰ Another technique is the theory of multiple intelligences:

linguistic, logical, spatial, musical, kinesthetic, interpersonal, intrapersonal, and naturalistic.¹¹¹ The relevance of these skills is that "Our ability to discover and embrace our unique gifts establishes the power behind our purpose."¹¹²

The Babson Symposium seeks to be and build a community that actively encourages people to develop their gifts and talents by:

- Impacting positively on the local and global community and pro-actively contributing to the greater good.
- Creating corporate cultures that engage all stakeholders in open-hearted [as opposed to close-minded] dialogue embracing the diversity of ideas, beliefs, faiths, and backgrounds.
- Searching for truth, creative options, solutions, and strategies through honest conversation and thoughtful reflection in an open, trusting environment.
- Fostering integrity and honesty by modeling congruent and principled leadership.
- Connecting to the divine source and unity that permeates all life and acknowledging the sacredness of all things.
- Rejoicing in the beauty of the moment, reveling in life,

celebrating growth and learning, reflecting on discoveries, rising to challenges, and appreciating fun and humor.¹¹³

The Spirituality Model thus places emphasis on the self-discovery of a niche for the person's own benefit and sense of fulfillment.

The last core element of the Spirituality Model is that the power to achieve purpose comes from within one's self. The ability to achieve success, to realize dreams, to fulfill ambition, is within the capabilities of each individual. The task is, then, to achieve that path to self-fulfillment by mining those internal resources exhaustively. The positive message for each individual is that you have the power to achieve your success waiting within you — you merely have to extract it.

This approach can be traced back to Abraham Maslow's hierarchy of needs. Maslow attempted to synthesize a large body of research related to human motivation, which became known as "Maslow's Hierarchy of Needs."¹¹⁴ At the top of the original hierarchy, which was subsequently modified, was "self-actualization." This was to find self-fulfillment

and to realize one's potential — without the help of any divine source or guidance.

One modern author adopts the same approach to business, but uses slightly different terminology. He refers to the highest level of being as the "State of Self-Reliance," which has the following characteristics: "High self-esteem and inner validation. Motivates from within. Follows 'Inner Voice.' Is free from all needs and gives selfless service to others. Experiences no resistance."¹¹⁵ Further, this level of being ("State of Self-Reliance") is part of the "Self-Realization Stage." At this stage, "you are fully conscious and awake, which requires you to demonstrate total integrity in everything you do. This is not easy. Very few people live their lives in this rarefied atmosphere. As you become more aware, you become less attached to events and the need for so many material things. Service to others becomes more important, and you experience no resistance."¹¹⁶

Of course, the titles of many books reflect this approach of the emphasis on an individual's internally contained powers.¹¹⁷ By way of inspiration to seekers, books will typically stress the fact

that the individual is using only a small amount of his or her intellectual capabilities but can do more through concentrated effort. One author states, "Purpose is already within us. It is there waiting to be discovered. If we open ourselves up to what's inside us, we'll discover it. And once we discover it, we will have to try to live it, even if it seems totally impractical."¹¹⁸

One consulting firm outlines the means by which to pursue the "sacred calling" of entrepreneurship through self-centered focus by way of "the call to high service — awakening to our greater good."¹¹⁹ There are four components of self-focused effort. First, "... doing the work to free yourself of your past, limited conditioning of fear, anger, hatred ... and then learning the skills necessary to function optimally in your life and the world." Second, "it's about going beyond healing to communing with your spirit and seeking inner guidance on a daily basis. It is actively walking the path of life and honoring your inner wisdom contacted by regular prayer, meditation, and any other positive life-affirming spiritual practice you are called to do. It is recognizing that at our

core we are all spirit, beings of infinite dignity and worth."¹²⁰ In addition to the emphasis on the inner strength, the other elements of the background of the Spirituality Model are evident: syncretism, monism, and relativism. Third, it is "getting clear about your values." In other words, values, rather than technical expertise, are a starting point for the pursuit of entrepreneurship. Last, "it is about making everything we do an act of service." This is the humanistic aspect of the pursuit of entrepreneurship as requiring some non-religious form of "giving back." In short, the fifth tenet of the Spirituality Model is a self-focus on the power to achieve that comes from within.

To summarize Part III, the trends discussed tie into the five core tenets of the Spirituality Model: 1) emphasize a self-generated personal narrative; 2) live according to man's laws; 3) discover purpose and meaning through work; 4) find a niche for self-development; and 5) recognize that the power to achieve purpose comes from within one's self. The Spirituality Model is widespread within the trade sector of writings — which have a far greater impact on an understanding of entrepreneurship

than academic writings. This is particularly so, since many entrepreneurs do not study the topic at university, but learn it in the proverbial “school of hard knocks” or “the university of life.” This is different than say, an accountant, who requires a uniform type of training and local professional accreditation. The impact is slowly creeping into the academic sector, most notably with the Babson Symposium. The Standard Model and the Spirituality Model may be harder to distinguish. Should this be of concern to Christians? Or is a greater interest in the spiritual realm a positive complement to Christian teaching?

Part IV: The Christian Model of Entrepreneurship

Each of the five core tenets of the Spirituality Model has a counterpart in what I refer to as the Christian Model of Entrepreneurship. When I refer to a Christian Model of Entrepreneurship, I do not mean to imply there is a unique set of faith-based techniques to achieve financial success. Likewise, there are “generally approved

accounting principles,” but not Christian accounting principles of which I am aware. The Christian Model consists of tenets that provide an intellectual framework — or worldview — from which to approach entrepreneurship. A worldview is “simply the sum

.... the Christian Model is rooted in an over-arching “God narrative” ...



total of our beliefs about the world, the big picture that directs our daily

decisions and actions.”¹²¹ Part of the challenge for the Christian Model is that the Spirituality Model is similar — albeit in superficial ways. However, the reality is that the approaches of the Spirituality Model and Christianity are fundamentally opposed.

The first core element is that the Christian Model is rooted in an overarching “God-narrative”¹²² as opposed to the self-narrative of the Spirituality Model. This God-narrative provides an infrastructure for a worldview: creation of the world and man, the life and resurrection of Christ, and the offer of salvation. Believers “are compelled to see Christianity as the all-encompassing truth, the root of everything else. It is the ultimate

reality.”¹²³ As part of this God-narrative, Christians have the revealed Word of God by which to guide their actions. Part of the Christian worldview is an offer of salvation to all — and thus the implication that all people are sinners and in need of salvation. As a result, the Spirituality Model of a self-generated personal narrative is anathema. Another aspect of the God-narrative of Christianity is Jesus’ claim: “I am the way and the truth and the life. No one comes to the Father except through me.”¹²⁴ As Grenz states, “we simply cannot allow Christianity to be relegated to the status of one more faith among others. The gospel is inherently an expansive missionary message. We believe not only that the biblical narrative makes sense for *us* all but is also good news for *all* [emphasis is part of original quotation].”¹²⁵ The Christian Model is rooted in defined commonality of belief to which members of the particular groupings of Christians subscribe. This, of course, clashes with the Spirituality Model.

The God-narrative provides the infrastructure for the creedal statements or confessions of faith of Christian sects and denominations. These creeds apply to a broad range of

individuals; these can be a universal proclamation, such as the Nicene Creed. In each instance, the creed applies to a large number of individuals in a uniform manner. For example, the message of the life, death, and resurrection of Christ — the basis of salvation — applies equally to all. Christians have creeds, such as the Nicene Creed, to define more specifically what they believe in. The Nicene Creed, originally drafted in A.D. 325, is perhaps the best-known creed. The Nicene Creed has been affirmed by the Presbyterian (USA), Eastern Orthodox, Roman Catholic, and most Protestant churches.¹²⁶ The Nicene Creed sets forth the crux of what Christians believe as their foundation for living. The Nicene Creed focuses on the death and resurrection of Christ, the process of judgment, His atonement for sins, and the life to come.¹²⁷ The Nicene Creed has provided an expression of the God-narrative of the Christian faith for many denominations for 1,700 years. While the Nicene Creed is a broadly adopted document, most denominations may have their own particular confession of faith or a doctrinal statement. Other examples would be a Christian organization’s

statement,¹²⁸ that of a Christian university,¹²⁹ or that of a particular denomination.¹³⁰ The Christian perspective is rooted in a clearly-defined and broadly accepted God-narrative. This God-narrative is derived from an historical context and is applicable to the modern environment; this is diametrically opposed to the self-generated personal narrative created in response to temporal concerns that is the basis of the Spirituality Model.

