

VOCATIONAL STEWARDSHIP
FOR THE COMMON GOOD

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

Amy L. Sherman

Foreword by Reggie McNeal

Afterword by Steven Garber

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or means.

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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

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

vision for effectively wedding their faith and work, the examples of people like Perry Bigelow and Daisy Waimiri and Tom Hill III are noteworthy. In a context where most congregational leaders never talk about vocation, the accounts of churches like Mavuno and Christ Community and The Falls Church are rare.

At the same time, though, what the individuals and church leaders profiled in this book have accomplished is not outside the realm of possibility. These are people like you; these are congregations like yours. What they have done, you can do.

The stories I've told about them are true, but space constraints made it impossible to give a full accounting. Consequently, my anecdotes run the risk of making vocational stewardship sound simple. And since that could be discouraging to readers who wonder, "Why haven't I been more adept at this?" let me share a few additional details. These serve as reality checks about the way the journey of vocational stewardship typically unfolds. It is not a mechanical, simple or straightforward process. The people and the churches profiled in these pages have struggled, questioned, gotten frustrated and taken missteps along the way. They're ordinary folk like you and me. They didn't have this all figured out.

Coming to clarity about the specific actions you can take to advance the kingdom in and through your profession takes time—time to muse, to pray, to consult, to read, to discuss, to question, to debate. Wendy Clark, the young business owner of Carpe Diem Cleaning whom we met in chapter ten, estimates it took her about *ten years* to understand how to advance foretastes of the kingdom through her business. In the early days, a lot of her attention went simply to keeping the company afloat. Perry Bigelow (chapter two) didn't read Zechariah 8's beautiful vision of a neighborhood where the children play safely in the streets while the old folks chat on their porches one day and then go out and build HomeTown Aurora the next. Wendy and Perry read a lot of books, went to conferences, discussed matters with trusted friends.

Tim Schulz (chapter seven) reports that ReVive Industries is a dream that he's been kicking around for three years or more. For even longer than that, he's wrestled with how his various passions—about recycling, homelessness, unemployment and art—should or could fit together coherently. He's debated and discussed these things with his wife, his family members

and spiritual mentors. Now he has the vision clearer, but he's only just begun the implementation phase. A big question for him is whether and when to quit his regular job to run ReVive Industries full time.

Finding the vocational sweet spot is typically a process with plenty of trial and error in it. Coke executive Bonnie Wurzbacher (chapter ten) didn't start out as a business major in college. Nor was her first job in business. She spent five years as a teacher before coming to the realization that it wasn't the right fit and that she'd have to have the courage to try something else. Margaret Powell (chapter thirteen) longed for years to teach at-risk kids, but had to wait until her own child-rearing responsibilities lessened before she could take on the role she now has as an intervention specialist. And remember that before Tom Hill III lent KimRay employees to the city, he'd almost lost his business and laid off many workers because of his unwise decisions.

Waking up to all the different possibilities there are for serving God through our vocational skills also takes time. For a while, Derek Simpson, the attorney from Southwood (chapter thirteen), could see how his doctor friends could serve the kingdom but not how he could as a lawyer. Moreover, sometimes vocational stewardship takes on unexpected forms. For example, Val Shean (chapter one) didn't go to Uganda with a clear vision of being a peacemaker. She went as a veterinarian. While there, God expanded her influence and reputation, and she had to strategize well on how best to capitalize on those dimensions of her vocational power.

All the individuals whose stories I've told eventually found their vocational sweet spot and have experienced great joy in deploying their talents to advance the kingdom. None of them, though, think they have vocational stewardship down to a science. For most, the journey to where they are now, with what they are doing now, has required much effort, intentionality and perseverance. The way has not always been linear.

Similarly, the churches mentioned in this book also hit bumps along the road. They weren't perfect. They have their struggles just like every congregation. Mavuno Church (chapter twelve) is wrestling with how to adequately support all its entrepreneurial frontline initiative leaders as that group expands. As a young and very fast-growing congregation, it also sometimes lacks mature leaders for all its Mizizi small groups.

