

WINTER 2018-2019
ISSUE NO. 9

THE TABLE

ADVENT * EPIPHANY

The Abbey

DIOCESEAN UPDATE

HISTORY of the ABBEY
by Rev. Alan Hawkins

THE ABBEY at
New Garden Park



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Buddy Hocutt
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MacEntyre Allen
Park Director

RECTOR'S CORNER

Dear Church Family,

By the time you read this issue of The Table, we will have moved from Advent into the Christmas season. Those four weeks seem to disappear even faster than Ellen Robinson's homemade bread at a potluck.

One of the ways we've found to slow Advent down is a little tradition that happens each December night around 8:30pm. Our family cuts off every light in the house and huddles in the den around the advent wreath. This holy time begins with the kids arguing over who gets to light the candles. Honey then leads us in reciting Psalm 46:10, "Be still and know that I am God." After a minute of silence, we sing "O Come, O Come Emmanuel" and Hutch occasionally accompanies our voices with his harmonica. I then read from "The Jesus Storybook Bible." There are 24 chapters before Jesus is born, so if you start on Dec 1, it lines up perfectly with Christmas day. The kids color paper ornaments while I read, each picture related to the story of the day. I regularly get frustrated when Macy Heart interrupts this ancient account to do battle over a blue marker. To close our time, we bow our heads and end in prayer. Two years ago, it was while praying like this, with eyes closed, that I smelled something awful and looked up with urgency. Unbeknownst to Hutch, his hair had caught on fire. I can't remember for sure, but I think the culprit was the candle of peace. Those nights are precious, although they rarely stay on script.

This past August, I was asked to step into the role of Senior Associate Rector at Redeemer, and it's felt a lot like praying with my hair

on fire: It's exciting, yet terrifying. Beautiful, but messy. It's a sacred calling that's led me to fall on my knees more often than I reach in my tool belt. Would you pray for Natalie and I as we seek the Lord and try to lead our church with faithfulness and humility?

As you begin this new year, my prayer is that you'd welcome God into your own mess. For some reason, we tend to think that everyone else's lives look like an Instagram feed, that other families are having peaceful and meaningful Advent devotions. The reality is that we're all praying with our hair on fire. We are all far more broken and needy than anyone would ever imagine. But thankfully, we have a savior that put on scarred skin and was born in a muddy manger. He is a God who chose to step into our mess. He is Emmanuel, "God with us," and in your chaos, remember that He is your only Prince of Peace.

You are loved,
Drew Hill



The Rev'd Drew Hill
Senior Associate Rector/Parish Pastor
Church of the Redeemer
Christ Our Hope Diocese

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DIOCESEAN NEWS

Each November, our entire Diocese gathers together for Convocation and Synod. Convocation is primarily a time of fellowship and teaching, while Synod consists of a variety of business reports and updates affecting the daily life and practice of the congregations in our Diocese. Roughly 200 people, both clergy and laity attend every year, making for a robust, vibrant gathering full of the Holy Spirit.

This year, Convocation focused on immigration and the ways in which the Christian faith and Scriptures speak to it. To dissect such a tenuous topic, the Diocese invited Dr. Danny Carroll, Blanchard Professor of Old Testament at Wheaton College. Dr. Carroll is half-Guatemalan and was raised bilingual and bicultural, splitting his time between Guatemala and the United States. His work as a theologian focuses on migration and people movement in the Christian Scriptures which, mixed with his own experience moving between cultures, places him perfectly to engage immigration from a Christian perspective.

Dr. Carroll began his presentations by explaining the image of God and pointing out that all people, immigrants included, are created in the image of God. From there, Dr. Carroll tracked the movement of people across lands and borders throughout the Old Testament. Adam and Eve were commanded to fill the whole earth, which could not be done apart from moving about the earth. Seen this way, Danny framed migration and immigration not only as the Christian story but as the Christian commission!

Dr. Carroll's final plenary shifted to the New Testament and Christian mission. He reminded everyone that Jesus himself was a refugee - something that must inform any Christian discussion of immigration. Finally, he argued that the early church was birthed in diaspora communities, underscoring again how central immigration and people movement is to the Christian story.



After Dr. Carroll's plenaries, the gathering celebrated God's goodness with a beautiful Eucharist then prepared for the business portion of the weekend. Bp. Breedlove shared his vision for the Diocese and several exciting updates. Dovetailing perfectly with the immigration discussion, Bp. Steve informed us that our Diocese is in the processes of welcome a Kenyan congregation to the Diocese of Christ Our Hope, with several other African congregations waiting in the wings to join!

Otherwise, there were the usual operations: clergy care, mission, and budget reports, as well as several very small changes to the Constitutions and Canons of the Diocese. The gathering finished Saturday afternoon, marking another year in the life of the Diocese of Christ our Hope. In the Spring, the Diocese will transition to its Regional Gatherings, where the information presented at Synod will be brought down to the local church level and contextualized for each of our Southeast, Middle Atlantic, and Northeast regions.

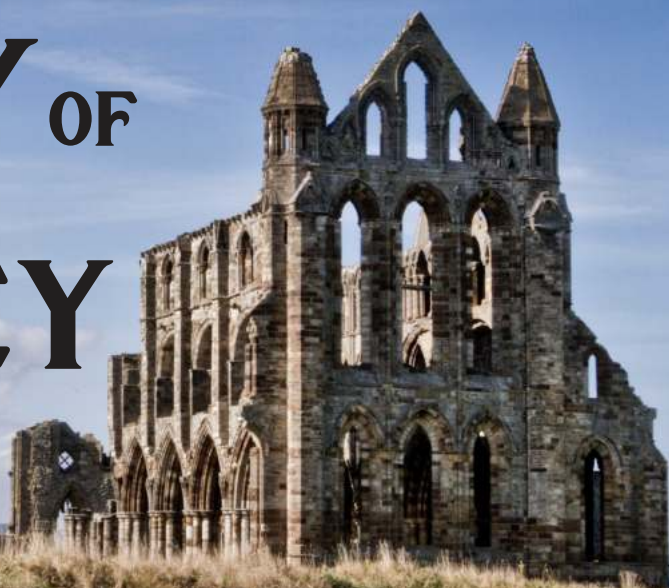


by Buddy Hocutt



HISTORY OF THE ABBEY

BY REV. ALAN HAWKINS



There are four pieces to the vision of New Garden Park: Parish, Park, Farm, and Abbey. *Abbey* is an old English word synonymous with *monastery*. The central idea of a monastery is to focus (*monad* means “one” in Latin). In the 4th century, Christians started to withdraw from towns and cities and head to the desert and caves to pray. To be in solitude was a powerful way to focus solely on Jesus. To these early believers, withdrawal afforded to opportunity to be refined, to commune with God, to live simply, and simply, to live.

