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A **kindling group** PRODUCTION
CALLING

A behind-the-scenes look at Christians, Jews, and Muslims preparing to become the nation's next generation of religious leaders, *The Calling* reveals young people balancing ancient truths and modern lives, the needs of family and community, and self and service. *The Calling* offers entertaining, often surprising stories on how faith is lived in a modern, largely secular world.



WWW.PBS.ORG/INDEPENDENTLENS/CALLING



FROM THE FILMMAKER

Before we began full production on *The Calling*, when I was exploring potential production partners and crews for this series, I would preface the project by saying that we were setting off to look at faith in the US with a keen eye and a warm heart.

I was raised in the warm heart – growing up in a suburban Jewish cocoon, attending day school, Jewish camps, and youth movements. At 15, my parents moved us to Israel in what they saw as the fulfillment of their Jewish identity. Faith was a nurturing and simple truth.

I think it would have been surprising if I had not considered becoming a rabbi. I was eight months out from beginning a pre-rabbinic program when, late one night, I found myself sitting up in bed before I had opened my eyes from sleep. In that moment, I understood that the rabbinate was not the direction for me – it was not my calling.

From that moment – through travel, school, living in a region at war, marriage, parenthood – I learned that the ideas, peoples, and individuals in this world are never simple. At the same time, the opportunities that documentaries gave me to enter new worlds and study others' faiths helped me to understand that my call is to ask questions, to bring the keen eye.

Today, I embrace both the warm heart and the keen eye as my core. This is the struggle of modernity and faith, the tug of war between conviction and questioning. I believe that most people, to different degrees, feel the pull of both these forces. And this is what drew me to produce *The Calling*.

The people who opened up their lives to us for this series are not that different from you and me. They are trying to understand who they are while handling everyday concerns of family, career, and their futures. Moreover, they juggle religious obligations, a deep loyalty to the ethics of their faith, and occasional spells of uncertainty. Their collective experiences embody a commitment to living their faith without sacrificing their contemporary identities.

One of the many things I have learned in the years I spent on this project is that equal to the characters' religious mission is their zeal to serve their fellow human beings. What unified this group, which is so varied in background, faith, and approach to their work, is their call to make the world a better place. Similarly, the word "calling," which was once only understood to be a holy pursuit, is commonly used today to describe a passion or compulsion, but usually from a place of selflessness or giving.

And herein lies what I hope that viewers will take away from this film. *The Calling's* stories portray lives not so different from all of ours. The characters are struggling to find their way in this complex world, but they are making a stand for what they believe in. This is not beyond or above any of us. All of us – atheist, agnostic and religious, young and old – can connect to these stories and use them to ask ourselves: What do I believe in? What questions do I want to understand? What gives me passion? How can I give back? What is my calling?

– Danny Alpert



Danny Alpert, Executive Producer of *The Calling*

THE FILM

The Calling follows four dynamic individuals who have, literally and figuratively, taken a leap of faith in choosing to pursue a religious vocation. Rooted in four different faith traditions, each one explores the repercussions of their choice to answer their calling and enter a life of serving others. As they study and train to be religious leaders, they not only become steeped in the traditions of their particular faith, but also bring the perspective of a new generation to clergy work, each adding their own personal twist to the call to ministry.



Rob Pene, a young man of many interests and immense talents, felt a calling after doing an urban ministry while in college. He had arrived in the U.S. mainland from his native American Samoa on a baseball scholarship, and had tried out for the Los Angeles Dodgers, San Diego Padres, and Seattle

Mariners, before turning his back on this path to do God's work. Much of Rob's work became about teaching and mentoring young people, and he has used pop culture to spread the Gospel.

Known on the circuit as APX, he performed his own Christian rap compositions across the West to audiences in churches, schools, festivals, and prisons. But, even as he gained experience and insight in these informal settings, Rob knew he could go further. He enrolled in a master's program at the Evangelical Haggard School of Theology, and took a job as youth minister at a Presbyterian church in Redondo Beach, where he brought his street "cred" to the suburbs, and drew parallels between the life and times of Jesus and today's inner city of Los Angeles.

