

VOCATIONAL STEWARDSHIP
FOR THE COMMON GOOD

K I N G D O M
C A L L I N G

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There's peace
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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

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 imagine 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.

Or envision a slightly different story, one of a church that doesn't pick a particular *place* for radical, long-term engagement, but rather, a specific *issue*. The congregation hones in on the need to provide loving homes for children in the foster-care system or affordable housing for low-income families. Imagine targeted focus on issues like these providing all kinds of practical ministry on-ramps for lawyers, social workers, counselors, real estate agents, construction workers, architects, psychologists, appraisers, carpenters, parent educators, medical doctors, interior designers, lobbyists, researchers, communications specialists, landscape architects—and many others—to ply their vocational talents.

All this sounds wonderful in theory, but it begs an obvious question: *Are any churches actually doing these sorts of things?* An honest answer is, well, not many. But there are some.

In Brooklyn, New York, for example, St. Paul Community Baptist Church has been at the center of the Nehemiah Housing initiative that has brought new, affordable homes to more than two thousand working families.¹ In Fort Lauderdale, Florida, Calvary Chapel has literally transformed the foster-care system through its efforts to mobilize and train many new foster and adoptive families in southern Florida.² So it is possible for a church to establish and execute a specific, sustained focus on a critical issue and make a measurable difference.

Moreover, in the Sandtown neighborhood of inner-city Baltimore, in the Lawndale and West Garfield neighborhoods of inner-city Chicago, in the Ravensdale neighborhood of Detroit and the Summerhill neighborhood of south Atlanta—and dozens more places—congregations committed to deep, comprehensive, long-term community development have produced visible transformation.³

The notion that real-life churches actually rejoice their cities is not fiction.

In this chapter, we'll look in detail at two congregations—Southwood Presbyterian Church (PCA) in Huntsville, Alabama, and Crossroads in Cincinnati, Ohio—that are testing out, in the real world, kingdom-oriented transformational initiatives that involve vocational stewardship. One has targeted a specific neighborhood in its city; the other, a specific issue. Both have been at their labors for several years; neither is anywhere near finished. Their stories offer us much by way of inspiration and instruction.

The two churches are quite different. Southwood is traditional in many ways, a denominational church with an almost homogenous membership, in a relatively small city (population 180,000). Crossroads is anything but traditional. It's nondenominational, diverse and huge—with 12,000 attendees—and it's in a city of more than two million.

But the two have some things in common when it comes to mission. Both are externally focused. Both believe that a narrow and deep outreach ministry focus is far more effective than the mile-wide, inch-deep approach that characterizes many congregations. Each has committed to long-term investment. Additionally, at both Southwood and Crossroads, church leaders had to be captured by the missional call of the gospel of the kingdom before they could launch into their impressive initiatives. And leaders and congregants at both congregations had to experience punched-in-the-guts compassion. At both churches, attention to mobilizing congregants for service according to their specific skill sets and passions has evolved over time.

Let's take a closer look at their stories.

SOUTHWOOD PCA AND LINCOLN VILLAGE MINISTRIES

Southwood's journey into robust, holistic community development ministry in its city began with painful repentance. Roughly three years into his pastorate, Mike Honeycutt became convicted that Southwood had "become a church very much inward-focused . . . and not really reaching our community very well."⁴ Through much prayer and a personal retreat, Honeycutt came to see that the congregation had "lost zeal for the Great Commission." It was devastating to see that he'd failed in his leadership in this way, but he was convinced that God shows his shepherds these painful truths not to condemn them but to change them.

Returning from his retreat, Honeycutt gathered his vision committee to begin the long, hard process of helping the church change course. He took the group outside to look at Southwood's sign, where he pointed out that it didn't provide information for passersby about when the church met for services. He told them, "This is what we've done by facing inward: we've stuck our rear end out to the community."

Honeycutt began preaching on Acts, trying to place the vision of a more missional, externally focused church before his parishioners. "Rather

than living primarily for ourselves," he told his flock, "we must begin to identify ourselves, by word and deed, as servants of our community."⁵

While a majority of the congregation embraced the new message, there were detractors. A few worried that the turn meant Honeycutt had bought into liberal, "social gospel" theology. Others simply didn't like change. And still others didn't like Honeycutt's leadership and saw this transitional time as an opportunity to voice their displeasure. When all was said and done, forty-five to fifty people, including a few elders, left Southwood. But many of the church's leaders "immediately came on board, wanting to get started." And many new people joined, wanting to be part of a church with an externally focused vision.

Shortly into the new journey, Honeycutt recruited Mark Stearns—a longtime Southwood member with a decade of experience working among the poor through a local ministry called Harvest—to be the church's director of Mercy Ministries. Mike Stanfield, a good friend of Mark's and an elder at Southwood at that time—recalls telling his fellow elders, "If you're hiring him to sit in an office, you're wasting your time. You've got to turn him loose and let him get out into the community."⁶

That's just what Honeycutt did.

Mark began exploring Lincoln Village, an old mill community of cramped houses in poor condition that bore all the visible signs of poverty and despair, that is an eight-minute drive from Southwood. He had driven by this neighborhood daily when he was working with Harvest. He recalls feeling a tug to enter the community to learn more about its residents. During one visit, Mark was invited into a home. Its decayed condition overwhelmed him. "I remember there was a little girl there, sitting on the floor. Everything she slept [among] was around her. I noticed [bugs] on the walls and holes in the floor, and my first thought was, 'Oh my God. I cannot believe this child is living in a situation like this.'"⁷

In an effort to begin connecting Southwood to the community, one day in 2002 Mark walked into the principal's office at the Lincoln Elementary School and introduced himself to Principal Christy Jensen. He asked her what needs the school had that the church might assist with. Taken aback—and somewhat skeptical—Jensen put Mark off politely, telling him she would think about that. He returned a few days later and repeated the query. Nonplussed, Jensen asked him to wait a moment and stepped

out to consult with her secretary. She couldn't believe Mark had returned, and she didn't know quite what to do with him. The secretary mentioned that some teachers had been complaining about the wretched condition of the school's overhead projectors and suggested that Jensen ask Mark if the church could assist with that. So she proposed this to Mark.

