

VOCATIONAL STEWARDSHIP
FOR THE COMMON GOOD

K I N G D O M

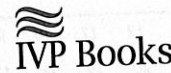
C A L L I N G

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62 / 248.88.54E



An imprint of InterVarsity Press
Downers Grove, Illinois

9
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11. Pathway 2	169
<i>Donate Your Skills</i>	
12. Pathway 3	183
<i>Launch Your Own Social Enterprise</i>	
13. Pathway 4	199
<i>Participate in Your Church's Targeted Initiative</i>	
Conclusion	223
<i>Rejoicing the City</i>	
Afterword by Steven Garber	232
Appendix A	235
<i>Key Theological Themes Undergirding Vocational Stewardship</i>	
Appendix B	242
<i>A Discussion Guide for Congregational Small Groups</i>	
Appendix C	245
<i>For Further Information</i>	
Appendix D	246
<i>Index of Profiles by Vocation</i>	
Notes	248
About the Author	272

There's presence
wishes
articles

Foreword

Two recent personal conversations tell the story inside the story of this book. The first one took place over dinner in my home with my older daughter. "I don't need the church coming up with anything else for me to do in order to be missional," she said. "I feel missional five days a week." Working as a Licensed Master Social Worker (LMSW) in a local hospital, she is exposed to the dark underbelly of our culture, helping people each day sort through a series of health-care options that will shape the next chapter of their lives. Lots of times none of the options are good, and people are devastated. Often she is the only person who can speak a word of hope in the situation. She is living out her faith in a place and in a way that really counts. Right where life (and death) is happening.

The second conversation took place half a continent away from me. A pastor relayed to one of our Leadership Network researchers a comment made by one of his team members after they had participated in our Missional Renaissance Leadership Community. The multiple teams involved in this leadership community include both church leaders and community leaders who figure out ways to fast-forward the church's missional engagement in their respective communities. This particular team had brought their city's mayor to a recent gathering in Dallas. On the flight back home from the experience the mayor commented to the pastor, "I have never thought of my job as mayor as a ministry—until now." I suspect no church committee assignment could compare in terms of community impact with what this guy does every single day.

My daughter and the mayor represent a growing number of people who share an awareness that kingdom assignments typically involve venues beyond local church real estate and programming. Kingdom callings take us

ago. In a context where violence and gangs are commonplace, Diane welcomes youth into her modest home for a range of after-school activities and tutoring.

When Larry and John met Diane in 2010, the ministry still operated out of her home. "They'd cleaned out the living room/dining room area to make room for tables, chairs and some computers where kids could work," Larry says. It was clear that Diane needed organizational help and a better facility to bring the ministry to the next level. John drew on his professional network to locate rental space, and Larry has helped Diane with strategic planning.

Larry says he is no longer just writing checks to support others' outreach ministries. He's jumping into his car and driving to the city's South Side to help offer hope and vision to a generation of at-risk teenagers. He's building crosscultural relationships and contributing time, treasure and talent to benefit others. Larry says, "Helping others through these programs has changed my life. There are people in need and there are people who want to help. Putting them together is a joy. The results touch my heart. I want to do more. My Bible study has increased. My interest in knowing God has increased. It's all a part of what I call 'the new me.'"



Pathway 3

LAUNCH YOUR OWN SOCIAL ENTERPRISE

"The Mavuno Marathon is really the thing that has managed to connect us to our mission here on earth. . . . [We're] here to change society for the glory of God.

KANJII MBUGUA

A third avenue of vocational stewardship that congregational leaders can consider facilitating is getting behind the entrepreneurial dreams of high-capacity congregants. Right now, your church may contain some talented marketplace leaders whom God is stirring in an exciting—and perhaps slightly scary—new way. They are actively thinking of leaving their "day job" (or at least carving out significant time in their schedule) to birth a new social enterprise. They dream of implementing a new kingdom endeavor to bless a targeted group or to provide a creative solution to a thorny social problem.

Right now in your congregation, there may be a successful businesswoman wondering if the time is now for her to exit corporate America and pursue her passion: launching a nonprofit agency to provide business coaching and start-up financing to inner-city entrepreneurs. Or perhaps an architect and a real estate developer in your church have dreamed together of doing something significant to address your city's affordable-housing crisis. In short, right now, God may be planting some big dreams in the hearts of your congregation's members—dreams that could rejoice your city and that many congregants could rally behind.

At a remarkable evangelical church in Nairobi, these sorts of social enterprises are being encouraged deliberately, as a centerpiece of the church's mission. Mavuno ("Harvest") Church's purpose is bold: "to turn ordinary people into fearless influencers of society." It does so through a carefully conceived, robust and unique discipleship program called the Mavuno Marathon.

THE MAVUNO MARATHON

Mavuno began roughly five years ago under the leadership of a young, articulate and dynamic pastor named Muriithi Wanjau. Pastor Muriithi was frustrated with much of what passed as discipleship in the evangelical church of Kenya. Borrowed from the West, its discipleship training was too individualistic, often compartmentalized and skewed away from praxis. Its information-oriented model didn't fit the African culture or produce believers whose lives truly changed. "I felt we were creating Christians who had become conformed to Christian culture on the outside but who were not transformed on the inside," Muriithi says. "So I'm in church, I know the hymns, I know the verses. I don't curse, I don't hit my wife—all the things that reduce Christianity to a bunch of 'don'ts.' But then it doesn't affect how I drive; it doesn't affect my political involvement, my concern for the environment, my living for something that is bigger than a nice house and a car."¹

Muriithi wanted discipleship that was hands-on, interactive and *practiced*. He sought a kind of training that would combine biblical learning with real-life doing, all in a small-group format that would promote community. Its theology would emphasize Jesus' kingdom work, so participants would understand that faith is not only a matter of individual belief but also of actually *following* Jesus, deploying talents in the *missio Dei*. The form should be interactive, relevant and experiential. The initial result of Muriithi's thinking was Mizizi ("Roots").