For arguably 1200 years, the monastery (singularly focused people of God) and the Parish (the worshipping community of God) lived in cooperation to one another. It wasn’t always a great relationship, but this symbiotic model of the body of Christ afforded balance and focus to Christian community. Many of our famous cities and universities emerged from a place where the parish and monastery developed into a University (*uni*=one). The University of Lyon, for one, came from a prolific combi-

nation of church and monastery. We owe a debt of gratitude for our cultural heritage to the medieval university which sprang from the monastery systems of the Middle Ages. When you cheer for UNC, understand you are cheering for a downstream system (American Colleges) that emerged from monasteries collecting truth and teaching students.



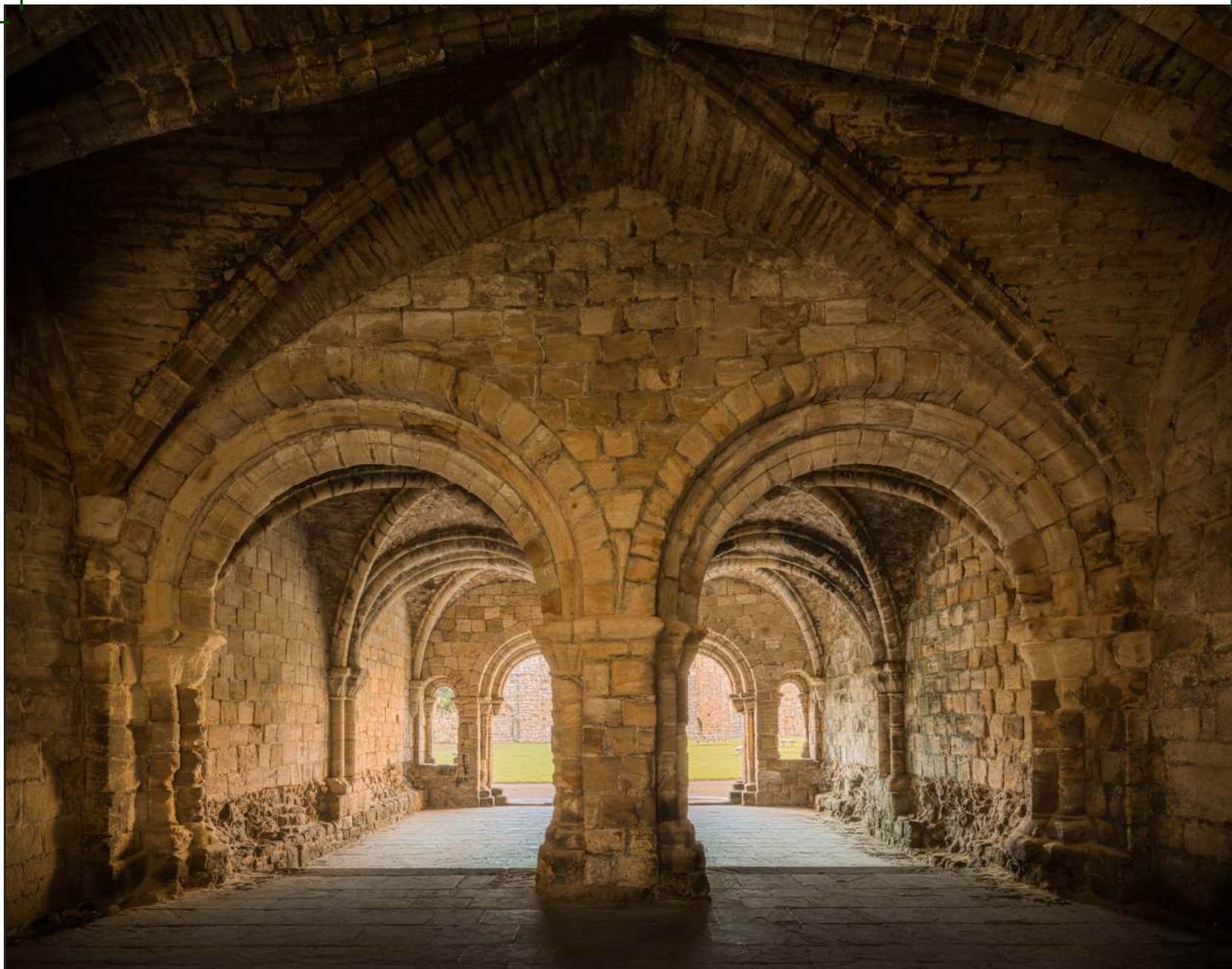
As the church first began to expand over Europe, parts of Africa and the Middle East, a movement of singularly focused Christians started to happen as the call of God came upon them (Antony--251 to 356 A.D.; Benedict of Nursia--480 to 547 A.D.; Ignatius of Loyola--1491 to 1556 A.D.) and these leaders formed rules (written agreements for communities) as well as developed practices (study, solitude, service, chastity, and poverty) to help people serve the Lord more fully. Many of these kinds of communities would settle in a particular location and were often called a monastery or abbey. The leader was called an Abbott.

Life in the monastery was usually focused on a major emphasis or select small group of emphases. For instance, Benedictine communities (which sprang from Benedict of Nursia) focused on prayer, study, and work; a Jesuit monastery was committed to education, intellectual research, and cultural pursuits. Because of their focus, they usually engaged their community in a ministry related to their emphasis, such as a hospital. The Celtic missionaries (led by St. Patrick; 385 A.D. to 461 A.D.) often led their missions by doing activities like farming, veterinary medicine, or education. Their mission over time would result in a monastic community and worshipping congregation. Dr. Jonathan Wilson-Hargrove, who wrote the book *New Monasticism*, says this: "People who are starving and dressed in rags don't want to hear someone read a list of propositional 'good news'. They want to see good news in action. The church doesn't hold revival meetings and call it a day--we feed the hungry, clothe the naked, dig wells, and staff medical clinics. Social action isn't an optional part of evangelism; it is evangelism." The monastic vision was a call to be the "hands and feet" of the church in the world.

For better or worse (and often both), the paired relationship of the church (the parish) and the monastery (in our context, abbey) was a dominant factor in medieval European life. This relationship, the parish and the monastery, shaped and formed Western culture for centuries, and was inextricably linked until the reformations of the early 1500's, which brought this connection to a screeching halt.

