

A Qualitative Analysis of Christian Vocation in Secular Workplaces

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ABSTRACT: Drawing on C. S. Lewis’s “at-and-along” concept and the two-kingdoms doctrine, this study explores how Christians understand and live out their vocations in secular workplaces. A qualitative phenomenological analysis of Christian professionals revealed a tendency to view vocation subjectively rather than objectively but with limited eternal thinking. These findings highlight a need for clearer theological understanding of the sacred dimension of vocation in daily work.

KEYWORDS: vocation, two-kingdom doctrine, industries, qualitative analysis

INTRODUCTION

C. S. Lewis once said, “The man who is weeding a field of turnips is also serving God” (as cited in Wirt, 2006, p. 3). This concept was originally expressed in Martin Luther’s 16th-century teaching on vocation within his understanding of the two kingdoms of God, which Witte (2013) described as when “religion remains pervasive in the common callings of every person” (p. 56). The notion that ordinary labor can be spiritual is not new but continues to raise important questions about how Christians perceive and respond to God’s call in the context of their everyday responsibilities at work. That is, do Christians actually live and labor in workplace settings with this sacredness in mind? Using a framework based on C.S. Lewis’s (1970) concept of “at and along” and Luther’s understanding of vocation within the doctrine of the two kingdoms, the present study seeks to explore these questions to provide support for understanding how Christians live out their callings in secular places of business.

CONCEPTUAL APPROACH

To situate the current study within the larger body of knowledge on vocation, a conceptual framework was established. The first of two foundational arms is the two-

kingdoms doctrine, a framework focused on spiritual and temporal citizenship (Veith, 2010). The second arm of the conceptual foundation is a concept from C.S. Lewis (1970), “at and along,” about the manner in which one views their vocation either objectively or subjectively. This framework was used when investigating two research questions. RQ1: “When prompted to think about one’s work, what is revealed regarding a person’s inclination to look at or along their vocation?” RQ2: “When prompted to think about one’s work, is there evidence of spiritual kingdom thinking regarding one’s vocation?” In the following sections, each topic will be supported through a review of literature and a practical example. Understanding the historical progression of the varied dimensions and interpretations of Christian vocation sets the stage for exploring how individuals actually perceive and live out these callings.

CHRISTIAN CALLING & VOCATION

In the secularized sense, “vocation” refers to one’s paid work, whereas “calling” refers to one’s passion or destiny (Schuurman, 2003). In the Christian sense, vocation is not a particular occupation, or even passion, as one would understand it in career planning but rather any role that allows one to bring God’s gifts to one’s

neighbors (Wingren, 2004). For example, Racelis (2022) recognized contributions from the field of business to humanity to include vastly important benefits to people and society at large. Many apply these contributions to economic well-being exclusively, yet the field of business is ripe for an understanding of vocation and discussion regarding opportunities to serve one's neighbor beyond their financial needs. In medieval times, only those with spiritual roles like nuns or priests were considered to have a vocation or calling, yet Martin Luther would insist that every occupation is holy (Maas, 2015). Paul emphasized this in his letter to the Corinthians when he said, "[E]ach person should live as a believer in whatever situation the Lord has assigned to them, just as God has called them" (1 Cor 7:17 ESV). Of course, God does not need one's good works, but one's neighbors do (Wingren, 2004). More directly, "people live and work in an imperfect, fallen world and yet this world and our work in it carry the hope of redemption" (Diddams & Daniels, 2008, p. 63). Veith (2010) similarly explained that Jesus himself is hidden in our neighbor as implied in Matthew 25:40: "As you did it to one of the least of these my brothers, you did it to me." That is, the purpose of vocation is to serve and that service can be carried out through any role, whether that role is a parent, child, spouse, teacher, doctor, custodian, or any other station in life. Lewis (1949) described it this way: "The work of a Beethoven, and the work of a [housekeeper], become spiritual on precisely the same condition, that of being offered to God, of being done humbly 'as to the Lord'" (p. 51). Vocations are simply a means of showing love by providing what is needed (Taylor, 2015). Vocation is also one's personal mission field—not necessarily for an evangelistic pursuit but in other outcrops of love such as "the binding of wounds, feeding the hungry, clothing the naked. Playing with a child. Giving my employer or my customer his money's worth" (Cherney, 2001, p. 7). Indeed, "vocation infuses all mundane activities...with religious significance" (Schuurman, 2003, p. 5). Evangelistically, "bringing salt and light to God's creation involves embodying God's providential care and concern for his creatures through the exercise of his commands and callings, his virtues and vocations" (Kolb, 2013, p. 140). Vocation is therefore the transfiguring of ordinary life with the presence of God (Veith, 2002) or what Lewis (2001b) described as the way in which we reveal God to one another. "A vocation is an expansive, all-encompassing call to be formed in the likeness of Jesus Christ, with work, family, the community of faith, care for the poor, and other aspects of

Christian discipleship being expressions of that vocation" (Lynn, 2006, p. 164).