The death of his father, a highly regarded Samoan chief, brought new doubts to Rob's path. He feels called to take up his father's mantle, and openly questions God's justice in taking his father at such a young age. Rob's struggles continued as he finished his degree and was faced with the prospect of taking on the full responsibility of the ministry. A cathartic sermon – along with the weight of supporting his family – led Rob to leave the ministry and become a teacher, allowing him to earn a higher salary, but remain a "pastor" to his students.



Tahera Ahmad is a strong, highly intelligent young woman from a traditional Pakistani-American family. Already a leader of young Muslims in high school, she played several sports wearing modest outfits that covered her body, unfazed by negative comments from her fellow students after 9/11. After

studying Islamic law in a madrassa (Islamic school) for five years, she began to question what she should do with all of her religious knowledge and decided to enter the Islamic chaplaincy program at the Hartford Seminary. There, she freely encountered a new, more questioning approach to interpretations of certain ideas within Islam, as well as a multi-faith campus where she has challenging interactions with Muslim, Christian, and Jewish students.

While serving as the Islamic chaplain at Mt. Holyoke College, Tahera's self confidence was tested when her religious programs were poorly attended. When she travels to Egypt to study Arabic, and is faced with the great academies of the Muslim world, she

realizes that, while she is considered a young scholar by some in the U.S., she really knows very little. As she turns 25, Tahera moves on to a new life stage, becoming engaged and accepting the responsibility of being a religious leader.



Steven Gamez is a good-humored Tejano (Texan-Mexican) student at Assumption Seminary in San Antonio, where he is studying to become a Catholic priest. Born and raised on San Antonio's rough West Side, he lost his father at a young age and dreams of returning to this old neighborhood and

serving the poor. Although he feels called to the priesthood, his doubts led him to leave the seminary several times. He grappled with committing to lifelong celibacy – he has had a girlfriend in the past – and the fact that in the highly structured Church, he will be relinquishing much control of his life. These issues, and many others, are woven into Steven's experience of the multiple steps and requirements that he needs to fulfill in his last year of seminary—preaching classes, parish internships and a stint as a chaplain in a hospital, where he helped families at both ends of the life cycle. He finds acceptance in his calling, and after being ordained a priest he declared, "I love women, but I love God more." As Steven entered the professional world, he settled into his new role as minister and counselor, and he came to terms with his new identity as priest.



Shmuly Yanklowitz is a dynamic activist and was formerly an intellectual rabbinical student at New York's Yeshivat Chovevei Torah. A Modern Orthodox Jew, he felt compelled to break boundaries – to not be an old-style insular rabbi. In fact, he found it challenging to sit for five or six hours studying

Jewish law, the mainstay of his rabbinic studies, needing social justice work to fulfill his identity. He and some of his fellow students traveled across the country to help with disaster relief after wildfires in California, joined in protests for a free Tibet, and organized a boycott of the nation's largest kosher meat producer after it was raided for hiring undocumented immigrants and operating with deplorable working conditions. After this last action, he and a friend formed Uri L'Tzedek, a social justice organization that challenges Modern Orthodox Jews to live to a higher moral standard. Their first act was the promotion of an "ethical seal" certifying Kosher restaurants that protect workers' rights. Although he recognizes that his ambition outruns his capacity for doing the work, Shmuly feels that "God has put me in the role of a rabbi for a reason," and continues to follow his calling.

