

THE CALL

FINDING AND FULFILLING THE CENTRAL PURPOSE OF YOUR LIFE

BY OS GUINNESS

Chapter 1: The Ultimate Why

1. Introduction
 - 1.1. How do I find and fulfill the central purpose of my life?
 - 1.2. Our passion is to know that we are fulfilling the purpose for which we are here on earth.
 - 1.3. Deep in our hearts, we all want to find and fulfill a purpose bigger than ourselves.
 - 1.4. “What shall we do and how shall we live?” (Tolstoy)
2. Three factors have converged to fuel a search for significance without precedent in human history.
 - 2.1. The search for the purpose of life is one of the deepest issues of our experiences as human beings.
 - 2.2. The expectation that we can all live purposeful lives has been given a gigantic boost by modern society’s offer of the maximum opportunity for choice and change in all we do.
 - 2.3. Fulfillment of the search for purpose is thwarted by a stunning fact: out of more than a score of great civilizations in human history, modern Western civilization is the very first to have no agreed-on answer to the question of the purpose of life.
3. **Definition of Calling:** Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion and dynamism lived out as a response to his summons and service.
4. Escape from a false sense of life purpose is only liberating if it leads to a true one.
5. “The final aim of life is placed beyond life” (Alexis de Tocqueville).
6. **Do you have a reason for being, a focused sense of purpose in your life? Or is your life the product of shifting resolutions and the myriad pulls of forces outside yourself? Do you want to go beyond success to significance? Have you come to realize that self-reliance always falls short and that world-denying solutions provide no answer in the end? Listen to Jesus of Nazareth; answer his call.**

Chapter 2: Seekers Sought

1. True seekers are looking for something.
2. Love seeks out the seeker – not because the seeker is worthy of love but simply because love’s nature is to love regardless of the worthiness or merit of the one loved.
3. “You have made us for yourself, and our hearts are restless until they find their rest in you” (Augustine).
4. **Do you long to know the One you have sought, knowingly or unknowingly, as your heart’s true home and one true desire? Listen to Jesus of Nazareth; answer his call.**

Chapter 3: The Haunting Question

1. For each of us our own identity matters supremely....We intuitively act and think as if we have supreme value.
2. There is no calling unless there is a Caller.
3. The notion of calling, or vocation, is vital to each of us because it touches on the modern search for a basis for individual identity and an understanding of humanness itself.
4. All attempts to explain human individuality in general terms can be summed up as varieties of:
 - 4.1. **Constrained to be** (we become prisoners of our category, be it gender, class race, generation, or ancestry).
 - 4.2. **Courage to be** (we all have the freedom to be whatever we want to be). If we can do what we want, the question remains: What do we want? We do not have a purpose to match our technique.
 - 4.3. **Constituted to be** (we carry the script of our life stories).
 - 4.4. **Called to be** (the Caller sees and addresses us as individuals – as unique, exceptional, precious, significant, and free to respond).
5. Humanness is a response to God’s calling.
6. “The more we get what we now call ourselves out of the way and let Him take us over, the more truly ourselves we become” (C.S. Lewis).
7. Only when we respond to Christ and follow his call do we become our real selves and come to have personalities of our own.
8. **Do you want to know the secret of the mystery of your very being and rise to become what you were born to be? Listen to Jesus of Nazareth; answer his call.**

Chapter 4: Everyone, Everywhere, Everything

1. Calling is the truth that God calls us to himself so decisively that everything we are, everything we do, and everything we have is invested with a special devotion, dynamism, and direction lived out as a response to his summons and service.
2. Our primary calling as followers of Christ is by him, to him, and for him.
3. Our secondary calling, considering who God is as sovereign, is that everyone, everywhere, and in everything should think, speak, live, and act entirely for him.
4. The vital distinction between primary and secondary calling carries with it two challenges:
 - 4.1. To hold the two together.
 - 4.2. To ensure that they are kept in the right order.
5. The truth of calling means that for followers of Christ, “everyone, everywhere, and in everything” lives the whole of life as a response to God’s call.
6. **Do you want to accept a challenge that will be the integrating dynamic of your whole life? One that will engage your loftiest thoughts, your most dedicated exertions, your deepest emotions, all your abilities and resources, to the last step you take and the last breath you breathe? Listen to Jesus of Nazareth; answer his call.**