"Mizizi is a very practical, hands-on course where you do the cognitive stuff at home," Muriithi explains. "Every week we went through the stuff that they'd read and I said, 'Now that you've read it, let's put your books down and practice it.'" So if the week's lesson concerned the how-tos of studying the Word, he'd send class members into quiet areas to examine a text alone for thirty minutes and then return to share their findings. When

the lesson was on witnessing, he'd divide the class into pairs, and they would practice sharing their faith on a local college campus, striking up conversations with students. When the lesson concerned God's heart for the poor, he'd take the class to a prison. There they would serve the prisoners in whatever practical ways were needed, such as painting the library or delivering mattresses.

Muriithi watched Mizizi change people's lives. Seekers in the course became professing Christians. Individuals with troublesome habits they were trying to break—like smoking—achieved success. People who'd been Christians since their childhood felt their faith come alive. Small groups bonded; indeed, they didn't want to stop meeting once the course ended. Muriithi realized he needed to provide some next steps.

During this time, Muriithi and some other young leaders had been sent out by their mother church, Nairobi Chapel, to plant a satellite campus. Pastor Simon Mbevi and Pastor Linda Ochola Adolwa were on Muriithi's leadership team, and each had special interests. For Simon, it was prayer—he'd led multiple prayer crusades throughout the country. For Linda, it was justice—this had been a particular focus of her seminary studies. Muriithi encouraged his teammates to design experiential courses, akin to the style of Mizizi, on those themes. Eventually, the full picture of a sequenced discipleship program became clear to the team.

Mizizi was a great start, a foundations course to ground believers in the gospel of the kingdom. But to help participants maintain an "external focus," Muriithi knew they needed more. Simon designed Ombi ("Prayer") as a series of classes and hands-on activities that small groups that had originally formed through Mizizi could go through together. Meanwhile, Linda was hard at work writing a Bible study tracing the theme of God's heart for justice throughout the Old Testament. Her curriculum became the basis for a third course, Hatua ("Action").

These courses, as well as additional activities, are now together under the name of Mavuno Marathon. "If Kenyans are really good at one thing," Muriithi says with a smile, "it's marathon running." Everything about this discipleship track is focused on the goal of equipping Mavuno congregants for service in the world, as "fearless influencers of society."

In addition to the three courses described above, the Marathon includes an emphasis on serving and on leadership development. Mizizi

members remain with their small groups (called Life Groups) throughout the process. “We recognize that many of the issues we face in our nation are structural,” Muriithi says. “You can’t successfully face them as an individual, no matter how well intentioned you are. You have to have the support structures to fight structural evil and injustice; you can’t do it yourself. So small groups are a very important segment of what we call our Marathon.”

After completing Ombi, individuals are expected to serve the church in a variety of behind-the-scenes, often thankless tasks, such as assisting with parking, ushering or nursery care. This part of the Marathon is deliberate: Muriithi believes it provides the environment for “high-capacity” people to grow in character and humility. He says, “We realized that unless they turn to serving the church, there are dangers to serving in society. [Those dangers] have to do with recognition. They have to do with integrity when you begin to attract attention,” he explains. “So we’re training you all the time: ‘How do you serve not because you’re getting anything out of it but because you’re a Christian and you need to serve?’”

After a season, these individuals are invited to become part of Team Mavuno. This group receives leadership training and coaching/mentoring by the pastoral staff. They are educated about Nairobi’s needs and tour various parts of the city, learning about a variety of social, economic, spiritual and political issues. In this phase, group members are encouraged to consider the ways they can use their particular gifts, assets and skills as “fearless influencers” in one of six societal sectors identified by the church. As Muriithi explains,

One is politics and government. . . . We’re encouraging many people to start initiatives in government. It might be lobby groups. It might be running for a seat as a city counselor or in parliament. We want people who are Christians with integrity to go out and reform the politics of our nation. A second is media and the arts. That’s big for us; media is such a huge tool for impact and we’ve seen that. A lot of the negatives that have come into our culture come in because of Hollywood and all of the associated media with it. So we are encouraging members to begin initiatives that create positive content and push that into society.

Other sectors include business, the family and education, health and the environment, and church/missions.

In each instance, the church is committed to developing mature Christian believers who will launch “frontline initiatives” to address pressing issues in the various sectors. For example, Mavuno’s first social entrepreneur in the health/environment sector is Mukuria Mwangi. He leads an effort called REFUGE (Restoring Forests for Future Generations) among indigenous tribal people in the Mau Forest. REFUGE assists tribal people in new beekeeping enterprises, which provide them with earned income and strengthen the pollination of this large forest, which is a critical ecosystem in East Africa. REFUGE has also started thirteen nurseries to aid in reforestation.