The lives and faiths in *The Calling* represent just a fraction of the faith traditions and paths to religious leadership. These faiths were chosen because of their particular relevance to the American experience. As *The Calling* follows these four emerging leaders, each engaged in critical self-examination to determine their readiness and worthiness to accept a call from God, the film shows us that there are many ways to serve. **These stories are drawn from a longer series, also called *The Calling*, in which seven people are followed. To learn more or to purchase the full series, please visit www.pbs.org/independentlens/calling/.**



INDIVIDUALS FEATURED IN THE CALLING - AN UPDATE

Tahera Ahmad – After her studies and chaplaincy internships were completed, she got married and moved back to Chicago. Tahera now works as the department head of Islamic Studies at the Islamic Foundation School in Villa Park, Illinois and will soon start as a part-time associate chaplain at Northwestern University.

Steven Gamez – After serving at San Antonio's main cathedral, Steven is now pastor at St. Philip of Jesus Catholic Church on the south side of San Antonio, where his grandmother worshipped and his father was an altar boy.

Rob Pene – When Rob decided to leave the pulpit, he became a teacher and launched a new business focused on serving ministries, small businesses, schools, and mission-minded individuals. He and his wife, Tarang, are the proud parents of a baby daughter, Keilani.

Shmuly Yanklowitz – Shmuly was ordained in June 2010. He currently serves as the senior Jewish educator at UCLA, and has started a West Coast branch of Uri L'Tzedek.

BACKGROUND INFORMATION

What is a "Calling"?

The term calling is derived from the Latin vocare, or "to call," and is sometimes interchangeable with vocation. Before the Protestant Reformation, the Catholic Church used vocation specifically to refer to a special calling to the religious life – as a priest, monk, or nun. Martin Luther later expanded vocation to apply to secular work that serves others. In his view, a vocation was an expression of our faith and the act of living out God's purpose in our daily life and work. Although the dictionary definition of calling encompasses occupation, work, trade, and profession, the word retains a spiritual connotation, if not a religious one. At the same time, the term "calling" has entered the contemporary American parlance to mean one's own identification of a passion, and the use of a person's talents and actions for the sake of the greater common good.



Photo Credit: The Kindling Group

The Calling in Modern Life

Although the individuals featured in *The Calling* are all called to religious work, service to others is not necessarily a religious activity. In fact, research shows that more and more secular individuals are engaging in service activities. Anyone can have a calling, whether or not they have a religious affiliation and whether or not they believe in a deity. We are called to serve our communities and humanity in numerous ways: as professionals, as parents, or as volunteers. In the secular arena, an individual might choose to become engaged in civic activities, working to improve housing facilities, leading efforts to increase voter registration, or cleaning up an environmental hazard. Some people have a calling to work for organizations such as Habitat for Humanity or Big Brothers/Big Sisters, while others are drawn to create as a carpenter, a musician, or a filmmaker. The test of a calling is in the sense of passion, commitment, and dedication to a creative endeavor, to a cause, to the pursuit of a dream, or to serving others. It means investing ourselves in order to do our best work, whether in our families or in our larger communities. Heeding a call bespeaks a belief in certain values, and this is where the religious and the secular often intersect.

Faith and Modern America

A 2006 survey conducted by the General Social Survey (GSS) found that clergy experienced the highest level of job satisfaction and overall happiness (87 percent) of any profession. However, now is not a popular time to join the clergy, with the numbers of religious professionals in all faiths diminishing. Moreover, after the scandals in the Catholic Church, public opinion of clergy has dropped to an all-time low. Despite these current trends, religion has consistently played a key role in shaping our nation – from influencing elections to taking center stage in the debates around faith-based funding, abortion, the pledge of allegiance, and the war on terror.

The United States is one of the most religiously observant and spiritually diverse countries in the world, with more than eight out of ten Americans saying that religion is either very important or somewhat important in their daily lives (according to the Pew Forum on Religion and Public Life). Yet the mainstream media has surprisingly underrepresented the significance of faith in our lives, and our pluralism has been explored almost exclusively in terms of race and culture. Moreover, the forces of modernity and faith are seen as opposing forces. The stories in *The Calling* reflect a different dynamic; a new generation that is not compromising its place in contemporary culture while committing to a life of service and faith.