Chapter 5: By Him, To Him, For Him

1. Neither work nor career can be fully satisfying without a deeper sense of call – but “calling” itself is empty and indistinguishable from work unless there is Someone who calls.
2. Two Distortions
 - 2.1. **The Catholic Distortion:** a spiritual form of dualism, elevating the spiritual at the expense of the secular.
 - 2.2. **The Protestant Distortion:** a secular form of dualism, elevating the secular at the expense of the spiritual.
3. Is there a way back from the disaster of the Protestant distortion? Two things are required:
 - 3.1. The debunking of the notion of calling without a Caller.
 - 3.2. The restoring of the primacy of the primary calling. “Beware of anything that competes with loyalty to Jesus Christ. The greatest competitor of devotion to Jesus is service for Him....The one aim of the call of God is the satisfaction of God, not a call to do something for Him” (Oswald Chambers).

4. The key to answering the call is to be devoted to no one and to nothing above God himself.
5. “Be absolutely His” (Oswald Chambers).
6. **Do you want to be his, entirely his, at all costs his, and forever his so that secondary things remain so and first things are always first? Listen to Jesus of Nazareth; answer his call.**

Chapter 6: Do What You Are

1. God normally calls us along the line of our giftedness, but the purpose of giftedness is stewardship and service, not selfishness.
2. A sense of calling should precede a choice of job and career.
3. The main way to discover calling is along the line of what we are each created and gifted to be (“do what you are”).
4. “Every calling must be fitted to the man and every man fitted to his calling” (William Perkins).
5. **Do you want the best and most wonderful gifts God has given you to decay, spent on your own self? Or do you want them to be set free to come into their own as you link your profoundest abilities with your neighbor’s need and the glory of God? Listen to Jesus of Nazareth; answer his call.**

Chapter 7: A Time To Stand

1. Will it be said of followers of Jesus Christ across the world, “Passerby, tell our Lord that we have behaved as he would wish us to behave, and are buried here”?
2. “Preach the gospel constantly and, if necessary, use words” (Francis of Assisi).
3. Beliefs have consequences.
4. Do we know in reality the great living truths of the faith that have a proven capacity to affect history and transform cultures as well as radically alter individual lives?
5. Calling is more than purely cultural, but it is also more than purely personal.
6. “A time to stand” is a time to behave as our Lord would wish us to behave.
7. The gospel is a constellation of truths that simply cannot and will not be worsted.

8. **Do you want to know a truth that in the momentous challenges of our modern world will be at once a quest to inspire you, an anchor to hold you fast, a rich fare to nourish you, and a relationship you will prize above all others? Listen to Jesus of Nazareth; answer his call.**

Chapter 8: Let God Be God

1. Words are the deepest, fullest expression in which God now discloses himself to us, beginning with his calling us. So it is in listening to him, trusting him, and obeying him when he calls that we “let God be God” in all of his awe and majesty.
2. God’s primary call, his address to us, always has two dimensions:
 - 2.1. Summons, law, demand
 - 2.2. Invitation, grace, offer
3. “The response of the disciples is an act of obedience, not a confession of faith in Jesus” (Dietrich Bonhoeffer).
4. Disciples are not so much those who follow as those who *must* follow.
5. Do you know only the soft-gospel invitation of our convenience-loving age, or have you been mastered by the no-concession summons of God’s call?
6. **Do you want to “let God be God” and know a decisive authority in your life that will brook no refusal? Listen to Jesus of Nazareth; answer his call.**

Chapter 9: The Audience Of One

1. Most of us, whether we are aware of it or not, do things with an eye to the approval of some audience or other. The question is not *whether* we have an audience but *which* audience we have.
2. A life lived listening to the decisive call of God is a life lived before one audience that trumps all others – the Audience of One.
3. To follow the call of God is to live before the heart of God.
4. We who live before the Audience of One can say to the world: “I have only one audience. Before you I have nothing to prove, nothing to gain, nothing to lose.”
5. “The more one sees of life, the more one feels, in order to keep from shipwreck, the necessity of steering by the Polar Star, i.e. in a word leave to God alone, and never pay attention to the favors or smiles of man; if He smiles on you, neither the smile or frown of men can affect you” (Chinese Gordon).