A few days later, five projectors arrived. "I'd wondered," Jensen says, "whether this guy was for real. I didn't know if I'd ever see him again."⁸ With the credibility of five overhead projectors behind him, Mark returned to the school, and told Jensen about his desire to see Southwood Church partner meaningfully with the community. She then took him on a tour of the school, sharing her passion for its students and educating Mark on the uphill battle they faced. Almost 95 percent of the students were from low-income families. Many children were being raised in single-parent homes or by their grandmothers. Together Mark and Jensen began dreaming of what a partnership between the school and the church could become.

Mark knew it would be a stretch getting Southwood's congregants engaged hands-on in the distressed Lincoln neighborhood. He knew he'd need support from the pulpit. So he took Honeycutt on a home visit to one of the families from Lincoln. The house "reminded me of something from a Third World country," Mark recalls, noting that the plumbing was broken and the stench was awful. A few minutes into the visit, it became clear to Mark that the odor bothered Honeycutt. "I remember praying that he would suffer," Marks says with a chuckle. Honeycutt says, "I was just overwhelmed by the fact that six miles north of our nice middle/upper-middle class suburb where our church is we've got incredible poverty, as bad as anything you'd see in the Appalachian Mountains."

After they concluded the visit and walked outside, Honeycutt turned to Mark and declared, "This is where the kingdom of God needs to be."⁹

THE "BEFORE" PICTURE

The challenges ahead were great. While Huntsville's poverty rate was 12.8 percent citywide, in Lincoln Village it was more than 57 percent. Signs of drug use and crime were clearly visible. According to 2000 U.S. Census data, the number of adults in Lincoln Village with a high school diploma was 47 percent. Three-quarters of residents rented their homes,

and more than 40 percent of those rentals were in neglected condition, some lacking working plumbing or kitchen facilities. "It was really run-down housing," remembers Liz Clemons, longtime director of the local Boys and Girls Club.¹⁰ Close to half of the houses were defined by the census as unaffordable—that is, rent consumed more than 33 percent of a renter's annual income.

Meanwhile, at Lincoln Elementary, 96 percent of students were enrolled in the free lunch program, showing the wide extent of poverty. Reading scores on the standardized Stanford Achievement Test (SAT10) were in the twentieth or thirtieth percentiles.¹¹ The writing scores were in the red zone, well below state standards. The prevalent belief among most teachers was that the curriculum had to be "watered down" for high-poverty students.¹²

MOBILIZED AS A "DRINK OFFERING"

After Honeycutt's first visit to Lincoln Village, he and Mark met with the vision committee and then all the church's officers to share their thoughts about targeting Lincoln Village for significant investment. Shortly afterward, Honeycutt challenged Southwood's members from the pulpit to be "poured out like a drink offering" for this community.¹³ The following week, Honeycutt invited Mark to preach, asking him to inform the congregation about the needs there.

"I had taken a lot of pictures," Mark recalls. "I had them blown up and I stood up [by them]. And for the next two or three months I would speak in a Sunday school class or preach about our responsibility and what God has called us to be about."¹⁴ He told fellow congregants that the Lincoln Village community, though distressed, had been "made in God's image and had value."

Church leaders began strategizing about how to address the Lincoln Village community holistically—its spiritual, emotional, physical and educational needs. "We set goals and objectives, and we had to decide how we would implement those goals," Mark recalls. "We really had to sit down at first and say, 'How will we attack [the problems]?"

From the outset, three things were clear. First, Honeycutt says,

When we started in Lincoln Village, Mark and I both knew that we would need to make a long-term commitment to the community. Not only did we

understand that the work would be slow and would require years of service, but we also were aware of some of the cynicism/skepticism that is often present in communities like this where ministries come and go, never staying long enough to really become part of that community.

Shari Henry Jones, who worked at Southwood as assistant Mercy Ministries director in the early years of its involvement with Lincoln Village, remembers, "We really thought we needed to stick with it for a generation."¹⁵

Second, relationships and holistic ministry would have to be the hallmarks of the ministry. "We are working to reach the whole person," Jones told a local newspaper reporter in 2005, and then added, "We are really focusing on relationships here. We want our volunteers to not only put in hours here, but to really get to know the kids and the families. They have a lot to offer us."¹⁶

Third, other churches had to be invited into the process. Mark explains: "Early on I said, 'We will never plant our flag [in Lincoln Village]—ever.' Because that [would] push away other people. It would say we are territorial, and we are not territorial at all. We need the whole body of Christ to do what needs to be done."

At Southwood, Mark emphasized to the large fellowship that "everybody had the responsibility of being part of the solution to the problems in the community." Although he never used the term "vocational stewardship," recruiting people according to their skill sets and passions was on Mark's radar screen from the beginning.

I talked about every area [of need] I saw—because I was walking the streets and spending time with the families. So I knew that there were medical problems, that we needed doctors [and] dentists. [We needed] lawyers to represent these women being battered by their husbands. We needed people who knew something about real estate. [We needed] teachers who were retired who wanted to come back. . . . When I'm talking to people, I ask, 'What is your passion? What has God gifted you at?' And we try to plant them down in an area they can flourish in.