Simon Mbevi has now left the pastoral staff to launch Mavuno’s first foray into the political/governance sector. He has created Transform Kenya, a nonprofit, to promote a nationwide prayer movement, raise up a generation of boys as leaders and create mentorship programs for Christians contemplating public service. In spring 2010, Transform Kenya launched a twelve-month discipleship and leadership-training course for believers who plan to run in the country’s next elections for Parliament.

“It’s not enough to just pray for good leadership, and then we sit back and all the wrong guys run for political office,” Simon says. “We desire to raise up 120 Christian leaders who will go through a year of values-based training and prayer, who will covenant together so that when God gets us into political offices, we will glorify Jesus. . . . We believe that by 2012 we’ll give this nation alternative leaders, people that they can feel good about voting for.”²

Mavuno helps these frontline initiatives by promoting awareness of them among the congregation, gathering the various leaders for networking and training, providing prayer support and encouraging others in the church to participate in these endeavors (financially and by volunteering their skills). No staff members are allowed to launch frontline initiatives. Muriithi is passionate about lay ministry; he wants to resist temptations for “the church”—usually translated as the paid staff and clergy—to own the work. As he says,

Our job is Ephesians 4:11-12, to equip people for works of service. So they are the ones to do the work of service; our job is to equip them. As a result, we’ve resisted the temptation to become a children’s home or do a social justice ministry as a church because when we do that, we feel like we insti-

tutionalize it. Then people feel good that they're *giving* to one but don't feel any pressure to *begin* one. And our expectation is that every member of our church will actually begin a frontline ministry or join one.

"We call the people who have started frontline initiatives our 'premium potatoes,'" Muriithi says with a smile. "We say that they are our 'finished product' at Mavuno. For us, maturity is not based on what you know, but on what kind of impact you are having for the kingdom."

MAVUNO'S FRONTLINE INITIATIVES

Daisy Waimiri is one of those "premium potatoes." A thirty-three-year-old mother of two, Daisy initially resisted joining a Mizizi class. "I had a kind of 'elder brother syndrome,'" she admits. "I'd been a Christian for a long time, and I went in with an attitude of, 'I've been saved forever and there's nothing new these people can tell me.'"³ But the experience was nothing like what she expected.

"I would say that my faith totally, totally changed," Daisy says. "It was like I became a new believer, you know? That was amazing. I was no longer tired of being saved. It was no longer this boring thing." She bonded deeply with her Life Group members, grew in her prayer life through Ombi and began considering more deeply what her particular gifts and passions were that could be utilized in the kingdom. Now, she reports, she has "a lifestyle of wanting to actually fulfill my destiny in God and actually wanting to do God's will, and watch him take me one step at a time."

A few weeks prior to her entering the Mizizi class, Daisy had been approached for small loans by her maid, Violet, and by a night watchman at a nonprofit where she volunteered. As a former community development major at college and as someone who'd worked in social enterprises as a young adult, Daisy was inclined to help. But she wasn't interested in providing mere handouts. She wanted to find a way to help low-income people like Violet and the watchman to start *saving* money; she hoped to provide capital for microbusinesses to help them generate additional income. She decided to offer these individuals an *incentive* to save: for every Kenyan shilling they put aside, she would add three more—as long as they agreed that they would use the money to purchase the means of some kind of income-generating enterprise.

The initiative was just "a little seed" at first, Daisy reports. However,

through Mizizi and subsequent discussions with her Life Group and Muriithi, she became convinced that God was calling her to focus full time on the idea, and to grow it. "By the time I finished Mizizi," she reports, "I knew for sure that this was what I wanted to do. It was so clear. Nobody could talk me out of it!"

Daisy asked Violet to invite people from her church in the Kibera slum of Nairobi to an orientation meeting where Daisy would present the savings/microenterprise program. Violet brought her pastor and a small delegation from the church. "I made them a meal, and I told them that this is what I wanted to do," Daisy recalls. "I want you to save for three months. I'll triple your money, but it has to be for a business that you'll be doing, and then you'll be able to pay back." The delegation's response was enthusiastic.

Daisy then enrolled in a short-term course on microfinance from a nonprofit in Kenya called ACOMA. When Violet and her church members returned with their savings—nearly one hundred people had decided to participate—Daisy divided them into groups of eleven, presented them with savings booklets and strategized with them about the raw materials they could purchase for launching new income-generating activities. Some chose to invest in *purchasing charcoal* for resale, others purchased ingredients for making foodstuffs for resale. "Before I knew it," she says with wonder, "we had three hundred members all in groups of eleven, and all [were] saving something."

As of this writing, her group has more than 450 members. Many have taken out and repaid multiple loans. One member has launched a beauty salon, another a grocery kiosk, a third a produce stand and another a business selling traditional hot foods. After prayer with her Life Group, Daisy decided she would not charge interest on the loans. Instead, to make the effort sustainable, she purchases the raw materials needed for the members' businesses at wholesale cost from vendors outside Nairobi. Then she sells the materials to the members at a higher price than she paid, but one that is still a *bargain* for them.

Members' profits from their enterprises have enabled them to improve their standard of living. For example, participating mothers tell of being able to afford children's school uniforms and to set aside savings for emergencies.