6. **Do you wish to be inner-directed rather than other-directed and truly make one audience decisive, the Audience of One? Listen to Jesus of Nazareth; answer his call.**

Chapter 10: Our Utmost For His Highest Still

1. Search as you will, there is no higher or more ultimate passion than a human being ablaze with a desire for God.
2. God's calling is the key to igniting a passion for the deepest growth and highest heroism in life.
3. God's call resonates in us at depths no other call can reach and draws us on and out and up to heights no other call can scale or see.
4. God's call to follow him is vital to growth and heroism.
5. We grow through copying deeds not just listening to words, through example as well as precept, through habit and not just insight and information. Calling therefore creates an ethic of aspiration, not just of obligation.
6. Biographies are the literature of calling.
7. The imitation of Christ that is integral to following him means that, when he calls us, he enables us to do what he calls us to do.
8. **Do you long to rise to the full stature of whom you are created to be? To know the passion of the intensity of life at its fullest? To be your utmost for his highest? Listen to Jesus of Nazareth; answer his call.**

Chapter 11: Where The Buck Stops, There I Stand

1. The notion of calling is vital to the modern search for a basis for moral responsibility and to an understanding of ethics itself.
2. Prior to the nineteenth century, responsibility was assumed as a foundation of virtue.
3. We are responsible because we are response-able.
4. Being responsible, we will be held responsible one day if not today.
5. Responsibility is obedience by another name.
6. We are responsible to God, and our calling is where we exercise that responsibility.

7. We must consciously hold ourselves responsible to the one audience – the Audience of One – or succumb to irresponsibility.
8. Apart from the call there is no responding and no responsibility.
9. **Do you wish to stand fast and be a responsible person, one “who tries to make his or her whole life an answer to the question and call of God”? Listen to Jesus of Nazareth; answer his call.**

Chapter 12: People Of The Call

1. The call of Jesus is personal but not purely individual; Jesus summons his followers not only to an individual calling but also to a corporate calling.
2. The plain fact is that for most modern people, community is either a rare experience or a distant, even mocking, ideal.
3. Experiencing the corporateness of the church of Christ...is rare for many of us as modern believers. However strong our individual callings are, our sense of corporate calling is often very faint.
4. We are not summoned to be a bunch of individual believers, rather to be a community of faith.
5. We must guard against modern proneness to casual individualism.
6. We must honor the purpose and interests of the church of Christ in all our individual callings.
7. We must remember the need for ongoing reformation and even for the reformation of reformation.
8. “Without individuals, nothing happens; without institutions, nothing survives” (Talleyrand).
9. **Are you frustrated with “the institutional church,” as if there is such a thing as a noninstitutional church? Is your communal expression of faith only a spiritual equivalent of a “lifestyle preference” and a “lifestyle enclave”? Or are you committed to the holy, catholic, and apostolic church? Is your allegiance truly to a nonpolitical and nonethnic assembly of people designed to gather all nations to itself, on the basis not of tribe or nation but the call of God in Christ? Listen to Jesus of Nazareth; answer his call.**

Chapter 13: Followers Of The Way

1. Calling reminds Christians ceaselessly that, far from having arrived, a Christian is someone who in this life is always on the road as “a follower of Christ” and a follower of “the Way.”
2. “The Christian ideal has not been tried and found wanting. It has been found difficult; and left untried” (G.K. Chesterton).
3. How does the truth of calling help safeguard us against this slippage from *Christ* to *Christian* to *Christianity*?
 - 3.1. Calling by its very nature reminds us that we are only followers of Christ when in fact we follow Christ – in other words, when we leave all other allegiances and walk after him, doing what he says and living as he requires.
 - 3.2. Calling reminds us that to be “a follower of the Way” is to see life as a journey, which, while we are still alive on the earth, is an incomplete journey that cannot be finally assessed.
 - 3.3. Calling reminds us that, recognizing all the different stages people are at, there are many more who are followers of Jesus and on the Way than we realize.
4. **Do you wish to live life as a journey? Are you eager to know the Way? Deeply desiring to reach the goal of your quest? Willing to lead an examined life, travel with those who use the same signpost, and associate with all who long for the same home? Listen to Jesus of Nazareth; answer his call.**

