



Steve Garber:

Everybody everywhere has some sense of tension between what I think I was meant to do, what I really want to do, and what I have to do, what I end up doing. We all have that, and it's making peace with that, which probably is what a holy life looks like.

Joanna Meyer:

You are listening to the Faith and Work Podcast where we explore ways to serve God and others in our daily work to bring life and hope to workplaces and cities.

Welcome to the Faith and Work Podcast, I'm your host, Joanna Meyer, and I am thrilled to have you join us for the third in a four-part series exploring the greatest hits of the Faith and Work Podcast. And today is no exception, today we're get a chance to hear from one of our favorite leaders, Steve Garber, as we explore the nuances of what it looks like to live out our calling.

I don't know about you, but I'm convinced that everybody everywhere has some sense of tension between what we think we were meant to do, what we really want to do, and what we have to do. We wonder how the complex mix of our roles and responsibilities, so things that fill our days fit together in a seamless hole. But more than that, we want to know how we can live faithfully in the unique places and seasons where God has placed us. We long to connect to a deeper story that makes sense of who we are, and there's no better voice to listen to on this subject than our dear friend Steve Garber.

Steven Garber is the Senior Fellow for Vocation and the Common Good at the MJ Murdoch Charitable Trust. He served as the professor of marketplace theology at Regent College in Vancouver, British Columbia, and he's written several books including *Visions of Vocation: Common Grace for the Common Good*, which is fantastic, and *The Seamless Life: A Tapestry of Love and Learning, Worship and Work*. He was the principle of the Washington Institute for Faith, Vocation and Culture and has spent a lifetime journeying with others as they explore their calling calling.

What you'll hear in this episode is audio from an early Denver Institute event, you'll hear Steve's voice and you'll also hear staff member Brian Gray interviewing him, Katie King, one of our very first interns, was running around the room at the time fielding audience questions with the mic, so you'll hear a real mix. But I want you to stick with this episode because this is the type of conversation I think will haunt you, I know it has stuck with



me. So instead of listening for three bullet points of how you can discover your calling, what you'll be invited to is a more evocative process of pressing into life with God and better understanding the unique areas that he's leading you. So as you're listening, I want you to listen for specific concepts or phrases that really resonate with you, on the backside of the interview, we'll talk about how to use those to guide you into some deeper thinking about these themes.

Brian Gray:

The stories that you had told were demonstrations of some people who had reflected on a sense of vocation, a caller having a call upon their lives and then faithfully stewarding it. And my suspicion in any room of followers of Jesus like this, there are probably people who would still have some looming curiosities about their own sense of calling, their own sense of vocation. And so I was curious from your journeys with people, what are the types of practices that might be most helpful to people in overtime discerning a sense of calling, listening to the leading of God? And then what types of practices could also then help them to more meaningfully connect that to the day in, day out existence of their sacred but ordinary lives?

Steve Garber:

Maybe two ways into this. I saw something yesterday where Charles Simeon was quoted, you're a Good Anglican these days, Brian.

Brian Gray:

I'm trying.

Steve Garber:

Charles Simeon was a pastor in Cambridge, England for about 50 or 60 years of a church called Holy Trinity, and it's right in the middle of the University of Cambridge, and it's a long story, but he was probably used by God to bring about a renewal of a commitment to live orthodoxy within the American church in a way that nobody else was in the 18th century. But he was asked, so what is the Christian faith? And he said, "well, maybe it's three things, it's humility, humility, humility." So I think in some ways, Brian, I would say, any way that we can begin to



think about this question of my calling before God and service to the world, it has to be marked by a deep, honest sense of humility.

