

SPRING 2018
ISSUE NO. 6

THE TABLE

LENT ✦ EASTER

The Parish

WORSHIP

Celebrating Ash Wednesday

PARISH IN ACTION

from South Carolina, USA to
Karangazi, Rwanda

PARISH HIGHLIGHTS

the life of Church of the Redeemer

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Youth Pastor &
Worship Leader

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East African Pastor

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RECTOR'S CORNER

Dear Brothers and Sisters in Christ,

It is simply astonishing to think it is 2018. Redeemer celebrated our 10th anniversary last year, and I rejoice in these years in Greensboro. It's been a joy to grow older (and hopefully wiser) here. The years have shown me many things that have encouraged my soul. One of those things (and the first of a four-part series our magazine will focus on this year) has been the development of the parish of Redeemer.

Throughout this issue, we present two modern models of the concept of parish: one from St. Andrews Church in Mount Pleasant, South Carolina, and one from our sister church in Karangazi, Rwanda. I wanted you to see the parish in different contexts and cultures.

"One church and many congregations"--this is the essence of the parish model. One church structure served by a Rector (Senior Pastor) and leadership, but many different expressions and contexts for worship in a particular region (in our case, Greensboro). I would like to distinguish some of the important benefits of the parish model that drive Redeemer's thinking on being a parish in Greensboro, NC.

First, the parish assumes it is better to stay together (even though it is harder and more inefficient) than to become separate entities. I think being autonomous is the cry of a modern western person. A parish model strikes against congregational autonomy. The principle of synergy says, "the sum of the whole is greater than the sum of the parts." It comes from two words: *syn-* ("together") and *ergon* ("work"). Literally, synergy is "working together."

The cultural bend towards autonomy ("a law unto myself") leads to separation rather than unity. I favor the parish model because over the past 25 years, I've seen how difficult it is to get churches to work together across denominational lines, and even within the same denomination. 80% or more of Greensboro is not connected to a local church. That means there are more than 200,000 people who need the gospel and local church. Instead of working in a competitive environment, the parish offers a cooperative environment. I truly believe that Redeemer's part in seeing people come to the living Lord will be best accomplished by staying one entity.

Second, the parish can look more like "every tribe, tongue and nation" than a singu-

lar, homogenous, ethnic body. Church of the Redeemer has three "congregations": the 8:30 A.M. service in English, the 11:00 A.M. service in English, and the 3:00 P.M. service in Kinyarwanda and Swahili. Although similar in word and sacrament, they each have a different feel and demographic. The 3 P.M. service under Rev. Jonathan Munyakazi's leadership has helped Church of the Redeemer look more like the church around the world and the worship service in Revelation 7. Because the nations have come to Greensboro, Greensboro churches should look like every, tribe, tongue, and nation.

Third, the parish affords the opportunity for mission expansion. The ability to release people for ministry is opened because their literal neighborhoods and schools are now potentially new congregations. We are praying for the gift of a new group of leaders who will have a heart, passion, and availability to see new groups of people reached through hospitality and evangelism. An ecosystem contains a variety of integrated organisms. A parish is itself a kind of ecosystem, with the ability to incorporate all kinds of methods of hospitality, mission, and worship for all kinds of people.

Lastly, the parish reduces the tunnel vision that can set into separate congregations. Usually a church takes on the personality (for better or worse) of their pastor. A parish is less personality-driven and more vision-driven, excelling in seeing more and new kinds of services and congregations started.

The church is way more than its pastor. It is the people of God--a holy and royal priesthood of members living out their ministry calling in their vocation. We are excited to watch how God will use the parish of Redeemer to spread the Gospel in Greensboro and beyond.



The Rev'd Canon Alan Hawkins
Rector, Church of the Redeemer
Christ Our Hope Diocese

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WORSHIP

Rememberance & Repentance: Celebrating Ash Wednesday

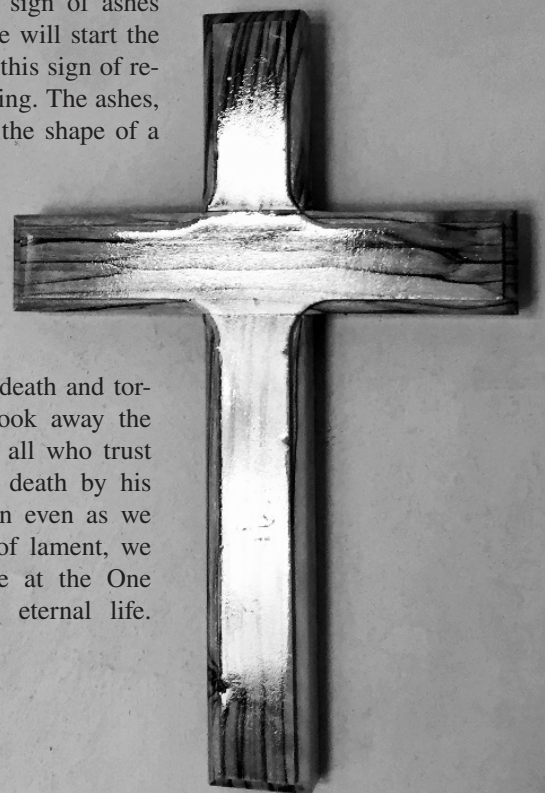
by Hunter Van Wagenen

Lamentation and mortality: these are the two facts of life that ashes represent throughout scripture. When Job hears that his livelihood has been destroyed and that his children are dead, he wails and covers himself in ashes as a way to express his grief through his body. When the Assyrians in Nineveh hear Jonah's message of God's impending judgment, they lament their sin by putting ashes on their heads and refusing food and drink. The Psalms and prophetic books contain multiple references to the ashes of death and the grave, acknowledging that after only a few short years, the bodies of the deceased will be reduced to the finest particles.

Lamentation and mortality are intimately connected to repentance. From the first chapters of the Bible in Genesis, it is quite clear: all life comes from God, who breathed life into the man formed from dust. Sin, which separates us from God, leads to death and a return to that same dust. Repentance, which first and foremost involves being honest with God, ourselves, and others about our sinfulness, is therefore connected with ashes and dust. Ashes are a sign of acknowledgement that we mourn our sin and our separation from God. They are a reminder we can see and feel that we are called to die to ourselves so that we may live in Christ.