Duke Kwon from Grace DC (chapter ten) reports that although their

vocationally oriented small groups thrived for a year, and some still continue, others have fizzled. This small church emphasizes involvement in Community Groups (their word for weekly home fellowships), and some parishioners can't commit to simultaneous membership in those *and* a vocation group. Consequently, today Grace DC is trying to discern how to infuse the Community Groups with more emphasis on vocation and how to provide further support to members in wedding faith and work effectively.

Crossroads (chapter thirteen) plans no departure from its commitment to an inch-wide, mile-deep ministry strategy, but finding enough serving on-ramps to meet the demand from its thousands of members is a challenge. Meanwhile, leaders at Southwood (chapter thirteen) face a different problem: some of the initial enthusiasm for Lincoln Village Ministries has dampened over time now that this urban ministry is no longer the "bright new thing" at the church.

GOD PROVIDES OUR HAMMERS

Pursuing the journey of vocational stewardship as a church is not about "three easy steps and you're done." It's an evolving process that looks different at different times and contexts. And it's not one-size-fits-all. Moses enjoyed a very clear call from God (not many of us get a burning bush experience!). But he also had to endure a very long season of preparation for his work. Even when he was in his vocational sweet spot, things weren't easy. Besides outside opposition, he faced trouble from his own team members. Or consider Joseph. It took him a long while to develop the mature character needed to manage the gifts and power he had been given. Sometimes he enjoyed a context where he could really bloom (think of his influence and platform as vice regent in Egypt) while at other times his circumstances were more constrained (such as when he was in prison).

No matter what our particular season or context, though, what we can be utterly confident about is God's promise to help us on this exciting but messy journey. After all, he is the one who has called us into it. He is the one who issues us the breathtaking invitation to join him on his mission to restore all things. He's the one who has prepared good works in advance for us to walk in and who handcrafted us for them (Eph 2:10).

My pastor, Greg Thompson, tells a story about his dad, Bruce, a gifted

carpenter and handyman. Bruce's favorite Saturday routine was a morning spent on some kind of home-improvement project, followed by an afternoon of college sports on the tube. While Greg's brothers spent Saturdays playing football, he liked to stay home and "help" dad on projects. A father himself now, Greg recognizes the sacrifice his dad made to bring him into those Saturday morning projects. Over the years, Greg and his dad repaired many things together.

One morning, Greg noticed lying next to his father's hammer—the one with the initials BT carved into the handle—a second hammer. When Greg looked closely at it, there were the initials GT—for Greg Thompson. "The hammer," Greg says, "was an invitation, and it was assurance that my participation in his work was not only tolerated, but desired, and not only desired, but anticipated, and not only anticipated, but provided for."¹

And that, Greg assured us, is what Jesus does for us.

In all the spheres where we work—education, business, government, media, law, arts and more—we are agents of restoration. Talk about a heady job title! The contentions of Christian doctrine are bold: the work we do *matters* and it *lasts*. In an age of *Dilbert* and *The Office*, which assert that modern work is all about futility and absurdity, these are astonishing claims.² We might even be tempted to think that they are a fantasy—except that, as we've seen, real people in real churches are living them out. Not perfectly, and not without struggle, of course. But they've made progress in the journey of vocational stewardship because God has supplied them with the hammers. He called them into his work and made provision for them to carry it out. He will do the same for you and me.

REBUILDING THE WALL, REJOICING THE CITY

The book of Nehemiah tells the story of God's people working together to rebuild the city wall around Jerusalem. Residents of the city were vulnerable to attack from enemies and wild beasts. In the ancient world, an unwallled city was a place of despair. Knowing how poor the quality of life was in such a place, Nehemiah wept bitterly when a countryman from Jerusalem visited Babylon and informed him of conditions back home (Neh 1:4). So moved was Nehemiah by the groans of the Jerusalemites that he determines to take action. God granted him favor before his Babylonian boss, and Nehemiah traveled to Jerusalem. There he mobilized

the people and inspired them to work together diligently to rebuild the city walls and gates.

Nehemiah 3 is sometimes overlooked, since it reads a bit like the “begat” passages—those mind-numbing chronicles of genealogy in the Old Testament. It’s a listing of all the folks who labored on the wall and which sections they worked on. It even tells a bit about their occupations. Some of the wall builders were priests; others were public officials. Some were perfume makers, one was a security guard, some were goldsmiths, and several were merchants.