Chapter 14: There But For The Grace Of God Goes God

1. The reverse side of calling is the temptation of conceit.
2. One of the most common, subtle, and manipulative distortions of all is in religious empire building. God only knows how many churches, missionary societies, charities, colleges, crusades, reforms, and acts of philanthropic generosity have trumpeted the call of God and advanced their leaders’ egos. In a generation’s time this flaw will probably be seen as the single greatest problem of the megachurch movement.
3. “The greatest curse in spiritual life is conceit” (Oswald Chambers).
4. People who are called are especially vulnerable to pride because of the very nobility of calling.
5. The practical outcome of conceit in Christian organizations today is lack of genuine accountability for leaders.
6. Do we feel the wonder of being called? It is all a gift and all of grace.

7. Only grace can dissolve the hard, solitary, vaunting “I” of the sin of pride in each of us. But the good news is that it does.
8. **Do you think you are worthy of God’s call? Do you act as if calling was for you alone, designed exclusively for your wishes, dreams, plans, titles, and achievements? Or do you know yourself so well that you know beyond a shadow of a doubt calling is a gift and all of grace? What will you say at the gates of heaven when you are asked, “Who are you?” Listen to Jesus of Nazareth; answer his call.**

Chapter 15: What Is That To You?

1. The truth of calling touches closely on the link between giftedness and desire and the almost inescapable temptation of envy.
2. Dorothy Sayers summed up envy succinctly: “Envy begins by asking plausibly: “Why should I not enjoy what others enjoy?” and it ends by demanding: “Why should others enjoy what I may not?””
3. What the envier cannot enjoy, no one is allowed to.
4. We are always most vulnerable to envying those closest to our own gifts and callings.
5. When Jesus calls, he calls us one by one.
6. **Do you have the habit of looking around at others with callings close to yours? Do you feel called into question by their achievements? Do you feel that their success is more than they deserve and yours somehow less? Are you disappointed, even angry, at the gap between your desires and your accomplishments? Listen to Jesus of Nazareth; answer his call.**

Chapter 16: More, More, Faster, Faster

1. Cotton Mather warned that unless there was vigilance, a sense of calling would bring forth prosperity, only to result in prosperity’s destroying the sense of calling.
2. “The greatest single engine in the destruction of the Protestant ethic was the invention of the installment plan, or instant credit” (an unnamed, distinguished Harvard professor).
3. Calling, which played a key role in the rise of modern capitalism, is one of the few truths capable of guiding and restraining it now.
4. No one can master money without mastering the *meaning* of money.
5. Money is much more than a monetary issue. It was, and is, a spiritual issue.

6. The issue of insatiability:
 - 6.1. It touches two areas – getting what we do not have and clutching on to what we do.
 - 6.2. The insatiable pursuit of money is commonly tied to a dangerous narrowness – the narrowness of a single-minded devotion to the goal of making money.
 - 6.3. The insatiability has always been seen as a sign of other needs – for power, protection, approval, and so on.
 - 6.4. Insatiability is commonly linked to being consumed...we become what we worship.
 - 6.5. The problem of insatiability provides a boost for the other great problem accompanying money – “commodification” (everything and everyone is seen and treated as a commodity to be bought and sold).
7. The overall lesson of insatiability is that money alone cannot buy the deepest things we desire.
8. “Man must have an idol – the amassing of wealth is one of the worst species of idolatry – no idol more debasing than the idol of money” (Andrew Carnegie’s famous memorandum that he wrote and stuffed away in a drawer in 1868 when he was 33).
9. Either we serve God and use money or we serve money and use God.
10. The truth of calling speaks to a money-saturated, market-dominated culture at two vital points:
 - 10.1. Calling means that, for the follower of Christ, there is a decisive, immediate, and moment-by-moment authority above money and the market.
 - 10.2. Calling introduces into society a different style of operating that directly counters the market mentality. We do what we do in life because we are called to it rather than because we get paid for it.
11. Ironically, we eventually cannot afford what we most desire – deep relationships: for if “time is money” and people take time, then the “opportunity costs” of relationships (the gain that we would earn by doing something else) will be prohibitive and intimate friendships will be few. “Spending” time with friends is costly; we could “invest” it better elsewhere.
12. **Do you allow money to dominate your priorities, assessments, relationships, and time? Do you allow consumer society to contrive your wants? Or do you do what you do, above all, for God’s sake and the sheer love of it? Are you so free from anxiety about money that you can be carefree in giving to those in need? Listen to Jesus of Nazareth; answer his call.**