The worldview of Christian entrepreneurs will work itself out in various practical ways. One Christian executive indicated that he relied mostly on the “Golden Rule,” which he interpreted as being upfront and honest with employees when layoffs were necessary.¹³¹ Jesus’ teaching was that “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.”¹³² Another Christian entrepreneur seeking to apply biblical principles is C. William Pollard, chairman of The ServiceMaster Company based in Chicago. ServiceMaster provides building cleaning services. Pollard attempts to maintain and boost employee morale through his belief that “every person is

created in God’s image and deserves dignity in their work.”¹³³ These are some examples as to how a Christian Model worldview will affect the actions of a Christian entrepreneur.

The second element of the Christian Model is a focus on living according to God’s laws; the Spirituality Model is based on acting in accordance with man’s laws. God’s laws are proclaimed within the Bible. The Old Testament contains the oft-cited Ten Commandments. These decrees of God are straightforward: you shall not have any other gods; you shall not make any idols; you shall not misuse the name of the Lord; you shall keep the Sabbath day holy; honor your father and your mother; you shall not murder; you shall not commit adultery; you shall not steal; you shall not give false testimony; and you shall not covet.¹³⁴ The Bible is replete with laws and guidelines for living. The Ten Commandments are, of course, addressed by Jesus during His earthly ministry. Jesus integrates His teaching with those of the Ten Commandments and clarifies His dialectical approach: “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to

fulfill them.”¹³⁵ Jesus addresses the Ten Commandments and other relevant issues in the Sermon on the Mount where Jesus provides guidance on a range of matters: murder, adultery, divorce, oaths, an eye for an eye, love for enemies, giving to the needy, prayer, fasting, judging others, and the like.¹³⁶ When Christ was asked what the greatest commandment is, He stated that it is to love the Lord your God with all your heart and soul and mind and strength. And He then stated that the second greatest commandment was to love your neighbor as yourself.¹³⁷ Even this exceedingly brief reference to some of the “laws” of Christianity reveals an approach addressing all of the aspects of the reality of life. These various commandments stand in particular contrast to the vague proclamations of the Spirituality Model. The principles of Christianity are based on God’s revelation and commands and are then adopted by the believer and applied to his or her environment. This is in contrast to the Spirituality Model, in which the individual’s process of self-discovery of principles furthers his or her own ends for an individually determined purpose in life.¹³⁸

The contrast between the Spirituality Model and the Christian Model is revealed in the realm of leadership. Of course, in a general sense, all individuals are leaders in some spheres — whether their family, club, school, or workplace. In particular, entrepreneurs in the context of new venture creation are leaders of others, such as employees and shareholders, in the pursuit of a market opportunity. While the Spirituality Model focuses on advancement of self, the Christian approach — as modeled by Christ — is based on what has become known as “servant leadership.”¹³⁹ Jesus stated, “... whoever wants to be first

The contrast between the Spirituality Model and the Christian Model is revealed in the realm of leadership.

must be slave of all.”¹⁴⁰ Another passage that clearly is at odds with the Spirituality Model is Paul’s advice to the church at Philippi: “Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others.”¹⁴¹ An

entrepreneur is, of course, a leader of his company, and the resulting actions under the Christian Model would have a different starting point than the Spirituality Model. In short, the Christian Model represents an orientation away from self-centeredness, and a practical outgrowth is the notion of servant leadership. The Spirituality Model, on the other hand, is rooted in a focus on serving self.

A third tenet of the Christian Model relates to the notion of calling and meaning in life. I will devote more attention to this core tenet than to the others since it is at the heart of the Spirituality Model. Some attention to detail is required to distinguish the approaches to calling of both the Spirituality Model and Christian Model. As one scholar points out, "... the secular language of self-knowledge, identity, self-fulfillment, and the pursuit of (personal) happiness [all of which have contributed to the birth of the Spirituality Model] has been so interblended with the traditional Jewish-Christian-Muslim sense of calling for thousands of years that it is not easy to pull them apart."¹⁴² The basic distinction is as follows: the Spirituality Model deals with the issue of calling

primarily in terms of finding meaning in life through work, whereas the Christian Model adopts a more comprehensive approach, interpreting the significance of work within the context of all of the aspects of life.

With respect to calling, there are various relevant verses throughout the Bible, all of which treat calling in a broad sense. For example, the Apostle Paul writes, "As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received."¹⁴³ This is a reference to the call of discipleship and all that entails. The Apostle Paul states shortly after in the same paragraph that all believers are "called to one hope."¹⁴⁴ One Christian author summarizes some of the key aspects of a Christian's calling: Christians are called to serve,¹⁴⁵ challenged to find meaning in service,¹⁴⁶ and they are challenged to have a unique calling.¹⁴⁷ More specifically, in relation to the Spirituality Model emphasis on personal calling, the Bible states, "God has given gifts to each of you from His great variety of spiritual gifts. Manage them well so that God's generosity can flow through you."¹⁴⁸

J.I. Packer provides an overview of challenges of calling and business: "... the business life appears as an extremely demanding vocation, making great claims on the believer's character and calling for a close, humble, faithful, hopeful, and self-distrustful walk with God. Prayer, honest fellowship with other Christians in accountability relationships of full frankness, and constant reflection before God on what is best, according to the Bible standards of righteousness, love, and wisdom, are necessities ... Character counts no less than skills and technical know-how if one is to glorify God in business life."¹⁴⁹ This perspective of Packer is equally applicable to entrepreneurs. A Christian view of calling deals with all aspects of life, of which entrepreneurship is a part, and is the tableau upon which believers work out their faith. Participation in business, as an entrepreneur, can be a calling of a Christian — no less than a call to full-time ministry.¹⁵⁰ Business is rewarding and fulfilling — but not an end in and of itself for Christians.

There are several Christian perspectives on the meaning of "calling," and I will provide a representative sampling. One

author, Gordon T. Smith, states that there are three distinct meanings of calling that must be understood together: the general call, which is the invitation to follow Jesus Christ; the specific call to a vocation that is unique to each person (an individual's mission in the world); and the immediate call, which is the tasks or duties to which God calls each person at the present time.¹⁵¹ His response to a Christian's view of life and work is based on a theology of work, a theology of vocation, and a theology of self. First, a Christian's desire for meaningful work must be framed in the context of that which is good, noble, and excellent — that which enables us to bring pleasure to God — that we can do with passion.¹⁵² Second, all vocations are sacred since "Each vocation reflects but one avenue by which God, through word and deed, is accomplishing the establishment of His Kingdom."¹⁵³ Third, the Scriptures "unequivocally affirm the significance of the actions of each human person" and our work and actions have significance for God.¹⁵⁴

Smith clarifies the difference between "vocation" and "calling." In his framework, "vocation" is the second of the three meanings

of call — and this is only one part of what it means to be a Christian.¹⁵⁵ As a result, “we must see our specific and unique vocation within the context of all that it means to be called a Christian.”¹⁵⁶ The Spirituality Model, by contrast, focuses its pursuit of meaning in life on vocation — tasks done in relation to work. This is an elevation of the notion of vocation.