Everybody had a part to play. They worked on different sections of the wall and they brought to their labors their own individual talents. Together they used their gifts to bring about the common good.

Pastor Scott Seaton of Emmanuel Church in Arlington, Virginia, notes that vocational stewardship looks a whole lot like this. He explains that without a strong city wall, Jerusalem was not a place of shalom. “Walls and gates helped create a safe environment for a prosperous community,” he says, “not just economically, but socially, educationally and spiritually.”³ Moreover, the Hebrew words used in Nehemiah 1 indicate that the Jerusalemites felt ashamed of their city and situation. Today we don’t have physical walls around our communities. Instead, other features provide strength and identity: our economic systems, our schools, the arts and nonprofit sectors, our governing structures, our neighborhoods, the media, the legal system, the health-care system and the like. Each of these sectors is like a section on the city wall, and all must be strong and flourishing if people are to enjoy tastes of shalom.

The book of Nehemiah makes clear that the work of rebuilding the city wall wasn’t easy. The laborers faced threats from enemies who opposed the project. And the work itself was grueling; after all, the wall had lain in ruins for 141 years! But Nehemiah was a very wise leader. He let people work on the section of the wall closest to where they lived. In other words, they did the parts of the work that they were most passionate about. This, too, is a lot like vocational stewardship. We persevere best when our labor is focused on what we do well and enjoy, and when we’ve found the place on the wall that corresponds to the passions and gifts God has placed inside us.

The book of Nehemiah also reveals the profound joy that arises from

participating in rebuilding the wall. When the task was completed, the people gathered for a huge assembly and celebration. Individually they could rejoice in the role they had played. Collectively, they danced jubilantly in their newfound security. Tastes of shalom broke into the city, and the response was one big party.

Vocational stewardship that produces community transformation brings that kind of joy.

Sometimes the joy is first a quiet, internal experience. Believers who participate intentionally, thoughtfully, strategically and creatively in the *missio Dei* through their daily work taste more deeply of God. They learn more about his character as they participate with him in the things he is passionate about. Their work lives gain deeper meaning and purpose. They realize that God is accomplishing his “creational order” work through them. That is, they’re able to see the intrinsic value of their farming or their “lawyering” or their artistry or their managing or their teaching. Through such professions, they realize that God is doing his work—through them!—of providing for, sustaining and governing his world.

Believers who take vocational stewardship seriously also see their reliance on the Holy Spirit become more authentic, more of a daily practice. They lean hard into prayer, seeking heavenly wisdom for decisions. They offer up their workday, each day, as worship to God. They look for new ways to serve their neighbors near and far through their work. Along the way, they begin to feel as though they have stopped being mere spectators and have become active players in the work King Jesus is doing to push back the curse and push in the kingdom of shalom. And all of this brings rejoicing.

As we take up our place as agents of restoration, we also become instruments through which our neighbors taste more of God’s goodness. As we faithfully do our part on the section of the “wall” we’ve been called to, we promote the common good. Depending on our circumstances, our efforts to steward our vocational power can cause transformation at a variety of levels—among individuals, within local organizations or neighborhoods, or throughout institutions and different sectors of society.

Sometimes those we’ll serve through our vocational stewardship are part of our own fellowships. Musician Craig Pitman (chapter seven), for instance, is a *tsaddiq* bringing a foretaste of healing to fellow parishioners

in grief. Graphic designer/illuminator Jessie Nilo (chapter one) has been a *tsaddiq* for believers who've needed a deeper, richer taste of God's beauty.

Sometimes those we serve are part of our own workplaces. Insurance agent Bruce Copeland (chapter two) was a *tsaddiq* to female employees in his firm during a time of institutionalized discrimination, offering them a fresh taste of justice. Businesswoman Wendy Clark (chapter ten) is a *tsaddiq* to her employees who need a taste of compassion as they struggle to balance work and family.