If that's one way in with Charles Simeon, let's take CS Lewis as another voice here. Of all the things he has written and I've loved most of them, I really love a lot the book, *The Last Battle*, it's the last of the stories of Narnia of course, and if you know the story, there is a last battle and what will happen afterwards, and we don't know if we don't know the story. But then of course there's a new world that is walked into by these kids who've been through the last battle and they think that maybe they've arrived, maybe they're here finally after all the things they've been through, maybe this is it. And Aslan says to them, no, further up and further in, and they say, we'll follow you further up and further in, they do that for a while and they think, well, I think maybe this must be it and he says, no, further up and further in.

And I think that's about as good advice as I understand about thinking about all of life, but also what the discovery and unfolding of a calling is about really. I think I'm not going to be a biologist like my father, I won't be that, I won't be a scientist because I don't like biology actually, and you have to like biology to be a plant pathologist. What am I going to do with my life then really? So there was in some ways a discernment, maybe a discipline, Steve, you cannot be like your father, that was imposed upon me as a 14, 15-year-old. I wasn't going to do that, what would I do then? Well, I would say over the next 10, 15 years of my life, slowly taking courses, going places, meeting people, doing more things, reading things, studying this and studying that, I slowly began ever since, I think I'm more interested in these things than these things, I care more about these things than I care about those things actually.

But I would say that over time, if I don't meet anybody really, ever really, who would look at me straight in the face and say, I know my vocation actually, I've got it all settled, thank you. Because if you do, in one sense, you've not been marked by what Simeon argued were the three virtues of the kingdom of Christ, humility, humility, humility, but also maybe you're not in touch with the further up and further in character of always exploring, always discovering, continuing to work at it and thinking, maybe this is more who I am this year than last year and maybe if I did this five years ago, this isn't quite the same thing anymore for me.

I'm making a distinction between vocation and occupation for this reason, that vocation is the deeper, longer word that makes sense of your life and mine, it's the deeper reality, it's the deeper story that makes sense of who you are different than your brother and your father and your best friend and your wife and your neighbor,



somebody that is uniquely Brian Gray, and it's not Joel Harris. Good friends as you are, closely bound together in mind and heart, you're not the same people really, his things are different than your things, what he cares about different than things you care about. Though in some ways your larger cares are much the same, what you give yourself day by day are very different in many ways.

Occupation is a word that gets at what I do day by day, what relationships and responsibilities do I occupy in the working out of my vocation over the course of my life? So in some ways, I would say there's always an evolving relationship between my sense of vocation, my understanding of what my occupation is in this season of my life as I move through my vocation over the course of my life.

Brian Gray:

One thing that perhaps keeps us as very faithful and well-intended Christians from living lives in this way, and you hinted at it earlier, was a dualistic thinking, and I've heard you speak about this before. What is a dualistic way of thinking amongst Christian? How does it sound? How does it come out even if pious and well-intended, and why is it so powerful, do you suspect?

Steve Garber:

It's like you, Brian Gray, when you decided in fact that being a cardiovascular heart interested person as you were as an undergraduate and graduate student, that wasn't quite good enough because it wasn't seminary after all, if you were going to be more serious about God, what were you going to do with your life? Go to seminary. Now, God, in his own strange providence used your years here at Denver Seminary for his good, but your way into it wasn't so well thought through in terms of our conversation tonight, you were thinking out of a more dualistic view of the world and what God wanted done in the world.

It's like this leader of this international ministry to students who said, "I think we've been teaching vocational long for 50 years, can you please help us?" What have they been teaching? Well, if you're most serious about Jesus, join our staff, not quite so serious, get a secular job and support your friends who are more serious than you. That story goes on and on and on and on all over the world, really, all over the world, it goes on and on.

Brian Gray:



Why is that so powerful?