"Mark would ask people that wanted to help, 'What are you good at? What do you like to do?'" Honeycutt remembers.

For his part, Honeycutt worked to "help people get over the sacred/secular split."

One of the things that I began to do was, in a general way, push very intentionally the idea of vocation and calling, and recognizing that all these [secular] callings are valid before the Lord. . . . Every ability and gift that they had could be used to glorify God. . . . People started seeing that [their skills] were valuable not only at work but also [could] be used for specific missions in a project like Lincoln Village.

Congregational response was tremendous. By 2005, Jones reported that half or more of the flock had been involved in some way in Lincoln Village.¹⁷

ADOPTING LINCOLN ELEMENTARY SCHOOL

Initial efforts focused on Lincoln Elementary. Southwood began recruiting tutors, and Mark began visiting pastors from a variety of churches, inviting their participation. Together with other congregations, the newly named Lincoln Village Ministry refurbished the school's library with a state-of-the-art computer lab and scores of new books. It renovated an old greenhouse attached to the school to enable Lincoln students to take horticulture classes.

In the school's old, disused gymnasium, the ministry built a giant science lab, complete with a terrarium and a salt-water aquarium. Most impressively, its two-thousand-square-foot black-painted ceiling boasted huge hanging replicas of the planets. Frank Six, an astrophysicist at NASA's Marshall Space Flight Center in Huntsville, got involved early on in the science lab project after hearing Mark explain his vision to get the kids dreaming. "That got me going," Frank says.¹⁸

"My role," Frank says, was in asking, "What can NASA do to help?" He learned from teachers at Lincoln that furniture, equipment and attractive visuals were needed. "I found that NASA transfers surplus equipment to a government warehouse." There Frank was able to find tables, chairs and a mobile platform.

Then Frank recruited Marshall's graphics arts group to help. He spoke with the manager, Janice Robinson: "I said, 'Janice, you have got to see what is going on at Lincoln Village.'" Frank drove Janice out there one day at lunchtime, and one of the Lincoln Village Ministry staff gave her a briefing on what they were doing. She got quite excited. "So I told her, 'I am going to need some help here.' And she said, 'You just tell me what you need.'"

The graphic designers "did their wizardry with their computers," Frank says, and found all kinds of images. "Then they let me come over and pick out the ones that were fitting for biology, astronomy, physics, chemistry and so forth," he says. "I picked out three-dozen or so of those, and they made posters of them, and I took them over to the teacher, and we hung them around the walls."

These material aids were not the most important expressions of the ministry's core values. The best gift to the school was caring adults. Church members began volunteering as room mothers and field trip chaperones. Over time, more than half of Lincoln's 212 students were enjoying personal, one-on-one mentor/tutoring, thanks to volunteers from Southwood and other congregations.

The people investment began to pay off. Melinda Clark, curriculum specialist at Lincoln Elementary reports, "Since Southwood and the other churches have come on board, just the presence of the mentors and the volunteers and having the kids matched with those mentors . . . has brought lots of love into the building, lots of excitement into the building."¹⁹

The excitement spilled out into the community as well. Church volunteers slowly forged relationships with students' parents. After the first two years of Lincoln Village Ministry's involvement, a thrilled Principal Jensen reported that attendance at the PTA meetings had skyrocketed from about a half a dozen to more than one hundred. "We pack out the place usually. And I think that part of that is that [the tutors] have helped the parents see the importance of parent involvement."²⁰

Educators from Southwood have played key roles at Lincoln Elementary. Margaret Powell trained as an English teacher, and before she had kids, taught in a middle school. When she and her husband began raising their family, she decided to homeschool. That kept her busy over the next eighteen years. Along the way, she longed for the opportunity to serve other, more needy children. Her mom reassured her that "this season would come," Margaret says.²¹

When Margaret's daughter hit her teen years, the two of them began tutoring children together at Lincoln Elementary once a week. When her daughter entered public high school, Margaret found she had additional time available. She joined Lincoln Village Ministry's after-school program, called The Linc, and volunteered at the school in its Camp Success tutoring

program. When Lincoln Elementary had to shut that program down, Margaret continued to show up at the school, helping anywhere she could.

For a while, Margaret served as an assistant in the science lab. Then she had an opportunity to do what she loves best: work one-on-one with a child struggling to learn to read. Eventually, the school asked her if she'd be willing to get her certification as a substitute teacher (which she did) and then invited her to serve as an intervention specialist. "Basically it means I'm to intervene with kids who are continuing to fall behind despite the best efforts in the classroom," she explains.

For the next few years, Margaret volunteered at Lincoln Elementary for twenty hours per week, working with small groups of children on reading and math. While that level of investment may sound burdensome, Margaret describes it as a joy:

What I'm doing now is the fulfillment of something I've always known God was calling me to. Earlier, when I asked him about it, I felt he was saying, 'Yes—but not now.' By giving me the privilege of teaching my own children, I knew God was going to use the things I was learning to help me teach children who did not have the opportunities that my children had. So working at Lincoln Elementary is an answer to a vision I have had for a long time. The work is fulfilling, not because I once thought I'd be "good" at it . . . but because I beg God every day to help me finish the work he's prepared me to do.

Margaret serves in her vocational sweet spot, and she says that helps explain why she's been able to sustain her high level of commitment. "I don't know," she says, "God just wired me to be a teacher. Not so much on a grand scale, but more of a one-on-one. . . . This is something I've always dreamed of doing."