Daisy reports that Mavuno's support for her initiative has been invaluable. Her Life Group provides encouragement, counsel and prayer. Mavuno's promotion of her efforts has led to several tours of the Kibera slum to allow church members and their friends to meet firsthand the micro-entrepreneurs in Daisy's program. This has generated donations and volunteers. Mavuno has provided leadership training to Daisy and networked her with the other frontline initiative leaders. Most importantly, several other Mavuno congregants have joined her board of directors, each bringing unique vocational talents that are relevant to the endeavor:

All of my board members are from Mavuno Church. They do different things. I have one who's a banker, so she really helps with the banking aspect of how to monitor all the accounts. . . . Then we have a lawyer from Mavuno and a lady who does a lot of our [grant] proposals. She works for a nongovernment organization. . . . When we did the data analysis on the businesses [in Kibera] that we should narrow down to, I did it with my board. They were very instrumental.

SEEING THE NEED UP CLOSE

Mavuno believes it is important to encourage its mostly middle-class, upwardly mobile parishioners to truly *see* their city and country, to experience its pain up close. Consumerism and the desire for material comfort is not something unique to Americans, Muriithi says. Kenyans, too, are easily caught up in the desire to accumulate. Thus, the Mavuno Marathon involves planned experiences to provide exposure to uncomfortable scenes and realities. These range from weekend social-justice retreats to city and slum tours to on-campus educational campaigns. Pastor Linda Ochola Adolwa says such campus-wide events are needed to help congregants grasp what is meant by "social transformation." She says she and other church leaders realized "it is a very big jump for people to move from saying, 'Praise God' to 'God has a heart for justice' to 'God wants us to do something about the society.' What does it actually look like for people to really engage in current issues in our context?"²⁴

To make the concepts more concrete, Linda has helped lead two major campaigns. The first was an initiative to encourage Mavuno congregants with maids ("house helps") to sign them up for Kenya's national health insurance program—and pay the premium. As part of the campaign,

Linda preached a series of messages on the realities of the city. She showed a short video clip of a maid giving birth in her home in the slums—without any medical help, since she lacked health care. "Basically," Linda says, "we were helping the congregation to understand, number one, that this is not God's will; number two, that we can make a difference, since it doesn't even cost that much; and number three, this is your obligation." Not many middle-class Kenyans provide health insurance for their house help. But Linda tells them, "Righteousness means you do things differently."

Linda also designed a campaign to develop greater understanding within the congregation on the hot-button issue of land policy in Kenya. "This, of course, was very pertinent in light of the post-election violence and all of the challenges that Kenya is currently undergoing about equitable distribution of resources," she says. In the months leading up to the Kenyan people's vote on a new constitution, Linda and other Christians knowledgeable about the social, economic and political implications of land policy wanted to provide straightforward education to church members regarding proposed land-policy reforms in the draft constitution. These reforms sought to address problems such as expropriation of community land for political purposes, inadequate practices of land titling and a lack of transparency and accountability within government agencies charged with authority over land disputes. Added to these issues were tensions arising from the fact that some ethnic groups in Kenya have been favored historically in terms of land distribution by prior regimes.

The land policy issue is very complicated and controversial—one that perhaps many church leaders would prefer to ignore. Mavuno's leaders believe it is a vital, relevant, contemporary area where a biblically informed justice perspective must be brought to bear. Linda and her colleagues organized a seven-week course on the issue for church leaders in the capital as well as in Eldoret and Kisumu—cities hit hard by the 2007 post-election violence.

SOCIAL JUSTICE WEEKEND TRANSFORMS AN INTERNATIONAL BUSINESSWOMAN

In addition to the special, church-wide educational campaigns, congregants at Mavuno learn about social issues through the Mizizi course's "social justice weekend." Frontline initiative leader Anne Nzilani reports

that the weekend was what God used to open her eyes to the needs of the poor and move her away from materialism.

Anne began attending Mavuno Church in September 2007 at the urging of her sister. She kept hearing good reports about Mizizi, and enrolled in the class in January 2008. Before Mizizi, Anne admits, she was happily working as a business consultant with a simply stated goal: "My vision was to make a lot of money." The Mizizi course challenged that. She learned that "God is really real," and that he had other priorities. "I learned about how God expects me to manage my money, and about social justice."⁵

God used the social-justice weekend retreat with her Life Group to turn Anne's life upside down. The group visited a refugee camp for internally displaced persons. They played with the children, and some members presented a workshop on business skills for adult residents. Anne sat in on this and was amazed at the talents and resiliency of the women who participated. "I realized there were so many women in there who could weave, make jewelry or make different kinds of products," Anne says. The problem was that with limited market exposure, their hard work would not generate much income. "So I thought, I can sit here and cry, or I can choose to do something about it."

In April 2008, just a few weeks after her graduation from Mizizi, Anne registered a new fair trade company called Bawa la Tumaini ("Wing of Hope"). Its mission is to market and sell products from marginalized producers, giving them the opportunity to make money from global markets. Such income would then allow these women to climb out of destitution.

The company beautifully capitalizes on Anne's vocational background and skills. The daughter of parents in the export business, she is widely traveled and knowledgeable about international trade. Her educational background is in product design, and she has worked with both design firms and design universities in Europe. Through her business consulting, she has built significant professional networks in the Netherlands, Austria, Finland, Australia, Spain, Germany and the United Kingdom. She also has wide-ranging contacts in various regions of Kenya that produce jewelry, handicrafts and soapstone crafts.

