Ministerial Entrepreneurship: Reenvisioning Entrepreneurship and Revitalizing the Church

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Introduction

Supervision in a ministry setting requires a deep knowledge of both the student and the context for guidance and assessment to be effective. Within theological education, supervision often occurs within parish settings or institutions serving broader social sectors such as healthcare communities, the military, or more recently the marketplace. However, it appears there is a new generation of students who want to broaden the vision of ministry, and thus by extension the vision of supervision needs to be broadened. This new generation of ministers often undertake entrepreneurial ventures understood as either social entrepreneurship or commercial endeavors, which evoke a variety of student dispositions that often creates novel contexts for supervisors. Just as educators seek to provide transfor-

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mative learning experiences for their students, supervisors need to better understand the shifting context of ministry in order for these entrepreneurs to redemptively engage in the world of business.[1] Supervision within the intersection of faith and work requires a deeper understanding of the nature and context of these new students who are interested in pursuing entrepreneurship "with ministry in mind."

This essay attempts to explore some of these emerging models of ministry in business or entrepreneurial settings for the purpose of helping today's supervisor better understand the needs and assumptions of this new type of seminarian. Much of the research for this essay surfaces from within a conservative Protestant tradition, one often associated with North American evangelicalism and reflective of the seminaries that serve this constituency.[2] However, the term evangelical may prove more sociological than theological in nature, while the theme of entrepreneurship, as a more broadly evangelical effort, remains an interest in mainline settings as well.[3] Much of this essay was originally written out of research within, and for, these conservative Christian leaders. Its language and metaphors may be foreign to some readers of *Reflective Practice*, along with the context for this ministry, but we hope it will nevertheless be helpful and instructive.

Articulating the relationship between faith and work remains a primary challenge for both the church and the marketplace. Any attempt to articulate a goal that satisfies both communities, in light of the kingdom of God, proves elusive when considering the many issues facing both communities. Reenvisioning entrepreneurship and revitalizing the church may prove crucial for the sake of both endeavors, particularly around the concept of ministry. Recognizing that ministry often serves a clerical paradigm, this essay adopts a broader view indicative of theological perspectives where God's divine activity (God's ministry) invites corresponding human activity either in reflection or direct participation in God's action.[4] This writing describes a new initiative that engages both church and marketplace through the vision of innovation and entrepreneurship, offering insights that reflect a new synthesis that overcomes some of the previous preoccupation with the accumulation of profits as the primary metric for evaluating new ventures.

Through the lens of ministerial entrepreneurship, ministers and laity alike find an innovative framework for vocation (calling) and sustainability (stewardship) that spans church and marketplace interests. The article first delineates the current state of business and profits from a Christian per-

spective, highlighting market concerns while suggesting an alternative understanding that might drive entrepreneurship. The article offers concrete examples of current efforts to renarrate a theologically informed approach to entrepreneurship before introducing the generative project that serves as the backdrop for this paper, an initiative in ministerial entrepreneurship at Nazarene Theological Seminary. The essay then attempts to differentiate this entrepreneurial venture in light of contemporary notions of entrepreneurship and in dialogue with two traditional approaches to the marketplace: bivocational ministry and business as mission. Finally, the article closes with suggestions for how ministerial entrepreneurship represents a different way of engaging business and the marketplace with a Christian vision. The writing does not suggest specific changes for supervised ministry since such suggestions may rely on theological educators more adept at such work based on their experience in adapting pedagogy from other fields of supervision.[5]

The Marketplace from a Christian Perspective: The Issue of Profit[6]

While the marketplace primarily relies on businesses earning a profit (or return on investment) in order to function well, people often enter the business world for a variety of reasons. Eighty percent of people aged thirteen to twenty-five want to work for a company that is concerned about how its actions impact and contribute to society; with half of those respondents saying they would refuse to work for an irresponsible organization.[7] Barely half of millennials believe businesses behave ethically or even commit to helping to improve society.[8] Even more troubling, only 20 percent of employees see the link between their work and their organization's goals.[9] Clearly, there is a noticeable gap between what people believe a responsible business should be doing and what businesses accomplish in day-to-day life.