Relationships with the kids and families informed church volunteers of significant unmet physical needs. So Southwood and other churches banded together to establish a food and clothing pantry, providing such basics as coats, shoes and meals. Such services are a huge help to the school, Principal Jensen explains. "For teachers to be able to teach and the child to learn, you have to meet basic needs. Lincoln Village Ministry has helped us address our students' fundamental needs—medical, clothing, food, dental, vision and more. If there is a need, they will find a professional who will willingly give the services for free."²²

LEGAL ADVOCACY

As Mark Stearns got to know neighborhood families, one critical need that surfaced was for legal services. He turned to Derek Simpson from Southwood, who had been primed to respond positively—both because of his longstanding friendship with Mark and because he was familiar with the challenges faced by the poor. Just after graduating from law school at the University of Alabama, Derek had worked many cases for indigent court-appointed clients.

Derek reports that he remembers well the Sunday several years ago when Mark posted huge, blown-up photographs from Lincoln Village in the sanctuary and preached a powerful word about the congregation's need to respond. Derek immediately agreed to be part of a committee to work toward establishing the new ministry and then provided the legal counsel needed to shepherd Mark through the process of incorporating Lincoln Village Ministries as a nonprofit. But Derek says his real "aha" moment in terms of vocational stewardship didn't come until that first time Mark called him asking legal advice on behalf of a resident he'd befriended in Lincoln Village. Derek explains,

I remember all these friends of mine that were doctors and would go on these mission trips, and how great they thought it was that they could use their skills. I would think, *How in the world [can] a lawyer go into the mission field?* That was really a challenge. How can we *all* advance the kingdom of God in our different professions? I didn't really know if I could or not. But Mark called me, and he asked me a question about somebody who was in the Village. I told him to have them call me and I could help them. Then it just grew from there. I thought, *Oh my gosh, this is just a whole other opportunity to help.*²³

Over time, Derek has been able to assist about twenty Lincoln Village residents. "What they think is a huge problem is often a small problem that can be taken care of very quickly," he says. "They might get a ticket, and then a 'failure to appear.' And it just keeps growing and growing, and then they run from the law. And what I can do is bring them in, and we can take care of everything all at once."²⁴

"There is so much joy out of letting people know, 'Hey, these problems are taken care of,'" Derek says.²⁵ He has helped people get their driver's licenses renewed, clear up back fines or get into subsidized housing when

their applications were initially denied. He has also helped a woman in a domestic violence situation to secure a protection order and has assisted single moms in obtaining child support.

Derek recalls with a laugh the year he served Southwood as a second-grade Sunday school teacher. "I just dreaded it—I had no joy!" Contrasting this with his current role, he says that he "gets a ton of joy" out of serving as a lawyer: "God blessed me and enabled me to be a lawyer. And it's almost like . . . you learn certain things and you can speak a certain language, and the people you're helping don't speak that language. . . . Just by the grace of God, I can speak the language that they need."²⁶

IMPROVING HOUSING CONDITIONS

About six months into Southwood's new partnership with Lincoln Elementary, Mark took his friend Mike Stanfield on a home visit in Lincoln Village. "We met a family that was living in a two-room hovel with no electricity or running water," Stanfield remembers. Mark said to him, "We're trying to reach these kids in school, but this is what they're coming home to. So we're having a hard time helping them."

Mike's heart was captured. "I'm thankful for the blessings I have," he says, "and that increases my feeling of responsibility to give back." He was ready to serve.

When asked why Mark came to him to lead a new housing initiative, Mike, an engineer with a long history of leadership in the church, replied that it was probably a combination of his strong friendship with Mark and the skills he could bring to the table for such an effort. "I'm a pretty good strategist," Mike says, "organizing, setting goals and laying out a plan on how to accomplish those goals." He adds quickly,

I'm the first to recognize that I'm *not* good at a lot of stuff. So the board that I recruited includes a real estate developer. It includes a lawyer who handles all our legal aspects. It includes a man who owns a construction company, so he handles all our construction issues for us. So I guess that's a skill set I have: to see what's needed and then to pull it all together to make something happen.

Stanfield and his team established the Lincoln Village Preservation Corporation (LVPC) in May 2003 with the mission of purchasing homes in the Village, refurbishing them with volunteer labor and assisting renters

in becoming homeowners. To date, LVPC has purchased forty-two housing units and provided new or renovated homes for twenty-eight grateful families. Given LVPC's relative youth, Michelle Jordon, head of Huntsville's Department of Community Development, says, "Those are very impressive statistics."²⁹

Residents see the difference LVPC is making in the community. As one said simply, "I've seen a lot of changes. The houses are looking better, the yards are."²⁷ Liz Clemons from the local Boys & Girls Club agrees: "Words cannot describe how they've lifted up this community. They've come in with a group of people and rebuilt the community. . . . The improvements that they've made in the Lincoln Village area are phenomenal."²⁸

Several real estate professionals from Southwood have donated their skills to the LVPC. Mickey Plott, a forty-five-year-old real estate broker who owns his own company, has been completing property appraisals for LVPC since its inception. This is the first time he has been able to use his professional skills to benefit a nonprofit ministry. He recently spent a week completing appraisals on several homes in Lincoln Village.

Due to stringent bank regulations, Mickey is not allowed to offer his services for free. However, he charges one hundred dollars for each appraisal, instead of his normal four-hundred-dollar fee. He has also been able to help The Village Church, the church plant Southwood started in Lincoln Village a few years ago. Through his company, Mickey purchased a property that included two portable classrooms. These he donated to the new church to use as Sunday school space.