Mavuno's teaching on social justice and Anne's experience of getting up close and personal with poverty have set this talented businesswoman on a new, purposeful course. "The memory verse for the social justice lesson in

Mizizi was Matthew 25:40," Anne says. "Whatever you do to the least of these, you do to me.' That is my inspiration. At the end of the day, that's what keeps pushing me at Bawa la Tumaini."

LESSONS LEARNED

Mavuno Church's model provides several lessons for congregations that wish to encourage social entrepreneurs. First, Mizizi provides the foundational kingdom theology that effectively undergirds a missional commitment. Second, the course includes a section inviting participants to identify and explore the unique passions and gifts God has given them. Third, Mavuno Marathon exposes congregants to the needs of the poor in their city and to contemporary issues of injustice. Fourth, as church leaders challenge congregants to take risks and do great things for God's kingdom, they also recognize that church members with natural gifts for doing so are the ones who could suffer from pride. So, in addition to affirming these people's talents and supporting their efforts to serve society, Mavuno challenges them to learn and to practice servant leadership. Fifth, the church helps high-capacity leaders to remember the foundational value of community and accountability, and expects them to be part of a Life Group. Sixth, it grounds these social entrepreneurs in the practice of prayer—for themselves, their initiatives, their city and their nation. As Linda says of the Ombi course, when you've completed it, "you fully understand that there can be no genuine social transformation except that which happens through prayer." Finally, Mavuno's model holds people loosely. It empowers the laity and sets these talented people free to minister outside the four walls of the church.

At Mavuno, in God's wonderful providence, leaders have found that the church's facilitation of members using their gifts well can end up blessing both the world "out there" and the internal community life of the congregation. This reality is particularly clear in the case of Mavuno Church's first frontline initiative leader, musician Kanjii Mbugua.

A MUSIC BUSINESS FOR THE CHURCH AND SOCIETY

Kanjii Mbugua first met Muriithi when both were in schools in California. They discovered that they shared a similar complaint about the church: it so often seemed irrelevant to young, educated adults. The two

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Bawa
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would joke about how Kanjii could be Muriithi's worship leader once Muriithi was a church planter, designing a new kind of congregation.

That joke became real life in 2005.

Kanjii had moved back to Kenya in 2004 after completing his education at the Musicians Institute in Hollywood and the Dallas Sound Lab in Texas. He renewed his friendship with Muriithi, just as the latter was preparing to launch Mavuno Church with the blessing of Nairobi Chapel. Kanjii reports that Muriithi told him, "We've complained about many things about the church and this is an opportunity for us to correct those things." Kanjii adds, "The biggest thing that stood out for me was the opportunity to write the story of what this church was going to be about."⁶

Both men knew they wanted Mavuno's morning worship service to be dynamic, attractive and culturally relevant. Kanjii and his band assumed leadership for worship arts, helping craft worship services with energetic music that rivaled what Nairobi's "yuppies" enjoyed in local pubs. With Kanjii's musical talent and Muriithi's preaching prowess, the new congregation began to grow rapidly.

Meanwhile, the core group at the church, including Kanjii, was going through Mizizi. Even though Kanjii completely understood that Mavuno's mission was "to put people in a system that would actually bring them to that place where they would use their God-given gifts to impact society," the vocational stewardship "aha" moment had not quite happened for him personally. Through Mizizi, Kanjii realized he had not yet adequately connected Sunday to Monday in his own life.

I was very good at shifting the worlds—saying I lead worship on Sunday but on Monday I do my music business. But then I started realizing . . . that God had an intention for my gift to impact the world. This was a huge revelation because I'd never thought about life in that way. I'd always thought, *Okay, fine—business. We'll make money and then give money to the church, you know, and everyone's happy.* But then I saw God was showing us at Mavuno that church was not a *Sunday* thing. Church was a *life* thing and the gift that he had given me, he had given me to impact society.

Kanjii and other professional musicians in his Life Group, who'd completed Mizizi and begun Ombi, started making changes to become men of greater integrity in the music industry. Kanjii says,

The school of prayer was amazing for us guys. We've just really been challenged in church about being men of integrity and honor. So we discussed that we wanted to do something really audacious. [We decided] to do forty days of prayer—meeting at the office every morning at 5:00 a.m. Basically we asked God to tell us how we become men of honor in our workplace and in our families. And we've just operated very differently from then on.

Kanjii kept serving as worship leader throughout his participation in the Mavuno Marathon. Meanwhile, he and his colleagues at Kijiji Records were seeking God as to how to turn their music business into a culture-shaping frontline initiative.⁷ In a particularly dramatic prayer time while on a layover in a Swiss airport, Kanjii felt he received clear guidance from the Lord: "God was saying that the mission of Kijiji is to take that medium of the arts and entertainment and use it to glorify him, to use it to bring about a restoration of his righteousness, a restoration of his values and a restoration of his moral code 'on earth as it is in heaven.'"

Excited, Kanjii and his coworkers started fleshing out what this could look like strategically. First, they would seek actual ownership of media outlets, or "mindshare" ownership, by producing music and music videos "with positive values that would dominate secular radio. Kanjii says, "In any given year there are about thirty songs in the Kenyan music industry that make it to heavy rotation status. We've launched a 'Clean the Airwaves' initiative, and our goal for it this year is to produce twenty-five of those songs."