Provost and former dean of the Business School at Seattle Pacific University, Jeff Van Duzer, observes that profits are a means to an end but not the end, "a tool but not the destination."[10] Van Duzer's observation begs the question, What then should the "destination" for business be if it is not profit? And, just as importantly, what should the purpose/aim/end be for Christ-followers who seek to glorify God while engaging in the complex field of the business marketplace? In a dynamic, growing, and globalized

world, often dominated by the business sector, these questions deserve intense consideration, especially by those entering entrepreneurial ventures with ministry in mind. Scripture, particularly the New Testament, provides a gateway by which to understand how God's people should be at work in the world, including their marketplace ventures.

A New Testament Example

An often-overlooked passage regarding the early Church and its influence on business occurs in the sixteenth chapter of the book of Acts. Paul sees a vision from God to visit and proclaim the good news in Macedonia with Silas and Timothy. Upon arrival in Philippi, the economic hub of Macedonia, Luke narrates two concurrent stories of the apostles sharing God's love with two women involved in very different businesses.

Lydia leads the first business mentioned as a dealer in purple cloth, the clothes used by royalty. Lydia, already a devout follower of God, responds positively to the message of salvation, gets baptized, and offers up her home for use by the church leaders. The second business involves the horrific practice of human bondage. Enslaved by businessmen, a girl uses her gift of divination to bring in a "great deal of money." After several days of this girl proclaiming that Paul and his group were sharing the message of salvation, Paul casts out the spirit residing in the girl. The business owners quickly realize that the enslaved girl no longer serves as a cash generator, and they blame Paul for their loss of income. These angry businessmen drag Paul and his friends into the marketplace and accuse them of disrupting their cultural practices. Paul and companions are put in jail, where they sing and praise God, and they eventually convert and baptize the jailer and his family.

One might note that these two stories of the early Church and businesses occur in the middle of Acts, a book describing how the Church with the power of the Holy Spirit might respond and function in various cultures throughout the known world where churches had been planted. Clearly, business can be used to glorify God and help local churches to grow, or businesses can be so far from God's desire for humanity that Christians must challenge its destructive influence on society, even to the point of impacting the profits of the companies doing wrong.

A Theology of Business

Van Duzer provides a framework Christians can use to consider the fundamental purpose of business and how business can serve the common good. Working with business and theology faculty at Seattle Pacific University, Van Duzer creates a theological understanding of business built on the biblical account of creation (where work is encouraged and honored even in the garden), the fall (when work becomes drudgery), redemption (Christ renews), and reconciliation (all things are made new). At its core, Van Duzer's theology of business rests on God's desire to redeem God's creation and restore right relationship with all people. This goal not only extends God's call (vocation) into the workplace, it also serves to revitalize the church as members of the body of Christ who exercise stewardship in their everyday life.

Van Duzer further argues that the garden, as originally designed, did not serve as God's intended endpoint but rather was a starting point for God and humanity to partner together to steward God's creation. Revelation reveals that, in the end times, God does not call people back into the garden but rather calls them into the New Jerusalem—into the diversity, complexity, and messiness of a city, a place of business. Human beings will pool their resources (or capital) to design, build, and market products and services that allow people and societies to flourish. However, both in Scripture and in contemporary society today, the city often reflects a place where people assert their independence from God. Ultimately though, God desires to redeem for good those things that have often been used for evil.