Last year, I got to join Alan in preparing the ashes we used in our Ash Wednesday service. We made them by burning the palm fronds from the previous year's Palm Sunday and mixing the ashes with a little bit of olive oil. While the fronds burned, we each shared how, in the last year, God had made us more aware of our mortality. The staff members present were at different stages of life, but there were a lot of common statements--grey hair, less energy, slower healing from injuries. It was a sobering time of reflection, but one that set a healthy tone for all of Lent.

From the earliest days of the Church, Lent has been a time for God's people to consider sin and its effects and express their grief both individually and as a community. It is a season to seek God in his word and in prayer, in spiritual disciplines such as fasting or good works, and in communal services of worship. Ash Wednesday is the entryway into this season. This Ash Wednesday, February 14th, we enter into this somber season of the Church. Together, we will receive the sign of ashes on our foreheads; we will start the season of Lent with this sign of repentance and mourning. The ashes, however, will be in the shape of a cross, which even in such a sober season will point us forward to the great celebration at Holy Week. On the cross, that Roman sign of death and torture, Jesus Christ took away the sting of death from all who trust him and conquered death by his resurrection. So then even as we live in this season of lament, we can look with hope at the One in whom we have eternal life.



Meet a Leader

The Johnsons

Brandon and Anna are opposites in almost every way. They come from totally different types of families: He grew up the oldest of 5 in a military family and she is the youngest of 4 in a missionary family. They will have been married 5 years in June and had their first child, Theodore, last April. Brandon is the Director of IT at the Greensboro Montessori School and Anna works part time from home as a listing manager for a real estate team while taking care of their son. They love to play music together, including leading worship.

One of the things that drew these two wildly different people together was their dissatisfaction with the American church. They both had tasted "real community" in their separate experiences in Youth With a Mission (YWAM) and coming back to a shallow, Sunday-only experience was life-sucking for them both. The Anglican tradition was not something familiar to either of them when they first visited Church of the Redeemer in 2014, but they could tell there was something different about the people there. The genuine welcome they received was unlike any church they had been to before, and as they started attending regularly, they started to feel like this was the place they could serve and be served.

For as long as they've been married, Brandon and Anna have dreamed about how to bring young people together to make real investments in each others' lives. Working in real estate, Anna has managed to coerce several friends into moving into their neighborhood over the years, which has been a huge blessing. Shortly after having Theodore in the spring, the Johnsons began feeling disconnected and dissatisfied again. They began to talk about starting a group of young people who were committed to meeting together to encourage and challenge one another. In the fall of 2017, they started a community group of 13 married and single people who had a similar desire to go deeper. God has shown up in this group in a beautiful way, exceeding the Johnson's expectations. Each week, different members switch off leading the discussion and sharing from their heart. It has become a

safe and meaningful environment for people to grow together, and Brandon and Anna have been overwhelmed by the leadership that each person has shown through their unique gifting.

This group has given the Johnsons a place to grow together in their leadership and love for others, and has challenged them to look outside of themselves, encouraging them that God truly cares about the desires of their hearts. A common theme they've seen in the group throughout the semester is doubt in who God has created each person to be. As they continue to meet, they have been praying about what it looks like to equip and encourage each other as a group. They see two main reasons why this is so important: that they may have greater intimacy with the Creator and, as a result of that intimacy, go out and impact everyone they encounter. Brandon and Anna's desire is that this group would move outward—that God would speak to individual members of the group and "send" them out better equipped and encouraged to serve where He is calling them. They don't want it to be an exclusive club, but rather an invitation to dream big and step out in careers, homes, neighborhoods, and families.

They are deeply encouraged by what God has done and will continue to do in and through this beautiful community of believers.



SERVANT TEAM LEADERS

**Sanctuary
Preparation**
Nikki Ibekwe

Healing Prayer
David Miller

Welcome
Jimmy Sackel

**Lay Eucharistic
Ministry**
Ben Lewis

Sound Team
Andrew Edscorn

Intercessory Prayer
Sharon May

Altar
Robin Wise
Sally Miller

Audio/Visual
Tressa Czysz

Finance
David Williams

PARISH IN ACTION



A recent interview with Bishop Steve Wood of The Diocese of the Carolinas regarding the parish strategy of his church St. Andrews in Mount Pleasant, South Carolina.

Alan Hawkins: Bishop Steve, thanks so much for participating. I am excited for people of Church of the Redeemer to hear from you about St. Andrews and how you all grew into a parish strategy. What was St. Andrews like before you arrived?

Bishop Steve Wood: I got here in 2004. At that time, St. Andrews was a church of about 450 on a Sunday; a wonderful group of people. But I knew we could be so much more with some direction. Early on, I had our Vestry (church leadership council) do an exercise. I had them go to several area gas stations (each person choosing a different station), asking the attendant this question: “Hey, I am new to town. I am looking for a church. Do you know of a good one to attend?” Not one person recommended St. Andrews. Not one! A few weeks later, I had the leadership team do this again but ask this question, “Hey I am new to town. Do you know anything about St. Andrews Church?” Of the dozens asked, only one person knew that St. Andrews was the “brown church” in the old village of Mount Pleasant. I knew we needed to see ourselves as missionaries to our town. I knew we needed to change that perception.

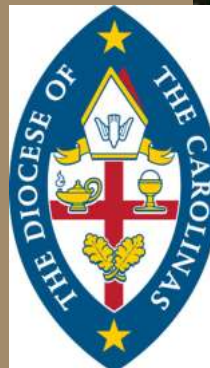
Hawkins: So you started moving towards a parish church model?

Bishop Wood: Yes. I looked at our history as Anglicans. I read a lot. I began to see that God used the parish mindset to reach a cul-

ture. We had a “Christian” Europe because of the parish strategy at work: One resource church in an area that started multiple congregations by deploying a growing network of leaders while working together missionally. We actually use the term “minster model” to refer to our context. It’s a variation of the parish model. In fact, the non-denominational mega church culture in North America is using a satellite concept which is a variation on the parish strategy. It’s not really that new or innovative.