Kijiji also has produced new television shows to air on mainstream Kenyan stations. One is a reality show mimicking *American Idol*; it's a gospel music competition with ten artists. The difference is that none will be "voted off the island," as Kanjii puts it. Rather, each contestant will perform her or his music and also, throughout the competition, craft some kind of community-serving initiative using that musical talent. TV watchers will judge the contestants based on the creativity and effectiveness of their social projects as well as their songs. There will be one winner selected at the end of the season. Throughout the fifty-two-week show, which airs on prime time, the contestants (all Christians) will gain followings, Kanjii says excitedly. These musicians have agreed to share their talents at Mavuno's Sunday services and at high-school outreaches led by Mavuno teams. Kanjii expects this to affect attendance at church and the

high school events positively, as fans seize opportunities to hear their favorite stars.

Second, Kijiji aims to sponsor attractive events and concerts with excellent Christian musicians offering a positive moral message. His group has already hosted numerous events at public high schools throughout the country. Here again Kijiji's outreach to the community collides brilliantly with the edifying-the-saints ministry of the church itself.

In conjunction with Mavuno, Kijiji Records has also implemented a major Spread the Love event for both church and community members. The concert offers a positive, family-oriented social event and an opportunity to showcase Mavuno's social-justice concerns. The last Spread the Love event raised awareness about poor conditions in Nairobi's prisons and generated revenue for a church-wide effort to purchase beds for prisoners in a jail where several Life Groups have been reaching out to inmates. Moreover, local radio and TV outlets cover these events, thus providing more "advertising" for Mavuno Church and drawing even more curious seekers to the Sunday morning services.

Muriithi knows that all these outreaches are contributing to the numerical growth of Mavuno. With that growth comes greater opportunities to draw people into the Marathon and greater resources for the church to pay its bills and pursue its mission.

REPAINTING THE PICTURE OF THE CHURCH: BOLSTERING CREDIBILITY

Ken Oloo, a professional photographer, is another of Mavuno's frontline initiative leaders. The incident that prompted his social enterprise serves as a helpful metaphor to understanding much of Mavuno's own purpose and vision for advancing vocational stewardship.

A few years ago on a visit to Kampala, Uganda, Ken was moved by the sight of a small boy, three or four years old, naked in the street. "The most amazing thing," Ken says, "was that no one seemed to notice. So I took a picture of that boy."⁸ Afterward he showed the photograph to a friend. The woman was so touched by Ken's picture that she rushed home to find clothes for the child. When Ken saw the little boy again four hours later, he was cleaned up and in fresh clothes. This was a mystery to him until he spoke with his friend later that day and learned of

her actions. "I began thinking," Ken says, "if one of my pictures can make someone do that, then I want to use photography to communicate what happens in slums."

Back in Kenya, Ken has launched the nonprofit Filamujuani ("Films in the Sun") to do just that. It trains teens living in Nairobi's Kibera slum in photography and videography. Kids aged nine to eighteen have learned "how to shoot, how to edit and how to produce video," Ken reports. One group of his students produced a short documentary about life in Kibera that won a film competition against some fifty other contestants. For Ken, the ministry's value lies in how it is empowering these youth to tell their story accurately, to show what they are, beyond the too-limited impression that outsiders typically have of them:

Basically . . . we train kids in the slum on how to communicate ideas. I think God creates them with a voice. [What] we're doing with media is helping them find their voice, giving them a platform to communicate their experience and share their stories. Most of us outside Kibera, all we can see are the dark and the filth. They show us stories that have happy endings, stories of joy.

Telling a better, more accurate story is what Mavuno Church does through its efforts to equip members to deploy their gifts for societal transformation. Among many middle- and upper-class Kenyans, the church is held in low esteem. It's ignored as irrelevant or ridiculed as emotionally immature or despised as hypocritical.

The post-election violence in 2007, in which Kenyans from different ethnic groups were attacked even inside churches, "brought the perception of Christianity to an all-time low," Muriithi reports. "It's not very pleasant what people think of the church. In the post-election violence, the church really acted like everyone else. They took sides. Church leaders fronted political candidates, and so they basically played a part in destroying the society. And the people noticed that." As a result, Muriithi says, "I feel like right now we're fighting a battle for credibility."

By encouraging its congregants to become "fearless influencers of society," Mavuno is trying to repaint the picture of the church. Muriithi believes it is possible to change the perception, since the church was once held in higher esteem:

Ten years, fifteen years ago it was different. We were ruled by a dictatorship then. The church was the one body that had the guts to stand up. Church leaders were very courageous; church leaders in our nation spoke out at the risk of their lives. And some of them did lose their lives. So as a result, the church had high credibility as an institution.

Today Muriithi wants to see Mavuno Church completely transform its members' lives. "Our business is about raising an army that will bring reformation in our generation." The Mavuno Marathon cultivates the personal and social righteousness that believers need in order to live as the *tsaddiqim* who rejoice the city. Mavuno's discipleship is helping members, as Muriithi puts it, "to grow to the place where they have confidence, assurance and such a heart for the society that they begin to lead their peers into effective responses to our society's problems. As church members take up roles of leadership . . . people will begin to say, 'We want what you have.'

"That really is the best advertisement a church can have."

Pathway 4

PARTICIPATE IN YOUR CHURCH'S TARGETED INITIATIVE

God doesn't just rely on preachers and pastors to bring change to this world; he uses people in every domain of society with the skills and conviction needed to advance the Great Commission.

REV. BOB ROBERTS JR.