In continental Europe, Protestant reformers closed monasteries in places under their control. In England, Henry VIII removed the monks, their wealth, accumulations, and buildings altogether. In an effort to remove the influence of the Roman Catholic Church, England decimated its monastic structures and cultures. Initially, it seemed like a good idea: The monasteries were deeply loyal to the Pope and England had broken away from Roman Catholicism. Looking back however, we can say that the removal of the monasteries effectively removed medieval Europe's social safety network. Imagine the result if our government, which has a civil state, police state, and social welfare state, lost the last part. No more clinics, hospitals, social security systems, food stamps, disability assistance, etc. It could be argued that the modern democratic social state emerged from the British restructuring of monastic life. Someone had to care for the needs of the people.





The rise of the para-church model has been another way to fill the gaps created by a weakened monastic system. Para means “to function alongside.” Para-churches (think Campus Crusade, World Vision, Feed the Children, Young Life) are basically the modern era’s monastic communities. They generally have a charismatic visionary leader who creates a focused vision. American (and Western) Christianity is currently filled with non-profit para-church ministries. The difference between this and the monastic structure is that the impact of denominational Christianity and the para-church have left us fractured and often competitive.

American missiologist Dr. Ralph Winter, founder of U.S. Center for World Mission (USCWM), William Carey International University, and the International Society for Frontier Missiology, terms the “parish” and institutional church a modality; he terms the monastic side of the body of Christ a sodality. The relationship is always necessary. In general, modalities are inwardly concerned. They take care of the Church; they shepherd people. They teach classes. They do weddings, baptisms, and conduct worship services. Without these vital activities, a

church is ineffective in its mission to make disciples. In general, sodalities have a singular, outward focus, usually on people in the community. Sodalities think about orphans, the homeless, unreached peoples. They usually have, or create, a system to address this need outside the church.

Have you ever said, “the church should be about...” (fill in the blank): Mission. Pastoral care. Teaching. The poor. Lost people? We have all done this. But how can the Church be about just one thing?

Dr. Winter put into terms what most people have intuitively understood: The Body of Christ thrives when there is a healthy balance of worship (up), community (in), and mission (out). The modality needs the sodality and vice versa.

At New Garden Park, we are joining modality with sodality through the Abbey. The Parish at New Garden Park is concerned with the church family. The Abbey is concerned with our Greensboro community. This vision is supported through the Farm and Park. This is our full-pictured vision.

There are essentially seven nonprofits functioning in our nascent abbey community:

- New Wineskins, led by Jenny Noyes**
- Combat Female Veterans, by Sandra Robinson-Wilson**
- Business Development, led by Tripp Graziano**
- The William Wilberforce Center, led by Rev. Jeff Weber**
- The Benedictine Community, led by Rev. Dr. Dan Nobles**
- Friends of Gahini, led by Victoria Hassell**
- The Center for Contemplative Living, led by Tom Benson**

Here's how the Abbey at New Garden Park operates and how you can be involved:

First, each Abbey ministry is a separate LLC or 501(c)3 entity. This makes each their own company or ministry.

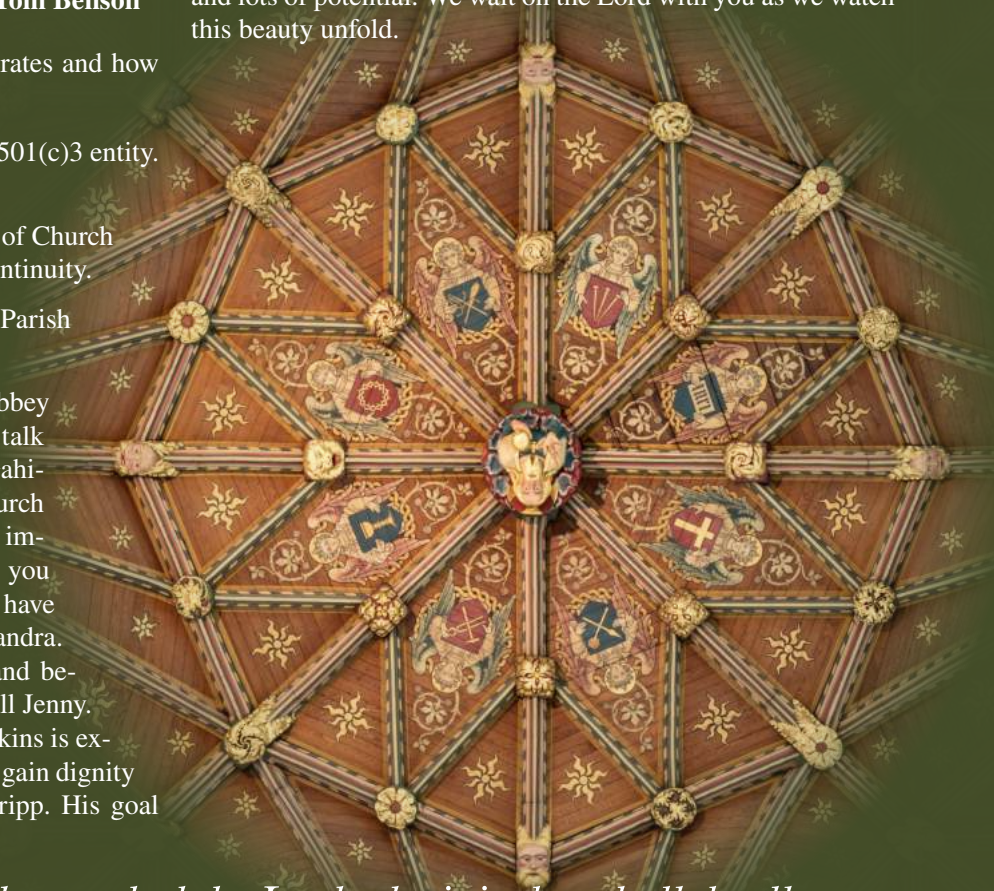
Second, the leader must be a confirmed member of Church of the Redeemer. This ensures connection and continuity.

Third, Abbey ministries support the life of the Parish in addition to its own activities and vice versa.

Fourth, the Parish supports the work of the Abbey ministry. If you care about the plight of children, talk to Victoria about getting involved in Friends of Gahini. They are doing great work with our sister church in Rwanda. If you care about immigration and immigration issues, please contact Rev. Weber. If you have a deep sense of compassion who those who have served in our military, then please contact Sandra. CFV is doing great things in this community and beyond. If you are interested in Global Mission, call Jenny. What is happening with and through New Wineskins is extraordinary. If it is important to you to see people gain dignity through work, then you should connect with Tripp. His goal

and ministry is to see Christians in this community use their talents for business to bless people.