Steve Garber:

I think in some ways, sons of Adam, daughters of Eve that we are, we have a disposition to dualism. I think we do in this broken wounded world, we have a disposition to separate things out, to divide them up rather than the coherence that God intends for us in his world, we make peace with a certain kind of tragic, heartbreaking dualism. I have a friend who, people like this live in Denver too, but this guy lives in Arlington, Virginia, we had lunch a few years ago and he said, "Steve, you know why I like to have lunch with you?" And I said, "I have no idea, Vince." And he said, "you think that what I do matters?" And I said, "well, I do," and he said, "I've been part of the church, the Parachurch my whole life, and you know what? I am to the church in Parachurch, I'm a checkbook." Which is checkbook over, well, he has patents that are in all your cell phones just to localize it here. He says, "you know what my experience has been for most of my life, I walk into a room and people say, well, thank God he came, somebody's going to pay for it, at least." He's not reluctant and greedy about paying for things, but he says, "the church in Parachurch has seen me for my whole life for my ability to pay for what the church in the Parachurch wants done. I never ever have a question for anybody, what'd you do to make this money? How is it hard for you this year? What was difficult in your life this year? Are you going to keep in business this next year or not really?" Whatever the questions are going to be, he says, "I never get asked those questions by anybody but you." And I said, "well, I'm interested actually," it isn't that I'm a glory because I'm not a glory, I'm just a very ordinary person, really, but that's what dualism looks like.

Brian Gray:

This has been a long message of many years for you, even in hearing your stories inherited rich and helpful and non-dualistic stories of work in the world from your grandfather and your father, but you've been at this for a bit. What helps you to sustain your own hope?

Steve Garber:

That was part of your question, wasn't it?



Brian Gray:

What helps you to sustain your hope as opposed to becoming cynical? It's an easy time and place to be a Christian and to be cynical, but you're a hopeful man and you tell hopeful stories.

Steve Garber:

Years ago, Chris and I were in a program together on Capitol Hill called the American Studies Program, and I used to give a lecture at the end of the semester to these bright, eager 20 year olds who came to Washington DC to study for four months. And I'd make them think about the difference between hope and optimism, and we used an essay by a man named Stanley Hauerwas, who's a theologian at Duke Divinity School, but it was called Hope versus Optimism, and I wanted the students to think about it in the light of having spent four months watching the sausage being made on Capitol Hill in Washington DC.

It's Lord Bismarck, who a century and a half ago talked about German politics in this way, he said, "if you want to respect sausage or law, then don't watch either being made," that's Washington DC in 2017, isn't it? It's the healthcare bill this week, of course, it's everything that happens week after week in Colorado politics and national politics. But it was German politics a century and a half ago for Lord Bismarck, and he said, "if you want to respect sausage and law, then don't watch either being made."

It'd be easy to imagine if we didn't have a historical view to think that house of cards embedded cynicism. But of course, if you just ask one more question, you think, this was a BBC show first? Didn't start in Washington DC? Okay, BBC, first, England? That's interesting really. A generation before this generation? And you realize, if you think about it, capital C, the cynics have been around for thousands of years, literally. Literally they have people call themselves, I am a cynic, I belong to the cynics.

And hope versus optimism for me is really an important distinction because it says, that I'm not optimistic about my ability to change things tomorrow if I work so hard and I'm so smart and I'm so persistent and I'll get this done. And of course, I live in this strange place called Washington, I don't live in Colorado after all, though I've always wanted to. But even in Washington DC where people come from all over the world with a sense that I could change history, I'm smart enough, I'll work hard at it, and then whether it's three months or whether it's three years, eventually they get cynical, most of them do actually, and they either go back to Des Moines and



say, I tried Washington, you can't do it there. Or they stay in Washington and they think, cynicism, I know how that works, I'll get mine before you get yours.

And so to be somebody marked by hope instead, which I would say is a deeply Christian virtue, hope already knows ahead of time that it's a broken world. It isn't surprised by that, it isn't surprised by how hard it turned out to be actually, because you already knew ahead of time it was a wounded world, so you're not blown off of the horse because you didn't realize in fact that it might run faster than you thought it was going to run, it might turn really hard to the right or might bump up and down or something. So I think to be molded by, to be shaped by hope is different than optimism because optimism inevitably, I would say, cycles into pessimism and the cynicism, and that's the problem, so you have to be somebody who has, I would say just to be really concrete about it, Brian.