Building a flourishing marketplace is all part of God's redeeming love story for humanity. Van Duzer advances two primary God-ordained purposes for the marketplace: (1) to provide the community with goods and services that enable the community to flourish and (2) to offer opportunities for meaningful work that allow employees to express their God-given creativity. In sum, Van Duzer states, "[T]he Christian in business is in the business of rendering service that will enable humanity to flourish."[11] The function of profit, which is an important and critical piece for making a business sustainable, is how this community service can be fulfilled. Profit functions like blood pumping through one's body—no one gets up in the morning with the intent or joy of just pumping blood through one's veins, and yet each one would be dead without this vital function taking place in our bodies. For Christian entrepreneurs, profit ultimately becomes less of a destination and more of a means to an end. This vision of business is consis-

tent with an understanding of entrepreneurship that serves capitalist needs but also remains somewhat independent of the "drive" for profit.[12]

Contemporary Examples

Can these scriptural and theological principles and ideas be lived out in the workplace in everyday life? Fortunately, there are several examples of people and organizations trying to engage these principles that serve as examples for ministerial entrepreneurs. In the investment realm, two organizations are worth highlighting. Sovereign's Capital (https://sovereignscapital.com/) focuses on investments within the United States and South Asia regions in companies that are led by excellent, values-driven management teams motivated by visions that go beyond outsized financial returns. Eventide (https://www.eventidefunds.com/) invests in companies whose products and practices help make the world better. These investment firms were founded by Christian believers who wanted their resources and investments to serve the common good. One of the founders of Sovereign's Capital, Henry Kaestner, recently launched a beta website to encourage faith-driven entrepreneurs (https://www.faithdrivenentrepreneur.org/).

Other organizations have begun to provide learning and mentoring opportunities for those who want to live out these theological principles where they work. Praxis Labs (http://www.praxislabs.org/) is one such organization. Praxis is a mentoring and networking organization that targets the advancement of redemptive entrepreneurship in both the for-profit and nonprofit arenas, helping Christians find the intersection between culture, theology, and entrepreneurship.[13] Through their annual Praxis Academy events, Praxis Labs also serves college-age students who are exploring starting their own venture or have a creative idea to address a social problem (http://www.praxislabs.org/academy). Praxis writer Josh Kwan now serves as president of the Gathering, a learning community of philanthropists who are motivated by their Christian faith to learn and invest their resources wisely. Christian universities and seminaries also find ways to promote the practical application of Van Duzer's principles. Seattle Pacific University has created a documentary video series, online classes, and an academic certificate called Faith & Co. (https://faithandco.spu.edu/). The series features businesses across the country and around the world that provide goods and services that enable their communities to flourish and that are struc-

turing their workplace to provide meaningful and dignified work for their employees.

In many cities, churches are working together to expand their congregations' narratives around vocation and the sacredness of all God-honoring work. For example, Flourish San Diego has created the Flourish Collective Academy, a network of churches that collaborate and learn together about ways to renew the culture and flourishing of San Diego. Until August 2019, Flourish had a coworking space called the Greenhouse where anyone could come to work and receive encouragement and mentoring along with access to business and law experts. In San Francisco, Nazarene pastor Jeffrey Purganan founded the Possibility Project and, with a coworker, Sacred Space, an incubator for entrepreneurs integrating meaningful space, intentional community, and positive impact. The Possibility Project transformed into Heirloom East Bay, a farm with twelve residents who formed an intentional living community. The community fosters hospitality, agriculture, and creativity by providing opportunities for guests and the community to join them in spiritual formation, fellowship, and discipleship. Each of these expressions raise questions around supervising the new, entrepreneurially minded practitioner.

Ministerial Entrepreneurship: An Alternative Approach

The demand for a new approach to theological supervision rests with a relatively new initiative at Nazarene Theological Seminary (NTS) titled Ministerial Entrepreneurship. Beginning in 2013, NTS developed a partnership with the Kauffman Foundation, a national leader in entrepreneurship education, and their FastTrac Entrepreneurship program. Nazarene Theological Seminary faculty participated in the program and incorporated entrepreneurship curricular content and learning opportunities into the seminary. At that time, the Kauffman approach mandated a classroom context (ten weeks) that followed a fixed curriculum and cost $300 to $500 per person. These cost constraints prohibited curriculum expansion to a broader audience, both within the seminary curriculum and for in-service classes for NTS alumni and other pastors interested in continuing education.