The Abbey at New Garden Park is serving the community and the world. There are amazing things happening through their work. My goal is to help you hear about them, help them become known to you, and facilitate them being served by you. This Abbey concept is in very early stages and in some ways, very fragile. But it is full of dreams, calling, passion, and lots and lots of potential. We wait on the Lord with you as we watch this beauty unfold.



“*Now, brethren, that we have asked the Lord who it is that shall dwell in His tabernacle, we have heard the conditions for dwelling there; and if we fulfil the duties of tenants, we shall be heirs of the kingdom of heaven. Our hearts and our bodies must, therefore, be ready to do battle under the biddings of holy obedience; and let us ask the Lord that He supply by the help of His grace what is impossible to us by nature. And if, flying from the pains of hell, we desire to reach life everlasting, then, while there is yet time, and we are still in the flesh, and are able during the present life to fulfil all these things, we must make haste to do now what will profit us forever.*”

St. Benedict of Nursia

Meet a Member

Tony Nguyen

My name is Tony Bao Nguyen. I've been with and among you for a bit over two years now. I came to you via the Fellows Program seeking a new job, a new adventure, and a new community to walk alongside.

I hail from the lovely state of Virginia—home of the Blue Ridge Mountains, perennially disappointed Redskins fans, and my little family of Catholic Vietnamese immigrants. (Literally little. Everyone besides me is 5ft 3 at most). It is because of my parents, who left Vietnam in the early 80s to seek a better life for my sister and I and who had me catechized through the Catholic Church, that I stand with you a brother in Jesus. I also attribute and give many thanks to my high school math teacher/Young Life leader and the community of believers at James Madison University, my alma mater, for raising me up in the faith.

The summer after I graduated from JMU, I worked at a Christian sports camp called Summer's Best Two Weeks, where I got to walk alongside kids growing in the Lord through outdoor activity, table fellowship, and immersion in God's Word. I learned many things at SB2W, but if there's one thing that has stuck with me, it's the notion that all of life is worship. St. Paul put it eloquently in his call for the Corinthians to "do all for the glory of God" (1 Corinthians 10:31). This understanding of worship in all things, as well as minding the presence of God at all times, deeply influences my walk with the Lord and certainly shapes my time at Church of the Redeemer.

I enjoy exploring the great outdoors; I love watching and playing soccer; I am a voracious reader; and I enjoy cooking and sharing meals with friends (one of my favorite dishes is omelets). On a Sunday morning, you may see me playing in the band, or in the atrium learning with some of your children. On other days, you may see me taking care of Naomi, our church farm dog, or fixing up something on the property at MacEntyre Allen's behest. I do a myriad of things to serve Redeemer, yet I do not consider that the extent of my ministry and worship. During the week, I

work downtown at the Center for Board Excellence where I do business consulting for corporate directors and officers. It is a job I'm thankful to have in that it both sustains me financially and, more importantly, it is my outlet to serve the world. Even still, my favorite time of worship is at home where I get to do life with some of you, and especially with my roommates Chris and Jessie Meriwether and their two children, Everest and Eden, who affectionately call me "Uncle Toto."



Church of the Redeemer

Financial Update, Year to Date:

Income: **\$577,760.28**

Expenses: **\$603,281.91**



Meet a Leader

Sharon May

My name is Sharon May and I have been married to my wonderful husband Fred for 28 years. We have been blessed with two incredible daughters: Lauren (26) and Elizabeth (23). I have been a practicing real estate agent in Guilford County for over 11 years. Before children, I sold advertising for Southern Living Magazine and Triad Business News.

I was blessed to have been born into a family with believing parents. Every week, our family attended church and were quite involved in our 200-person Baptist Church in Greenwich, Ct. This body of believers proved to be an oasis for me as a youngster. The teaching was solid and the people were very caring and loving. In July of 1969 during Vacation Bible School, the gospel of Jesus Christ was very clearly presented to me and I accepted Jesus into my life as Lord and Savior. Even though I was young at the time, I clearly understood that he wanted me to ask Him into my life and heart as Lord and Savior, and that He would forgive me for all of my sins. I realized that to choose to follow Christ also meant that it was a surrendering of my life to and for Him. To follow Christ has been the best decision I have ever made.

About five years ago, after our daughters left for college, Fred and I began praying and seeking where the Lord would have us to worship and be involved. We had heard about Redeemer and thought we might investigate further. It took a bit of warming up for me (I had never been involved with a liturgical church and more formal order of service), but it didn't take long before I found myself really enjoying the components of our service order and especially the community at Redeemer. It reminded me of the church body of warm and caring people I had grown up with in Connecticut.

I was asked to be the Intercessory Prayer team leader over a year ago. This precious group is comprised of people who have a heart for prayer and are willing to lift one another's burdens before our Lord. Requests are submitted to us through the Redeemer website, bulletin responses, or direct contact with a pastor or me. As the team is made aware of a need or concern, we petition the Father individually yet collectively as a body. It has been so exciting to experience first-hand how the Lord is working in mighty and powerful ways in the body of Church of the Redeemer. To Him be the Glory! It truly is an honor when people are willing to share their burdens and entrust us with their concerns. I truly feel so much closer to others and to the Lord when in prayer. It is a bonding experience when we share in His answers to prayer and see how He is continually at work.



There have been times in my life when others have interceded on my behalf when I would or could not pray for myself. Early on in my 20-something life, I had strayed from the Lord. He allowed me to reach "rock bottom" so I would start looking up again. Fred and I lost our first child, a son, to premature birth at 26 weeks. Our daughter Lauren was born with a rare disease which is fatal in 40% of the children who are born with it. We praise God for His incredible mercies in healing her; she is thriving. I know it was the prayers of faithful believers that carried me through dark and difficult days. Walking with the Lord gives me hope and peace in all of life's storms, and he has shown me over and over through his pursuit of me that I am His child and he has his eyes on me.

Praying on others' behalf is the best way I know to love and support my brothers and sisters in Christ and those that don't know Him yet. Thank you for the honor to serve the body at Church of the Redeemer in this way.