My wife and I have always chosen to live by this cradle of the Clapham community in London from 200 years ago. Since we first remarried, we made a choice like this, it is not the 11th commandment, it is not what God requires of us, I don't ever see it that way, I think there's some measure of wisdom about it, but we don't always get to live this way, and I acknowledge that to you. But we've chosen to live by this cradle of the Clapham community of Wilberforce and his friends to choose a neighbor before you choose a house. And in a city like Washington DC where it's so easy to get lost because it's such a vast metropolis, so full of people and tribes and traditions and streets and highways and metros and busy, busy, busy people all day long, it's so easy to be fragmented in that kind of a world, to be anonymous in that kind of a world.

We've always thought it mattered to keep our own vocation alive, our own sense of calling alive, to have people in our lives, not those who share toothbrushes with us, that's not the point here. The people who have some sense of neighborliness together, where we actually could see each other if we needed to talk to each other week after week and year after year. So that's been a practice that we've lived by for a long time.

Brian Gray:

I wonder if that's why you got a rope in the interest of your grandfather's memory, maybe he chose the same things.

Jeff Hoffmeyer:



Hi, I'm Jeff Hoffmeyer, Vice President of Advancement here at Denver Institute for Faith and Work, and I'd like to invite you to become a part of our new monthly partner community. Whether it's a monthly commitment of \$25, \$50, or any amount, your generosity will support Denver Institute's ongoing efforts to help men and women love God, their neighbors, and society through their daily work, including this podcast.

To say thank you as a monthly partner, you'll receive a welcome box, you'll have exclusive access to private digital content, personalized vocational coaching, and discounts for Denver Institute content and experiences.

To become a monthly partner, simply visit denverinstitute.org/give or see the show notes in today's episode.

Thank you in advance for your generosity.

Joanna Meyer:

Brian, I have a question from the audience, and it leans in a little more practical direction, but before I ask you if you have questions, Katie's going to be walking our lap, so get them right in, we want questions from you.

Brian Gray:

Wave your hands one more time.

Joanna Meyer:

I said don't be shy, Katie, walk boldly through the crowd. So this question leans in a little more practical direction, and the question is, how do you practically translate the heart of vocation into the daily life in the workplace? And I picture maybe somebody that's at a mid-level in their organization where they don't feel like they have significant influence over the mission and shape of a company, or they're not founding their own company, but they're stuck in the middle, their job may not even be a great fit for them. How do they translate that spirit of wanting to live on mission for the Lord into their daily work?

Steve Garber:

Mm-hmm. Well, it's all going to be different, I would say for people, but I told different stories tonight. My father was a research scientist, he wasn't the chancellor of the University of California, he wasn't making all the decisions about who got money for this and where it went for that. And he had a certain job to do, he worked



with colleagues, there was a university, he was a cog in the machine, you might put it in crude terms that way. He wasn't, in some ways, the person deciding what everything was going to be about, he was given a certain set of questions to work at.

I described his life as going off every morning with an honest prayer, God give me insight into the meaning of my work, help me to see into the questions that are supposed to be mine today and this year of my life. If I've been thinking about this question for these years, help me to see the connections between that and this in my work so that I'm not in some ways just giving into the fragmentation and the compartmentalization of the world of which always seems to have to be this way. The university is always this way, business is always like this. My friends with Mars, they're not the owners of the Mars Corporation, they're executives, but they're not the owners, they're not the presidents of the divisions, there's a president. Wouldn't you like to be the president of global chocolate? Who wouldn't want that job description really? My friends aren't that, they're not Mr. Mars or anybody, they are people with responsibilities, but they're not the king of the universe either, really.