According to another Christian author, “In the Bible there is only one call of God that comes to God’s people, but there are three dimensions in that call: to belong, to be, and to do.”¹⁵⁷ The three dimensions in the call are as follows: first is the call to identify ourselves as members of God’s family; second, to live out our true identity in all aspects of life in the church and in the world; and third, to do God’s work in both the church and the world.¹⁵⁸ The last aspect of the call involves the use of gifts discussed with respect to the fourth core element. The Spirituality Model discussion of purpose through work focuses primarily on the final element of the Christian calling.

Os Guinness states that “calling is the truth that God calls us to Himself so decisively that everything we are, everything

we do, and everything we have is invested with a special devotion and dynamism lived out as a response to His summons and service.”¹⁵⁹ In short, the Christian call is with respect to an individual’s entire life, while the Spirituality Model focuses on tasks related to work.

One distinguishing feature of the Christian approach is that the pursuit of fulfillment is not simply an easy road — there is also a burden or cost to being a disciple. One Christian writer states, “... every Christian is called to clear, dedicated discipleship, whatever the personal cost may be.”¹⁶⁰ Jesus told his disciples, “If anyone would come after Me, he must deny himself and take up his cross and follow Me.”¹⁶¹ The Bible refers in the New Testament to the notion that following Christ can be a heavy burden. For Christians, business is a calling, but clearly a calling within the context of being a Christian. Fulfillment comes through salvation and then acting in accordance with God’s dictates.

Bruce Waltke provides practical details as to understanding of the will of God. He cautions that “The will of God can refer not only to His

immutable decrees and to His pleasures but also for His general providence.”¹⁶² Waltke provides a six-point program for guidance in finding God’s will. First, read your Bible. Do not simply remember the words of the Bible, but consider their meaning (Joshua 1:8). Attempt not only to hear God’s Word but to obey it.¹⁶³ Second, develop a heart for God (Prov. 2:1-5). Waltke points out, “God is not willing to offer us instant maturity.”¹⁶⁴ This approach is echoed by Novak, a Catholic theologian, who points out that an individual’s gifts are not usually easy to discover: “Experiments, painful setbacks, false hopes, discernment, prayer, and much patience are often required before the light goes on.”¹⁶⁵ Much different than the spontaneous responses of the Spirituality Model, a Christian approach is that “Rather than asking for Him to ‘reveal His will,’ we ask Him to develop His character of wisdom in our lives.”¹⁶⁶ A third aspect is to seek wise counsel (Heb. 10:25; Prov. 11:14). A Christian needs to ask, “What is the call of God?”¹⁶⁷ Waltke explains, “A call is an inner desire by the Holy Spirit, through the Word of God and confirmed by the community of Christ.”¹⁶⁸ Another author

emphasizes the role of listening to the voice of God as “a calling that I hear. Before I can tell my life what I want to do with it, I must listen to my life telling me who I am.”¹⁶⁹ In addition, “Wise counsel should be sought when the Bible and your inner desires are not clear, but the counsel of others should never negate what you hear the Lord say to you through Scriptures.”¹⁷⁰ These two excerpts highlight the balance between receiving confirmation and input from others and at the same time not denying one’s deep personal conviction. In any event, in contrast to the Spirituality Model, a Christian Model incorporates an element of external confirmation of one’s calling.

A fifth aspect is to look for God’s Providence, which is the benevolent guidance of God. Waltke explains, “It is possible to have a definite purpose, feel called, have the affirmation of other Christians, yet have circumstances prevent you from carrying out your plan.”¹⁷¹ In addition, “Always leave room for things not working out quite the way you planned them.”¹⁷²

The last element is to ask, “Does this make sense?” Waltke states in a straightforward manner, “God gave each of us a

brain, and He expects us to put it to good use.”¹⁷³ Further, “A Christian cannot make sound judgment without relying on Scripture, a heart purified by God, the wise counsel of others, and the circumstances the Lord sends our way. Many believers try to

... the Christian view of calling must be understood within the notion of community.



that of the Spirituality Model, as Christianity presents a fulfilling but not easy path.

make every decision on the basis of what seems expedient or logical, and that leaves God out of the process.”¹⁷⁴ In an interesting contrast from the Spirituality Model, “Unbelievers make sound judgment their first priority in making decision [sic]. Believers rely on God’s Word. Obedience takes precedence over logic.”¹⁷⁵ Waltke’s approach reflects the broad platform within the Bible focused on the nature of God’s call in the life of a believer.

Waltke then points out how a believer should make decisions related to discerning the call of God in the life of a believer: in light of Scripture;¹⁷⁶ in light of giftedness (Rom. 12:3);¹⁷⁷ according to one’s ability (Acts 11:29);¹⁷⁸ according to one’s circumstances;¹⁷⁹ and according to one’s strategy.¹⁸⁰ And, in further contrast to the

Spirituality Model, Waltke indicates that this entire process is subject to divine intervention.¹⁸¹ A believer’s frame of reference is fundamentally different than

Waltke cautions that Christians “know that His desire for us is that we become like Jesus Christ. But that takes hard work, total devotion, and a commitment to serve God’s purposes rather than our own.”¹⁸² The above summary of the biblical view of calling reflects an appeal to all aspects of a believer’s life, allowing room for God’s inspiration and a recognition that the path may have its challenges and setbacks and yet ultimately will be fulfilling by being in accordance with one’s Maker.

In further contrast with the Spirituality Model, the Christian view of calling must be understood within the notion of community. The call of Jesus is “inescapably a corporate calling.”¹⁸³ Guinness states the paradox: “Each of us [Christians] is summoned individually and therefore uniquely and personally. But

we are not summoned to be a bunch of individual believers, rather to be a community of faith.”¹⁸⁴ The truth of our calling helps us to finish well with respect to three of life’s challenges. First, calling is the spur that keeps us journeying purposefully to the very end of our lives — we may retire from our jobs, but not from our individual callings.¹⁸⁵ Second, calling helps us from confusing the termination of our occupation with the termination of our vocation — the two are not the same.¹⁸⁶ Third, calling encourages us to leave the entire outcome of our lives to God. We must remember mystery at the heart of the calling: “God calls and, just as we hear Him but don’t see Him on this earth, so we grow to become what He calls, even though we don’t see until heaven what He is calling us to become.”¹⁸⁷ The entire notion of calling is rooted in the meta-narrative of the Christian faith and subsumed by it. This Christian Model is in contrast to the Spirituality Model’s narrow view of calling as tied to the specific tasks of work.

A fourth tenet of the Christian Model is the Christian notion of gifts as contrasted with the Spirituality Model approach of

unique abilities. Again, while superficially they have similarities, the Christian Model is significantly different. Christian gifts are viewed in a community sense and utilized in conjunction with the gifts of other believers within the body of Christ. The discovery of gifts is not for self-fulfillment but advancement of the Kingdom of God. Perhaps the best starting point for this discussion is the oft-quoted I Corinthians 12, focusing on the gifts as given to believers. The Apostle Paul reveals the binding of believers through gifts: “There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord.”¹⁸⁸ Later in the same chapter is a description of how believers are united: “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body.”¹⁸⁹ This is an eloquent description of gifts and the interrelated nature of the process — this is not individualized self-discovery, but group discernment. Spiritual gifts are for a unique contribution given by God — to glorify God and edify others.¹⁹⁰ A believer’s mission is based on God’s agenda that provides a platform for an individual’s meaning in life.¹⁹¹

In short, rather than the various parts of the body — its individual members — seeking maximum individual fulfillment, they are to seek fulfillment through a group effort. In contrast, the Spirituality Model treats the search for one's unique abilities as a means of personal fulfillment unconnected with a community of individuals.