Chapter 17: Combating The Noonday Demon

1. Calling is the best antidote to the deadly sin of sloth.

2. Sloth is the fourth of the seven deadly sins.
3. There are three principal points of entry for modern sloth:
 - 3.1. The first is philosophical. Loss of faith in God, and therefore in eternity and immortality, leads inexorably to an erosion of vitality in life itself.
 - 3.2. The second is cultural. When life is safe, easy, sanitized, climate-controlled, and plush, sloth is close. The sin of sloth is “the sin which believes in nothing, cares for nothing, seeks to know nothing, interferes with nothing, enjoys nothing, loves nothing, hates nothing, finds purpose in nothing, lives for nothing, and only remains alive because there is nothing it would die for” (Dorothy Sayers).
 - 3.3. The third is biographical. There are natural points in our lives when each of us is especially prone to losing a sense of the worthwhileness of the worthwhile.
4. Any contradiction between our callings and our careers condemns us to be square pegs in round holes.
5. The truth of calling addresses all these entry points of sloth. Personally summoned by the Creator of the universe, we are given a meaning in what we do that flames over every second and inch of our lives. Challenged, inspired, rebuked, and encouraged by God’s call, we cannot for a moment settle down to the comfortable, the mediocre, the banal, and the boring. The call is always to the higher, the deeper, and the farther.
6. **Do you long to escape the smallness of a life with no purpose higher than your own? To rise above the mediocrity, tedium, and quiet desperation of so many around you? To know a purpose no odds can daunt and no failure can dismay? Listen to Jesus of Nazareth; answer his call.**

Chapter 18: A World With Windows

1. Calling directly counters the great modern pressure toward secularization because the call of Jesus includes a summons to the exercise of the spiritual disciplines and the experience of supernatural realities.
2. Secularization is the process through which the decisive influence of religious ideas and institutions has been neutralized in successive sectors of society and culture, making religious ideas less meaningful and religious institutions more marginal. In particular, it refers to how our modern consciousness and ways of thinking are restricted to the world of the five senses.
3. The call to follow Jesus Christ runs directly counter to the deadly modern pressure toward secularization.
 - 3.1. First, Jesus summons us explicitly to a kingdom and a life made qualitatively different by their supernatural dimensions.
 - 3.2. Second, Jesus not only calls us to follow him but also shows us the essential place of spiritual discipline in his own life.

- 3.3. Third, Jesus calls us to specific spiritual disciplines that are vital to sustaining calling itself. Spiritual discipling is “nothing but an activity undertaken to bring us into more effective cooperation with Christ and his kingdom.”
4. The modern world has scrambled things so badly that today we worship our work, we work at our play, and we play at our worship.
5. **Do you live in a world without windows? Do you feel the time squeeze of those for whom managing time is a bigger problem than making money? Have you developed your gifts of reason and practicality to the point where your eyes of faith are blind and your weapons of spiritual warfare purely metaphorical? Or do you see “the horses and the chariots of fire all around”? Listen to Jesus of Nazareth; answer his call.**

Chapter 19: Locked Out And Staying There

1. Calling directly counters the great modern pressure toward privatization because of its insistence that Jesus Christ is Lord of every sphere of life. To be more specific, calling keeps us from the deadly triangle of pitfalls currently bedeviling faith in public life.
2. Pitfalls for faith in public life:
 - 2.1. **Privatization.** Privatization is the process by which modernization produces a cleavage between public and private spheres of life and reinforces the private sphere as the special arena for individual freedom, fulfillment – and faith. The problem with Western Christians is not that they aren’t where they should be but that they aren’t what they should be where they are. Responding to Jesus’ call touches the world of fishing as well as preaching, the depths of the lake, not just the shore. All that we are, all that we do, all that we have, and even all that we think and dream is called into question by this demand. Once again, it is a matter of everyone, everywhere, and everything.
 - 2.2. **Politicization.** Called to be “in” the world but “not of it,” Christian engagement in politics should always be marked by tension between allegiance to Christ and identification with any party, movement, platform, or agenda. If that tension is ever lacking, if Christian identification with a political movement is so close that there is not any clear remainder, then the church has fallen for a particularly deadly captivity.
 - 2.3. **Pillarization.** When Christians concentrate their time and energy on their own separate spheres and their own institutions – whether all-absorbing megachurches, Christian yellow-page businesses, or womb-to-tomb Christian cultural ghettos – they lose the outward thrusting, transforming power that is at the heart of the gospel. Instead of being “salt” and “light” – images of a permeating and penetrating action – Christians and Christian institutions become soft and vulnerable to corruption from within.