AT AND ALONG

In the 1945 essay, "Meditation in a Toolshed," C. S. Lewis described two literal points of view for the same scene. When standing in a dark shed with a beam of light shining through the door, one can look *at* the beam of light rather than on what the light illuminates. Alternatively, by stepping into the beam, one no longer sees the beam itself but sees the trees outside and anything else *along* the path of light all the way back to its source. Lewis delineated the different points of view as looking *at* and looking *along* and furthered the analogy with several additional illustrations, ultimately implying that every lived experience has both an apparent and an abstract perspective and that neither is truer or better but that both are necessary (Lewis, 1970).

The purpose of this paper is to take Lewis's concept of using an "at-and-along" perspective when contemplating meaning and apply that when thinking about and living out one's vocation. Everyone has a variety of many vocations, some specific to the home, some to the community, some to the church, and some to the workplace, with the possibility of overlap. In the context of the following sections, vocation will be discussed with the workplace in mind, not to signify greater importance but to allow for a helpful degree of generalizability. An example using music and the vocation of composing will be provided to lay the foundation prior to applying Lewis's toolshed analogy as a foundation for looking "at and along" one's workplace vocation.

Music Example

The concept of "at and along" can be appreciated using music as the focus (Trentham, 2022). Understanding music involves both "at" and "along" perspectives: analyzing the score "at" its surface reveals key signatures, time signatures, dynamics, and tempo, offering a technical understanding of the composer's intentions through notes and symbols. However, looking "along" the music delves deeper, exploring the composer's life, historical context, cultural influences, and societal norms, enriching the musical experience beyond mere technical accuracy and revealing the emotional and contextual depth that the written score alone cannot capture.

TWO KINGDOM DOCTRINE

“Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God” (Romans 13:1 ESV). Of course, structures like governments and churches and even vocations can be affected by humans’ sinful influence, but they are still under God’s sovereignty. Luther described human citizenship as existing within two realms of God’s authority (Arand, 2012). These realms of citizenship are known by a variety of names, such as grace and power, spiritual and civil, sacred and secular, or the right-hand and left-hand kingdoms (Veith, 2010; Venema, 2012). The civil government and earthly structures, such as business places, comprise God’s left-hand kingdom for earthly welfare, and the church is God’s right-hand kingdom of grace for eternal welfare (Eggold, 1977). That is, the right-hand reign is God working through the Spirit to give us faith in Jesus, whereas the left-hand reign is God working through earthly vocations and governments to maintain humanity and creation (Loy, 2020). This teaching expresses how Christ exercises His authority as king over all things (Col 1:15 ESV) and how it manifests in two ways (Mueller, 2015).

For clarity, the remainder of this paper will use the terms spiritual and temporal to refer to the right- and left-hand kingdoms, respectively. In the temporal kingdom, He works through the means of creation, through governments, through vocations, to keep order and provision for all—even the sparrows (Matt 10:29 ESV). This kingdom is expressed via what Luther would call law rather than gospel; that is, there is no salvation through it. In the spiritual kingdom, on the other hand, Christ reigns over those who know Him as revealed to them by the gospel and faith through the Holy Spirit. He comes with grace through means such as baptism, communion, and absolution. In a church, for example, the gospel and sacraments are part of the spiritual, whereas the church property and employee payroll is part of the temporal (Mueller, 2015). Lewis (2001b) supported the notion that each person is more than their physical being with more than earthly needs.

Music Example

To provide another music application, the two-kingdom doctrine can be considered in light of a church hymn. In the temporal kingdom, a hymn is still composed of notes and lyrics on a page, written by a human composer who was perhaps paid a commission to do so

and can even be sung by a believer or unbeliever. In the spiritual kingdom, a hymn declaring that Jesus is risen is declaring a biblical truth through which the Holy Spirit is active in the work of sanctification or fostering a mustard seed of faith.