The fifth tenet of the Christian Model is that the power to achieve one's calling is through divine help rather than self-help. A most basic doctrinal tenet of Christianity is that the faith is focused on God, specifically through Jesus Christ, His life, death, and resurrection. One writer states that a biblical faith is "the radical abandonment of our whole being in grateful trust and love to the God disclosed in the life, death, and resurrection of Jesus Christ ...".¹⁹² A Christian's focus is not on personal or horizontal strength, but rather on strength that comes through God. As stated in Philippians 4:13, "I can do everything through Him who gives me strength." There are a variety of verses throughout the Bible that echo these fundamental truths. Isaiah 40:31 proclaims, "... but those who hope in the Lord will renew their strength. They will soar on wings like eagles; they will run and not

grow weary, they will walk and not be faint." A Christian approach is premised on the need for God's help to achieve one's calling.

Interestingly, even though Norman Vincent Peale in some ways gave birth to trends that have evolved into the human potential movement, his focus was still on God as the source of strength and on the idea that positive thinking was simply a way to tap into that source.¹⁹³ The bookends of *The Power of Positive Thinking* are Chapter 1 "Believe in Yourself" and Chapter 17 "How to Draw Upon That Higher Power." The preface to the 40th edition, written in 1992, states that the book "is an effort to share my spiritual experience ...".¹⁹⁴ Peale states his fundamental approach: "In formulating this simple philosophy of life, I have found my own answers in the teachings of Jesus Christ. I have merely tried to describe those truths in the language and thought forms understandable to present day people."¹⁹⁵ He further states that the book "teaches positive thinking, not as a means to fame, riches, or power, but as a practical application of faith to overcome defeat and accomplish worthwhile creative values in

life.”¹⁹⁶ “According to your faith will it be done to you” (Matthew 9:29). In short, Christianity is centered around the person, life, death, and resurrection of Jesus Christ. And, the very allegiance to Christ is a denial of self and the power of self to achieve one’s own purposes.

To conclude this section, I have demonstrated how Christianity differs in fundamental respects from the Spirituality Model (see Appendix C, p. 74). This clash between the Spirituality and Christian Models is



... Christianity and the Spirituality Model are fundamentally opposite worldviews.

simply a flashpoint of a much wider societal values shift. As Colson and Pearcey state, “The real war is the cosmic struggle between worldviews — between the Christian worldview and the various secular and spiritual worldviews arrayed against it.”¹⁹⁷

The two models differ as follows. First, the Christian Model has a God-narrative as compared with the self-generated personal narrative of the Spirituality Model. Second, Christians live according to God’s laws while those adopting the Spirituality Model live according

to man’s laws. Third, Christians view calling and meaning through a whole life offering; a Spirituality Model approach is more narrowly constricted to purpose and meaning through work. Fourth, a Christian has a gift for communal use, while the Spirituality Model approach is to speak of a niche for self-development. Fifth, for a Christian the power to achieve one’s calling comes through divine help rather than self-help.

Taken as a whole, while there are similarities in terms of the core items addressed,

Christianity and the Spirituality Model are fundamentally opposite worldviews.

Part V: Finding the Meaning of Life

This paper began by highlighting the convergence of the rise of entrepreneurship and spirituality over the past 30 or so years in North American society. The result has been an attempt to have individuals find meaning in life through the pursuit of entrepreneurship. I reviewed three models of entrepreneurship, each rooted in a different worldview.

I presented in Part II what I refer to as the Standard Model of Entrepreneurship. The Standard Model is composed of five core tenets: 1) the ability to gather the required resources to establish a new venture; 2) a focus on the systematic pursuit of innovation; 3) a sense of personal fulfillment in one's tasks; 4) a self-assessment of key skill sets; and 5) the ability to develop key personal success habits. The Standard Model does not address the issue of the ultimate meaning in life or any spiritual dimension of the entrepreneurial process.

In Part III I discussed what I refer to as the Spirituality Model of Entrepreneurship. I attempted to demonstrate that there is a body of work — as indicated in writings and on Web sites — which collectively can be referred to as the Spirituality Model of Entrepreneurship. I am not aware that this body of writing has been either previously identified as comprising the basis of a distinct movement or categorized in any systematic manner. I review the five trends that have fueled the origins of the Spirituality Model:

- 1) de-institutionalization,
- 2) secular humanism,
- 3) Postmodernism, 4) the New

Age movement, and 5) the human potential movement.¹⁹⁸ I then identified five core tenets that can be described as forming the basis of the Spirituality Model of Entrepreneurship: 1) emphasize a self-generated personal narrative; 2) live according to man's laws; 3) discover purpose and meaning through work; 4) find a niche for self-development; and 5) recognize that the power to achieve purpose comes from within one's self.

In Part IV, I then compared the Spirituality Model tenets with those of the Christian Model. While there are some superficial similarities, there are also significant differences. The five core tenets of the Christian Model are:

- 1) emphasize a God-narrative;
- 2) live according to God's laws;
- 3) discover calling and meaning through a whole life offering;
- 4) use gifts for the community;
- and 5) recognize that the power to achieve the calling comes from divine help.

A next logical step is to examine, based on an understanding of the three models of entrepreneurship, the impact on Christians. By way of concluding remarks I will only point out the potential impact of the Spirituality Model

for Christians and suggest some responses by Christian leaders.

What is the impact of the Spirituality Model for Christians?

The fundamental danger of the Spirituality Model is that it will provide a satisfactory answer to the meaning of life for Christians and non-Christians alike. In the meantime, the Christian Model is fading into the pit of irrelevancy — often by default, as it is not presented as a distinct model. Such a claim will be pursued through empirical research and will be the subject of upcoming publications, but I offer two bases for my claim. This claim is consistent with the opinions of experienced commentators and those of respected researchers. Michael Novak comments, "... religious leaders speak inadequately about business — more so than almost anything else they preach on. Their professional vocabulary, for the most part, so misses the point that it is painful to listen to them."¹⁹⁹ Two authors who conducted research on evangelical CEOs commented on businesspeople's view of the relevance of their church leaders as opposed to others rooted in spirituality: "The charge that clergy do not understand [businesspeople] is a marked contrast to the guruhood

that businesspeople have conferred on the secular spirituality experts."²⁰⁰ These authors further comment that, "The alarming state of the church's ability to be a relevant force influencing business can be summed up in a simple observation: we already see many signs of Christian businesspeople from every denomination rejecting religion, and religion overwhelmingly rejecting businesspeople."²⁰¹ This dynamic can also be found in the Catholic community: "Many businesspeople have stopped active participation in their religious communities because they are tired of the ministers' or priests' open and usually ill-formed hostility to free enterprise."²⁰² My own personal experience is based on a lifetime in and around entrepreneurship, through family experiences and personal full-time endeavors for the past 15 years. In my consulting activities, I have worked with and consulted for approximately 100 entrepreneurs, many of them Christian, and have detected the perceived irrelevance of the Christian message for entrepreneurs. The Christian approach is — and this is most damning of all — viewed as

increasingly irrelevant not merely by unbelievers, but from those within its ranks. Either the Spirituality Model has been a suitable alternative or the Christian Model has not been articulately presented.

What then is the response of Christian leaders in churches, and indeed Christian business professors, to the reality of the Spirituality Model of Entrepreneurship?²⁰³ I suggest the following initial steps be taken. First, the Spirituality Model needs to be further analyzed and highlighted as an area of concern in business programs at Christian universities and colleges. Graduating business students should be alerted to the notion of the Spirituality Model — and its related elements as they enter the workforce — and the clear differences with the Christian Model of Entrepreneurship.²⁰⁴ Second, businesspeople within churches need to be exposed to the existence of the Spirituality Model; this will provide a conceptual framework for practical discernment as to what types of activities to be engaged in. These first two suggestions are, in a sense, defensive or reactive measures. There are, however, a couple of proactive

measures that can be taken.