That's why for me, that language of, can you translate, is really important because I would say that most of us have to translate because you're not the person who can say, well, it will all be this way, my language will be this, it'll be the corporate language, I'll choose the words, I'll choose this, if you want to work here, think like me. If you're somebody not quite in that position, you're somebody on this position, you're going to have to figure it out, well, how do I be faithful to my own convictions? Before God himself, be a person of honest and true integrity, not losing myself here, not privatizing my faith for the sake of corporate welfare, of getting on and getting along. But how would you actually argue for things that mattered unless you had some vision of translation, of taking these deepest, truest truths of the universe and finding ways to say, well, how could we within the Mars worlds call this, how about the economics of mutuality? There are five words that Mars prizes, efficiency, quality, responsibility, mutuality, something else...

Speaker 7:

Melts in your mouth, not your hands.

Steve Garber:

Melts in your mouth, not your hands.

Speaker 7:

I think.

Steve Garber:

But they chose a word that has long history within Mars to draw upon because it already had residence within Mars. Now, I would say as I was explaining to one of you in the break here, that because my friends are Christians and they really do think biblically theologically, if you were to press them, they would say without a blush, our deepest root of our thinking is the jubilee of God, which never happened in Jewish history, but it was God's hope for his people's life in the world.

Well, they're not going to go into the Mars board of directors or the side School of Business of Oxford and say, the Lord has spoken here, they might at some point, but that isn't how they typically could do it really, they have to find ways to translate. So they've used language which can be made sense of, and I would say that you've got to find ways like that for most of us because we're not the people who are going to say, it will be, thus sayeth, Brian Gray, and then we all bow down and say, yes, you did say that.

Brian Gray:

Mercy.

Steve Garber:

Is that helpful, Joanna?

Joanna Meyer:

How would you counsel someone that feels like they're in a vocational mismatch?

Steve Garber:

They surely might be. But I would also say this, in some ways this is probably an overstatement, Joanna, but I would say, I spent much of my life in the starbucks-es of the world with a brown paper napkin, join two circles



on the napkin. Because whether you're 25 or whether you're 55, people I talk to week after week are people who wonder about my life and what I should do with my life. You might think, really you're asking this question, but in some ways we're all asking those questions in different ways, and those are a lot of the questions of my life.

I spent my life, I spent way too much money on a chai tea latte, so I own a lot of the brown paper napkins actually, and so I use them liberally and I put my two circles on, one with a V on it, one with an O on it, and the circles overlap actually like this, they're not the same circle, there's a bit of an overlap though, and I say, well, this one's the vocation circle, this one's the occupation circle. And there's a little bit of an overlap between them here, I scribbled between them to say there's overlap here, but they're not the same circles.

That vocation isn't the same word as occupation, it's a different reality, it's a different idea actually, and that no one I know in the whole world actually has those two circles overlapping perfectly, it just isn't a possibility. Why isn't it a possibility? Because you see, we do live in this creation fall redemption consummation story, we live in this already, but not yet life in history, so none of us, nobody, you only think they might because it's a fiction, you don't know them well enough, you just haven't talked to them about it. But everybody everywhere has some sense of tension between what I think I was meant to do, what I really want to do, and what I have to do, what I end up doing. We all have that, and it's making peace with that, which probably is what a holy life looks like, I think all of us long for more coherence.

Just to say one thing more about this, because Denver in Colorado is unlike Phoenix in this way, but it's different of course because you're not so close to the Mexican border. But about a couple of years ago, Rob talked about the surge project here in Denver, this started in Phoenix, and Tyler Johnson, who's the lead pastor for the Redemption Church in Phoenix, called me a couple of years ago, he said, "Steve, I have a question for you," and I said, "okay." And he said, "you have time?" And I said, "we can talk about it." And he said, "well, I really think this vocation stuff is true, I teach this here in Phoenix, but I've got friends who are pastors in Phoenix who say it's just pie in the sky tighter, you have to go to the university, have a vocation."