However, in 2017, research from the Kauffman Foundation highlighted a decline in entrepreneurial endeavors across the United States. Kauffman's 2017 annual report noted with concern that entrepreneurship rates in the

country had declined by 50 percent from the previous generation.[14] In response, the foundation created a national Zero Barriers program to ensure aspiring entrepreneurs the opportunity to create new firms.[15] The Kaufman Foundation recognized that their approach to distributing their course materials through a limited and sometimes costly approach was antithetical to their Zero Barriers initiative. In response, Kauffman announced their new FastTrac curriculum. Kaufmann opted to digitize course materials, revise some electronic resources, and establish a modular, low-cost, flexible program deliverable through an asynchronous, online, self-paced format.

Nazarene Theological Seminary, as an affiliate of FastTrac, began to adapt FastTrac's high-quality, accredited, entrepreneurship training for the pastoral context and also began extending the curriculum to further pastoral in-service training for alumni and the broader denomination. The effort was made possible through a grant by the Association of Theological Schools. The development of this curriculum created fresh opportunities to partner with leaders and established business schools actively engaged in entrepreneurship. One such partnership is the Fermanian School of Business at Point Loma Nazarene University in San Diego and its Center for International Development. The latter has broad experience in global entrepreneurship efforts. The Fermanian School of Business includes a number of MBA students and alumni who consistently seek to understand how their faith can inform how they serve in the workplace and are seeking to launch their own entrepreneurial ventures. Collectively, the curriculum provided a means of serving both NTS and Point Loma Nazarene University, as well as other scholars and mentors, by creating a climate of conversation around faith and work.

In addition, NTS conducted and edited video interviews with fourteen younger entrepreneurs (often within newer ventures) to connect Kauffman's FastTrac educational program with specific issues relevant to the intersection of faith and ministry. The interviews revealed varying expressions of faith and specific articulations of how faith influenced entrepreneurial decisions. Those interviewed suggested there may be particular elements of a person's faith that influences their willingness to become an entrepreneur and that communities of faith can influence both the articulation and nurture of an "entrepreneurial" spirit. These interviews suggest new research venues for exploring faith and the communities and cultures that shape faith, which could be useful in informing future faith at work efforts and

inspiring local congregations toward a revitalized life through innovative practices.

Why Entrepreneurship?

One might wonder why a seminary would adopt the language of entrepreneurship. When one considers the popular imagery of success anchored in the public personas of Elon Musk, Mark Zuckerberg, and Donald Trump, one might suspect that the term runs too close to the use of business for evil, as mentioned by Van Duzer.[16] However, theologian L. Gregory Jones argues that, until more recent times, the church has historically demonstrated considerable innovation and creativity. Jones asserts:

> It is crucial for the Church's own internal integrity and witness that we rediscover a vision for social innovation and entrepreneurship. We need to recover this witness not so we might be relevant, but rather as an intrinsic part of our witness to the God who we believe is making all things new by the power of the Holy Spirit. Ironically, the best way we can become relevant is not by focusing on how to be relevant, but rather by rediscovering and renewing our own mission and purpose[17]

In a similar vein, Anglican priest and scholar Michael Volland, who participated in the Church of England's Fresh Expressions movement, offers the following aesthetic rationale:

> [T]he focus is moved away from wealth-creation and placed instead on a range of visionary and creative qualities that entrepreneurs exhibit and which, when exercised by Anglican priests and lay people in a receptive context, they have the potential to produce outcomes that have recognised value for a wider group or groups.[18]

Jones and Volland, along with other theorists, establish both an ecclesial and aesthetic framework for entrepreneurship with ministry in mind.[19] The activity remains primarily entrepreneurial yet seems to coincide with a vision of leadership advocated by Richard Goossen and R. Paul Stevens that "pursues opportunities in the face of opposition or limited resources and brings together the human and financial resources necessary to pursue an objective."[20] Collectively, these Christian scholars point to a broader view of entrepreneurship than the popular images generated in our society.