A third step to be taken, then, is to address the spiritual yearnings of businesspeople generally that are addressed by the Spirituality Model. Christians have a gospel for all people, including those engaged in business, and this message needs to be portrayed in its complete manner. Fourth, the base of scholarship related to biblical wisdom and teaching and the five core elements of the Christian response to the Spirituality Model, in addition to other relevant teachings, should be built upon as a resource to laypeople to assist them in their focused and appropriate Christian growth.

And this, then, returns us full circle to the title of this paper — entrepreneurship and the meaning of life. A clear articulation of the Christian Model is required at the dawn of the 21st century to meet the challenge of the Spirituality Model and to win one battle — the search for the meaning of life within the context of entrepreneurship — in the larger war between the conflicting worldviews of Christianity and spirituality.

Richard J. Goossen
Professor of Law &
Entrepreneurship

School of Business
Trinity Western University
7600 Glover Road
Langley, B.C. Canada V2Y 1Y1
604-888-7511 x3389
Rick.Goossen@twu.ca

CEO
M&A Capital Corp.
10560 Caithcart Road
Richmond, B.C. Canada V6X 1N2
604-718-6330
rjg@MandACapital.com

ENDNOTES

¹I would like to thank the faculty members of the School of Business, Trinity Western University, for their input. In addition, I would like to thank Prof. Bruce Guenther, Mennonite Brethren Biblical Seminary, for his comments. Lastly, I would like to acknowledge the insightful comments of *The JBIB* reviewers of this article.

²This paper will focus on the period from 1970 to the present. Although the trends discussed in this paper may have been manifested to varying degrees before that time, they have been more commonly referred to and documented from the 1970s to the present. Further, the trends will be analyzed as being applicable to the North American context, meaning both the U.S. and Canada. While there are, of course, nuances between the U.S. and Canada which would be revealed in the context of a more detailed paper, for present purposes they are neither significant nor relevant.

³Entrepreneurship is defined in Part II.

⁴I do not use the term “spiritual” as being synonymous with “religion.” The term “spirituality” is used in this paper as indicating a focus on meaning in life without the need for an institutionalized or formal structure. See “Origins and Development” in Part III for a more detailed explanation.

⁵I use the term “model” to describe the worldview in which an individual thinks about entrepreneurship.

⁶For example, defining “religion” has been the subject of considerable debate among scholars. I do not trace the development of the term throughout the relevant literature. See Guenther and Valk’s (1999) *Definition of Religion in Canada*.

⁷For the sake of this paper I am using a generally understood definition of “evangelical Christian.” In the U.S., evangelicals could be generally defined by their membership in the National Association of Evangelicals (www.nae.net) and in Canada in the Evangelical Fellowship of Canada (www.efc-canada.com).

⁸For example, some professors of entrepreneurship are also active in the business world and wish to develop a profile in that area. As a result, they may write short pieces for magazines like *Entrepreneur* and *Inc.*

⁹An academic bestseller, if a textbook, may total 30,000 copies sold. In other words, *The E-Myth* has outsold 30 textbooks combined — and yet it does not merit any attention.

¹⁰Schumpeter.

¹¹See Clark’s *Employment Trends* on www.abcphd.com.

¹²Timmons, p. 3.

¹³Drucker, p. 515.

¹⁴Drucker, p. 247.

¹⁵Lambing and Kuelhl, p. 32.

¹⁶Longenecker, Donlevy, Calvert, Moore, and Petty, p. 2.

¹⁷Coulter, p. 6.

¹⁸Dollinger, p. 5.

¹⁹Hisrich and Peters, p. 10.

²⁰Timmons, p. 47.

²¹The explanation of the Timmons Model in this paragraph summarizes a more detailed explanation in Timmons, pp. 56-63.

²²Martinez. See pp. 94-95 for a discussion of innovation and entrepreneurship.

²³Drucker, pp. 277-278.

²⁴Drucker, p. 280.

²⁵Drucker, p. 284.

²⁶My focus in this paper is on the conceptual framework of entrepreneurship adopted by an individual pursuing innovation in the for-profit sector.

²⁷Welch, with Byrne.

²⁸Entrepreneurship is commonly thought of as an individual involved in new venture creation; when innovation is pursued within an existing organization, it is often referred to as “intrapreneurship.” See Timmons, pp. 279-280.

- ²⁹Boyett and Boyett, p. 32.
- ³⁰Kaplan, p. 7.
- ³¹For two recent examples of a personality-oriented approach, see both Isachsen and Miner.
- ³²Timmons, pp. 249-254.
- ³³McGrath and MacMillan.
- ³⁴McGrath and MacMillan, p. 2.
- ³⁵McGrath and MacMillan, pp. 2-3.
- ³⁶Pino, p. 4.
- ³⁷Gunn.
- ³⁸Tillich. See also Guenther and Valk.
- ³⁹Dawson.
- ⁴⁰In the U.S., The Gallup Institute polls individuals as to the impact of religions and spirituality on their lives. See *The Next American Spirituality — In the Workplace*. In Canada, Reginald W. Bibby has conducted a number of studies that document this trend. See, for example, his most recent work, *Restless Gods: The Renaissance of Religion in Canada* (Toronto, ON: Stoddart Publishing Co., 2002).
- ⁴¹Herrick, p. 250.
- ⁴²So notes The Barna Group, Ltd., an independent marketing research company located in Ventura, California, that has been surveying cultural trends in the U.S. since 1984.
- ⁴³See Appendix B (p. 73) for a description of the five key trends underlying the Spirituality Model.
- ⁴⁴*The spiritual nature of a human being.*
- ⁴⁵*The spiritual nature of a human being.*
- ⁴⁶Canfield, p. 272.
- ⁴⁷*Definition of secular humanism.*
- ⁴⁸*Definition of secular humanism.*
- ⁴⁹Newport, p. 421.
- ⁵⁰*Definition of secular humanism.*
- ⁵¹Ramachandra, p. 2.
- ⁵²Ramachandra, p. 2.
- ⁵³Ramachandra, p. 3.
- ⁵⁴Grenz, p. 13.
- ⁵⁵Grenz, p. 12.
- ⁵⁶Ramachandra, p. 4.
- ⁵⁷Beckford, quoted in Dawson.
- ⁵⁸For an excellent overview and introduction and comparison to a biblical worldview, see Newport.
- ⁵⁹Newport, p. 1.
- ⁶⁰See *New Age*.
- ⁶¹Wating, quoted in *The “New Age” religion: In general.*
- ⁶²Wating, quoted in *The “New Age” religion: In general.*
- ⁶³See *Syncretism*.
- ⁶⁴See *Relativism*.
- ⁶⁵Allen, p. 134.
- ⁶⁶Allen, p. 134.
- ⁶⁷Allen, p. 133.
- ⁶⁸See *7th Symposium on Spirituality and Business at Babson: March 18-19, 2004*. See also both Dorsey and Durham for background information.
- ⁶⁹See *7th Symposium on Spirituality and Business at Babson: March 18-19, 2004*.
- ⁷⁰*Ibid.*
- ⁷¹*Ibid.*
- ⁷²*Ibid.*
- ⁷³See Newport, pp. 382-417.
- ⁷⁴Interestingly enough, the word *guru* means “teacher” in Hindi and Sanskrit but literally comes from the aksharas *gu* and *ru*, where *gu* means “darkness” and *ru* means “the act of removal.” So, *guru* is used for a teacher (one who dispels darkness — ignorance — of the mind) and is a title of reverence used to address spiritual teachers or personal mentors in Hinduism (See *Guru* at WordIQ.).
- ⁷⁵Miller.
- ⁷⁶Allen, p. 133.
- ⁷⁷Miller.
- ⁷⁸See *Top-20 Books on “Spirituality & Business”* for a survey of literature.
- ⁷⁹For the purposes of this paper I have concentrated primarily on writings in the form of books and Web sites. Future research will include a more exhaustive survey covering more articles.
- ⁸⁰Colson and Pearcey, p. 264.
- ⁸¹*The Institute for Enterprise Education.*
- ⁸²*The Institute for Enterprise Education.*
- ⁸³See *Mission Statement of the International Symposium on Spirituality and Business.*
- ⁸⁴Colson & Pearcey, p. 20.
- ⁸⁵Allen, p. 29.
- ⁸⁶The ancient alchemists sought to discover the secret of turning base metals into gold. Pilzer, p. 71.
- ⁸⁷Pilzer, p. 14.
- ⁸⁸Tracy, *The universal laws of success and achievement.*
- ⁸⁹Tracy, *A treasury of personal achievement*, p. 7.
- ⁹⁰Gerber, p. 135.
- ⁹¹Gerber, p. 149.
- ⁹²*The Institute For Enterprise Education.*
- ⁹³See *Work of wisdom.*
- ⁹⁴*Ibid.*
- ⁹⁵*Ibid.*
- ⁹⁶Leider.
- ⁹⁷Leider, p. 3.