THE VESTRY



Robin Wise
Senior Lay Leader

Fred May

Sally Miller

Betsy Hundley

Scott Vosburgh

Nate Peachey

Sam Jackson

Ben Lewis

Sam Cox

Larry Bost



Trey Miller
Junior Lay Leader



the Abbey



New
Garden
Park

Church of the Redeemer Business As Mission Initiative

Since returning to Greensboro to work at The Abbey in January, I have been grateful to begin dialogue with a long list of great people and organizations in order to establish the Church of the Redeemer Business As Mission Initiative. This effort hopes to provide opportunities for

Biblically-sound theological education & training for local business leaders

Education & training of next-generation business leaders

Investment in the startup & operations of new and future Christian-led ventures

Building community among current & future Christian business leaders in the area

Providing employment & startup opportunities for those who have come from abroad

Providing employment & startup opportunities for those in poverty

For the last 10 months, I have had the privilege to work alongside Nate Peachey and his Rosedale Business Group (Columbus, OH); Global Disciples (Washington, D.C.); members of the C12 Group; and business men and women from Westover Church, Friendly Hills Church, DayStar Church, Grace Community Church, and United City Church. God has built an incredible community of faithful leaders in our local marketplace, and we are excited about all that He might do as we partner together to share His goodness where business and culture meet. If you would like to hear more, feel free to email me at tripp.graziano@gmail.com or call (336) 587-1067.



Tripp Graziano

The Anglican Communion Benedictines

Come into the sanctuary at New Garden Park at 6:30am and you may hear prayers and psalms being chanted, or find someone wearing a long black tunic walking in the garden, praying. It's me: Rev. Dan Nobles. As a Benedictine, I have committed myself to a particular rhythm of life. In the past, I lived in silos: work, home, hobbies, even my faith were separate and distinct. Maybe you can relate.

Benedict of Nursia lived in the 6th Century. As moral decay destroyed his nation, he looked for a way to grow deep in his communion with God. He wrote a guide based on Holy Scripture that has led communities to live in rhythm with God--breathing in prayer and study, and exhaling service to others. Its focus is not on doing for God. Instead, it emphasizes being with God: Only then does He do through us what He desires.

Christ Mission is the community center for Anglican Benedictines in North Carolina. We have brothers and sisters in Raleigh, Durham, and Asheboro. We pray the Daily Office for those in need, for our parishes, the bishops, priests, deacons, and all of God's children in parishes throughout the Church.

I serve the Anglican Communion Benedictines as Dean of Monastic Formation, responsible for walking with others who pursue Benedictine vows, or simply have an interest in learning more about this path of spiritual growth. We also provide studies for anyone who desires to grow in deep communion with God. Those studies are tuition-free, though there may be a need to buy a book depending on the study. Every course is online and self-paced. You can find the Course Catalog at www.christmissionacademy.us. Some form study groups and enroll in a course together. That is a great way to bond with and learn from one another.

Benedictines pray, sharing our thoughts with God and being still before Him to hear His voice through ancient prayers of contemplation and Lectio Divina. We study with a humble attitude of being mastered by God's Word, rather than trying to "master the Word." God's Holy Spirit transforms us into the likeness of Christ. We serve as we are led. Christ Mission is currently constructing a monastic research library in one of the bays of the garage adjacent the worship center. That library will offer space for seminarians, ordinands, students, Fellows, and everyone else who desires a quiet space with resources for reading and research. Construction should be completed by the end of 2018.

We are very excited by our 550-4-550 Campaign. We are seeking 550 sponsors to pledge \$1 per mile as I walk the Camino de Santiago in June of 2021. The monies will be used to construct a small chapel and 10 tiny homes on the grounds of New Garden Park. Those facilities will provide a home for 4 Benedictines and 4 people with special needs committed to living in community together. They will work with the farm and other industries that spring up in the Abbey, living lives centered on daily worship, prayer, study, and service together. All for God's glory! You can find more information about this vision at www.550-4-550.org or contact me at dan@christmission.us.





New Wineskins Missionary Network

Founded in 1974, New Wineskins Missionary Network is a Christian non-profit whose vision is “**Every Anglican Empowered and Equipped for Mission.**” New Wineskins raises mission vision and awareness among global Anglicans in a variety of ways:

Sponsoring the New Wineskins Global Mission Conference. Over 1,000 participants from over 50 nations attended the 2016 conference. Every three years since 1994, the next New Wineskins conference will be September 26-29, 2019 in Ridgecrest, North Carolina. Registration is open now with Super Early Bird pricing through December 31, 2018. This conference is life-changing! You can find details at newwineskinsconference.org.



Serving as an online hub of mission resources.

Publishing a quarterly Prayer Calendar with prayer requests and updates received through regular correspondence with 300+ global missionaries and cross-cultural workers.

Publishing the ReachOut e-newsletter every other month with stories of what God is doing in the world.

Highlighting unreached people groups (there are still over 2 billion people without Gospel access).

Encouraging prayer and care for Anglican missionaries.

Serving as a Missions Clearinghouse through networking and referrals for potential missionaries, linking them with a variety of Anglican and inter-denominational mission agencies.

Sponsoring New Wineskins Roundtables to facilitate relationship building and resource coordination of the mission efforts of Anglican dioceses.

Networking with Anglican Global Missions Partners (AGMP) and other ministries around the world. As the saying goes: “If you want to go fast, go alone. If you want to go far, go together!”

New Wineskins employs three Church of the Redeemer members: Jenny Noyes, Executive Director; Stephie Van Wagenen, Executive Administrator; and Victoria Hassell, Assistant to the Director. Please visit our websites to connect with us: newwineskins.org, newwineskinsconference.org.



the Abbey

Center for Pastoral Formation

With much prayer, communal discernment, spiritual direction, and wrestling with the Lord, I made the decision in July 2018 to pivot my footing and shift my primary attention to the local church, working in and through the Abbey at Church of the Redeemer to develop a Center for Pastoral Formation for both the laity and ordained clergy. The mission of the Center for Pastoral Formation is to help lay people discern their call into ministry and equip them for participation in the faith-filled ministry of Christ within the Parish of Church of the Redeemer. Central to this emerging initiative is the wholehearted conviction that the Parish (local church) is the best training ground for pastoral formation. In so many ways, the Parish is a school for the Lord's service. For this reason, the goal of the Center for Pastoral Formation is to prepare all aspiring and current ministers and clergy for the diverse, complex, and fruitful ministry of the local church for today and tomorrow. To accomplish this goal of forming ministers and clergy, the Center for Pastoral Formation currently focuses on the following integrated components:

Spiritual/pastoral formation

Pastoral mentorship & collaborative learning

Biblical, liturgical, & theological education

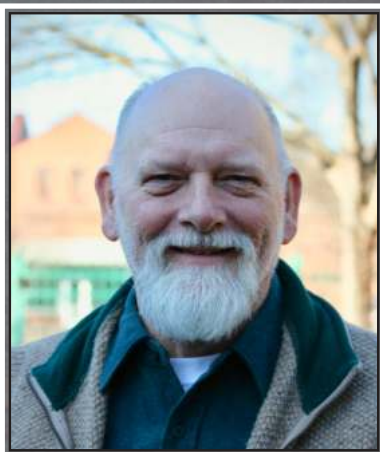
Lay & ministerial service



Currently, there are eight people who play a vital role in the life of Redeemer who are discerning a call to pursue ordination to the diaconate (deacon). These include Ashley Davis, Judson Van Wyk, Leah Wall, Buddy Hocutt, Melissa Lewkowicz, Jason Myers, Lena Van Wyk, and Tom Benson. As the Center for Pastoral Formation continues to develop, I invite you to pray for and with me as I walk alongside these women and men, that God will be glorified in our lives along the road to and beyond ordination.

Dr. Benjamin Wall

Molly Mac Gear



John MacEntyre Allen, known as MacEntyre, has been running Molly Mac Gear for 11 years. It is a workshop where MacEntyre makes outdoor gear. He makes hammocks, hammock insulation, tarps, backpacks, and garments as well as anoraks and mukluks for traditional snow-trekking. He also breeds and sells pedigreed rabbits for a variety of uses, including breeding pairs. MacEntyre has just started teaching Traditional Archery at New Garden Park, and makes gear that is needed for hunting and recreational archery.

MacEntyre has been a commercial fisherman, a sailor on traditional Tall Ships, and served as mate on the Tug Whitefoot. He has a degree in Chemical Engineering, and has worked in manufacturing plants in the U.S. and Europe. As a teenager, he raced motocross, got his pilot's license before he got his driver's license, and managed the waterfront at a summer sailing camp. He has been self employed for 30 years. An avid hiker and backpacker, he may often be found in the remote corners of the Birkhead Wilderness and Linville Gorge.

www.MollyMacGear.com



Combat Female Veterans Families United

Female Veterans Families (CFVF) United serves Combat Female Veterans of NC and their Families. While the ideals and goals that serve as our foundation were formed earlier on, we were officially certified July 24, 2017. Our mission is to provide transition services to Combat Female Veterans and their families, supporting life after war, and we are the only non-profit organization exclusively serving the Combat Female Veteran population.

Founder and President Sandra Robinson is a Registered Nurse who served in the Army Reserves, 846th Transportation Unit, and was deployed in theater during Operation Desert Storm. Since her departure from active military service, she's been a steadfast and devoted supporter of her fellow veterans. This includes being the NC Ambassador for Women in Military Service for America Memorial (WIMSA), a VFW Lifetime Member, member of the American Legion, AM-VETS, and Military Women Across the Nation. She serves on the Boards of two Veteran nonprofit organizations and is Co-Founder of Desert Storm Combat Women (DSCW). Sandra is the State Leader for the National Desert Storm War Memorial and currently acts as the American Red Cross Service to the Armed Forces Regional Outreach Lead for the Greater Carolina Region.

Sandra's involvement and dedication to veteran causes since transitioning to civilian life has afforded her strong and lasting connections to Combat Female Veterans across North Carolina and beyond. In fact, because of Sandra's connections and the respect she has earned, CFVF United is chiefly operated today by Combat Female Veterans, representing all military branches.



CFVF United's programs and projects fall into the following categories: Transition Services (including Emergency Assistance), Education, and Advocacy.

TRANSITION SERVICES & EMERGENCY ASSISTANCE

Transitioning Combat Female Veterans face complex, multi-layered challenges, including obstacles in securing affordable housing, finding employment in the civilian world, navigating educational options (for them, their partners, and their children), and connecting with other CFVs in their new communities. **CFVF United is actively partnered with Team Depot** (the arm of Home Depot providing housing rehabilitation and modification assistance to veterans in need), and is a participant of Operation Good Jobs, a Goodwill Industries initiative.

To address the emergency needs of CFVs, CFVF United offers **Emergency Utility Assistance, Emergency Food Assistance, Emergency Housing Assistance, and Clothes Closet.**

EDUCATION

Through training, mentorship, and referral, **we provide education to our Combat Female Veteran community**, as related to Veteran benefits and available support services. Facilities are provided at our office for this purpose, along with access to technology. Like most of our service areas, this program area has been self-funded to date.

ADVOCACY & OUTREACH

Our Combat Female Deployment Committee is focused on connecting with Female Service Members actively deployed in combat zones in preparation for their transitions to civilian life. In coordination with the NOW Chapter of Winston-Salem, we're **sending mailers and care packages abroad.**

the Abbey



Combat Female
Veterans Families United

Veteran Coffees are organized to engage current and new-to-CFVFU Veterans

Through our **Lives Transformed program**, we advocate for the needs of Combat Female Veterans, ensuring that their voices are heard at the local, state, and national levels.

Our **Legacy Angel program** exists to collect the stories of Combat Female warriors, with special emphasis on our aging Veteran population. The goal is two-fold: to honor their service and to preserve their histories by sharing with state and national archives. Our motto at CFVFU United is, “We serve, because she served,” and our Legacy Angel is, essentially, our motto in action!

January 26, 2019, we’ll hold our First Annual Women of Combat Gala, where we’ll host and honor “Outstanding Combat Female Veterans” for both their service and for making demonstrable contributions within their North Carolina communities, sponsored by the Dynacon Event Center.

You can find us on Facebook at <https://www.facebook.com/cfvfunitied/> or online at www.cfvfunitied.com.

Center for Contemplative Living

Tom Benson began his spiritual journey in the Roman Catholic Tradition and was received into the Anglican Tradition in 1978.



After 35 years in Operations Management, Tom transitioned out of the marketplace in May 2017. He has been active in church life in many typical ways, but began to seek a deeper experience with God several years ago, finding his way to the field of Spiritual Direction. As he and his wife discerned God’s calling in Tom’s life, he began a two year Spiritual Formation program with the Potters’ Inn – a Soul Care Institute which he completed in June 2017. This was a transforming experience for him in many ways, and where he discovered Contemplative Outreach and Centering Prayer. He has completed several workshops and retreats and recently accepted the appointment of Chapter Coordinator for Contemplative Outreach of Central North Carolina.