3. **Is your faith privately engaging but socially irrelevant? Is it as consistent in your place of work as in your home? Are all your memberships and your allegiances relativized by your commitment to Christ? Are you acting as “salt” and “light,” or do you need to be locked out of a Christian ghetto? Listen to Jesus of Nazareth; answer his call.**

Chapter 20: A Focused Life

1. Calling directly counters the great modern pressure toward pluralization because the call of Jesus provides the priorities and perspectives that are essential for a focused life in an overloaded age.
2. Pluralization is the process by which the proliferation of choice and change rapidly multiplies the number of options. This affects the private sphere of modern society at all levels, from consumer goods to relationships to worldviews and faiths.
3. To be modern is to be addicted to choice and change.
4. The increase in choice and change leads to a decrease in commitment and continuity – to everyone and everything.
5. How does calling speak to this everyday modern predicament?
 - 5.1. First, calling subverts the deadly modern idolatry of choice. Ultimately, only one thing can conquer choice – being chosen.
 - 5.2. Second, calling provides the story line for our lives and thus a sense of continuity and coherence in the midst of a fragmented and confusing modern world. Follow the call of Christ despite the uncertainty and chaos of modern circumstances, and you have the story line of your life.
 - 5.3. Third, calling helps us to be single-minded without being fanatics.
6. The remedy lies in setting wise goals and setting aside everything else.
7. We have only so many years, so much energy, so many gray cells, and so many bank notes in our wallets. Life is too short.
8. Is a sense of calling your ultimate compass in life?
9. God’s call to us is the unchanging and ultimate whence, what, why, and whither of our lives.
10. **Do you lead a saturated, overloaded, and fragmented life? Are you pulled around by the nose through appeals to need? Are you frustrated at yourself over the times the best in your life is diverted by the good? Do you long to know the overriding passion and purity of heart of willing one thing? Listen to Jesus of Nazareth; answer his call.**

Chapter 21: Dreamers Of The Day

1. Dreamers of the day respond to the gap between vision and reality by closing it.
2. Calling, by breaking through with an outside perspective on the present, is a prime source of Christian vision and Christian visionaries.
3. Vision is so central to calling and so explosive in its consequences that it is wise to set it out in direct contrast to the counterfeits that give it a bad name.
4. Calling's vision must be guarded at three main points.
 - 4.1. We must beware of spurious visions. Christian vision: an act of imaginative seeing that combines the insight of faith, which goes to the heart of things below the surface, and the foresight of faith, which soars beyond the present with the power of a possible future.
 - 4.2. We must guard visionary faith by watching out for the pitfalls toward which genuine vision pulls us.
 - 4.3. We must guard visionary faith by watching out for deceptive look-alikes.
5. **Does your faith see only what is in front of your nose, or is it also “sure of what we hope for and certain of what we do not see”? Does the here and now, the present and the accepted, form a prison cell for your thinking, or are you reaching for more than you have grasped? Has your vision suffered from leakage since you were young, or are you still paying its price and closing its gap with reality? Listen to Jesus of Nazareth; answer his call.**

Chapter 22: Patches Of Godlight

1. Calling transforms life so that even the commonplace and menial are invested with the splendor of the ordinary.
2. Calling transforms things by reminding us once again of our audience.
3. “A little thing is a little thing, but faithfulness in a little thing is a big thing” (Hudson Taylor).
4. Shaker furniture-making: “Make every product better than it's ever been done before. Make the parts you cannot see as well as the parts you can see. Use only the best of materials, even for the most everyday items. Give the same attention to the smallest detail as you do to the largest. Design every item you make to last forever.
5. Calling transforms things by focusing our attention, under God, on things as they are.
6. “You have never talked to a mere mortal. Nations, cultures, arts, civilization – these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we

joke with, work with, marry, snub, and exploit – immortal horrors or everlasting splendors” (C.S. Lewis).