The term entrepreneur derives from the French words *entre* meaning "between" and *prendre*, which is the verb "to take." The French verb *entreprendre* may then be understood as "to undertake" or "to do something."

During the Middle Ages, any person with the title of *entrepreneur* might be understood as a person that "gets things done," possibly a merchant go-between but a member of other professions as well.[21]

The contemporary notion of economic entrepreneurship owes its primary allegiance to Joseph Schumpeter's recovery of Richard Cantillon's writings in the merchantilist age and John Stuart Mill's emphasis on "risk" as a hallmark of entrepreneurism.[22] Writing from the Catholic tradition, Anthony Percy summarizes contemporary research by characterizing entrepreneurs as those who are commercially focused and creative yet also willing to take calculated risks, expending high energy levels yet also creating and sustaining relationships to attain their goal.[23] Of the five traits, only one seriously addresses economic interests. Instead, Percy argues, entrepreneurial work is distinguished by "alertness to information and creative knowledge. It discovers new possibilities in the marketplace, engages factors of production, looks toward profit (return) as a compensation for the risks undertaken in engaging the factors of production."[24] Clearly contemporary expressions of entrepreneurship draw definitions from within economic, or marketplace, efforts.

However, the more ancient concept of entrepreneur predates even Adam Smith's articulation of modern capitalism. Some theorists argue that the close relationship between capitalism and entrepreneurship may limit our understanding of the range of entrepreneurial efforts that exist or are possible.[25] In a similar vein, Percy argues that early church to medieval Catholic writings assert that, while entrepreneurs may be interested in money, the virtues of magnificence (the desire to accomplish something great) and fortitude (courage in the face of adversity) help temper or moderate the love of money. Percy continues: "It is this moderation that is the source, in the mind of St. Thomas, which leads [the entrepreneur] to undertake the risks so characteristic to the work of entrepreneurs."[26] People who tend to undertake a major risk in order to accomplish something great certainly exist within the economic realm, but this vision often describes other great efforts beyond the marketplace. While contemporary capitalism often relies on entrepreneurs to be a change agent when systems stagnate, entrepreneurship can describe a range of innovative efforts beyond this one economic system.

One can think of entrepreneurs as performing a mediatorial role, a form of innovative intervention within a number of social and/or economic

systems that require both vision and risk. This interventionist view allows entrepreneurship to be seen as an asset to economics in general without being limited to one particular view of economic theory such as capitalism. Allowing the concept of entrepreneurship to stand "outside" any particular economic construct places some critical distance between current theological critiques of both capitalism and socialism while allowing a kind of practice that sees entrepreneurial efforts as an expression of God's good gift to humanity for the sake of the common good.[27] This view would allow for entrepreneurs within a capitalism-based economic system but would also afford a vision of entrepreneurship that is more missionary than mercenary, more strategic than opportunistic.[28] Such a view also allows for a type of entrepreneurship with ministry in mind.

Ministerial entrepreneurship may be identified by several key theological characteristics. Following the work of James Fowler, one can see ministerial entrepreneurs discovering unique ways of marshalling resources in order to participate in God's ongoing creative work in the world. Ministerial entrepreneurs also mirror God's governance or stewardship mindset and ultimately participate in God's liberating and redemptive work. Fowler asserts that all Christians partner or participate in God's creative, governing, and redemptive work.[29] Ministerial entrepreneurs (following Percy's definition above) merely seek to do great things for God by risking their vocational goals in the face of economic risk and adversity, all for the sake of human redemption and flourishing. To accomplish their goals, they live out stewardship in a manner consistent with Douglas John Hall's vision as they seek to steward all of their current and prospective resources for the sake of ministry.[30] To accomplish their goals, ministerial entrepreneurs evidence a form of "practical theology" in that their ventures often follow Richard Osmer's fourfold emphasis on