Hawkins: What has happened at St. Andrews?

Bishop Wood: Our leadership systems have grown considerably. We are now three congregations with nine services over our area. On a Sunday, we have more than 2,000 people connected to our parish. But we are one church. We have a congregation in Park Circle, Midtown Charleston, and Mount Pleasant. Our website is www.standrews.church.



(cont.) We have also seen a tremendous rise in innovation. New ministry has developed, such as a theological institute (**RidleyInstitute.com**). Our focus is being missional. We want to see new people reached with the Gospel of Christ. But, we also have a strong desire to see people disciplined in their faith. So we use different styles and locations to reach more people. Again, all as one church spread over multiple services and congregations.

Hawkins: How do you manage this system? You are also Bishop over a growing diocese with almost 40 new church plants.

Bishop Wood: It's challenging. But good. The main ingredients are giving our leaders authority and responsibility for their calling. Also, having a deep focus on relationships. Ministry is all about relationships and accountability. I am constantly working on developing new leaders.

Hawkins: What is something you value at St. Andrews especially for this parish model?

Bishop Wood: We have a saying: "We have a high tolerance for failure." We know that sometimes we will fail. But we will also learn. Mission and ministry is risky. Some things work, some things don't. We don't want to repeat mistakes, but we want to try even knowing we may "miss it."

Hawkins: What is one benefit of the parish model that is overtly apparent?

Bishop Wood: We spend a lot more resources on mission and ministry because we have shared administrative expenses. We are able to staff really amazing administrative leaders. Our congregations and services benefit from some truly gifted people behind the scenes. The central office is filled with talented leaders who love serving the church and the kingdom.

Hawkins: Bishop Steve, thank you so much for your time. It's been very encouraging to talk with you.

Bishop Wood: Certainly, and God bless you all at Church of the Redeemer.

We know that sometimes we will fail. But we will also learn. Mission and ministry is risky. Some things work, some things don't. We don't want to repeat mistakes, but we want to try even knowing we may "miss it."



THINGS ANGLICAN



Diocesan Structure & The Local Parish

By Buddy Hocutt

If you have been around Church of the Redeemer long enough, you have heard words like “bishop,” “vestry,” and “diocese” thrown around. If you do not have a liturgical background, you might be wondering what exactly those words mean. More so, you might be confused by the structure of the wider Anglican church--what a diocese is, why we have bishops, and who actually “calls the shots” in our tradition.

All of these things constitute the “polity,” or governance, of the church. As Angli-

cans, we adhere to an episcopal polity, as opposed to, say, a congregational or Presbyterian polity. Our Archbishop, Foley Beach, leads the province (the ANCA, our national church body). The Province is divided into numerous dioceses led by Bishops; Redeemer belongs to the Diocese of Christ Our Hope, led by Bishop Steve Breedlove. Individual parishes, each led by a parish priest, make up each diocese. Altogether, episcopal polity creates a well-defined hierarchy of leadership that functions similarly at all three levels.

In looking more closely at this structure, let us start with the local parish. Rev. Alan Hawkins is the parish priest of Church of the Redeemer and is supported by a vestry, known as the shepherd team in our case. Alan's job is to uphold the mission of Church of the Redeemer, cast vision for the future, and lead and care for the spiritual life of the congregation. The Shepherd Team exists to support Alan in those tasks. There is nuance, however. Alan does not have the power to act unilaterally. He can make recommendations to the Shepherd Team, but the Shepherd Team gets the final decision on church matters--Alan does not have a vote. Yet, the Shepherd Team does not act as opposition or devil's advocate. If and when it votes against Alan, the Shepherd Team does so in support of Alan, to ensure Alan is fulfilling his unique responsibilities to the church body.

The Diocese of Christ Our Hope operates in exactly the same way. Think of Bishop Steve Breedlove as a parish priest and the entire Diocese as his parish, whose congregation is made up of all the clergy in the diocese. The Diocesan council function as Bp. Steve's shepherd team, with our own Redeemer member Glenn Wise currently serving as the president of that council. According to Glenn, the beauty of this structure is the system of checks and balances inherently at work within it. No single entity can make decisions independent of the others.

Of course, the Province operates in the same manner, as well. Archbishop Foley Beach is a “parish priest” and all of the ACNA's bishops are his “congregation”. Like the Diocese and the parish, Archbishop Beach is supported by an executive committee.

By framing the structure of the Anglican Church this way, the implication for the local parish is a system of checks and balances present at each level of the church hierarchy which ensures, first and foremost, that no one person has unchecked power. All decisions are made with prayer and input from a variety of voices, ensuring the mission, vision, and care of the ACNA, and therefore each diocese and parish. Further, the structure of the Anglican Church ensures that bishops, priests, and other clergy are all cared for and supported so that they can better care for and support their congregants. This includes spiritual and emotional care, certainly, but also professional development, financial support, and most importantly, theological instruction.

Left to its own devices, humanity exercises the acute ability to distort the teachings of scripture and orthodoxy to suit its own requirements. Within the hierarchical structure of the Anglican Church, however, improper theology can be identified and corrected quickly.

Meet a Member

The Harpers

Josh and Drea met at freshman orientation at UNC-Chapel Hill--he had a car and she didn't. They were both from Western NC (Drea from Asheville and Josh from Sylva), and he was "coincidentally" headed home whenever she needed a ride! Those long drives allowed for a lot of deep conversation, and a strong relationship to blossom.

After graduation, Josh joined the Army and served as a military intelligence officer. While he did this, Drea went to graduate school to become a physician assistant and they made the long distance relationship work. In 2010, they married in Marion, NC. Drea joined Josh at Ft. Bragg after she finished school in 2011, only to be separated again by deployment in 2012.

Once Josh returned, the Harpers decided they wanted to stay in NC, so Josh left the Army and attended WFU Law School. His parents and grandfather are lawyers, so it seemed fitting to follow in their footsteps. They were blessed with their son Beniah ("Ben") in 2014, just after Drea started a new position, and also during Josh's first year of law school! This was a time they really needed to have strong faith and seek out the Lord. They discovered Christ Church in Winston-Salem and fell in love with the Anglican tradition. Josh grew up attending Southern Baptist and non-denomination evangelical churches, and Drea grew up Catholic, so over the years, they had struggled to find a church where they both felt at home. At last, this prayer was answered and they ended up right where they needed to be.