Other times we serve those in our cities. Educator Margaret Powell (chapter thirteen) has been a *tsaddiq* for the children of Lincoln Village who needed to see that school success was possible. Gardeners Mark and Courtney Williams (chapter one) are *tsaddiqim*, giving Pittsburgh teens from a distressed inner-city neighborhood a taste of hope. Business owners Tom and Beth Phillips in Memphis (chapter one) are *tsaddiqim*, offering economic opportunities to some of America's poorest citizens. Mayor Don De Graff (chapter one) is a *tsaddiq*, bringing his racially diverse community greater foretastes of unity.

Sometimes we'll bring a foretaste of shalom to neighbors very far away. Paper chemist Dan Blevins (chapter ten) has been a *tsaddiq*. By contributing to new livelihoods for squatters in Manila through his work with Village Handcrafters, he has helped prompt their rejoicing. Solicitor Matthew Price (chapter one) has been a *tsaddiq* to illegally detained prisoners in Uganda, who through his efforts have tasted rescue. Photographer Ken Oloo (chapter twelve) is a *tsaddiq* to teens in Kibera, giving them a taste of economic sufficiency. Bonnie Wurzbacher (chapter ten) is a *tsaddiq* whose work at Coke helps that international company bring jobs and economic development to communities throughout the developing world.

And sometimes our work can contribute to reformation in our particular vocational sectors. Perry Bigelow's example of and advocacy for unconventional suburban development methodologies are contributing to change in the way homebuilding happens in Illinois. Through her teaching at Harvard University and her model home in Colorado, interior designer Cynthia Leibrock (chapter six) is a *tsaddiq* promoting the value of accessibility in her field, encouraging designers to adopt aging-in-place strategies. Through her work with Act One, screenwriter Barbara Nicolosi (chapter one) is trying to seed Hollywood with artists who bring a deep

theology of Fall and redemption to their work in film.

Through their efforts to disciple believers who will apply their vocational talents in the media, government, education, health care and business sectors, Mavuno Church leaders are trying to repair sections of the "city wall" in Nairobi. Meanwhile, Southwood Presbyterian and its partner congregations are trying to do the same on a smaller scale, in a neighborhood that needs greater tastes of shalom.

Today many in our world are groaning, because "city walls" are in disrepair. Our neighbors near and far are hungry for greater experiences of reconciliation, beauty, health, peace, justice and other kingdom foretastes. This broken world is waiting for the unveiling of believers who will live as the *tsaddiqim*, deploying their talents to rejoice the city. King Jesus has many hammers ready—incribed with the names of his people. Now it's time for church leaders to nurture their members and for those members to take up those hammers and live missionally in and through their work.

Then, many dances of rejoicing will begin.

Mavuno Church
+ Lavonne Sigler +
2x BAM

Afterword

You say grace before meals. All right. But I say grace before the concert and the opera, and grace before the play and pantomime, and grace before I open a book, and grace before sketching, painting, swimming, fencing, boxing, walking, playing, dancing and grace before I dip the pen in the ink.

G. K. CHESTERTON

I have a good friend who is a businessman, or perhaps more accurately, an entrepreneur. From his undergraduate days on, he has had eyes to see opportunities and then found ways to capitalize on his insight. Over time he has had his fingers in all sorts of things, and it is literally impossible for the average person to live life without interacting with his work. We live with and by his entrepreneurial imagination; his ideas have had legs.

A few years ago we were having lunch, and he asked me if I knew why he wanted to talk. Quite candidly, I didn't, even though there is affection and respect between us that grows out of years of history. Over the table he said to me, "You think that what I do matters. You think that my work as a businessman matters. That my work itself matters. That the work of business matters. I've been in the church my whole life, and have been in and around the parachurch for years, and you know what? Both see me in the same way. When I walk into the room it's as if a big checkbook walked in. That's all I am. Nobody cares what I have done to make money."

If my friend's story were isolated, one among a thousand, it might be different. But sadly, his experience is the experience of most Christian

people who spend their lives in the marketplaces of the world, hoping as they do that there is some honest connection between what they do and the work of God in the world. They yearn to see their vocations as integral, not incidental, to the *missio Dei*.

Sorrowfully, most of the time the church teaches the opposite. Catholics, Orthodox, Protestants—we all stumble over this, more often than not offering instead that our vocations are incidental, on the sidelines of what God really cares about and is doing—as my friend the entrepreneur has painfully discovered.