7. “I have tried to make every pleasure into a channel of adoration” (C.S. Lewis).
8. Calling transforms things by reminding us that drudgery is part of the cost of discipleship.
9. **Are you blind to the splendor of the ordinary? Do you depend on the adrenaline of the impressive and the inspirational? Or do you long for a “philosopher’s stone” to turn life into gold? Listen to Jesus of Nazareth; answer his call.**

Chapter 23: Let All Your Thinks Be Thanks

1. Calling is a reminder for followers of Christ that nothing in life should be taken for granted; everything in life must be received with gratitude.
2. Ingratitude and forgetfulness are ultimately moral rather than mental; they are the direct expression of sin.
3. A modern world with no need of God produces modern people with no sense of gratitude.
4. The modern world has transformed a sense of debt into a sense of rights and entitlement.
5. “If I were called upon to identify the principal trait of the entire twentieth century, men have forgotten God” (Solzhenitsyn).
6. The most common equivalent to Pharisaism today is moralism, the curse of Christian witness in the public square. Moralism operates in a characteristic way.
 - 6.1. First, it removes grace from the discussion in question.
 - 6.2. Then it reduces the whole issue to the moral dimension.
 - 6.3. Next, it rationalizes its own sense of superiority by using moral judgment as a weapon to attack others.
 - 6.4. In the end it reinforces both sin and hostility to God, who – alas – is blamed for the moralism dispensed in his name.
7. Followers of Christ must follow Christ in standing for grace as well as truth.
8. The link between calling and grace reminds us that gratitude must be our first and constant response to God.
9. “You have given so much to me. Give me one thing more – a grateful heart” (George Herbert, 17th century Anglican poet).

10. "Let your last thinks be all thanks" (W.H. Auden).
11. Adapting G.K. Chesterton, we may state the motto of every follower of Christ moved to wonder by the mystery and grace of God's calling: "Nothing taken for granted; everything received with gratitude; everything passed on with grace."
12. **Do you wear your chosenness like a badge of honor? Do you take it as a compliment to the general decency of your life? Or does the unfathomable wonder of calling grip you like a grand compelling you can never satisfy or shake off? Have you ever been carried away beyond yourself by love for Christ who called you? Would Jesus ever be able to say of you what he said of the woman who bathed his feet in her tears? Listen to Jesus of Nazareth; answer his call.**

Chapter 24: Everybody's Fools

1. Calling entails the cost of discipleship. The deepest challenge is to renounce self and identify with Jesus in his sufferings and rejection.
2. "Fools for Christ" are not actually, or literally, or objectively fools but those who are prepared to be seen and treated as fools *for Christ's sake*.
3. There are three kinds of martyrdom:
 - 3.1. Red martyrdom, by blood.
 - 3.2. Green martyrdom, by the exercise of the spiritual disciplines of abstinence, such as fasting.
 - 3.3. White martyrdom, by abandoning everything for the love of God. Discipleship therefore means a "white funeral," the funeral of our own independence.
4. There are only two kinds of people in the end (C.S. Lewis)
 - 4.1. Those who say to God, "Thy will be done."
 - 4.2. Those to whom God says, "*Thy* will be done."
5. The call of Jesus brooks neither refusal nor rivals; it costs us every allegiance that competes with him and every practice that contradicts his lordship.
6. Hardly any Christians are world-denying these days.
7. All of us as followers of Christ will flinch at times from the pain of wounds and the smart of slights, but that cost is in the contract of calling and the way of the cross.
8. "If Jesus is willing to be in us, and to let us show him to the world, it's a small thing that we should endure being fools for Christ's sake, and be shown up by the part we have to play" (Austin Farrer, Oxford philosopher).