As this new generation of religious leaders prepares to take its place in our society, *The Calling* also explores some of the current challenges facing America's religious communities. Islam strives to establish its American identity. The Catholic Church responds to a profound demographic shift to a Spanish-speaking majority. Most faiths grapple with women taking more active leadership roles. The subjects of *The Calling* also provide a lens to explore what happens when religion and culture clash, and how the two can strengthen each other.

Women in Ministry

According to Duke University's National Congregations Study (2009), women lead about eight percent of congregations, and since these tend to be small, only about five percent of American churchgoers attend a congregation led by a woman. Among the denominations that have a significant number of female clergy are the Presbyterian, Methodist, and Evangelical Lutheran churches in America, with about one in five congregations now led by women. Not surprisingly, congregations that describe themselves as theologically liberal are much more likely than other congregations to have a woman at the helm.

What accounts for this low percentage of women occupying leadership positions in the clergy? First, according to the Duke study, although the number of women entering Masters of Divinity programs increased in recent decades, that number now may have stabilized at around 30 percent. Second, women who receive the Master of Divinity degree are less likely than men to pursue pastoral ministry. But probably the most important reason is that gender discrimination continues to exist in American religion. Several major religious groups still do not permit women to lead congregations, and even within denominations that have ordained women for decades, many congregations still resist hiring a woman as their pastor.

Within the four faith traditions represented in *The Calling*, the rules about female clergy are as follows:

- In Roman Catholicism, women can participate as lay leaders, altar servers, lectors, and as nuns, but they are not allowed to become ordained priests.
- Over the last century, an increasing number of Protestant denominations have begun ordaining women. Among the major denominations that do so are:
 - African Methodist Episcopal (AME) Church
 - Episcopal Church
 - Evangelical Lutheran Church in America (ELCA)
 - Presbyterian Church (USA)
 - Unitarian Universalist Association
 - United Church of Christ
 - United Methodist Church
- Reform, Conservative, and Reconstructionist Jews ordain women and have done so for years. Orthodox Jews do not ordain women; however, Orthodox women can lead other women, but not men, in prayer.
- Within most of Sunni Islam and in Shia Islam a woman may lead a congregation consisting of women in prayer. However, neither Shia nor Sunni sects believe in women leading a mixed congregation of men and women in prayer.



Photo Credit: The Kindling Group

Defining characteristics of the religions represented in *The Calling*:

Islam

- A monotheistic religion with about 1.1 billion followers worldwide, founded by the Prophet Muhammad in the 7th century, whose revelations were later recorded in the Qur'an (Koran), Islam's sacred text.
- Hadith (Arabic for narrative or report) is Islamic tradition, a record of the words and deeds of the Prophet, his family, and his companions; it is considered an important source of doctrine, law, and practice, although not regarded as the spoken Word of God as the Qur'an is.
- Main doctrines summarized in Six Articles of Faith. A Muslim must believe in:
 - One God.
 - The angels of God.
 - The books of God, especially the Qur'an.
 - The prophets of God, especially Muhammad.
 - The Day of Judgment (or the afterlife).
 - The supremacy of God's will (or predestination).
- Practices are defined by the Five Pillars of Islam: faith, prayer, fasting, pilgrimage, and alms.
- Islamic sects include:
 - Sunni Islam is the largest, with 940 million adherents, and historical roots with the majority group who followed Muhammad's successor Abu Bakr, Muhammad's close companion, father-in-law, and first convert to Islam.
 - Shi'ites, with approximately 120 million followers, hold that Ali, Muhammad's son-in-law, was Muhammad's successor.
 - Sufism is a mystical form of Islam whose practitioners seek direct personal experience of God through self-denial, meditation, prayer, and fasting.

Judaism

The most ancient of the monotheistic religions, Judaism encompasses both a culture and a religion. About 14 million people worldwide identify themselves as Jewish.