After graduation, Josh accepted a position with a law firm in downtown Greensboro. A quick internet search revealed an Anglican



church close to our their home--Church of the Redeemer! They were welcomed with open arms and loving hearts from their very first service in the summer of 2016. They also received a great deal of support after the birth of their daughter Noelle ("Ellie") in March of 2017.

Since coming to Redeemer, Drea has helped serve through cleaning the church (with Josh as assistant-in-charge of garbage bag disposal!). When they are not changing diapers or cleaning up juice spills, they enjoy taking Ben, Ellie, and their two aging valley bulldogs for short hikes in the woods near their home.

Their faith has continued to grow at Redeemer as they are learning to navigate this new stage of life as young parents. They love getting to know the people who make up the community of Redeemer.

Church of the Redeemer Financial Report

Projected Income: **\$558,651.92**

Actual Income: **\$593,082.49**

Projected Expenses: **\$529,328.48**

Actual Expenses: **\$501,248.12**

Total Year Surplus: \$91,834.97

REDEEMER PARISH HIGHLIGHTS

Discovering Redeemer & The Anglican Way



Discovering the Anglican Way has been another avenue for deepening my love for a Savior who desired (and prayed for) unity in the church Body. The traditional Anglican path, in its purest form, directs us to this high ideal. There is a sweetness in the simplicity and reverence in the daily conscious acts of worship and prayer. A song and rhythm to the daily dance. There is a purpose and love for serving and giving that is special and easy.

Though I came into this process not understanding most of the liturgy ("work of the people") or other Anglican terms, I still found myself fitting in. I learned to "pass the peace" and not just introduce myself during that part of the service, and how to prepare my own heart before worship and not come only as a consumer. So much was new to me at first, but I never felt judged or foolish. I wanted to know more. More of the power of my Savior's resurrection. Communion, for example, has been so special. Receiving the sacraments has taken on new meaning, like drawing closer to that veil that we peer through dimly into heaven.

Since coming to Redeemer, I have always been loved by those around me. I mean really loved. Really prayed for. Others really sharing my burdens. It pleases God when we serve each other and His Son in these ways. I'm thankful to be a part of it all.

by Naomi Harkey

Catechumenate



We were excited to attend a Catechumenate group, which started last fall, because we were hungry to build community as a couple (we just got married in the summer of 2017) and it was the next step in getting more connected into the life of Redeemer. One of our favorite things in Catechumenate has been getting to know people in our group better while sharing a meal together. We have made long-lasting friendships with many people in our group and always look forward to meeting each week. Every meeting, we've met in a different home and everyone brought food to share. We have really loved the couple of times we've gotten to host our group and it has been fun to have our house full of new friends!

Our group was structured to eat and fellowship for the first hour, and then our leaders, Nathan and April Hedman, would lead us in discussion of our assigned reading from the Anglican Catechism (next semester, it will be The Drama of Scripture, taught by Jason and Lisa Myers). We have appreciated discussing and thinking more deeply about the liturgy and prayers we recite in service each Sunday. This experience has deepened our understanding of the Lord's Prayer and the Creeds. We have found this instruction of our core beliefs refreshing and valuable, and we enjoyed the thought-provoking discussions we've had with people from so many different backgrounds. We also loved the habit of praying for each other at the end of our time together and continued this throughout the week.

Our Catechumenate group has been a great experience for us so far and we are really excited to meet with our group again in January! If you are looking to get connected into life at Redeemer, we highly recommend joining a Catechumenate group.

by Jonathan & Bri Heidengren

REDEEMER PARISH HIGHLIGHTS

Art Series & House Concerts

“... the same basic dichotomy--in which reason leads to pessimism and all optimism is in the area of non-reason--surrounds us on every side and comes to us from almost every quarter. In various disciplines, the first place this perspective was taught was in philosophy... Then it was presented through art, then through music, then through general culture and finally through theology.”

Francis Schaeffer

The arts have generally been viewed with suspicion within the modern day church. As a result, Christians have left a void in culture which has been filled with ideas that are contrary to the Christian worldview. As the Schaeffer quote points out, not only has our culture been affected, but our theology has been affected by the lack of Kingdom representation in the arena of ideas and in the arts. After thinking on this topic for some time, I felt convicted to do something about it. I first began by researching the topic of Christianity and the Arts. I was surprised to see that there was very little information addressing the subject. I also realized that there are many artists looking for some direction on how to be a Christian and an artist in our current culture.

As I began to think of applicable ways to address this problem, Alan Hawkins and I began to have discussions. I later came to him with very ambitious and expensive plans on how to begin addressing this need. Needless to say, Alan suggested that I take it down a notch and focus on one area of this master plan. The most crucial area was community. This is represented in an event we call House Concerts. We have had about four concerts to date and I feel as if I have learned something new in each one. Through these events, I have learned so much about friends and neighbors that I otherwise would not have. My hope is that House Concerts will be a tool for members of Redeemer to effectively become pastors of their neighborhoods. Perhaps House Concerts can help one overcome the gaucheness of communicating with their neighbor. In addition, House Concerts should serve as a means for artists to experiment and present in a safe environment.

The biggest need we have moving forward in House Concerts is people willing to host concerts. If you would like to host a House Concert, you can sign up for the Art Series group on the Redeemer page and email Keith Miller. We welcome artists of all levels, from novice to advanced. By signing up to the Art Series group, you can also stay in touch with other things being planned to explore and grow Christianity and the Arts in our community.

by Keith Miller



DIOCESEAN NEWS

The Diocese of Christ our Hope held their annual Synod on November 2-4, 2017, in McLean, VA. The theme of the meeting was the role of catechism in a secular age. The guest speaker for the Synod was Dr. Gordon Smith, President of Ambrose Seminary and University in Calgary, Alberta, Canada. Some central questions addressed were:

“In a rapidly secularized context, what are the theological foundations for catechesis?”