Can you image a congregation that targets a particular community for long-term, deep investment and then "plugs in" marketplace professionals for meaningful and strategic service? The church's architects and real estate developers partner with residents in the targeted community to build affordable housing—because safe shelter is a foretaste of the kingdom. Its doctors, nurses, dentists, counselors, pharmacists and medical students dream up creative ways to serve the members of the target community who are without health insurance—because wholeness is a foretaste of the kingdom. Its accountants set up free clinics so that the working poor of the neighborhood have an alternative to the exploitive tax preparation companies that charge them exorbitant fees for "instant refunds"—because justice is a foretaste of the kingdom. And the church's artists and musicians, photographers and graphic designers, videographers and dancers collaborate with artistically gifted individuals in the neighborhood to provide a robust arts program for local kids—because beauty is a foretaste of the kingdom.

²⁷Rod Beadle, president and founder, Engineering Resources Association, telephone interview with the author, July 21, 2010.

²⁸Gordon Murphy, managing partner, The Barnabas Group Chicago, telephone interview with the author, April 7, 2010.

²⁹All quotes from Kay Edwards, president and CEO, Vesper Services Network, are from a telephone interview with the author, August 13, 2010.

³⁰John Rahe, president, Rahe Engineering, telephone interview with the author, July 22, 2010.

³¹All quotes from Larry Mollner are from an interview with the author, Glencoe, Ill., June 30, 2010.

Chapter 12: Pathway 3

¹All quotes from Muriithi Wanjau are from an interview with the author, Nairobi, January 20, 2010.

²Simon Mbevi, director, Transform Kenya, presentation at Mavuno Church, Nairobi, January 22, 2010.

³Unless otherwise noted, all quotes from Daisy Waimiri are from an interview with the author, Nairobi, January 20, 2010.

⁴All quotes from Linda Ochola Adolwa, associate pastor, Mavuno Church, are from an interview with the author, Nairobi, January 20, 2010.

⁵All quotes from Anne Nzilani, founder and CEO, Bawa la Tumaini, are from an interview with the author, Nairobi, January 20, 2010.

⁶All quotes from Kanjii Mbugua, CEO, Kijiji Records, are from an interview with the author, Nairobi, January 20, 2010.

⁷I've included Kanjii's story in this pathway three chapter because it emerged out of Mavuno Church. However, in Kanjii's case, the influence of the Mavuno Marathon didn't result in a new social enterprise; they did not create a new organization. Instead, they created new programs within their business. In this way they've acted as what Tim Keller has called "intrapreneuers"—innovative people who do new things to bring about reform in their industry sector. But they do it from inside existing organizations rather than by starting new ones.

⁸All quotes from Ken Oloo are from his presentation at Mavuno Church, Nairobi, January 22, 2010.

Chapter 13: Pathway 4

¹This church's story is told in Samuel G. Freedman, *Upon This Rock: The Miracles of a Black Church* (New York: Harper Perennial, 1994).

²See Krista Petty, "Calvary Chapel Fort Lauderdale, FL: A Model of Cause-Related Community Involvement," *UrbanMinistry.org* (2007) <www.urbanministry.org/files/Calvary_Chapel_Florida_FINAL.pdf>.

³I've had the privilege of learning of these churches and ministries—New Song Baltimore, Lawndale Community Church, Bethel New Life, Joy of Jesus and FCS Urban Ministries—through my involvement with the Christian Community Development Association. Visit <www.ccda.org>.

⁴Unless otherwise noted, the following quotes from Mike Honeycutt, former senior pastor, Southwood Presbyterian Church, are from a telephone interview with the author, October 15, 2010.

⁵Mike Honeycutt, "Shepherding Change in the Local Congregation," *Leadership: Succeeding in the Private, Public, and Not-for-Profit Sectors*, ed. Ronald R. Sims and Scott A. Quatro (Armonk, N.Y.: M. E. Sharpe, 2005), pp. 143-51.

⁶Unless otherwise noted, this and the following quotes from Mike Stanfield, president, Ducommun, are from a telephone interview with the author, October 7, 2010.

⁷Mark Stearns, director of Mercy Ministries, Southwood Presbyterian Church, quoted in "A Journey to Remember," Lincoln Village Ministry <www.lincolnvillageministry.com/Home.html>.

⁸Amy L. Sherman, "Enlarging Worlds: Huntsville's Southwood PCA 'Adopts' Strapped Elementary School—And Its Families," *Equip for Ministry*, November/December 2005, p. 7.

⁹*Ibid.*, p. 8.

¹⁰Liz Clemons, director, James A. Lane Unit of the Alabama Boys & Girls Club, telephone interview with the author, October 14, 2010.

¹¹Yvonne Henry, a teacher at Lincoln Elementary School, quoted in Jennifer Pyron, "Teaching and Learning Better Together," *Working Toward Excellence: The Journal of the Alabama Best Practices Center* 8, no. 1 (Fall 2008): 15.

¹²From Lincoln Elementary's application for the 2010 Panasonic National School Change competition.

¹³Sherman, "Enlarging Worlds," p. 8.

¹⁴Unless otherwise noted, all quotes from Mark Stearns, director of Mercy Ministries, Southwood Presbyterian Church, are from a telephone interview with the author, September 16, 2010.

¹⁵Quoted in Kari Hawkins, "Opening doors: Church groups find ways to revitalize community, families," *Huntsville Times*, August 5, 2005.