VOCATION WITHIN THE TWO KINGDOMS

When one thinks of their occupational vocation, it can be viewed for its functions by looking *at* or *along* one’s vocation or within the spiritual or temporal kingdoms, which can shape the meaning and role of vocation in one’s life. For example, when looking *at* the vocation of a teacher, we see one who is employed by a school, one who may hold a state-issued certification, one who provides curriculum and instruction for pupils, one who assesses and is assessed, one who has particularly defined expectations within society. When we look *along* the vocation of a teacher, there is nuance. We see that teachers may be a father or mother figure to pupils without one; we see that they are forming character and modeling wisdom; we see that they are shaping future citizens; and as is true in any vocation, we may see an eternal, spiritual element in the ways believers have the ability to influence faith development in others by the power of the Holy Spirit. In “Meditation in a Toolshed,” Lewis (1970) highlighted how every lived experience has both an objective and a subjective perspective. The current study extends Lewis’s concept of “at and along” to include an added investigation for evidence of spiritual thinking about vocation in the workplace.

METHODOLOGY

A qualitative methodology called interpretative phenomenological analysis (IPA) was used to explore the research questions, “When prompted to think about one’s work, what is revealed regarding a person’s inclination to look at or along their vocation?” and “When prompted to think about one’s work, is there evidence of spiritual kingdom thinking regarding one’s vocation?” IPA is a research methodology in which sense-making happens by both the participants and the researcher(s) in that the researcher hopes to attach meaning to an experience in addition to the participant doing so (Smith & Osborn, 2003). It allows the researcher to focus on a richer understanding of the participants’ experiences and places

the researcher as central in the qualitative analysis (Aisbett, 2006). Phenomenological research seeks stories from participants by asking questions that explore the context for their lived experiences (Creswell & Poth, 2017). While phenomenological methods typically involve interviews, there is no explicit technique required; therefore, the current researchers used a survey for ease of data collection. The open-ended nature of the survey questions aimed to replicate the depth gained from traditional interviews. Some limitations to the study are as follows: data is self-reported and cross-sectional, data does not represent every occupation or field, participant completion could have been affected by length of time to take the survey, and access to the survey was reliant on access to the internet. Procedures, materials, and data analysis will be discussed in the following sections.

Procedures

This study, approved by the authors' institutional review boards, utilized a confidential Google Forms survey to collect data over a two-week period, from professionals across various fields, including business, health care, and education, using convenience sampling via social media, text, and email. Participants provided informed consent and completed demographic questions, followed by six open-ended reflective questions about their employment, with data subsequently exported to Google Sheets for analysis.

Qualitative Integrity

The study sample was determined sufficient based on the qualitative research saturation expectation of 10-17 participants (Hennink & Kaiser, 2022) and was exceeded by another two for a total of 19 participants. While Saunders et al. (2018) indicated that it is harder to see how saturation applies in qualitative studies that primarily focus on *individual* accounts from respondents, many other studies provide precedent for this approach. In a review of qualitative research, Marshall et al. (2013) found that ranges for phenomenological studies include 6-10. In an empirical approach to data saturation in qualitative work, Guest et al. (2006) determined that with 12 samples the Cronbach's alpha was .70 and after 18 samples it was .79. Furthermore, as a data source, Seixas et al. (2018) supported the use of online surveys for gathering the essential qualitative information. They further argued that "a researcher engaged in this endeavor acts like a composite-sketch artist collecting pieces of

information from witnesses in order to draw a valid depiction of reality" (Seixas et al., 2018, p. 778). Online qualitative surveys are an appropriate fit for a dispersed or diverse population with a range of perspectives that benefit from a wide lens (Braun et al., 2020).

Beyond saturation quantity is saturation quality. Data sufficiency, the richness of the dataset, should be comprehensive in depth and breadth (LaDonna et al., 2021). As Roy et al. (2015) put it, the "N" is not the only determinant regarding data quality; rather, it is the iterative nature of repeated studies that lend to theoretical saturation. In an effort to avoid underdeveloped analysis, the authors of this paper were intentional to treat the data as one cohesive dataset to determine patterns (Braun et al., 2020). Though there is a lack of clarity on what rich data entails, some research suggests that it includes participants' disclosure of personal information, including true feelings as well as their contextual environment (Abrams et al., 2014). While the depth of individual responses cannot be anticipated in advance, relevant material can be identified in more than one response from each individual (Braun et al., 2020). With six open-ended qualitative questions answered by each survey respondent, the authors determined there was enough depth and breadth to complete the analysis.