“What does formation look like in exile? What models does the ancient church provide or what can we learn from ancient witnesses like Peter, Ambrose, and Augustine?”

“How do we take up the command of Jesus to disciple followers and pass on the faith to new generations?”

Dr. Smith gave three lectures that opened up conversations on these important matters. In his first address, he focused on the importance of the catechism in the development of our faith. Using Colossians 1:27 and Matthew 28 as his foundation, he emphasized that the greatest desire of a Christian is to be formed into the image of Christ and this does not take place without formation. The Great Commis-

sion is one of teaching. Formation is built on wisdom and there is no wisdom without knowledge and no knowledge without teaching. Perhaps most thought-provoking was Dr. Smith's challenge that, "The greatest tragedy in life is the failure to become a saint."



In his second address, Dr. Smith tackled the important question of how we cultivate catechesis in a secular culture. He emphasized the importance of scripture in the catechetical process. He noted that of course a secular culture will find our practices and lives strange at some level. Two things bring people back to the church: the twin virtues of joy and love. Practices in a community characterized by joy and love will be radically different than anything

else offered in our secular age. A community that truly loves one another and practices forgiveness will have something to offer a world so desperately searching for connection. The third and final lecture of the synod was on the importance of intergenerational community in the process of catechesis. We do not do catechesis alone. Much of the Bible is concerned with transmitting the faith from one generation to the next. This is what makes catechesis inherently a intergenerational process. Dr. Smith issued the dire challenge that if we fail at this process, the loss will be felt for generations to come.

The 2017 Synod meeting was certainly timely for Church of the Redeemer, as we are dedicated to the catechesis of our community. We offer not only the catechumenate--a one year program that works through the Anglican Catechism and the grand narrative of the Bible; we also offer growth series throughout the year that aim to increase our understanding of both theological and Biblical topics. Likewise, community groups are a means of formation as we gather together, study the scriptures, and pray for one another. If you haven't taken part in one of these avenues for formation, now would be a great time to consider them!

by Dr. Jason A. Myers



PARISH *IN ACTION*

Before Karangazi was a parish, an elder man named Desiree Bigabo, now deceased, moved and settled in Karangazi in 1994. Without a place of worship, he would call onto neighbors to join him and they would worship under a tree on Sundays. The tree soon became a landmark known as the common Sunday worshiping place for everyone in the community. More people started to come and as the number grew, they decided to build a church; the land owner donating the land with the tree to them. With the little money raised, they were able to build a small church building--but soon after, the number of the congregation increased and the small church had to be abandoned. Without the capacity to build a new church, elderly Desiree and other church elders moved the congregation to a school building nearby and used the small church for Sunday school children. Under the new founded Diocese in 1996, a pastor--Pastor Gashumba-- was sent to Karangazi. Under his leadership, a new, bigger church building was constructed. The need was great and the response from the growing congregation was even bigger. Thus, the current church was built, completed and established in 4 months. In 1997, Karangazi become a parish under the new pastoral leadership of Rev. Alfred Kanapiki.

Karangazi parish is under Gahini Diocese and is made up of 5 churches, namely: Mbare church, Kizirakome church, Rugendo church, Rubona church, and Karangazi Church. Under the 5 churches, the total number of congregation members is currently 289 adults and 421 children. All the churches are overseen by catechists who are overseen by a Reverend on the parish level. Each church has small Bible study groups that meet different days throughout the week (currently, there are 13 small Bible groups total in the parish). In these groups, church members meet weekly to share the word of God, visit the sick and one another, help the poor, and evangelize. Each week, the pastor visits at least 3 Bible study groups--making sure to visit all groups in a month. These groups encourage fellowship between church members and helps the pastor to know members of his church on a personal level. Elders who are not able to physically come to church are able to worship with others, as well as receive Holy Communion, through Bible study groups. The evangelism of these groups succeeds in bringing more people come to Christ and the church keeps growing. These Bible study groups are strong pillars of the church and easily facilitate evangelism and the spiritual growth of Christians in Karangazi.



REDEEMER PARTNERSHIP

In 2004, Church of the Redeemer was introduced to Karangazi Parish through the initiative of Sister-to-Sister partnerships that foster cross-cultural relationships and ministry alliances between Anglican Mission churches and Rwandan parishes. Once every year, brothers and sisters in Christ all the way from across the world from Church of the Redeemer come to visit Karangazi, deepening friendships, relationships, and love for one another. The partnership has brought many blessings, from financial support and learning experiences to worshipping together. Through Compassion International, friends from Redeemer have sponsored children from Karangazi. A few sponsors have even managed to visit these children in their homes! Most importantly, this partnership serves to bring glory to God.



There are many projects currently happening in Karangazi parish. Due to the continually growing number of church members, a bigger church is once again needed. The new church building started being built in 2014 and is anticipated to be completed (or at the very least, in use) by mid-2019. So far, the funds to build the church have come solely from Karangazi parish members and in their donations (crops and livestock). The first planned fundraising for the church was held in December 2017.



BUILDING PROJECTS

KARANGAZI CHURCH SCHOOL

Members of Mbare church are funding a project to build a house for one of their church's catechists, and are working on it within their means and as they are able. Though the house is not yet completed, the church catechist has moved in with her family. Members of Mbare church hope to be able to complete the house in the near future.

Karangazi parish has an elementary church school called "Karangazi EAR church school." It has a nursery and primary school. The school has a total of 11 classrooms, while the nursery uses the parish church as a classroom. The number of students is 386, with 18 staff members. Children were walking long distances to get to their schools, and so in 2008, parents and the church came together to build the first 2 classrooms.

The first enrollment brought about 105 children. Due to the high number of children, the teachers would use the church and outside in the fields under the trees to teach children. By 2014, 6 more classrooms were built by parents. In 2015, Church of the Redeemer donated funds and the school was able to build 3 more classrooms. The church school excels academically. On the sector level, the school comes first, and on the district level, the school comes in the top 5 of well-performing schools. 98% of the students pass their national examinations, which allow them to continue to secondary level.