- Actions (good deeds or mitzvahs), not beliefs, are the most important aspect of Jewish religious life.
- Two major texts are the Torah (the first five books of the Bible, or the Pentateuch), and the Talmud (a collection of rabbinical writings that interpret, explain and apply the Torah scriptures).
- No official creed or universal doctrine, but the 13 Articles of Faith drawn up by 12th-century rabbi Maimonides is often used as a summary of core Jewish beliefs, including beliefs that God exists, God is one and unique, God is incorporeal, and God is eternal.

There are four modern Jewish movements:

- Orthodox Judaism adheres to a relatively strict interpretation and application of the laws (halacha) canonized in the Talmudic texts and subsequently developed and applied by the later authorities. Generally, Orthodox Judaism consists of two different streams, the Modern Orthodox, which is depicted in *The Calling*, and the Ultra Orthodox.

- Reform Judaism maintains that Judaism and Jewish traditions should be modernized and should be compatible with participation in the surrounding culture. Many Reform Jews hold that Jewish law should be interpreted as a set of general guidelines rather than as a list of restrictions whose literal observance is required of all Jews.
- Conservative Judaism (known as Masorti Judaism outside the USA) is a moderate sect that believes that halacha (Jewish law) is normative, i.e. that it is something that Jewish people must strive to live by in their daily lives, while also allowing for reasonable modernization and rabbinical development.
- Reconstructionist – a progressive approach to Jewish life that integrates traditional Judaism with insights and ideas of contemporary social, intellectual, and spiritual life, e.g., by incorporating the American ideals of equality and democracy.

Protestantism

Although there are doctrinal variations among Protestant denominations, virtually all subscribe to the following:

- Justification or salvation through faith alone, not through works (good deeds).
- The priesthood of all believers, that is, every Christian has equal potential to minister for God as opposed to giving this role only to an ordained priest.
- The Bible as the ultimate authority in matters of faith and order.

Evangelical Protestantism is a theology that began in Great Britain in the 1700s. Its main tenets include:

- The need for personal conversion (or being "born again").
- Active expression and sharing of the gospel, or evangelizing, through missionary work, Bible societies, and social causes.
- A strong belief in biblical authority and the literal truth of the bible.
- An emphasis on teachings that proclaim the death and resurrection of Jesus.

Roman Catholicism

- The largest Christian group world wide, with more than one billion followers, Catholics constitute about half of the world's Christians, with about 68 million in the U.S.
- Main doctrines: the Trinity (or triune God), the divinity of Christ, the inspiration of the Bible, special authority of the Pope, the ability of saints to intercede on behalf of believers, the concept of Purgatory as a place of afterlife purification before entering heaven, and transubstantiation – the bread used in the Eucharist – becomes the true body of Christ when blessed by a priest.
- Services follow a prescribed liturgy.
- Observes seven sacraments: religious rituals believed to be commanded by God and effective in conferring grace on the believer.
- Priests take vows of celibacy.



TOPICS AND ISSUES RELEVANT TO *THE CALLING*

A screening of *The Calling* can be used to spark interest in any of the following topics and inspire both individual and community action. In planning a screening, consider finding speakers, panelists, or discussion leaders who have expertise in one or more of the following areas:

- Religious leadership (various faiths)
- Training of clergy
- Faith and spirituality
- Faith in the modern world
- Interfaith dialogue
- Religious education
- Female clergy
- Social activism/social justice
- Secular society/secular values
- Social/community service