¹⁶*Ibid.*

¹⁷Sherman, "Enlarging Worlds," p. 8.

¹⁸All quotes from Frank Six, university affairs officer, Marshall Space Flight Center, are from a telephone interview with the author, October 18, 2010.

¹⁹"A Journey to Remember," Lincoln Village Ministry (video) <www.lincolnvillageministry.com/Home.html>.

²⁰Sherman, "Enlarging Worlds," p. 9.

²¹All quotes from Margaret Powell, intervention specialist, Martin Luther King Jr. Elementary School, are from a telephone interview with author, October 8, 2010.

²²Quoted in Pyron, "Lincoln's Powerful Community Partnership," *Working Toward Excellence: The Journal of the Alabama Best Practices Center* 8, no. 1 (Fall 2008): 14.

²³Derek Simpson, partner, Warren and Simpson PC, telephone interview with the author, October 13, 2010.

²⁴"Journey to Remember."

- ²⁵Ibid.
- ²⁶Ibid.
- ²⁷Unnamed female resident of Lincoln Village quoted in "Journey to Remember."
- ²⁸Liz Clemons, telephone interview with the author, October 14, 2010.
- ²⁹Michelle Gilliam Jordan, department head, Department of Community Development, City of Huntsville, telephone interview with the author, October 15, 2010.
- ³⁰Mickey Plott, broker, PLOTT ReGroup, telephone interview with the author, October 14, 2010.
- ³¹Sam Yeager, founder, Bristol Development Group, telephone interview with the author, October 5, 2010.
- ³²Ibid.
- ³³"Journey to Remember."
- ³⁴Dale Bowen, housing coordinator, Lincoln Village Preservation Corporation, telephone interview with the author, September 16, 2010.
- ³⁵Data reported by the school in its application for the 2010 Panasonic award.
- ³⁶Ibid.
- ³⁷Quoted in Pyron, "Lincoln's Powerful Community Partnership."
- ³⁸Ibid.
- ³⁹All quotes from Brian Tome, lead pastor, Crossroads, are from a telephone interview with the author, October 5, 2010.
- ⁴⁰All quotes from Brian Wells, former teaching pastor, Crossroads, are from a telephone interview with the author, October 24, 2009.
- ⁴¹Deborah Leydon, partner, Dinsmore & Shohl LLP, interview with the author, Cincinnati, Ohio, October 21, 2009.
- ⁴²All quotes from Andrew Peters, former justice director, Crossroads, are from an interview with the author, Cincinnati, Ohio, October 21, 2009.
- ⁴³Mark Pruden, licensed professional clinical counselor, Mark Pruden and Associates, interview with the author, Cincinnati, Ohio, October 1, 2010.
- ⁴⁴Jamie Elkins, field office intern, International Justice Mission, telephone interview with the author, September 16, 2010.
- ⁴⁵David Masys, corporate salesman, GE Health Care, interview with the author, Cincinnati, Ohio, October 1, 2010.
- ⁴⁶Don Gerred, justice director, Crossroads, interview with the author, Cincinnati, Ohio, October 1, 2010.
- ⁴⁷Linda Averbek, senior attorney, IRS Office of Chief Counsel, interview with the author, Cincinnati, Ohio, October 2, 2010.
- ⁴⁸Ibid.
- ⁴⁹All quotes from Roberta Teran, associate director, Global Logistics, Procter and Gamble, are from a telephone interview with the author, October 1, 2010.
- ⁵⁰Rob Seddon, South Africa Partnership Director, Crossroads, telephone interview with the author, October 12, 2010.
- ⁵¹Mike Honeycutt, "Shepherding Change in the Local Congregation," pp. 143-51.
- ⁵²Telephone interview with author, October 14, 2010.

- ⁵³Andrew Peters, former justice director, Crossroads, interview with the cinnati, October 21, 2009.
- ⁵⁴Dale Bowen, housing coordinator, Lincoln Village Preservation Corporation, telephone interview with the author, September 16, 2010.
- ⁵⁵Steve Corbett and Brian Fikkert, *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor and Yourself* (Chicago: Moody Press, 2009), p. 62.
- ⁵⁶Alan Judge, real estate attorney, telephone interview with the author, October 5, 2010.

Conclusion

- ¹Greg Thompson, "By Bringing Us into His Work," sermon delivered at Trinity Presbyterian Church, Charlottesville, Va., October 31, 2010.
- ²Scott Adams, creator of *Dilbert*, quoted in Virginia Postrel, "The *Dilbert* Doctrines: An Interview with Scott Adams," *Reason*, February 1999 <www.reason.com/archives/1999/02/01/the-dilbert-doctrines-an-inter>.
- ³Scott Seaton, "Restoring the City," sermon delivered at Emmanuel Presbyterian Church, Arlington, Va., September 12, 2010 (audio file) <www.emmanuelarlington.org/pages/page.asp?page_id=128989&programId=74889>.

Appendix A

- ¹Lesslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History* (Grand Rapids: Eerdmans, 2003), p. 47.
- ²John Eldredge, *Waking the Dead: The Glory of a Heart Fully Alive* (Nashville: Thomas Nelson, 2003), p. 14.
- ³John Calvin, *Institutes of the Christian Religion* 2.2.15.

Appendix B

¹This guide was originally produced by leaders at Emmanuel Presbyterian Church in Arlington, Virginia, and is used and adapted with their permission.

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