Compassion International started in Karangazi in January 1998, sponsoring 200 children. In 2001, they started sponsoring 80 more children, and in 2012, 60 more children were added to the program. By 2012, 340 children were in the program. Since the beginning of the program, many children have graduated or come of age. At the moment, Compassion Karangazi has 181 children. Compassion helps the parish in many ways. They pay school fees for vulnerable children; they give Christmas gifts, which bring the children great joy--some children, living with HIV, were given cows to support them; and through Compassion, sponsors come to visit, creating a relationship with the parish.

Compassion Karangazi also has a strong alumni follow-up, with many inspiring stories of success. Children have gone on to become important members of society, holding jobs in different social services. Karangazi alumni came together and started

“Youth for Evangelical Promotion Ministry” (YEP). The ministry has grown to a national level, servicing in evangelism, promoting motivational speakers and musicians, and even

helping the internal growth of Compassion. The headquarters for the Ministry is now in Kigali, the capital city.

In 2013, pastor Byarugamba encouraged the congregation to join business cooperatives. Two cooperatives were started, one with 39 people and the other with 28 people. They would meet, save money, and think of small, income-generating activities that could help them. The parish was later introduced to Hope International and Micro-finance self-help groups. From 2012 to now, Karangazi Parish has developed 12 of these groups under Hope International, which originated from the first two cooperatives. In these groups, members make small, regular savings contributions, which they lend to one another to help each other with as needs arise. Since June 2017, Hope International is no longer working in Karangazi; however, these groups have remained and even amidst challenges, are growing stronger. The parish visits them to encourage, empower, and evangelism to them.



The parish is starting to invest in agriculture and has grown maize this season. The plan is to grow beans, Soya, ground nuts, and plantations in the coming seasons. The parish now cultivates on its own land near the church, after deciding to no longer rent it to other tenants. In 2019, the parish also plans to buy small livestock that will help bring in more income and production. These small, income-generating activities will support the parish's vision of building 5 more classrooms for the church school, build a library and a main hall for the school, and also equip the school staff, all by the year 2022.

2017's theme in Karangazi parish was “To open their eyes and turn them from darkness to light, and from the power of Satan to God so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me” Acts 26:18. Reverend James explains, “As a parish, we are called to seek others, teach them, and bring them to Christ. We want to see our parish spiritually, economically, and socially growing in how God intends it to be. We want to be a light to others in our communities and to our neighbors.”

“We are so happy and blessed by the relationship we have with Church of the Redeemer, our sister church. We rejoice and are grateful for the way you have shown us love--for your visits and a chance to get to know each other more, for your constant prayers and for all the support you have given us. We love you; we pray for you; and we pray that our relationship and partnership continues and becomes stronger as we continue to serve and love the Lord together. May God bless you.

Reverend James Rafiki”

F^{amily}M^{inistry}



A great image to help describe the vision of Redeemer's Family Ministry is an Oak tree. Everyone can appreciate a huge canopied Oak tree in a field. Yet, most people cannot conceive of how much time, energy, and water was needed to make it possible.



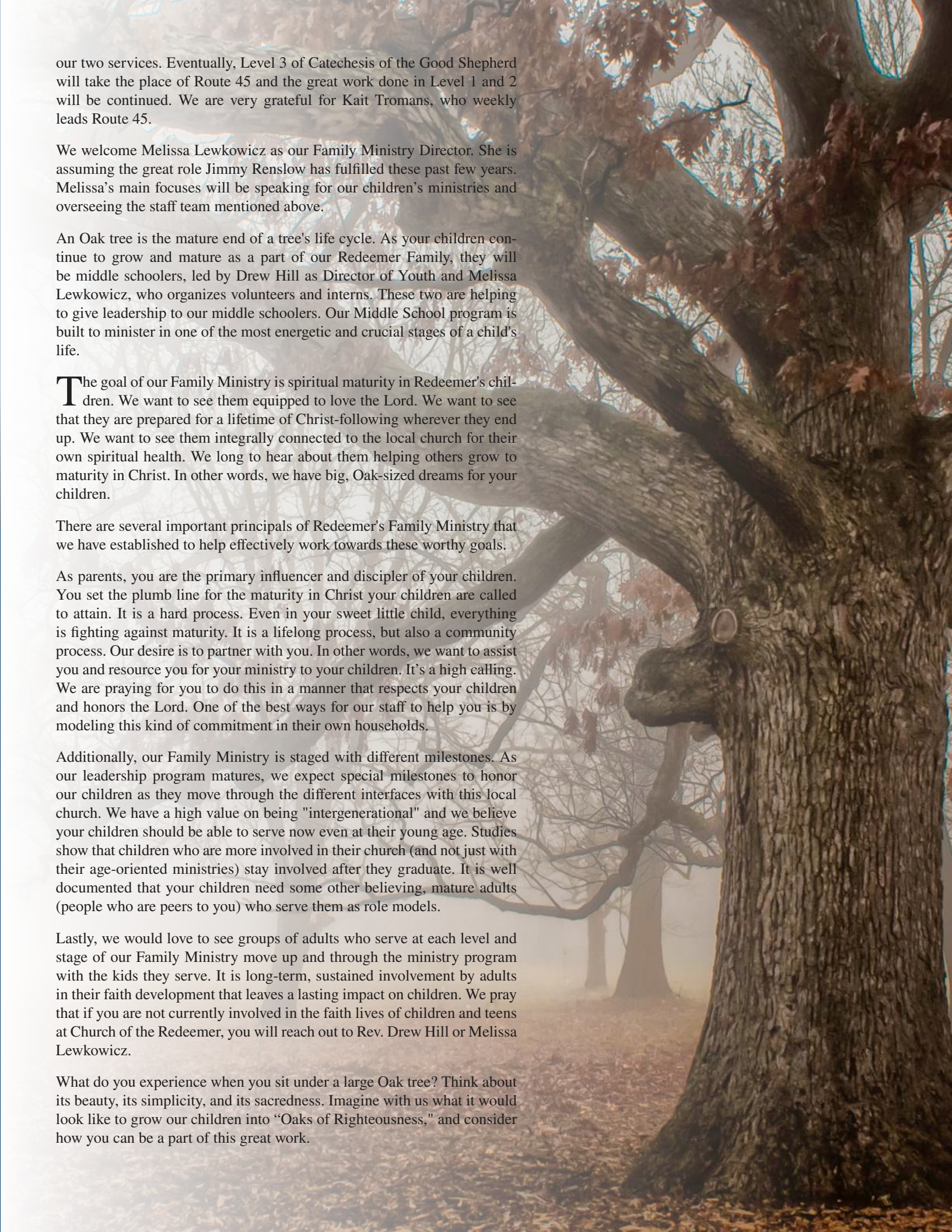
The grand, overarching plan of our Family Ministry (birth-middle school) is to grow Oak trees--your children are those trees. The Psalmist declares, "Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the Lord, and who meditates on his law day and night. That person is like a tree planted by streams of water, which yields its fruit in season and whose leaf does not wither--whatever they do prospers" (1:1-3). It will take long-term vision and focus to see these hopes come true.