You know who comes to Phoenix every night? People in the back seats or trunks of cars or trucks and they get jobs and the backs of restaurants, and they sweep our streets early in the morning and they get jobs title, they don't get vocations. And he said, "what would you say to this, Steve? Everybody get a vocation?" Well, I would have to say on this relation of vocation to occupation that none of us ever have the complete coherence, we just



don't. But sometimes because of the grievously of history, because of economic, social, political troubles in the world, dislocations that happen, sometimes people live with hardly any connection at all between what I think I would want to do, what I think I would love to do, with what I have to do to put bread on the table.

And I said to Titer, who preaches week by week, "if you don't preach about that Titer, you're missing your own moment as a pastor, or somehow making sure that your congregation hears you talk about the disparity and the dissonance for all of us and sometimes for people who've come into Phoenix from Mexico two nights ago and ended up in your church this weekend."

Joanna Meyer:

Here's a fascinating question. How do we influence or can we influence those for whom the concept of the common good is nonsensical?

Steve Garber:

And that's more and more the case in America, isn't it? Rarely, often do we have ... you need to know that in Washington DC I'm officially not a partisan, I vote, but I've long described myself as voting with a torn heart. I believe that the gospel of the kingdom cuts deeper than the partisan divide, I have opinions and votes and hopes and beliefs, but I'm not somebody even after 30 years in Washington who you could say, Steve Garber is. Sometimes people say that about me, but then somebody says, he's not either really. And I like it, especially when somebody says, such a liberal, isn't he? You know what, he's an environmentalist. And somebody says, he's not a liberal, it's okay to be an environmentalist to be a Christian, don't you understand that? It's stuff like that that happens in my city, sadly, really.

The common good, we have a harder and harder time finding that language in America. I have a few books like this in my library, which actually I've taped and re-taped and taped again, one is called Habits of the Heart by Robert Bellah and four other colleagues at the University of California in the late 1980s. And it was a book looking at Alexis de Tocqueville's visit to America in the early 1800s, he wrote a book called Democracy in America, and the Language Habits of the Heart came out of Tocqueville's looking at America.

But Bellah and his colleagues in the University of California decided to do a century and a half later looking at who are we and how are we a century and a half later? What are our habits of the heart? They were especially



looking at the relationship between the and the community. Because Tocqueville's insight was that what marked America in the early 1800s was an unusual in all of history relationship, a healthy ecology being created, where there was somehow an honoring of the individual and an honoring of the community at the same time. The individual good and the common good, we could use that language.

What Bell and his colleagues concluded was, in the late 1980s, that we were fraying at the seams, this was of course 30 plus years ago now, it's even worse today, we can hardly talk to each other. You look at votes made in a place like Washington 10 years ago, 25 years ago, 40 years ago, there's a lot of bipartisan agreement about voting things to get done, almost never did it happen today, it's almost always an extremely close count. We're going to count the noses very carefully here because if we don't, we won't get what we want actually.

And if it's eight years ago, we're going to push this through because we can, this year, we'll push it through because we can, we don't have to count what you think and what you want because we're in charge now, it happens every eight years that way and no sense because what happens is there's no communal buy in because we didn't take other people's hopes and dreams into account, as hard as that is to do that. And it really is hard to do that, but there's no sense of a common wheel or a common wealth or a common good apart from somehow being willing to listen to more than people who think just like you do, as hard as that is in a fragmented society like ours is today.

Joanna Meyer:

When we were asked to discern our sense of calling, what is it we are discerning?

Steve Garber:

If the word calling is in relation to these three other words called, call, and caller, then when we use the word calling, we are making a huge assumption about the universe, aren't we? That somebody is able to call. I've been in universities which have been given way too much money by foundations to explore what the idea of vocation means in the 21st century. And as I've talked to the administration and faculty and I think, how are you going to work this out here because you don't even believe in a theistic universe, do you? And they don't, but they sure wanted the millions of dollars that the foundation willing to give them. And the big debate

institutionally was, well, can we talk about calling here? If there's no caller, it's hard to do that really, and it's a scary thing to think about and maybe metaphysically morally an impossibility, I would say.