Mickey says, "I want to help people," and he loves how he's getting to use his skills for the ministry. "I've never been a real hands-on type person; I'm no good with a hammer," he says, laughing. But he can bring his real estate expertise to the table. Mickey was able recently to negotiate with a bank on LVPC's behalf so it would not have to complete appraisals on every property in a group of similar ones that had been refurbished. This has "really helped to keep their costs down," he reports.³⁰

For Sam Yeager, a commercial real estate developer from Southwood, involvement with Lincoln Village Ministry gives him an opportunity to do two things he loves: come alongside frontline ministry leaders as an encouraging friend and business counselor, and ply his gift for "doing deals." He likes to say his biggest contribution is just "being Mark's helper,

more than anything.”³¹ But the “soft skills” Sam has honed over many years in the world of commercial real estate development have also helped LVPC:

What I do here is put deals together. I raise money for things and help put partnerships together. And I keep people together, and we work out problems and issues, and we think about what it takes to get something done and who you need. That’s my biggest vocation . . . and that’s what I bring to this [endeavor]. In the world of debt and budgets and raising funds—that’s where I bring my expertise.³²

Sam’s knowledge of navigating the zoning permits process and his relationship with the City of Huntsville have also been a big boon to LVPC.

A FORETASTE OF HEALTH AND WHOLENESS

Medical professionals from Southwood have also been part of Lincoln Village Ministry’s multifaceted work in the community. Physician Brian Cost, pediatrician Eloise Alexander and dentists Brian Beitel and Al Willis have all donated free care to kids and adults in need in the neighborhood. For several years, Alexander volunteered significant hours at the HEALS clinic at Lincoln Elementary. (HEALS is a local nonprofit aimed at providing health care to the city’s poor; it sponsors clinics in several locations in the city.) Ray Saunders, a social worker at the HEALS clinic at Lincoln Elementary, reports that “Southwood . . . has made a tremendous difference in providing services that we at HEALS could not provide for the families that we serve.”³³

THE “AFTER” PICTURE

Southwood’s work in Lincoln Village—and that of the many other congregations involved in Lincoln Village Ministry—is not finished. But after seven years of strategic and compassionate investment, real change has unfolded. With LVPC’s efforts in the housing arena, the neighborhood’s appearance, at least in the vicinity immediately adjacent to the school, has visibly transformed. “It’s night and day,” Mark says. “It’s peaceful, quiet. You see kids playing together. You see neighbors talking to each other.” He reports that there is no longer the same drug traffic as once characterized these streets.

“When people drive through here, they see that this place has been cleaned up,” he says. When an unfamiliar vehicle enters, [residents] notice it—and they watch the driver turn around and leave, looking for a more dilapidated area to “get hooked up.” Mark sums it up: “The community is more neighborly, hopeful, safe. It feels like it’s going in a different direction.” At the same time, he emphasizes that there is still a long way to go. “I can go two blocks from here and it’s just a completely different story.”

Underneath the easily visible external improvements is a current of new hope—hope that arises when people find that they are not alone, that someone cares about them and is *for* them. Dale Bowen from LVPC says,

So much hope has come into the school. I think that translates back into the neighborhoods we haven’t been able [yet] to touch housing-wise, because those kids are getting medical, dental, food, clothing. The Boys & Girls Club is in our vicinity. They have so much hope now compared to ten years ago, because they have an influx of people coming to assist them and come alongside of them.³⁴

The single most impressive transformation, however, was acknowledged in 2010 when Lincoln Elementary was selected as one of the winners in the Panasonic National School Change Awards competition, which honors six schools nationwide that have significantly changed for the better.

At the end of the 2003 school year, Lincoln’s fourth-graders scored 63 percent proficiency in reading and 60 percent proficiency in math on the Alabama Reading and Math Test (ARMT). By the end of 2005, this had improved to 86 percent proficiency in reading and 100 percent proficiency in math.³⁵ The next school year, 2006–2007, Lincoln Elementary was named a “Torchbearer School” by the State Department of Education, in recognition of the achievement and progress of all students.³⁶

Faculty and administrators at the school give Lincoln Village Ministry much of the credit for the amazing transformation. Fifth-grade teacher Joy Downing says,

If Lincoln Village Ministry wasn’t involved here, we would feel the pressure of having to meet the basic needs of our students. I taught in Title 1 schools in Georgia, and it was difficult. It’s hard to reach them academically when you’re concentrating on reaching them emotionally. Here the ministry volunteers work with our children, encourage them, show them love.³⁷

Principal Jensen sums it up simply: "I believe LVM was a godsend to us and to this community. Our success would not have happened without lots and lots of support and compassion for these children."³⁸

CROSSROADS AND THE JUSTICE MISSION

At Crossroads in Cincinnati, the central focus of the church's inch-wide, mile-deep outreach is not on a particular neighborhood, but on a pressing cause: promoting justice in the face of the evil of international sex trafficking.

Given the vast resources Crossroads seeks to deploy into this justice mission, it has had to discipline itself to avoid diffusing its outreach efforts. "From the very beginning [of Crossroads], we tried to exalt the word *no*," says Pastor Brian Tome.³⁹

There's a lot of good ideas out there, there's a lot that God is calling to, but there's very few things that God is calling *us* to. And so to do that you've got to say no to a lot of good things. If you don't, you're going to have a default to having fifty or sixty things that you support for fifty dollars a month, or if you're a smaller church, thirty things that you support at twenty-five dollars a month. And that kind of stuff we saw from the very beginning as just not very effective. So we want to do very few things very well.