If you want to grow an Oak tree, you have to start with the infant stage. For us, this is our nursery (birth-3 years old). The smallest of our children must be cared for with extra special attention. Cherie Weber, with Redeemer Fellow Emma Cooper who is assisting, are our nursery coordinators. Additionally, we have a number of people who are compensated or volunteer in our nursery. The goal of our nursery is to care for these children while their parents participate in the life of Church of the Redeemer during our worship services.

A seedling is the next stage. Our "seedlings" are in Level 1 of Catechesis of the Good Shepherd (ages 3-6). We have two Level 1 groups that happen each Sunday morning: one at 8:30 A.M. and the other at 11 A.M. Ben Weber, assisted by Valerie Sagero, leads Level 1 Catechesis. Level 1 introduces the foundational themes that will be expanded upon throughout the entire process of Catechesis of the Good Shepherd. It exposes our young ones to the process of Catechesis and acclimates them to the Atrium Design.

The next stage in the life of a tree is to be a sapling. For us, this is Level 2 of Catechesis of the Good Shepherd (ages 6-9). We also have two Level 2 groups that happen each Sunday morning: 8:30 A.M. and 11 A.M. Leah Wall, who will be joined in the future by an assistant, leads this group. As a tree grows taller, its systems are ready for more complex processes: Level 2 is a developmental stage where children are participating more in worship of the Lord even at their young age. Jesus said, "have faith like a child." The awe, wonder, and worship done by our children is moving and gives us unique and important glimpses of our heavenly Father.

Our "trees" continue to develop through Catechesis Level 3, which starts looking at the bigger picture of the Kingdom of God and the return of Jesus. This is for ages 9-12. We currently call this stage Route 45 and it takes place during the "Middle Hour" between



our two services. Eventually, Level 3 of Catechesis of the Good Shepherd will take the place of Route 45 and the great work done in Level 1 and 2 will be continued. We are very grateful for Kait Tromans, who weekly leads Route 45.

We welcome Melissa Lewkowicz as our Family Ministry Director. She is assuming the great role Jimmy Renslow has fulfilled these past few years. Melissa's main focuses will be speaking for our children's ministries and overseeing the staff team mentioned above.

An Oak tree is the mature end of a tree's life cycle. As your children continue to grow and mature as a part of our Redeemer Family, they will be middle schoolers, led by Drew Hill as Director of Youth and Melissa Lewkowicz, who organizes volunteers and interns. These two are helping to give leadership to our middle schoolers. Our Middle School program is built to minister in one of the most energetic and crucial stages of a child's life.

The goal of our Family Ministry is spiritual maturity in Redeemer's children. We want to see them equipped to love the Lord. We want to see that they are prepared for a lifetime of Christ-following wherever they end up. We want to see them integrally connected to the local church for their own spiritual health. We long to hear about them helping others grow to maturity in Christ. In other words, we have big, Oak-sized dreams for your children.

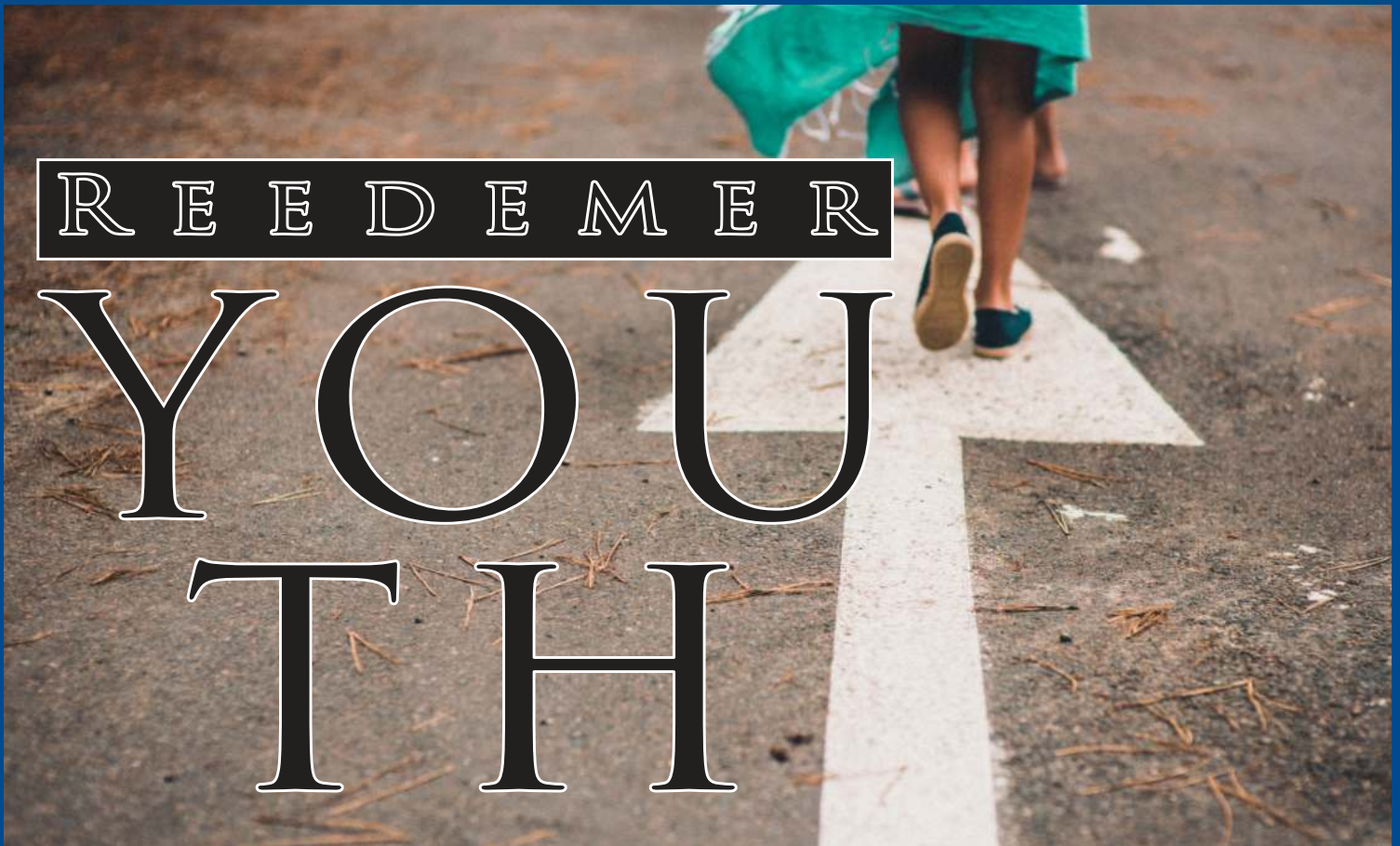
There are several important principals of Redeemer's Family Ministry that we have established to help effectively work towards these worthy goals.