While studying at the Soul Care Institute, Tom began to explore the Anglican Communion Benedictines and has become a vowed Benedictine. Also in June 2017, Tom started another two year program with Selah – Spiritual Direction Training. He is excited to have founded the Center for Contemplative Living in association with the Abbey at New Garden Park.





Redeemer Kids

A couple of months ago, I participated in a social media challenge that said for 10 consecutive days, we would be given a prompt or question to answer. The questions were simple enough: for example, "Finish the sentence, 'I grew up...'" You could be as brief, humorous, in depth, or philosophical as you wanted to be. However, the final question proved to be one of the hardest for me to answer. The prompt was to finish this sentence: "In 3 months would you ask me..."

I had to think through it for a while before I could come up with my answer. Three months doesn't feel like that long of a time, but looking ahead at all that was to come over the next three months felt overwhelming, and if I'm honest, it was a bit jarring to even begin to embark upon the journey.

As I thought more about the question and the timeline it proposed, I realized three months would bring me close to the end of December, a few days before Christmas. And immediately when I saw that, I knew the question that I would need to be asked was this:

"In 3 months would you ask me if I've allowed myself to truly enter into the Advent season. If I've created space to embrace the small and the sacred. If I've lingered over candlelight and conversation, and allowed Christ to be present with me in the mundane and in the excitement."



Melissa Lewkowicz
Family Ministry Director

Well friends, here we are in Advent, and even though the hurry around us will not stop, I pray that we would be able to, in order to enter into this season with a sense of quietness of soul and peace of mind. In order to prepare and make room to celebrate our Savior's birth. May we make room in our busy lives for one another, but more importantly, for Jesus to enter in and fill us like nothing else can, so that we might experience the thrill of hope that he promises to bring to this weary world.



“



A child kicks his legs rhythmically through excess, not absence, of life. Because children have abounding vitality, because they are in spirit fierce and free, therefore they want things repeated and unchanged. They always say, "Do it again"; and the grown-up person does it again until he is nearly dead. For grown-up people are not strong enough to exult in monotony. But perhaps God is strong enough to exult in monotony. It is possible that God says every morning, "Do it again" to the sun; and every evening, "Do it again" to the moon. It may not be automatic necessity that makes all daisies alike; it may be that God makes

every daisy separately, but has never got tired of making them. It may be that He has the eternal appetite of infancy; for we have sinned and grown old, and our Father is younger than we. The repetition in Nature may not be a mere recurrence; it may be a theatrical encore.

"The Ethics of Elfland"
G.K. Chesterton

"The Delight of a Child"
by Leah Wall



"Look! Look! Look!" drops item drops item again drops item again, followed by laughs of pure delight. "Mom! Mom! Mom! Dad! Dad! Dad!"

Repetition. Any adult who has observed children for any length of time knows that children learn by repetition. As we return to the church seasons of Advent, Christmas, and Epiphany, we return to stories in the infant life of Jesus, names and precious songs that we may not have heard or thought about for the last year. As adults, we can remember and recall these with comfort. The repetition is familiar to adults. However, children are still forming thoughts into traditions and may not recall something they haven't yet attached a sentimental memory to. To them, all is still new.

The delight of a child is the same delight whether it is found in a splashy puddle, a bouncing ball, or in hearing a story. Repetition does not dull the delight of a child. Repetition, in fact, increases understanding, affection, and love. These Advent and Christmas traditions adults enjoy were, most likely, formed by our delight when we were children. The celebrations and observances of our childhood holidays hold a special magic for us now. We tend to long for, repeat, and encourage the traditions we have grown to hold dear.

As we approach this season, let's consider what we encourage in our church and in our households. Let us be willing to grow even more meaningful and thoughtful "magic" for the future. By releasing those things which are good but empty, we leave room for the things that are richer and have an abiding beauty to grow. As we return to these each year, we will begin to realize that our love has grown and shifted. May we all delight, as children, in the richness of the liturgical year. May we learn to love those things that shift our affection to the very life of Christ. May our traditions and celebrations bring Glory to God in the Highest and peace to His people on earth.





Redeemer Youth

As the year ends, so will my first year in full-time ministry. It is a bittersweet feeling, but more sweet than bitter. I've been thinking a lot recently about the friendship between Paul and Timothy. A few weeks ago, I read through 1 and 2 Timothy and just wept. Their friendship is remarkable. So much of Timothy as a follower of Christ was marked by the relationship he had with his spiritual father, Paul. So much of my story is marked by my spiritual mother, my Young Life leader Maggie Bridgforth. Six years after high school, Maggie is still just a phone call (most recently a "Marco Polo") away, to hear me cry, provide comfort, and then speak the truth of who God is and always will be.

I stepped into this year with a lot of pressure on myself to be all things for all people. But when I get down to the core of what my job is, it is the same thing that Timothy did for Paul--the same thing that Maggie still does for me: to listen, provide comfort, and then speak the truth of who God is and always will be. I do this all the time, and for all ages. On Sunday mornings, I do this for the little ones I serve in Catechesis of the Good Shepherd. On Sunday nights and throughout the week, I do it for the incredible young people I lead, for their families, for my friends, for my co-workers, and for my own family.

None of this I do in my own strength, but in my weakness. I do this because every day, all throughout the day, the Holy Spirit is ministering to me. The Holy Spirit listens as I groan and cry; provides comfort; and through prayer and the Word, reminds me of who God is and always will be. This year has been more sweet than bitter because it has led me to learn more deeply what it really means to be friends with the Holy Spirit.

My journey with Redeemer Youth began three summers ago at Camp Booyah when I was placed in a cabin with middle school girls I barely knew. I remember being on the phone with my friend, complaining about middle schoolers not being able to know the Lord deeply. My friend rebuked me with "Do not look down on them because they are young" (1 Tim. 4:12); these very words from Paul to Timothy that I had often used with adults older than me deeply convicted me that summer as these middle school girls I came to love blew my mind with their love for the Lord.

If you ever want to step into a season of refining with the Holy Spirit, go into ministry. And if you want to do it with lots of laughter and joy in between, do it with children and youth. I encourage you as you step into 2019 and are considering where the Lord wants to use you to prayerfully consider serving with the children and youth in our church. They are remarkable. I have had encounters with 3-year-olds that bring me to tears every time I re-tell them, and had powerful worship moments in the car with seventeen-year-olds that have left me marked and transformed. You will be changed; you will be blessed; and you will be more refined as you watch the Spirit at work.

Valerie is finishing up her first year as a 2-year Family Ministry Resident where she has grown in her understanding of children and youth ministry under the leadership of Drew Hill, Melissa Lewkowicz, and Leah Wall. If you're interested in getting involved with Family Ministry at Church of the Redeemer, contact Melissa Lewkowicz.