One thing Crossroads desires to do very well is promote justice for victims of sex trafficking domestically and in India through a strategic partnership with International Justice Mission (IJM). Crossroads's journey on the justice mission began in 2005, primarily through former teaching pastor Brian Wells's encounter with Gary Haugen's writings (Haugen is the founder of IJM). "Reading *Good News About Injustice* really challenged me," Wells says. He'd digest Haugen's interpretation of a text, then check the verses in his Bible. "I'd read it in context and I'd be like, 'That point he's making—it's exactly right!'" Wells recalls. "How come I've never stopped and really read that before?"⁴⁰

"It really messed with me," he says. "I came back from that experience and met with some of our leaders at Crossroads. And I said, 'You know, I just want to confess, I've been preaching an incomplete gospel.'"

Crossroads leadership felt God was saying something to the church through Wells. When he indicated a desire to meet with Haugen in Washington, they sent him off with a twenty-five-thousand dollar check to

IJM. "I told Gary personally, 'I believe you are a prophet. You've given the church a word that we need to hear,'" Wells says. "Now how can we help without getting in the way?"

Crossroads's journey on its justice mission had begun. It took them first to Sri Lanka, where it sent a team of researchers, lawyers and business-people because IJM was considering establishing a new field office. The team completed a comprehensive briefing over seven months, but IJM's plans were stymied when civil war broke out in the country. Undaunted, the Crossroads team continued dialogue with IJM. Together, they concluded that the church's efforts should focus on victim aftercare. "IJM had developed significant success criteria on the legal and interventions fronts, but there needed to be more attention and a lot more resources put toward aftercare," Wells says.

Since 2006, Crossroads has invested more than half a million dollars helping IJM's various aftercare partners to provide high-quality residential counseling and vocational rehabilitation for children and women rescued from sex trafficking in Mumbai. More than one hundred volunteers from Crossroads have gone onsite, doing everything from painting murals and making repairs at the facilities to researching gaps in the aftercare system to leading photography workshops with teens rescued from brothels.

Predictably, some in the church began wondering whether there were human trafficking issues in Cincinnati that the church should also be addressing. Christine Buchholz, the first justice director at Crossroads, began attending meetings of the local Rescue and Restore Coalition, called End Slavery Cincinnati. The relationship grew deep, and eventually Crossroads partnered with End Slavery Cincinnati on the first major study on human trafficking awareness in the city. More than twenty-five volunteers from Crossroads, led by attorney Deborah Leydon, conducted research and interviews to assess both the extent of the trafficking problem regionally and the adequacy of existing laws addressing it.

Deborah had been part of the Crossroads team that wrote the Sri Lanka briefing for IJM. She hadn't been aware of the extent of sex trafficking until she read *Good News About Injustice*. Family circumstances prevented her personal involvement in Crossroads's Mumbai work, but she responded eagerly to the opportunity to help End Slavery Cincinnati.

Deborah not only drew on her own talents as a lawyer but also leveraged her institutional assets. As a partner at Dinsmore & Shohl LLP she was able to designate pro bono hours to the work and engage a number of the firm's paralegals in the effort. Today Deborah continues to contemplate how to leverage her position for the church's justice work: "Our firm keeps getting bigger and I keep thinking, *I should stay here and take advantage of the resources I have*. I mean, certainly with my staff and other attorneys and paralegals and others who are interested in these kinds of topics as well. You know, we're standing by ready to help."⁴¹

MOBILIZING BY SKILL SET AND PASSION

With Crossroads's dual focus on the massive aftercare needs in India and local work with End Slavery Cincinnati, staff were concerned that congregants could become paralyzed by the bigness and complexity of this issue. So they began implementing a structure to mobilize volunteers. Andrew Peters, who took over as justice director from Christine Buchholz in 2009, says,

We've basically created four "buckets," and they are the main ways that we've identified that the Lord has gifted people for engagement. And so we have a research bucket, a planning bucket, a prayer bucket and a communications bucket. I'm using the term *buckets*, but we don't talk about that publicly. What we say to folks is, "You know what? It's not like you have to make a decision between the girl being raped on the side of the street [in Cincinnati] or the girl being raped overseas. It's how do you uniquely engage?"⁴²

So, Andrew explains, an artist would likely be assigned to the communications bucket, since "all of our initiatives at some point and time are going to have needs [to] communicate the reality of God's heart for justice creatively and with excellence." Parishioners from professions in which research is required are assigned to the research team. They might write a fact sheet on bonded labor in India for a small-group leader to use in educating his fellowship. Or a Crossroads small-group leader might request a speaker from the communication team to give a presentation to her group about the situation in India or locally. The presentation might involve multimedia, so the "communications bucket" members with graphic design, PowerPoint or videography skills might also contribute. "It's really

practical engagement that's right in people's sweet spot," Andrews says, "but it's around justice."