9. **Have you had your “white funeral”? Or is your faith respectable, sober, moderate, calculated, and comfortable, with as little tension with the world as possible? Are you prepared, in the words of the Little Flower of Lisieux, to “have no other desire than to love Jesus unto folly”? Do you, in your own way, “live after the gospel”? Listen to Jesus of Nazareth; answer his call.**

Chapter 25: The Hour Has Come

1. Calling is an essential part of the sense of timing that characterizes a successful life.
2. Jesus’ claims are vital, but they lose much of their power if they are isolated rather than understood through his sense of calling.
3. How are seekers and believers to assess the vastly different portraits of Jesus?
 - 3.1. First, Christians ask for no special pleading or protection for their faith; it has to be investigated and checked out like any other.
 - 3.2. Second, the best way to investigate is to examine the evidence of history; the problem with the false view is not that they offend us but that they are fiction.
 - 3.3. Third, the way to examine history is through a double approach: working forward from the expectations of Judaism and working backward from the evidence of the Gospels.
 - 3.4. Fourth, conclusions that claim to answer the question, “Who was Jesus?” must deal satisfactorily with the evidence surrounding a trio of core issues: How did Jesus understand himself? Why did Jesus die? What explains the rise of the Christian church?
4. Jesus’ awareness of his calling from God:
 - 4.1. First, Jesus spoke and acted as a prophet announcing the end of Israel’s exile, the arrival of God’s kingdom, and imminent catastrophe for all who miss his “way of peace.”
 - 4.2. Second, and more shocking, Jesus spoke and acted as the Messiah representing Israel in himself, a new Israel-in-person around whom the old Israel was being forgiven, healed, redefined, and reconstituted.
 - 4.3. Third, and most offensive of all to his generation, Jesus spoke and acted as if he actually embodied Israel’s God, YHWH, come down in person and in power.
5. Four themes in Jesus’ teaching bear closely on a sense of timing in our own callings:
 - 5.1. Calling is a matter of relying on God. “Our times are in his hands.” “We do not know what to do, but our eyes are upon you.” Our task is to trust.
 - 5.2. Calling is a matter of renouncing inadequate methods for achieving timeliness. Whereas God’s way depends on God’s initiative in God’s time, our human way is to promote ourselves by any means at any time.
 - 5.3. Calling is a matter of readiness. Readiness for followers of Christ is obedience honed to the highest level of responsiveness.

- 5.4. Calling is a matter of resolution. God calls men and women who will be committed to their life tasks with no reservations, no retreats, no regrets.
6. **Do you try to march to your own drum? Unriddle the puzzle of your own life? Bring in your own chorus of prophets to interpret your omens? Or do you live with your eye upon God and the assurance that your times are in his hands? Listen to Jesus of Nazareth; answer his call.**

Chapter 26: Last Call

1. Calling is central to the challenge and privilege of finishing well in life.
2. It is an important key to finishing well because it helps us with three of the greatest challenges of our last years of life.
 - 2.1. First, calling is the spur that keeps us journeying purposefully – and thus growing and maturing – to the very end of our lives. We may retire from our jobs, but there is no retiring from our individual callings.
 - 2.2. Second, calling helps us to finish well because it prevents us from confusing the termination of our occupations with the termination of our vocations. If we ever limit our calling to what we do, and that task is taken away from us – we suddenly find ourselves unemployed, fired, retired, or pronounced terminally ill – then we are tempted to depression or doubt. We must be sure that our sense of calling is deeper, wider, higher, and longer than the best and highest of the tasks we undertake. No one ever becomes uncalled.
 - 2.3. Third, calling helps us finish well because it encourages us to leave the entire outcome of our lives to God. Make no judgments and draw no conclusions until the scaffolding of history is stripped away and you see what it means for God to have had his say – and made you what you are called to be.
3. **Ponder these things well. When the Last Call comes to each of us, may it be found that we have all answered the call, followed the way, and finished well.**

When a veteran 911 operator takes a life-altering call from a teenage girl who has just been abducted, she realizes that she must confront a killer from her past in order to save the girl's life. Director: Brad Anderson. "The Call" is a tidy little thriller, modeled, in large part, on the movie "Speed." Halle Berry plays the Southern California 911 dispatcher who's in a race against the clock to rescue a teenage girl (Abigail Breslin) locked in the trunk of a serial killer (Michael Eklund). The Call (에"ì½œ) is a music variety game show by Mnet. The show started airing on May 4, 2018 and finished on June 29, it was broadcast every Fridays at 8:10pm. It was created by Lee Seon Young and directed by himself, Lee Chang Kyu and Oh Dae Won. The executive producer was Shin Eui Cheol. It was presented by Lee Sang Min and Yoo Se Yoon. The show follow different South Korean artists to create music collaborations.