- priestly listening: discerning their context in light of opportunities and obstacles entailed in positioning their venture;
- sagely wisdom: exercising grounded wisdom by carefully exploring the limits of their venture along with the organizational and leadership issues as they commit to yet refine their approach;
- prophetic vision: moving forward with both a creative and critical vision that now merges their personal vision of doing great things for God with real fortitude to pursue their venture; and

- servant leadership: exercising day-to-day work with others in their venture, both coworkers and those who are recipients of their efforts, for the greater good.[31]

Seeing ministerial entrepreneurship as an expression of practical theology reminds ministers and laity alike of the ongoing need for engaging faith and work at every point in the venture.

Bivocational Ministry and Ministerial Entrepreneurship

Bivocational ministry may come closest to expressing what ministerial entrepreneurs do. The history of bivocational ministry goes back to the Apostle Paul's "tentmaking" ministry and often reflects earlier eras when economic employment and ministry were held more closely together. In our current setting, merging faith and work has resulted in a rise of bivocational ministers in the United States.[32]

The term bivocational suggests two different vocational routes with separate sources of income yet may take varying forms: a shared time ministry, dual vocation, dual role or multirole ministry, or tentmaking ministry as mentioned previously.[33] Overall, the relationship between the workplace setting and church ministry may vary, with economic support from the workplace ranging from total support to a very modest supplement.[34] Some bivocational writers stress that the term reflects two callings, representing Luther's notion of a baptismal (or lay) calling alongside ordained ministries.[35] However, this view still sees two different vocational expressions, that of lay and that of clergy.[36] This approach still retains the challenges often associated with the needs of clergy: time constraints, loss of self-esteem, lack of support, difficulties in smaller congregations, less flexibility in responding to congregant needs, less opportunity for study and connection with other ministers, and less opportunity to deal with conflicts in the congregation.[37]

More often, bivocational ministers may feel the pressure of doing one "job" in order to engage in another "ministry." Even when the bivocational minister values both vocations, and each job requires the same relational qualities, there seems to be different role definitions associated with each position.[38] A minister having two roles or two positions often troubles both churches and some bivocational ministers themselves.[39] In short, bivocational ministry may be more draining due to a lack of boundaries within clearly defined specific positions.[40] What might be of most interest is the

fact that workplace "vocation" can often mirror the service orientation of ministry. Although a number of professions are addressed, from trades to business to service, bivocational ministry handbooks suggest that the predominant roles for bivocational pastors (and particularly for women in bivocational ministry) revolve around the service-oriented professions.[41] With the advent of the "gig economy" and its plethora of small, part-time jobs, the range of recommended roles still highlights the balance between trade and service-oriented work or encourages a second job that serves to support an active minister.[42]

Based on curricular interviews for the Ministerial Entrepreneurship class at NTS, it seems that many entrepreneurial ministers approach vocational goals differently as entrepreneurs. Ministerial entrepreneurs rarely see their pastoral roles as bivocational (as separate spheres of engagement) but, rather, as a seamless "expression" of vocational calling. In similar fashion, the faith held by committed laypersons appears to help nuance their entrepreneurial goals and undergirds their motivation to bring their venture to fruition. While traditional bivocational pastors may share a similar view, the reality of a dual-income vocation still presses bivocational pastors to see their work as in separate domains. Ministerial entrepreneurs prefer to see their ministry "through" their venture.

Business as Mission and Ministerial Entrepreneurship

In the past twenty-five years, a number of Christian organizations and thought leaders have nurtured a movement that has come to be known as business as mission (BAM). Business as mission has several operational definitions and organizational structures, including its first iterations as "tent-making ministries" or "marketplace ministries" or "enterprise development."[43] The concept really grew in prominence, however, following the publication of a white paper on BAM after a 2004 Lausanne Forum in Pattaya, Thailand.[44] A central storyline featured in the publications of the BAM movement is the work of the Apostle Paul and other disciples who used their vocational skills to support their cross-cultural ministries and evangelical travels (Acts 18:3; Romans 16:3; 2 Timothy 4:19).