Crossroads member Mark Pruden, a mental health counselor, contributes his skills by conducting a formal orientation for participants in the emotionally intensive short-term trips to the aftercare homes in Mumbai. Mark also makes himself available for post-trip debriefings or small-group or individual therapy. Sometimes people—especially those with abuse in their own backgrounds—need help processing their experience in India, as it can trigger painful memories.⁴³

Jamie Elkins, a 2006 political science graduate from Miami University in Ohio, is employing her talents onsite in Mumbai as a full-time intern with the IJM field office. Previously a paralegal with an immigration law firm, Jamie was first involved with Crossroads's justice work on the communications team. Now she's deploying her administrative, organizational and writing skills on behalf of the community relations team at IJM-Mumbai. She is helping to write a curriculum for local churches to aid pastors in educating their members about injustice. She's also assisted with the implementation of three educational conferences for Indian church leaders, focused on teaching them how to fruitfully engage their congregants.⁴⁴

David Masys, a corporate salesman whose "personality, disposition and skill set" render him an effective communicator who can quickly establish rapport with a wide variety of people, serves by leading the communications team.⁴⁵ One of its recent projects was traveling to Mumbai and putting on a fun, relaxing and meaningful retreat for the IJM field staff. "Normally the [local] administrative staff has to handle all the details of the retreat," explains Don Gerred, former head of IJM-Kolkata. "This time they didn't have to work. They were able to rest, and that's a big deal. People in these offices need to be able to decompress."⁴⁶

Linda Averbek, a tax lawyer who heads up the research bucket, has about thirty-five Crossroads members from a variety of professions she can draw on (counselors, attorneys, business leaders, social workers and a prosecutor). The team has written a manual for leaders of future short-term trips to India. Now they're musing about a new local project. "A lot of people at the church want to work on the local [problem] of trafficking because they know it happens here in Cincinnati like it happens everywhere," Linda says.⁴⁷

Nonprofits like End Slavery Cincinnati are already doing the important work of educating police officers and first responders (such as paramedics and emergency room staff) on the issues. Consequently, members of Linda's team see a potential role for Crossroads to "focus on the people who are vulnerable to being trafficked," she says. The idea is to partner with nonprofits that work with individuals, such as immigrants or runaways, to identify risk factors and perhaps do preventive education with potential victims.⁴⁸

The justice team's lay mobilization efforts are being further honed and strengthened now with the addition of a talented engineer, Roberta Teran, who is providing leadership and a significant amount of time to oversee the four buckets. At her day job, Roberta manages global logistics and projects for Procter and Gamble. Her involvement with the justice work at Crossroads began three years ago when she led the church's first team trip to Mumbai. Her management skills and international experience well suited her to this role, where she coordinated people and timelines and troubleshoot problems.

Under Roberta's leadership, Crossroads has established a clear pathway for engagement for parishioners wishing to join the justice work. The communications team has now designed regular informational meetings and briefings for congregants who want to learn the basics about the church's work in India. On Crossroads's website, interested parties can get information about the work and the four buckets, as well as complete a skills inventory. A spreadsheet documenting the skills of each potential volunteer is then produced.

Roberta agrees that vocational stewardship is a critical strategy for effectively deploying Crossroads's pool of talent and achieving the aims of the justice team:

We track people based on what they say their unique skills are. So, for example, if someone says, "I am a nurse," we would say, "Okay, we want to do a [small-team] trip to India, and we want it to be medically based." [Another] example would be, we want to do an art-therapy class for the girls in India, or a nutrition class. We would go through that spreadsheet and see who was interested in that.⁴⁹

In February 2010, the justice team sent a "SWAT" team to Mumbai. "That involved a series of workshops [at the aftercare homes]," Roberta says. "One of them involved health and hygiene. Several people [on] that

work team had experience in health care; one was a nurse." Crossroads had had good experience with SWAT trips, which gather a small group of professionals from the same occupation for a short overseas trip to accomplish particular objectives.

At one point, Crossroads sent huge, diverse teams to Mamelodi, South Africa. But then South Africa missions director Rob Seddon came to see that the church would accomplish more by recruiting people by their professional talents and deploying them in smaller groups. The church began sending teams of musicians to work with schoolchildren; teams of business experts to help Africans with job training and entrepreneurial start-ups; and teams of educators to come alongside African teachers in Mamelodi.⁵⁰ The church's justice team has imitated this approach and plans to use more of these SWAT teams in the future. The next one in the pipeline is a short-term trip for police officers from Crossroads. The goal is to match this team with IJM's in-country investigators to share ideas and best practices through training sessions.

There will be continued focus also on putting individual congregants into roles best suited to their expertise, Roberta says. For example, one Crossroads justice volunteer indicated on her skills assessment that she was good at marketing. So this woman was matched with I-Sanctuary, a nonprofit that partners with aftercare homes in Mumbai to sell jewelry that rescued girls make. In another instance, a woman from Crossroads asked Roberta, "I am an administrator at work and I love it. Can I be an administrator for some work with [the] justice [team]?" There was indeed a need for this—and this volunteer has removed a considerable part of the paper-work load from Roberta and from Don Gerred.

"We've just got to figure out how to get more people involved with meaningful work and accountability, to feel like they're doing something valuable," Roberta says. "For me, the whole piece [is] around getting people linked in with their skills to the justice [ministry] to enable the overall vision."

LESSONS LEARNED FROM SOUTHWOOD AND CROSSROADS

Though neither the leaders of Southwood nor those of Crossroads would ever claim to have figured everything out, and though the missional journey of both churches is still young, their stories are instructional as well as

inspirational. Let's look at several lessons they've learned.

First, leaders at both churches recognize the importance of preaching and leading with an emphasis on the kingdom—on the church's external focus for mission in the community and the world. Crossroads's lead pastor, Brian Tome, says,

I view the weekend experience and the teaching not just as knowledge dissemination but really as a rallying cry inside of a locker room. . . . So it's a major shift from coming into a classroom model, or coming into a stage performance model, or coming into a "Shekinah-glory-room" model or something. I look at it as people coming into a locker room where they should be reclarified about what their mission is and have a sense of energy going back out.