Data Analysis

Once the data was cleaned, a qualitative content analysis was conducted using pair-coding, a method adapted from software development to enhance inter-coder reliability (Paul et al., 2021). This approach, where one coder, the "driver," codes and another, the "navigator," observes and guides, ensures consistency and a holistic understanding of the data (Paul et al., 2021), building upon traditional inter-coder agreement practices as outlined by Creswell and Poth (2017). The analysis focused on phrases, statements, and individual words to identify emerging themes. An inductive coding approach was utilized, allowing the codebook to develop organically as themes arose from the data, rather than being pre-defined (Saldaña, 2021). Due to its multi-part nature and the resulting wide range of responses, the first question ("When thinking about your place of employment, how would you describe the setting, the people, and your overall work objectives?") was excluded from the analysis to maintain thematic coherence.

RESULTS

Survey results will be discussed starting with demographic data. Thematic results will be further narrowed to reveal themes for each survey question. The number of respondents per theme as well as response examples will be provided.

Demographic Results

A sample consisting of 19 participants was surveyed. The following presents the results of the data, including descriptive statistics. Females represented 63% of the participants in the study, males represented 37%, and 100% of participants indicated they consider themselves Christian. The primary faith traditions to which participants belong were Lutheran (63%), non-Lutheran Protestant (32%), and Catholic (5%). Respondents represented seven professional fields. Education (32%), business (21%), and healthcare (21%) were the highest represented fields. The number of years in these professions ranged from three to 27. Most participants reported working in their reported field in the range of 12 to 24 years.

Thematic Results

Results will be provided for each research question as well as each of the questions from the survey given to participants and will be organized according to results and analyses. For results, the themes which emerged as well as the number of respondents per theme will be included. An analysis section for each question will provide specific responses the authors' deemed indicative of each theme.

Survey Question 1. As aforementioned, question one was eliminated from the data analysis as the multipart question produced too wide a range of answers to gather coherent themes.

Survey Question 2. Responses to the question, "How would you describe a productive day at work?" were coded, and the following themes emerged: Task Completion (15), Fulfilling a Purpose (10), Relational Interactions (5), and Personal Enjoyment (1). Examples of responses for the most popular theme of task completion were, "Being able to complete several small tasks" and "Bringing in purchase orders." While fulfilling a purpose and relational interactions could go in the direction of or be assumed to represent looking *along* one's vocation, it is important to note that the descriptions of purpose and interactions remained in the temporal realm regarding work. "To give the best care possible" was coded as evidence for Fulfilling a Purpose and "Working and interacting with people" was coded as evidence for Relational Interactions.

Survey Question 3. Responses to the question, "Who assesses your performance and what metrics are used to measure your productivity and growth?" revealed a single theme identifying performance according to looking *at* vocation and with temporal kingdom expectations. This was consistent with all 19 respondents. This theme was identified as "Performance Accountability." Examples of responses were, "My supervisor, the CFO, assesses my performance based on the company's performance review system;" "My direct sales manager assesses my performance. I am measured on my annual quota;" and "Those 'under' me will also assess me based on a survey."

Survey Question 4. Responses to the question, "What brings you joy about your work and what are some meaningful accomplishments you have attained through your work?" were coded and the following themes emerged: Supporting the Growth of Others (10), Relational Interactions (6), Helping People (5), Task-oriented Accomplishments (5), Positive Feedback / Recognition (5), Personal Edification (4), and Eternal Influence (1). Examples of responses for the most popular theme of Supporting the Growth of Others were exemplified in the following two response examples: "My biggest accomplishment is building a fantastic team who are empowered to make their own decisions and have the tools they need to learn and grow" and "Make people's dreams that cost money a reality." A response that was coded as Relational Interactions was, "Working with people who are kind, respectful, value my opinion, and work collaboratively with me brings me joy." For the theme of Helping People, one respondent wrote it this way: "Assisting those who need help." An example response that was coded as Task-oriented Accomplishments was, "Investigating an issue and resolving it brings me joy." The following response can provide clarity regarding content coded under the theme of Positive Feedback / Recognition: "The company trusts me to represent it in all situations" or "I appreciate positive feedback from patients and their families." The theme of Personal Edification emerged from responses such as, "I love that I am in charge," "Makes me feel like I have made a difference, and "I find joy in the ability to work from home." Eternal Influence was a theme that emerged based on one response: "Having a positive Christian influence."