Vaclav Havel, who is a big teacher to me, was the great playwright in Czechoslovakia who then was imprisoned and then became the President when communism imploded in 1990. But he began to make speeches all over the world really about one idea, and there's a whole book full of these speeches on one idea, and that one idea was this, what are the conditions in which human beings have to have in place to act responsibly in the world? Because he knew that for the Czech people who'd been battered and beaten, had been bullied by first the Nazis and the Communists, that for three generations, they had been terrorized, and by 1990, there was little sense of, we can do anything to affect our future.

But, Havel, bright man, as he was good man, that he was realized apart from some sense of responsibility for the future, there'd be no future for the Czech people. So he began to ask this question all over the world, what do you have to believe in to be able to get responsibility? And he made this statement out loud in the world, not as a professor at Denver Seminary, that was not his work, which wouldn't be a bad thing, but it wasn't what he did. He said, "when we lose God in the world, we lose access to four great ideas, and the ideas are these, you can't talk any longer then about meaning and purpose and responsibility and accountability." So he says, "if we're going to say God is gone in the world," which of course is what officially every public high school in Denver teaches, officially, the University of Colorado teaches, officially, it is the intellectual elite, the world we live in, it's what that most of what we consume in media believes in.

I'm not a ranter and a raver about very many things, but that's the world we live in today, where there are no windows to transcendence, as Peter Berger described at once, we've closed off the windows to a transcendent universe officially. So Havel says, "if you're going to do that, there's a price tag, and the price tag is, let's stop talking about meaning, purpose, accountability, responsibility," which I would say are four words, which actually give substance to the idea of vocation or calling. You can't talk about a calling without talking about those four words, actually. So yes, there's something profound and deeply meaningful about realizing that when we speak about calling, we are assuming there's a caller and when we speak about a caller calling us, we are assuming, maybe praying that we have ears to hear the caller calling us.

A big part of finding one's call in this world, I would say, is growing the habits of heart, the skills of mind and heart to be able to discern what is God saying to me, and how does he speak to me? How does he speak to me



in the scriptures? How does he speak to me in the church's history? How does he speak to me through my neighbors, through my congregation? Where am I exposing myself in the weeks of my life to God speaking to me, forming, shaping my sense of what my calling is to be in the world? I would say it has to be a multifaceted sense of discerning my calling, it's fundamentally a belief that there's a caller who loves me and will call me.

Joanna Meyer:

I could listen to Steve Garber all day, I hope you enjoyed this interview with him. So I'm wondering what stuck with you from this episode? A few things that resonate with me, one is that Steve was talking about the deepest truest truths of the universe and asking how we can align ourselves with them in the unique mix of our own lives. How is God connecting your unique daily life with the timeless reality of Christ's renewal of all things? And as he was talking about vocation, he reminded us that to live a holy life is to navigate the tension between what we feel like we were made to do and what we actually have to do, and that is a lived reality for most of us. He describes it as living in the already, but not yet life. We can rest in the joy of Christ who has redeemed all things already, and also is in the process of redeeming the challenges of daily life. And so as we understand what it means to live a called life to follow Christ, we press into that tension of living in the in-between.

If you'd like to learn more about this topic, we'll link to both of Steve's books in the show notes, and we'll also link to a downloadable ebook, it's a free resource from Denver Institute about calling. Thanks for joining us today, I hope your summer is going splendidly, and I can't wait to hear your thoughts on this topic.

If you've enjoyed this episode of the Faith and Work Podcast, please subscribe, leave a review, or share it with a friend. The Faith and Work Podcast is produced by Denver Institute, we believe that when Christians work faithfully, the world will taste the hope and life that Jesus provides. To learn more or to make a financial contribution, visit denverinstitute.org.