Photo Credit: The Kindling Group

THINKING MORE DEEPLY

1. How would you characterize the four religious leaders in the film? Do they have any traits in common? If so, what are they?
2. How are the young religious leaders in the film different from older religious leaders you have known? What do you think accounts for the differences? Is it age alone or something else?
3. Even though they come from different faith traditions, how are the goals and the work of each of the four religious leaders in the film similar?
4. As society grows increasingly diverse, with many different faiths and cultures, what roles do young religious leaders play in navigating these changes? Do you think building interfaith relationships is important? Why or why not?
5. For many younger people, organized religion means something different to them than for their parents or grandparents. What are some of the societal changes that influence this? Do you see these shifts reflected in the stories of *The Calling's* subjects?
6. Does the activism in which Shmuly engages in take on a different meaning or importance because of his "official" religious capacity? Do you think others see his activism differently than they would see a lay person's efforts? Why or why not? Should religious leaders participate in activist causes? Why or why not?
7. The ordination of women and the appointment of women clergy to lead congregations have been controversial issues. What special challenges do you think Tahera faces as a Muslim woman and a religious leader?
8. After all the advances women have made in other professions, why do you think there continues to be resistance to having women as leaders of congregations?
9. Taking a vow of celibacy requires a big sacrifice on Steven's part. Have the others in the film made sacrifices to follow their calling? If so, what have they sacrificed?
10. Does Rob's leaving the pulpit mean that he "lost" his calling? Why did he decide to be a teacher instead of a minister? Was teaching in line with the kind of work he had done previously? In what way?
11. Can a person have more than one calling in life? If so, can each one be considered a "true" calling? Why or why not?
12. How does a person know if they have a calling? What might be some of the signs? Are they the same for a secular calling as for a religious calling?

SUGGESTIONS FOR ACTION

Together with other audience members, brainstorm actions that you might take as an individual or that people might do as a group. Here are some ideas to get you started:

1) Arrange an interfaith dialogue on what it takes to be a leader in religious and congregational life, as well as in the broader community. In addition to clergy, participants could include college faculty in sociology, religion, as well as both high school and college students. The dialogue might address topics including similarities and differences between faiths, reaching common ground, and how the faiths can work together.

2) Work with guidance counselors, vocational education experts, and youth group leaders to arrange a vocation forum for local students. Invite individuals from various walks of life to discuss their callings and their career choices. Include small group sessions where young people have the opportunity to have discussions and ask questions about finding a path in life. Session leaders might use the “What’s Your Calling?” website (www.whatsyourcalling.org) as a resource, having participants choose one of the profiles and then write a reflection on the question posed with the profile.

3) If you are looking for a way to serve others, visit the website for the Corporation for National and Community Service (<http://www.nationalservice.gov/>) or the website of the Points of Light Institute (<http://www.pointsoflight.org/>). Both sites list many ways you can volunteer your services to a wide variety of organizations and causes.

4) Schedule a day to celebrate the vocations and callings (paid or volunteer) of members of your congregation. This could be done in a special coffee hour following a weekly service, where members share their work. They might recount an anecdote to illustrate a challenge in their work or what they like about their job; display photos showing some of their work; or explain why they got involved in the work they do.

5) Establish a community mentorship project in which older people mentor younger ones who are trying to identify a career for themselves or who are struggling with job-related issues. Mentoring could be ideal for retired individuals who have valuable life experiences to share. The National Mentoring Partnership (<http://www.mentoring.org/>) has resources that can help you get started. You might also check with your workplace or your place of worship to see if there is interest in supporting such a project.

6) Organize a service fair for your community. Invite representatives of various religious denominations, Kiwanis and Rotary Clubs, local service organizations, as well as such national groups as AmeriCorps, City Year, and others to participate. Work with local schools, colleges, houses of worship and businesses to publicize the fair. Set up a “What’s your passion?” bulletin board or poster, with

categories such as “reading to the blind,” “tutoring children,” “helping the elderly,” and so on, where attendees can match their interests with organizations providing specific services.

7) Consider bringing the Project on Civic Reflection to your community. The Project can work with your nonprofit, philanthropic, or civic group to help define or redefine your goals, and identify ways to best serve your constituents or your community. For more details visit the Project’s website, <http://www.civicreflection.org>.

For additional outreach ideas, visit www.communitycinema.org or www.whatsyourcalling.org, the website for the *What’s Your Calling?* campaign. For local information, check the website for your PBS station.

RESOURCES

<http://www.itvs.org/films/calling/photos-and-press-kit> – This ITVS website provides an overview and background information for *The Calling*.