Survey Question 5. Responses to the question, "How would your coworkers describe your impact?" were coded and the following themes emerged: Relational Attributes (9), Task-Oriented Accomplishments (5), Task-Focused

Attributes (4), Positive Feedback/Recognition (2), and Eternal Influence (2). Examples of responses for the most popular theme of relational attributes were, “They’d say I make an impact on taking care of people” and “I tend to go above and beyond when helping patients.” The following exemplifies the theme of Task-Oriented Accomplishments: “My attention to detail has created many enhancements for the program.” For Task-Focused Attributes, a theme purposely distinct from task-oriented accomplishments, the authors indicated responses such as, “Calm, experienced, clear communicator” and “Calm, logical, and organized.” Responses such as, “Glad you’re here” and “Thankful for your leadership” exemplify the theme of Positive Feedback/Recognition. For Eternal Influence, two responses were indicated: “Teaching the children to love and forgive like Jesus” and “Transparent about God’s work in my life.”

Survey Question 6. Responses to the question, “What are some ways you approach your work that are a direct result of your faith?” were coded and the following themes emerged: Personal Ethics and Behaviors (18), Biblical Disciplines (7), and Missional/Eternal Impact (4). Examples of responses for the most popular theme of relational attributes were, “I approach my work with my faith lens on all the time,” “Treat everyone with kindness and respect,” and “I approach each day with a positive attitude and try to find the good in every situation, which is a direct reflection of my faith in Jesus.” With seven respondents, the theme of Biblical Disciplines was indicated through comments such as, “People know I attend church,” “I am quick to forgive when wronged,” and “With prayer.” Lastly, response examples for the theme of Missional/Eternal Impact are the following: “God will use me for whatever appointments He has that day with these people” and “The light of Jesus in all I do.”

Research Question 1. There were five “at” themes that emerged and 11 “along” themes that emerged, revealing the majority of responses as focused on affective, experiential, and subjective reflections regarding vocation.

Research Question 2. There were 13 “temporal” themes and three “spiritual” themes that emerged, revealing the majority of responses as focused on earthly rather than eternal responses regarding vocation.

DISCUSSION

The following sections will provide discussion in the form of themes and concepts to address each of the

research questions, and will flow from the results provided. The first research question is focused on C.S. Lewis’s (1970) concept of “at and along” and will be applied to the phenomenon of vocation. The second question moves the discussion into the realm of the doctrine of the two kingdoms. These two concepts framed the research questions and the survey prompts used to gather data.

Research Question 1

Research Question 1 is as follows: “When prompted to think about one’s work, what is revealed regarding a person’s inclination to look *at* or *along* their vocation?”

The answer to RQ1 is that workers are indeed inclined to look *along* their vocations. In “Meditation in a Toolshed,” Lewis (1970) described *along* as an abstract perspective that includes subjective, affective, and experiential meaning about an experience. Eleven out of the sixteen themes that emerged indicated an *along* perspective. If the investigation stopped at only exploring Lewis’s “at-and-along” concept, results would have shown that most workers do think abstractly about their work. However, the authors extended the conceptual framework to include the eternal aspect of the doctrine of the two kingdoms.

Research Question 2

Research Question 2 is as follows: “When prompted to think about one’s work, is there evidence of spiritual kingdom thinking regarding one’s vocation?”

The answer to RQ2 is that there was very little evidence of spiritual thinking regarding vocation among participant responses. Three of sixteen themes emerged from the data as evidence of spiritual thinking. One of the clearest examples of this was found in Survey Question 2, where all respondents referred to temporal kingdom structures regarding supervision and measuring productivity and or growth. A spiritual kingdom response to Survey Question 2 could have been focused on something like working “heartily as for the Lord” (Col 3:23 ESV). This was an indication that all were looking *at* their vocation when thinking about effectiveness. The overall range of responses for all survey questions was challenging yet informative regarding themes, and the majority of temporal realm responses—even when participants were prompted to think about what brings them joy— supports a stance that the topic of work tends to elicit an earthly mindset rather than an eternal one.

Implications

To think along one’s vocation requires a shift in thinking about whom one is ultimately working for, and

this is God (Colossians 3:16, Colossians 3:23, Ephesians 6:7, Proverbs 16:3, Ephesians 2:10 ESV). “A failure to recognize one’s roles as ordained and pleasing to God means that some people better suited to one role will wrongly grasp for another” (Plummer, 2018, p. 17). In this context, “ordained” simply means established by God, not to imply any official ordination by a church body. No one is excluded from the body of vocational members based on rank or role (Lewis, 1949).