- 98Leider, p. 3.
99Leider, p. 4.
100Leider, p. 4.
101Leider, p. 11.
102Leider, pp. 25-26.
103Tracy, *A treasury of personal achievement*, p. 125.
104Allen, p. 29.
105Handy.
106Handy.
107Turner.
108*The Institute For Enterprise Education*.
109Leider, pp. 113-114.
110Leider, p. 115.
111Leider, pp. 116-117.
112Leider, p. 118.
113See *Mission Statement of the International Symposium on Spirituality and Business*.
114Huitt.
115Canfield, p. 285.
116Canfield, pp. 286-287.
117Robbins, *Awaken the giant within* (New York: Simon & Schuster, 1991).
118Leider, p. 3.
119See *Work of wisdom*.
120Ibid.
121Colson and Pearcey, p. 14.
122This is often referred to as a "meta-narrative." I prefer to use the term "God-narrative" in order to contrast this concept more clearly with the "self-narrative" of the Spirituality Model.
123Colson and Pearcey, p. 15.
124John 14:6.
125Grenz, p. 165.
126See *Nicene Creed — Historical Note*.
127See *The Nicene Creed*.
128Christian Business Faculty Association.
129See *Trinity Western University Statement of Faith*.
130Canadian Conference of Mennonite Brethren Churches.
131Lagace, Silverthorne, and Guild.
132Matthew 7:12.
133Lagace, Silverthorne, and Guild.
134Exodus 20:1-17.
135Matthew 5:17.
136Matthew 5-7.
137Mark 12:28-34.
138See, for example, Blanchard, Hybels, and Hodges.
139Greenleaf. See also Trinity Western University's *Developing Leaders Together*, pp. 43-48.
140Mark 10:44; Matthew 20:25-28.
141Phil. 2:3-4.
142Novak, p. 39.
143Ephesians 4:1.
144Ephesians 4:4.
145Warren, p. 229.
146Warren, p. 232.
147Warren, p. 248.
148I Peter 4:10 (NLT).
149Packer, p. 25.
150This may not have traditionally been recognized as such, but is more commonly understood in today's environment. See Novak's *Business as A Calling*, where he uses scriptural references to explain why business is a calling: because it involves work that is intrinsically valuable; because it is a form of community-building that is part of the human calling vocation; because it is morally serious and a potentially virtuous enterprise; because it draws forth inventiveness and creativity; and because it is an arena of participation in the mission of God.
151Smith, p. 10. See also Banks and Stevens.
152Smith, p. 22.
153Smith, p. 25.
154Smith, p. 26.
155Smith, p. 11.
156Smith, p. 11.
157Banks and Stevens.
158Banks and Stevens.
159Guinness, p. 4.
160Watson, p. 5.
161Matthew 16:24.
162Waltke, p. 29.
163Waltke, p. 95.
164Waltke, p. 103.
165Novak, p. 35.
166Waltke, p. 113.
167Waltke, p. 128.
168Waltke, p. 128.
169Palmer, p. 4.
170Waltke, p. 130.
171Waltke, p. 133.
172Waltke, p. 134.
173Waltke, p. 153.
174Waltke, p. 155.
175Waltke, p. 158.
176Waltke, p. 158.
177Waltke, p. 161.
178Waltke, p. 163.
179Waltke, p. 165.
180Waltke, p. 166.
181Waltke, p. 169.
182Waltke, p. 179.
183Guinness, p. 101.

- ¹⁸⁴Guinness, p. 101.
¹⁸⁵Guinness, pp. 241-242.
¹⁸⁶Guinness, p. 242.
¹⁸⁷Guinness, p. 245.
¹⁸⁸J Cor. 12:4-5.
¹⁸⁹J Cor. 12:12.
¹⁹⁰Bugbee, Cousins, and Hybels, pp. 25-27.
¹⁹¹Warren, p. 281.
¹⁹²Ramachandra, pp. 41-42.
¹⁹³Peale.
¹⁹⁴Peale, p. 11.
¹⁹⁵Peale, p. 11.
¹⁹⁶Peale, p. 12.
¹⁹⁷Colson and Pearcey, p. 17.
¹⁹⁸All of these movements are summarized in Appendix B, p. 73.
¹⁹⁹Novak, p. 5.
²⁰⁰Nash and McLennan, p. 135.
²⁰¹Nash and McLennan, p. 255.
²⁰²Sirico.
²⁰³This last paragraph is not presented as any form of indictment, but rather self-reflection on tasks that can be undertaken by myself and others and as a call for input from CBFA members and others.
²⁰⁴A very innovative approach has been taken at St. Thomas University, a Catholic institution in St. Paul, Minnesota, as discussed in Cornwall and Naughton's "Integrating Entrepreneurship with the Liberal Arts: Theology for Entrepreneurship Students."

REFERENCES

- Allen, M. (1995). *Visionary business: Entrepreneur's guide to success*. Novato, CA: New World Library.
- Banks, R., & Stevens, R.P. (Eds.). (n.d.). Calling/vocation. *Complete book of everyday Christianity* [Online]. Available: <http://www.ivmdl.org/cbec.cfm?study=121>
- The Barna Group, Ltd. (2003, Sept. 24). Twentysomethings struggle to find their place in Christian churches. *The Barna Update* [Online]. Available: <http://www.barna.org>.
- Bibby, R.W. (2002). *Restless gods: The renaissance of religion in Canada*. Toronto, ON: Stoddart Publishing Co.
- Blanchard, K., Hybels, B., & Hodges, P. (1999). *Leadership by the book: Tools to transform your workplace*. New York: William Morrow and Company.
- Boyett, J.H., & Boyett, J.T. (2001). *The guru guide to entrepreneurship: A concise guide to the best ideas from the world's top entrepreneurs*. New York, NY: John Wiley & Sons, Inc.
- Bugbee, B., Cousins, D., & Hybels, B. (1994). *Network: Participant's guide*. Grand Rapids, MI: Zondervan.
- Canadian Conference of Mennonite Brethren Churches. (n.d.). *Mennonite Brethren confession of faith*. Available: <http://www.mbconf.ca/believe/confession>
- Canfield, J., Hansen, M.V., & Hewitt, L. (2000). *Power of focus: How to hit your business, personal, and financial targets with absolute certainty*. Deerfield Beach, FL: Health Communications.
- Christian Business Faculty Association. (n.d.). *Criteria for membership*. Available: <http://www.cbfa.org/asp/application.asp>
- Clark, A.B. (n.d.). *Employment trends*. Available: <http://www.abcpd.com>
- Colson, C.W., & Pearcey, N. (1999). *How now shall we live? Carol Stream, IL: Tyndale House Publishers*.
- Cornwall, J.R., & Naughton, M.J. (n.d.). Integrating entrepreneurship with the liberal arts: Theology for entrepreneurship students. *University of St. Thomas Undergraduate Catalog* [Online]. Available: <http://www.abe.villanova.edu/cornwall.pdf>
- Coulter, M. (2003). *Entrepreneurship in action* (2nd ed.). Upper Saddle River, NJ: Prentice Hall.
- Dawson, L.L. (1998, Summer). Anti-modernism, Modernism, and Postmodernism: Struggling with the cultural significance of new religious movements. *Sociology of Religion*, 59(2).
- Definition of secular humanism*. Available: <http://groups.msn.com/agodfightforallreligions/general>

Dollinger, M.J. (2003). *Entrepreneurship: Strategies and resources*. Upper Saddle River, NJ: Prentice Hall.