<http://www.civicreflection.org> – The Project on Civic Reflection helps civic groups build capacity, commitment, and community through reading and discussion of poems, stories, essays, and scripture as a means of reflecting on basic questions at the heart of their giving, service, and leadership. Among the resources available for this effort is Hearing the Call across Traditions, which includes diverse readings from the prose, verse, and sacred texts of the world’s great faith traditions.

Information on Vocations and Callings

http://www.ehow.com/how_2326649_calling-life.html – This article lists a number of steps for helping you find your calling in life.

<http://www.lpni.org/Christian%20Vocation.pdf> – Christian Vocation discusses vocations from a Lutheran perspective but is applicable to those from other faiths.

http://www.myjewishlearning.com/practices/Ethics/Business_Ethics/Themes_and_Theology/Value_of_Work/Work_as_Calling.shtml – While not strictly about the call to religious service, this article provides a Jewish perspective on calling and work.

<http://www.nazarenepastor.org/clergyeducation/default.aspx?tabid=56> – This website sponsored by the Church of the Nazarene answers questions about the call to ministry.

<http://www.vocation.com/> – This website offers information and resources about vocations in the Catholic Church.



Information on Faith & Religion

<http://www.patheos.com> –

Founded in 2008, Patheos.com is the premier online destination to engage in the global dialogue about religion and spirituality and to explore and experience the world's beliefs.

<http://www.beliefnet.com> –

Beliefnet is an independent website whose mission is to help people meet their spiritual needs. The site includes devotional tools, access to spiritual teachers and clergy, thought-provoking commentary, and a supportive community.

<http://www.faithandleadership.com/features/articles/clergy-women-make-connections> –

This article from Leadership Education at Duke University describes several projects supporting women who choose to enter the ministry.

<http://www.religionfacts.com/> –

This objective source of facts about the world's religions and belief systems includes a chart comparing more than forty world faiths.

http://www.soc.duke.edu/natcong/Docs/NCSII_report_final.pdf –

American Congregations at the Beginning of the 21st Century is the report of Duke University's study of national congregations.

Service Organizations

<http://www.ameriorsps.gov/> –

AmeriCorps is a government sponsored service program that offers opportunities for adults of all ages and backgrounds to serve through a network of partnerships with local and national nonprofit groups, in areas such as education, housing, environment, community improvement, and health.

http://www.cityyear.org/default_ektid13307.aspx –

City Year is a nonprofit organization whose signature program, the City Year youth service corps, provides young people age 17-24 the opportunity to do a year of full-time community service, leadership development, and civic engagement.

<http://www.handsonnetwork.org/> –

HandsOn Network is the volunteer-focused arm of Points of Light Institute, and includes more than 250 HandsOn Action Centers in 16 countries. The network is made up of more than 70,000 corporate, faith, and nonprofit organizations.

<http://www.pointsoflight.org/> –

Through three innovative and dynamic business units – HandsOn Network, Mission Fish, and Civic Incubator – Points of Light Institute helps put people at the center of transforming their communities, and recognizes a volunteer every day with its Daily Points of Light Award.

<http://www.serve.gov/> –

This online resource, managed by the Corporation for National and Community Service, helps you find volunteer opportunities in your community, as well as ways to create your own project.

THE CALLING WILL AIR NATIONALLY ON THE EMMY AWARD-WINNING PBS SERIES *INDEPENDENT LENS* ON DECEMBER 20 & 21, 2010. CHECK LOCAL LISTINGS.

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COMMUNITY CINEMA is the national community engagement program of the Independent Television Service. COMMUNITY CINEMA works to leverage the unique and timely content of the Emmy Award-winning PBS series *Independent Lens* to build stronger connections among leading organizations, local communities and public television stations around key social issues and create more opportunities for civic engagement and positive social change. To find out more, visit <http://www.pbs.org/independentlens/communitycinema/>.



Photo Credit: The Kindling Group