Most BAM initiatives focus on Christian business practitioners coming from richer countries who engage in ministry/business operations in poorer countries in the global South. Less attention has been paid to creative/innovative business/ministry leaders from within the global South who

launch and operate their own ventures and, at times, reflect non-Western values. Business as mission scholars recognize BAM entities as difficult-to-define hybrids; Steven Rundle notes they are "neither motivated by money, nor embarrassed about making it."[45] These missionaries and organizations fall within a wide spectrum of categories worth considering. The first continuum goes from mostly donor-dependent businesses or nonprofits used as support vehicles for evangelism and church-planting efforts, especially in countries resistant to traditional preaching/teaching missionaries all the way to fully fledged for-profit entities that are owned, run, and managed by Christians who believe their work/vocation is a calling from God to serve the common good. Organizations like Business 4 Transformation (b4t.org) serve as an investment clearing house for BAM opportunities, including select entrepreneurial efforts.

The second spectrum relates to the type of person involved in these kinds of ministry. On one side of the spectrum is a theologically trained missionary with limited business credentials who operates a "business" so as to remain operational (legal) in a country. On the other side of the spectrum is a business leader who has a craft or skill in business operations but who may lack theological training or cross-cultural ministry skills, experience, or knowledge. Business as mission advocates often argue that within the context of ministry, businesses serve a utilitarian purpose for evangelizing the world. In other words, business is a means to an end. Operationally, a BAM-run business may be indistinguishable from a typical for-profit business since the "real work" is done behind the scenes in evangelistic outreach efforts with employees (often covertly) or in their communities outside of the workplace.

In this context, there are two distinguishing features between BAM businesses and the ministerial entrepreneurship efforts this paper describes.[46] First, BAM businesses are often larger and more structured and well established as they focus on employing many people and often run as a traditional company in the country of operation. Missional entrepreneurs, on the other hand, often start smaller businesses as sole proprietors trying to integrate their efforts to fit a specific need in their community. Second, the motivation and drive for work and ministry among BAM-focused businesses revolves around a distinct witness initiative, whether among employees or within a community (or sometimes both). Ministerial entrepreneurship efforts, conversely, seek to integrate and weave ministry and community

building into the business model. Many entrepreneurs with ministry in mind feel they must not only proclaim the gospel but also participate in the gospel through helping the community to flourish. This vision allows ministerial entrepreneurship to more easily translate principles from marketplace and congregational practices into a new community-flourishing venture.

Conclusion

Ministerial entrepreneurs, whether in social entrepreneurship roles or traditional for-profit ventures, see themselves as serving the common goal of ministry while highlighting innovation, imagination, and risk-taking as important aspects of faith at work. As congregations and entrepreneurs engage each other in healthy and constructive ways, the opportunity arises to challenge the often negative view of entrepreneurship (or business in general) within the church while also paving the way to revitalizing the church.

Ministerial entrepreneurship defines new, yet old, expressions of entrepreneurship with ministry in mind. More work is needed to understand the underlying context that gives shape and support to these expressions of ministry. The movement also must identify current congregational beliefs and practices that help shape the existing culture towards entrepreneurship and explore the sources that nurture new expressions of ministerial entrepreneurship. Identifying positive cultural practices that encourage people to engage in innovative efforts may help congregations, and by extension their communities, to foster a "faith at work" ethos commensurate with emerging entrepreneurship opportunities and challenges.