Dorsey, D. (1998, August). The new spirit of work. *Fast Company*, Issue 16, 124.

Drucker, P.F. (1985). Innovation and entrepreneurship: Practices and principles. In *The Executive in Action* (1996) (pp. 243-518). New York: HarperBusiness.

Durham, L. (2002, May). Spirituality and business — can the two be joined? *Seacoastonline.com* [Online].

Gerber, M. (1995). *The e-myth revisited: Why most small businesses don't work and what to do about it*. New York: HarperCollins.

Greenleaf, R.K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Ramsey, NJ: Paulist Press.

Grenz, S. (1996). *A primer on Postmodernism*. Grand Rapids, MI: William B. Eerdmans.

Guenther, B., & Valk, J. (1999). *Definition of religion in Canada* (Unpublished manuscript).

Guinness, O. (1998). *The call: Finding and fulfilling the central purpose of your life*. Nashville, TN: Word.

Gunn, T.J. (2003). The complexity of religion and the definition of "religion" in international law. *Harvard Human Rights Journal*, 16, 189-215.

Guru. WordIQ [Online]. Available: <http://www.wordiq.com/definition/Guru>

Handy, C. (1997, Summer). The search for meaning: A conversation with Charles Handy. *Leader To Leader Institute*, No. 5.

Herrick, J.A. (2003). *The making of the new spirituality: The eclipse of the Western religious tradition*. Downers Grove, IL: InterVarsity Press.

Hisrich, R.D., & Peters, M.P. (2002). *Entrepreneurship* (5th ed.). New York: The McGraw-Hill Companies, Inc.

The Holy Bible (New International Version). (1979). London: Hodder and Stoughton.

Huitt, W.G. (2003, April). *Hierarchy of needs* [Online]. Available: <http://facultyweb.cortland.edu/andersmd/MASLOW/HOMEPAGE.HTML>

The Institute for Enterprise Education. Available: <http://www.entrepexity.ca>

Isachsen, O. (1996). *Joining the entrepreneurial elite: Four styles to business success*. Palo Alto, CA: Davies-Black.

Kaplan, J.M. (2003). *Patterns of entrepreneurship*. New York: John Wiley & Sons, Inc.

Lagace, M., Silverthorne, S., & Guild, W. (2002, April 22). Does spirituality drive success? *Harvard Business School Working Knowledge* [Online]. Available: <http://hbswk.hbs.edu>

Lambing, P.A., & Kuehl, C.R. (2003). *Entrepreneurship*. Upper Saddle River, NJ: Prentice Hall.

Leider, R.J. (1997). *The power of purpose: Creating meaning in your life and work*. San Francisco, CA: Berrett-Koehler Publishers.

Longenecker, J.G., Donlevy, L.B., Calvert, V.A.C., Moore, C.W., & Petty, J.W. (2003). *Small business management: An entrepreneurial emphasis* (2nd Canadian ed.). Scarborough, ON: Thomas Nelson Canada.

Martinez, R.J. (2003, Fall). Teaching strategic management from a Christian perspective. *The Journal of Biblical Integration in Business*, 69-97.

McGrath, R.G., & MacMillan, I. (2000). *The entrepreneurial mindset: Strategies for continuously creating opportunity in an age of uncertainty*. Boston, MA: Harvard University Press.

Miller, W.C. (1999, Oct./Nov.). Spirituality, creativity, and business. *The Inner Edge* [Online], 2(5). Available: <http://www.workplacespirituality.com>

Miner, J.B. (1996). *The 4 routes to entrepreneurial success*. San Francisco, CA: Berrett-Koehler.

Mission statement of the international symposium on spirituality and business. Available: <http://www3.babson.edu/Events/spiritualityandbusiness/About-Us.cfm>

Nash, L., & McLennan, S. (2001). *Church on Sunday, work on Monday: The challenge of fusing Christian values with business life*. San Francisco, CA: Jossey-Bass.

New Age. Available: http://www.religious tolerance.org/gl_n.htm

The "New Age" religion: In general. Available: <http://procinwarn.com/newagegeneral.htm>

Newport, J.P. (1998). *The New Age movement and the biblical worldview: Conflict and dialogue*. Grand Rapids, MI: William B. Eerdmans.

The next American spirituality — in the workplace. (2003, April 1). Live online chat with George Gallup Jr. Available: <http://www.spirituality.com>

The Nicene Creed. Available: <http://www.creeds.net/index2.htm>

Nicene Creed — Historical Note. Available: http://www.creeds.net/ancient/Nicene_Intro.htm

Novak, M. (1996). *Business as a calling: Work and the examined life*. New York: The Free Press.

Packer, J.I. (1990). The Christian's purpose in business. In R.C. Chewning (Ed.), *Biblical principles & business, Vol. 3* (pp. 16-25). Colorado Springs, CO: NAVPRESS.

Palmer, P.J. (2000). *Let your life speak: Listening for the voice of vocation*. San Francisco, CA: Jossey-Bass.

Peale, N.V. (1952). The power of positive thinking. In *Three complete books* (1992). New York: Wings Books.

Pilzer, P.Z. (1995). *God wants you to be rich*. New York: Fireside.

Pino, L.J. (1994). *Finding your niche: A personal guide for entrepreneurs*. New York: Berkley Publishing.

Ramachandra, V. (1996). *Gods that fail: Modern idolatry & Christian mission*. Downers Grove, IL: InterVarsity Press.

Relativism. WordIQ [Online]. Available: <http://www.wordiq.com/definition/Relativism>

Robbins, A. (1991). *Awaken the giant within: How to take immediate control of your mental, emotional, physical & financial destiny*. New York: Simon & Schuster.

Schumpeter, J.A. (1934). *The theory of economic development: An inquiry into profits, capital, credit, interest, and the business cycle*. Cambridge, MA: Harvard University Press.

7th symposium on spirituality and business at Babson: March 18-19, 2004. Available: <http://www3.babson.edu/Events/spiritualityandbusiness/Event-Overview.cfm>

Sirico, R.A. (1993, Nov. 22). A worthy calling. *Acton Institute for the Study of Religion and Liberty* [Online]. Available: <http://www.acton.org/ppolicy/editorials/sirico/calling.html>

Smith, G.T. (1999). *Courage & calling: Embracing your God-given potential*. Downers Grove, IL: InterVarsity Press.

The spiritual nature of a human being. (2000, Nov.). Available: <http://chiron.valdosta.edu/whuitt/col/summary/spirit.html>

Syncretism. WordIQ [Online]. Available: www.wordiq.com/definition/Syncretism

Tillich, P. (1955). *Biblical religion and the search for ultimate reality*. Chicago: University of Chicago Press.

Timmons, J. (2003). *New venture creation: Entrepreneurship for the 21st century*. New York: McGraw Hill.

Top-20 books on "spirituality & business" [Online]. (2003, Dec. 18).

Tracy, B. (1997). *A treasury of personal achievement*. Niles, IL: Nightingale-Conant.

Tracy, B. (n.d.). *The universal laws of success and achievement*. (12 cassette recordings). Chicago, IL: Nightingale-Conant.

Trinity Western University. (n.d.). *Developing leaders together: The principles behind our learning community* [pamphlet]. Langley, BC: Trinity Western University.