For many years I have traveled across America, taking up the question of vocation. Over the miles I have visited seminaries from the East Coast to the West Coast, asking deans and presidents, "How do you understand vocation? How is it taught to your students?" Sometimes that question has grown out of an hour's conversation in an office, sometimes over a day with the seminary's faculty. Eerily, I have heard the same words most everywhere I have gone; that is, "What you're saying is our theology, but we don't teach that here."

Because of the history woven into those conversations, there is always a common ground of honor and hope. I don't enter in to end a relationship; rather, I always want to deepen a friendship and to find a way to do something together. Sometimes I have said in response, "But I wonder who you imagine your students will pastor? Most people in most congregations spend most of their lives in their vocations—and you have no time to address that reality in the years you have them here?"

If the story ended there, it would be one thing. But as ideas have legs, so does a curriculum. Not a week goes by that I don't talk to someone whose life is immersed in the marketplace—and here I am using the word to cover a range of vocations, from business to politics, from agriculture to education, from journalism to medicine, from law to the arts, from building trades to architecture, and on and on and on. Everywhere I go I hear the longing folks have to see the work of their hands as integrally connected to the work of God. And usually that longing is bound up with the sadness that the church doesn't seem to understand, and, even more pointedly, that pastors don't seem to understand.

One man I talked with this past year told me something of his life. For decades he has labored away in the business world, working hard, taking

up increasingly complex tasks that involve people and money. Over the years he has given himself with honest humility to service in the churches where he has lived, and is a kind, loyal, thoughtful man (my reading of him, not his description of himself). With some pain, he said, "I've never had the sense that the pastor thought of someone like me when he was preparing his sermon. It always feels more like he imagines that people live in the church, not the world."

What are we to do? I refuse to be a cynic, and with Bono I believe that "tearing a corner off of the darkness" is a good life. We can all be glad that Amy Sherman has passions and commitments that have taken her into this question with remarkable theological richness. Always attentive to both the biblical vision and the challenges of ordinary life for Everyman and Everywoman, she has set forth a vision of vocation that is profoundly formed by the reality of the kingdom of God, telling stories of men and women from all over the world who see their lives and labor as callings, as integral to the *missio Dei*.

My hope is that we will never again pray "Your kingdom come, your will be done on earth as it is in heaven" without remembering Dr. Sherman's very good work, calling all of us as she does to see our work as kingdom callings.

Steven Garber
The Washington Institute

Appendix A

KEY THEOLOGICAL THEMES UNDERGIRDING VOCATIONAL STEWARDSHIP

1. THE GOSPEL OF THE KINGDOM

To steward their vocations well, Christians need to have a big conception of God's redemptive work. At the heart of the gospel is the glorious message of new life in Christ, made possible by the atoning sacrifice of our Savior Jesus, who lived the life we ought to have lived and died the death we deserved for our sins. Yet this good news is even bigger: God's salvific work is not limited to individual salvation but concerns his mission of restoring the whole of the created order (Col 1:19-20; Eph 1:9). The gospel of the kingdom is about making *all* things right. It's about the creation of the new world—what Revelation 21:1 calls "a new heavens and a new earth"—a place without suffering, pain, tears, war, hunger, oppression and death.

Jesus' kingdom has been inaugurated and is *now* in definite ways because of his life, ministry and resurrection (Lk 4:21, "Today this scripture is fulfilled in your hearing"). As Christians, we have entered this kingdom and become citizens in it, and that citizenship is to shape us in every way—including in our work lives.

Why this matters for vocational stewardship.

1. Because it helps us avoid the mistake of thinking that the only important vocations are "full-time Christian ministry" (pastors, missionaries and so on).
2. Because it helpfully directs our attention to God's "short list" of priori-

- 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 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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About the Author



Dr. Amy L. Sherman directs the Center on Faith in Communities at the Sagamore Institute and is a Senior Fellow with the Institute for the Study of Religion at Baylor University. She is the founder and former executive director of Charlottesville Abundant Life Ministries in Virginia. Sherman is the author of six books, and her articles have appeared in such periodicals as *Christianity Today*, *The Christian Century*, *Books & Culture*, *World, First Things* and *Prism*. Since 2005 she has served as a Senior Fellow with the International Justice Mission.

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