Christians have a strong theological and biblical case for challenging the dominant secular view that businesses only exist to maximize short-term profits and shareholder wealth. While profits serve a critical component and are necessary to secure the capital needed to serve the community, profits are not the reward—they are the means. To that end, entrepreneurs with ministry in mind may prove to be innovative yet grounded, seeking to do great things in the face of adversity yet holding business and its various stakeholders to a long-term, holistic, servant-minded, and community-flourishing perspective. Too often, churches diminish the role that people in business can have in furthering God's kingdom. Perhaps leaders articulating, identifying, and lifting up ministerial entrepreneurship as a viable

option for ministry offers pastors and laity alike an opportunity to see their callings and the ministries they engage in as unified vocations with multiple expressions. Theological educators and supervisors seeking to emphasize faith and work may learn from entrepreneurs who serve as mediators of a redemptive and service-oriented view of business. Supervisors who engage persons as they create these ventures are helping entrepreneurs seeking, ultimately, to provide goods and services that enable communities to flourish and give employees the opportunity to participate in purposeful and meaningful work.

NOTES

1 Josh Kwan, "Roles of the Redemptive Entrepreneur: Anthropologist, Custodian, Prophet—The Christian Conception of the Entrepreneur's Role in Society Should Reflect a Countercultural Understanding of Success," *Praxis Journal*, June 19, 2017, https://journal.praxislabs.org/roles-of-the-redemptive-entrepreneur-anthropologist-custodian-prophet-2d681c683a70, accessed Feb. 5, 2019. Redemptive entrepreneurship serves as a primary term for Praxis Labs.

2 Stephen Graham, "The ATS [Association of Theological Schools] Educational Models and Practices Project: Wide-Ranging Research to Address Challenges and Embrace Opportunities for Theological Schools in North America," *Theological Education* 50, no. 2 (2017): 47–77. Nazarene Theological Seminary's research was gathered as part of the ATS Educational Models and Practices Project, and the seminary is classified as a Protestant evangelical seminary by ATS.

3 Andrew Root, *Christopraxis: A Practical Theology of the Cross* (Minneapolis: Fortress Press, 2014), xi. See also the website of Princeton Theological Seminary's Youth Entrepreneurship at http://www.youthministryinnovators.com/; see also Yale Divinity School's 2017 strategic plan https://divinity.yale.edu/about-yds/strategic-plan. While Princeton's approach primarily emphasizes the curation of entrepreneurial youth ministers, Yale's interdisciplinary approach to transformational leadership appropriates the language of entrepreneurship and professional engagement, though business alone is not mentioned: "And we will forge stronger links with Yale's other professional schools and with Christian leaders across the professions to equip our students with new forms of creative and entrepreneurial leadership in a shifting landscape."

4 Root, *Christopraxis*, xii–xiii, 243–70; Stephen Seamans, *Ministry in the Image of God: The Trinitarian Shape of Christian Service* (Downers Grove, IL: IVP, 2005), 9–30. Root's definition is fashioned by deconstructing *homo economicus* (rational choice thinking) and providing a normative/personal or hypostatic view of ministry. Seamans draws more directly on the action of the Trinity and participation.

5 Alexander F. Tartaglia, "Reflections on the Development and Future of Chaplaincy Education," *Reflective Practice: Formation and Supervision in Ministry* 35 (2015), http://journals.sfu.ca/rpfs/index.php/rpfs/article/view/391/382, accessed Dec. 20, 2019.

6 Portions of the next three sections of this paper were previously published in Rob Gailey and Susan Brownlee, "Business as Mission: A Christian Response to Why Business Matters," *Viewpoint* [Point Loma Nazarene University], July 24, 2018), https://viewpoint.pointloma.edu/business-as-mission-a-christian-response-to-why-business-matters/.

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46 We should be careful not to lump all businesses that claim BAM affiliation into these distinct categories as there are a number of different sizes and types of organizations utilizing the BAM nomenclature. Indeed, many of the businesses that are BAM-focused might also feel comfortable using the ministerial entrepreneurship description provided in this paper. Furthermore, many BAM businesses are designed to operate in places where the gospel/Christianity have limited options, whereas ministerial entrepreneurship businesses, as we describe here, are often operational in the United States within and among church planters. Thus, the geopolitical circumstances may be as relevant to this discussion as operational differences are since the context may drive the operational choices and options.