Southwood's former pastor, Mike Honeycutt, says, "As we brought specific change initiatives to the congregation, we rooted them in the overarching vision of becoming a *missional* church. We also tried to state the vision in a way that is easily understood and difficult to forget." He came up with simple, short phrases to describe the heartbeat of the church's vision: "discipleship that faces outward" or "discipleship that faces the world." He says, "That statement did two things: it addressed congregational concern that we were abandoning our calling to build up the body of Christ, and it kept us moving in the right direction—outward."⁵¹

A second lesson from these churches is that a narrow and deep strategy makes sense not only because it is more effective in terms of tangible results for the people or communities served; it also makes progress more visible. And *that* contributes to the ongoing motivation of the congregation. Tome explains that when you put all your eggs into very few baskets, the effects are deeper: "What happens is that you actually start putting up wins on the board, and your church gets excited because they can see tangible change that's happening." Honeycutt agrees: "One of the great things about our involvement is that we can see transformation visibly taking place."⁵²

Third, the stories of these churches reveal that success requires significant financial commitment. To mobilize such commitment, intentional leadership and directed preaching were required. Former Crossroads justice director Andrew Peters explains how the congregation raised over 200,000 dollars for investment in aftercare:

We did a series here called Consumed, and it was all about breaking free from materialism. Like how does the Western consumer mindset influence how you spend your money? So it was a six-week series, very intense, and basically out of that we saw a tremendous [result]—folks just experienced a freedom in financial giving in February of '08 in amazing ways.⁵³

At Southwood, Honeycutt and others had to be bold and matter-of-fact about the costs urban renewal and church planting in Lincoln Village would require. Southwood pays Mark's salary and that of Pastor Alex Shipman at The Village Church. It also provides four thousand dollars per month to Lincoln Village Ministry and recently pledged twenty thousand dollars to pave The Village Church's parking lot. "We didn't get a lot of pushback" on the finances, Honeycutt gratefully remembers. Its situation was helped by a few unique factors, though: a few individuals from Southwood and others from the Huntsville community made very large gifts, and other congregations came on board to provide funds and volunteers to Lincoln Village Ministry.

A fourth lesson learned is that, while both churches strongly affirm the value of mobilizing congregants by their skill sets, they do not see vocational stewardship as their *exclusive* method of lay mobilization. There is a call for everyone to serve, for all to take responsibility. And there are many opportunities for service that require no particular professional training or experience. In short, there's a place for everyone, not just white-collar professionals. As Dale Bowen from LVPC explains, "As Mark cast a vision [at Southwood], he told them there is an area of work for every person. People felt like they had something to contribute [even] if they weren't a doctor or a dentist. It was put out there to everybody, knowing that there was something out there across the board for everybody."⁵⁴ Tome from Crossroads emphasizes that the first task in lay mobilization is simply getting *any* kind of involvement. He believes that serving based on one's particular gifts can then unfold over time:

On the front end, the most important thing is simply to get in the game. . . . [Church members] need to just get in the game in any grunt-level position or anything that pushes the kingdom forward. Then as time goes on we trust to the Holy Spirit's whispering [that] they'll refine themselves and get to a place that may be more customized for who God has them to be. But the most important thing is getting people engaged.

Finally, this pathway, particularly as expressed in neighborhood-targeted ministry, requires a mindset of mutuality. When a church of largely middle- or upper-middle-class congregants, many of them white-collar professionals, gets engaged in a low-income neighborhood, the risk of paternalism is high. Church leaders must work hard to help their highly talented laity to see their *own* poverty and need. A great way of doing so is to teach the biblical definition of poverty, namely, “the absence of shalom in all its meanings.”⁵⁵ Poverty is not only material; it is relational and spiritual as well. Given the universal implications of the Fall, all humans—including those materially non-poor—are poor in one way or another.

This understanding can help congregants who are not economically poor to avoid considering themselves as superior. It also can help congregants find places of commonality with the members of the target community. Southwood’s Alan Judge, a real estate attorney, says for example, that the residents of Lincoln Village are no different from the middle-class folks at Southwood: “They deserve to have the dignity of having an opportunity to own a home” just as much as his peers do.⁵⁶

The mutuality of ministry is not only about the fact that both parties give and receive. It’s also about the reality that they are jointly envisioning and creating a better future together. A great beauty of pathway four is the opportunity for the targeted community or people affected by the targeted issue to come together with servants from the church and imagine *together* what a new future could look like. Then, as God’s Spirit works, they can rejoice together over the new foretastes of shalom their mutual labors bring into reality.

Conclusion

REJOICING THE CITY

The claim of the Bible is that not only does Jesus come to do his project of remaking the world into shalom; he comes to make us participants in that building. That is part of the intrinsic purpose of his coming.

REV. GREG THOMPSON

Sometimes stories can be simultaneously inspirational and immobilizing. We hear the account of someone—perhaps like the someones in this book—and think, *What they’ve done is pretty amazing. I loved hearing about it. But I don’t think I could ever do something like that.*

Maybe this has been your reaction to the stories told here. As a church leader or an individual parishioner, perhaps your heart sped up a bit when reading these accounts—but then doubts crept in. You wonder whether you have the energy or creativity, the latitude or fortitude, or the capacity or competency to live missionally through your work (or to lead your congregation in doing so). This vision of vocational stewardship for the common good is attractive, you concede, but perhaps not attainable. You’re just not sure, as a church leader, that you could move your flock in this direction. You’re just not convinced, as an individual worker, that you could imitate the sorts of actions you’ve read about here.

It’s true that, in a sense, the individuals and congregations showcased in this book are extraordinary. In a context where so many individuals lack

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.cceda.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.

⁹Ibid., 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.

¹⁶Ibid.

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 sales, 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 author, Cincinnati, 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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