Trinity Western University statement of faith. Available: <http://www.twu.ca/hr/documents/statement-of-faith.aspx>

Turner, C. (2002, Oct.). The spirit of entrepreneurship, #562. *Innovative Leader* [Online], 11(10). Available: <http://www.winstonbrill.com>

Waltke, B. (1995). *Finding the will of God*. Gresham, OR: Vision House Publishing.

Warren, R. (2002). *The Purpose Driven Life*. Grand Rapids, MI: Zondervan.

Watson, D. (1982). *Called & committed: World-changing discipleship*. Wheaton, IL: Harold Shaw Publishers.

Weber, M. (1958). *The Protestant ethic and the spirit of capitalism*. (T. Parsons, Trans.). New York, NY: Scribner.

Welch, J., with Byrne, J.A. (2001). *Jack: Straight from the gut*. New York: Warner Books.

Work of wisdom: Ancient tools for modern success. Available: <http://www.profoundharvest.com>

FOR FURTHER READING

Badcock, G.D. (1998). *The way of life: A theology of Christian vocation*. Grand Rapids, MI: William B. Eerdmans.

Banks, R.J. (1993). *Faith goes to work: Reflections from the marketplace*. Herndon, VA: Alban Institute.

Birley, S., & Muzyka, D. (Eds.). (2000). *Mastering entrepreneurship: Your single-source guide to becoming a master of entrepreneurship*. London: Pearson.

Blackaby, H.T., & Skinner, K.L. (2002). *Called & accountable: God's purpose for every believer*. Birmingham, AL: New Hope Publishers.

Ciulla, J.B. (1998). *Ethics, the heart of leadership*. Westport, CT: Praeger.

Comparison with biblical Christianity. Proclamation, Invitation & Warning [Online]. Available: <http://www.procinwarn.com/compbib.htm>

Conger, J.A. (1994). *Spirit at work: Discovering the spirituality in leadership*. San Francisco, CA: Jossey-Bass.

Diddams, M., Whittington, J.L., & Davigo, T. (2002). *Creating in the name of God who creates: A whole-life model of work*. Presented at the Management, Spirituality & Religion Conference.

Fischer, G. (1999). *The call of the disciple: The Bible and following Christ*. Mahwah, NJ: Paulist Press.

Hudnut, R.K. (1999). *Call waiting: How to hear God speak*. Downers Grove, IL: InterVarsity Press.

The human potential movement. Proclamation, Invitation & Warning [Online]. Available: <http://www.procinwarn.com/human.htm>

Johnstone, M. (2004, Feb. 29). *Paul Williams: Spirituality beyond the Jesus-and-business fad*. Available: <http://www.CanadianChristianity.com>

Palmer, T.S., Carney, M. Sr., & Fischer, M.J. (2002, Aug.). *The Pacioli Project: Discovering, articulating, and integrating the values of the Franciscan tradition into the education and lives of business professionals*. Available: <http://www.sbu.edu>

Qubein, N.R. (1983). *Get the best from yourself: Dare to dream! Dare to hope! Dare to see yourself as a great bundle of potential!* New York: Prentice-Hall.

Redekop, C., Ainlay, S.C., & Siemens, R. (1995). *Mennonite entrepreneurs*. Baltimore, MD: The Johns Hopkins Press.

Reiss, B., with Cruikshank, J.L. (2000). *Low risk, high reward: Starting and growing your business with minimal risk*. New York: The Free Press.

Sirico, R.A. (2001). The entrepreneurial vocation. *Acton Institute for the Study of Religion and Liberty*. Available: <http://www.acton.org/ppolicy/business/entrepreneur/index.html>

Smith-Moran, B. (1997). *Soul at work: Reflections on a spirituality of working*. St. Mary's Press: Christian Brothers Publications.

Veith, G.E. (1994). *Postmodern times: A Christian guide to contemporary thought*. Wheaton, IL: Crossway Books.

Wong, P.T.P. (2004, May 10). *President's column: Spirituality and meaning at work*. Available: http://www.meaning.ca/articles/presidents_column/spirituality_work_sept03.htm

Zandstra, G. (2003, Nov. 12). How the clergy understands business: Reality versus caricature. *Acton Institute for the Study of Religion and Liberty* [Online]. Available: <http://acton.org/ppolicy/comment/article.php?id=164>



APPENDIX A

The Standard Model of Entrepreneurship: Definition and Five Key Tenets

Definition of Entrepreneurship:

Entrepreneurship is the pursuit of innovation through the gathering of the required resources typically resulting in a new or different way of providing a good or service needed in the marketplace.

	Tenet
1	An entrepreneur must be able to gather the required human and financial resources in order to pursue new venture creation.
2	An entrepreneur must be able to search for change, respond to it, and exploit an appropriate opportunity.
3	An entrepreneur seeks personal fulfillment through the selection and pursuit of opportunities that match his or her specific skills and interests.
4	An entrepreneur must be a careful risk assessor with a constant attention to cash flow and managing the “risk vs. reward” equation.
5	Entrepreneurship is not based on a personality, but on habit that can be studied and mastered in order to increase the entrepreneur’s chances for success.

APPENDIX B

Definitions of Five Key Trends Underlying the Spirituality Model of Entrepreneurship

Term	Meaning
De-institutionalization	The aspects of human life that become so routinized, so habitual as to be beyond ready questioning, are said to be institutionalized. Within the context of this paper, institutions are those religious bodies, such as churches, that have provided an organized and systematic form of worship for believers. De-institutionalization occurs when believers no longer view the institution as providing the sole or primary means for their worship (Dawson, 1988).
Secular humanism	Human beings rather than an external force, such as a god, are the source of solving human problems. In the 20th century, scientists, philosophers, and progressive theologians began to organize in an effort to promote the humanist alternative to traditional faith-based worldviews (Newport, 1998, pp. 420-424).
Postmodernism	An eclectic method of discerning truth; not reliant solely on rationalism; eclectic frameworks of meaning; celebration of fragmentation; abandonment of overarching and triumphalist frameworks (Grenz, 1996).
New Age Movement	A spiritual movement seeking to transform individuals and society through a mystical union with a dynamic cosmos. Its advocates hope to bring about a utopian era, a “New Age” of harmony and progress that some say has already begun. The New Age movement offers the world a new frame of orientation (Newport, 1998, p. 1).
Human Potential Movement	This movement is an adaptation of New Age principles to small business entrepreneurs and corporations, particularly with respect to the utilization of the inner power of an individual to overcome putative self-imposed limits on personal and business success. See <i>The Human Potential Movement</i> .

APPENDIX C

Comparison of the Spirituality Model of Entrepreneurship and the Christian Model of Entrepreneurship

Core Element	The Spirituality Model of Entrepreneurship	The Christian Model of Entrepreneurship
1	<i>Self-narrative</i> : core beliefs and values to serve a personalized quest in the context of today's environment.	<i>God-narrative</i> : a doctrine applicable to all, focused on the life, death, and resurrection of Christ — the basis of salvation.
2	<i>Horizontal laws</i> : mechanistic view of the universe (following laws or principles will lead to a focus on treasures on earth).	<i>Vertical laws</i> : God-controlled view of the universe (following laws or principles will lead to a focus on treasures in heaven).
3	<i>Purpose and meaning through work</i> : an assumption of the need for a purpose in life which is found through work.	<i>Calling and meaning through a whole life offering</i> : a broad notion of calling to discipleship in all facets of life, including the cost of discipleship.
4	<i>Self-oriented niche</i> : self-discovery and self-development of niche or unique ability.	<i>Community-oriented gifts</i> : acknowledgement and use of gifts for the use of the whole community.
5	<i>Self-help</i> : human-centered focus; power and resources to achieve come from within the person.	<i>Divine help</i> : a God-centered focus; I can do all things through Christ.