Valerie Sagero
Family Ministry Staff

NONE of this I do in my own strength, but in my weakness. I do this because every day, all throughout the day, the Holy Spirit is ministering to me.



UPCOMING EVENTS

November 1-3 // Diocesan Synod

January 6 // Epiphany

December 2 // First Sunday of Advent

January 13 // Annual Membership Meeting

December 24 // Christmas Eve Services

December 25 // Christmas Day

January 16 // Women's Gathering

SERMONS ON THE GO

The Sound Team at Redeemer is pleased to announce that you can now subscribe to our audio content on iTunes! Just open up the iTunes Store, type in "Church of the Redeemer, Greensboro NC," and you should be able to subscribe to our feed and get new audio as soon as it is posted.

Not an iTunes user? Feel free to add our feed (<http://www.redeemergso.org/?feed=seriesengine>) to your podcast app of choice and get sermons sent directly to any desired device!

Should you encounter an issue with the podcast, please contact Mikey Fissel at mikey.fissel@redeemergso.org



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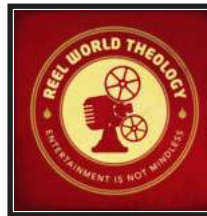
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REEL WORLD REVIEW

by Mikey Fissel



Reel World Theology

It is our hope that by examining the entertainment that is prevalent in our culture, we may better understand and engage the narratives that are shaping it, being aware that story is powerful and entertainment is not mindless.

One of the best things about the Holiday Season is traditions. Whether you're someone who starts watching Hallmark Christmas specials before Thanksgiving even arrives, someone who loves to sprinkle in a few Christmas classics during December, or maybe a good Anglican who doesn't allow themselves to experience the joy of Christmas until December 25th (wink), we all have our traditions. Those traditions often include a movie (or movies) that we must see for it to really feel like Christmas: The Grinch, It's a Wonderful Life, Rudolph, Charlie Brown, or (like me) Die Hard--there is probably some movie that holds a special place in your Christmas heart. *I love Elf! I love Elf, and I don't care who knows it!*

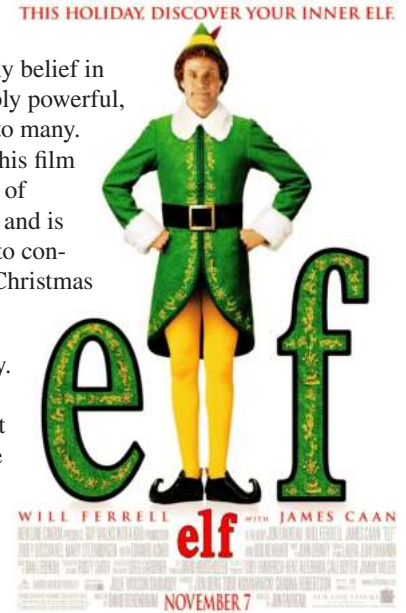
A movie that has made its way into my regular Holiday viewing is the Will Ferrell comedy Elf. It is the rare Christmas film that manages to be sweet, funny, and weird all at the same time. There is so much to like about this film. It genuinely brings a big, goofy smile to my face every year.

Buddy the Elf's childlike wonder and innocence is incredibly endearing, but the movie is so much more than a feel-good Christmas treat. If you really dive into Elf, it can be a Christmas feast. Everyone in Elf is searching for something. Some of those quests, like Buddy searching for his biological father, are obvious. But

like a good sermon illustration, all the big searches are covered by the film; belonging, confidence, trust, success, and meaning.

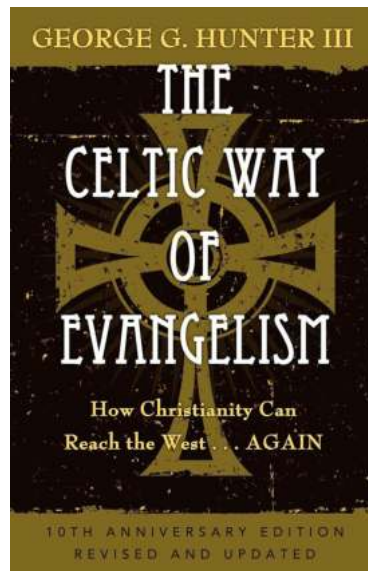
Elf ultimately concludes with a fairly powerful call to belief, especially belief in something that is incredibly powerful, though it may seem silly to many. The symbolic gesture of this film is enough to stir the spirit of even the grinchiest hearts and is a wonderful springboard to conversation about our own Christmas beliefs and their power.

I love Elf because it's silly. I love it because it makes me cry. I love it because it just makes things feel like Christmas. And I love it because it reminds me that the Christmas story is magical, unbelievable, and magnificently true.



"The Celtic Way of Evangelism" by George Hunter

It has been noted that it is the conquerors who get to write the history books and thus define the stories of the past. George Hunter has spent much of his life rediscovering a part of church history that followed paradigms that differed from the official western church as directed from Rome. In this book, the author retells the fascinating story of a boy who was sold into slavery to an Irish chieftain, escaped, and later returned to share the gospel with his former owners. Thus began several centuries of Celtic monastic missions that eventually encompassed Ireland, Scotland, and even reached into continental Europe. The Celtic monasteries would eventually succumb to Rome and much of their history was ignored until recently. However, as Thomas Cahill's book "How the Irish Saved Civilization" contends, this Celtic monastic movement has had considerable impact on western Christianity and culture. George Hunter in "The Celtic Way of Evangelism" details what some of the critical elements were that made this possible. When St. Patrick returned to Ireland,



arguing that in the post-modern West, we face settings that have parallels to pre-Christian Ireland. Hunter then shows how the lessons learned from this early Celtic evangelism can be applied to our culture.

THE BOOK N OOK

he was returning to a people that he had come to know while in captivity. He knew who they were; he knew their stories. And instead of insisting that the Irish learn Latin before they could understand the liturgy, he translated the Bible into the Irish language. The message that St. Patrick brought was incarnational. He contextualized the stories of faith into the Irish setting. Instead of replacing the Celtic passion, energy, and stories, he wove these into the larger story of redemption. Furthermore, the tribal Celtic communities were reborn into communities of faith. One of the secrets to the success of the monastic communities was that they were open communities, inviting all to become a part even before they believed. Indeed, this became an effective avenue for the communication and contextualizing of the Faith. George Hunter ends his book by

Reviewed by Nate Peachey



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