Hult (2021) found that many employees were willing to accept more precarious and less stable working environments if it meant experiencing a sense of calling in the workplace. Employers such as business owners and healthcare supervisors—prevalent fields represented in this study—are wise to understand and promote the concept of work in this way and, in so doing, better support their staff in the direction of well-being (Hult, 2021). An implication for supporting an eternal mindset among workers in any field is to first communicate, teach, and establish a foundation rooted in the doctrine of the two kingdoms. It is important to note that while some respondents identified as Lutheran—a denomination that embraces the doctrine of the two kingdoms—the Lutheran participants did not respond with greater aptitude for looking eternally at their vocation than non-Lutheran participants. Indeed, a recent study on Lutheran church elders highlighted a need for elder training to include theological depth, specifically including the two kingdoms (Martin, 2020).

An implication that flows from this is that there is a general lack of understanding, at least among lay people, regarding the link between the doctrine of the two kingdoms and the concept of vocation. Even theologians face confusion when discussing the two kingdoms, as evidenced by Palmer (2009), who described Kuyper’s reformed understanding of the lordship of Christ over all things to be a “radical difference” from Luther’s two-kingdom doctrine (p. 23). This affirms that “there is widespread ignorance among both clergy and laypersons as to the rich heritage of biblical reflection on work that we find in Christian history” (Plummer, 2018, p. 10). The current study supports the notion that the church should help Christians “see how they can glorify God and love their neighbor through their daily work” (Plummer, 2018, p. 20). Indeed,

recognizing that God’s call gives us a ‘place’—several places, in fact—in a world with no firm place to plant our vision of ourselves... bestows the ability to respond to others’ needs and live with them in

the conversations and communities for which God made us in the first place. (Kolb, 2013, p. 140)

As mentioned, one practical place to start is for churches to teach the doctrine of the two kingdoms to all congregants, clearly distinguishing between temporal and spiritual kingdom work and acknowledging the opportunity for spiritual work in all vocations. With this, a connection to vocation that places value on every workplace and work environment can follow. Every worker can enter the workplace with a vocational mindset and an eternal, two-kingdom lens, which the church should be embracing for the difference this can make in minds and hearts. This matters because all an observer has to work from is the external behavior and language exuded in the workplace, and this includes that which flows from Christians and non-Christians alike (Lewis, 2001a).

SUGGESTIONS FOR FUTURE RESEARCH

The current paper added to the body of knowledge on vocation through a qualitative phenomenological approach based on a conceptual framework. Demographic data might provide opportunities for extending the research to consider how different populations think about vocation. For example, researchers might consider investigating whether there are differences between male and female, between Christian and non-Christian, or between different Christian denominations regarding themes that emerge when asked the same set of questions. A suggestion for future research would be to collect data from a larger sample using purposive rather than convenience sampling. Questions in the current survey were purposely written without prompting respondents to think according to spiritual kingdom opportunities. Therefore, a future research question could be the following: “When survey participants are prompted to think about the doctrine of the two kingdoms, what do responses reveal about vocation?” To apply a different methodology, a quantitative study using a vocation scale, such as the Vocation Identity Questionnaire (VIQ) (Dreher et al., 2007), could provide additional insight regarding differences or correlations between populations.

CONCLUSIONS

This study explored how Christians think about and live out their vocations in secular society within a

framework of C. S. Lewis's concept of "at and along" and the protestant doctrine of the two kingdoms. Using a phenomenological approach, the authors surveyed workers from many professional fields to solicit feedback regarding vocational perceptions. After pair-coding and thematically analyzing the data, the authors found that Christians look both at and along their vocations but rarely consider any spiritual kingdom implications. The authors of this paper discovered a gap in vocational understanding in that workers do not automatically think eternally even when looking along their vocation. What the outside world has to go on are words and actions. Those words and actions that flow from Christians in a secular workplace matter due to messaging received by non-Christians (Lewis, 2001a). To promote a vocational mindset, the authors of this paper suggest that helping workers view their work through a two-kingdom lens will inherently lead to acknowledging opportunities for extending Lewis's description of what it means to look along. It is suggested that future studies intentionally prompt the two-kingdom perspective to discover novel results. As noted by Roller (2021), "Through their vocations, Christians store up treasure in heaven by fulfilling the Great Commission" (p. 72).

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