As parents, you are the primary influencer and discipler of your children. You set the plumb line for the maturity in Christ your children are called to attain. It is a hard process. Even in your sweet little child, everything is fighting against maturity. It is a lifelong process, but also a community process. Our desire is to partner with you. In other words, we want to assist you and resource you for your ministry to your children. It's a high calling. We are praying for you to do this in a manner that respects your children and honors the Lord. One of the best ways for our staff to help you is by modeling this kind of commitment in their own households.

Additionally, our Family Ministry is staged with different milestones. As our leadership program matures, we expect special milestones to honor our children as they move through the different interfaces with this local church. We have a high value on being "intergenerational" and we believe your children should be able to serve now even at their young age. Studies show that children who are more involved in their church (and not just with their age-oriented ministries) stay involved after they graduate. It is well documented that your children need some other believing, mature adults (people who are peers to you) who serve them as role models.

Lastly, we would love to see groups of adults who serve at each level and stage of our Family Ministry move up and through the ministry program with the kids they serve. It is long-term, sustained involvement by adults in their faith development that leaves a lasting impact on children. We pray that if you are not currently involved in the faith lives of children and teens at Church of the Redeemer, you will reach out to Rev. Drew Hill or Melissa Lewkowicz.

What do you experience when you sit under a large Oak tree? Think about its beauty, its simplicity, and its sacredness. Imagine with us what it would look like to grow our children into "Oaks of Righteousness," and consider how you can be a part of this great work.



A NEW NAME

by Drew Hill

Adolescence is a pivotal time of development. Teenagers are searching for answers to questions of belonging, purpose, and identity. They are desperately longing for intimacy and acceptance. Seems like every place they look only leaves them with more brokenness and confusion. Jesus is their only hope.

As kids ask the questions, “Where do I belong?” “Do I even matter?” and “Who am I?”, we must point them to the truth that we find in Scripture. In light of this, as a youth ministry, we have been focusing on answering the question “Who Am I?” in our Sunday night discipleship environment called SNL (Sunday Night Live). We recently wrapped up a series on identity.

Teenagers often find their identity in what they are named by others

nerd **POPULAR**
fat
athletic not good enough
failure **uncool** pretty

So over the course of the past few months, we have looked at stories from the Gospels that identify the names that Jesus has called us; these are what truly define us

Sine Rescued
Friend
Poem Branch
DAUGHTER Light
Salt Redeemed Son

At the end of the series, we asked a few students in the youth group how the Lord had been working on their understanding of identity. In particular, we asked them two specific questions:

What is a name you felt defined you in the past?

and

What God-given name are you now able to believe?



“Before, I felt *shattered*. I was bullied really badly and struggling to believe that God really loved me. Now I feel *made new* and that He really does love me and that He is for me.”

--Noah West, 11th grader at Northwest High School

“I would say that my word from before would be *insecure*. In the 7th grade, I got really wrapped up in being perfect, and I felt ugly. I hated my body completely and spent a lot of time running and exercising to change it. Today, I know that I am good enough and I can look to God for my security and He tells me I am enough.”

--Frances Porter, 10th grader at Weaver Academy

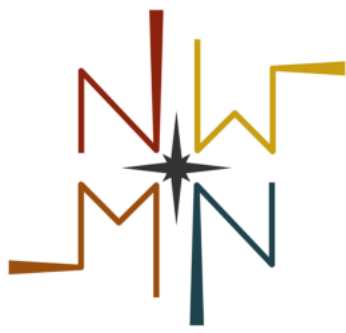
“In school I have often been made fun of with people using words like *African* and *dark*. Now I feel and know that I am *chosen*; that someone is here to watch me (with loving eyes).”

--Morris Koly, 7th grader at Southwest Middle School

“I felt *insufficient*. I felt that I wasn’t pretty enough and I wanted everyone to like me. *Beloved* is how I feel now. I know now that God made me who I am, and I don’t need to please people. I just need to be who he made me.”

--Anna Cox, 10th grader at Caldwell Academy





NEW WINESKINS MISSIONARY NETWORK

Every Parish a Missional Parish

By Jenny Noyes

It was the fall of 1994 and a church plant group in the western suburbs of Fairfax County, Virginia was excited to finally be calling its first official rector.

We had planted the new church with a launch team of 70 out of a large mother church with a great group of strong Christian leaders. Just a few months in, we already had several ministries up and running--children, youth, altar guild, prayer, home groups--and up to that point, had enjoyed experiencing different visiting clergy who preached and celebrated the Eucharist for us.

We expected our new rector to arrive, bless what we were doing, and simply step into the typical clergy responsibilities of preaching, celebrating, visiting the sick, and leading the staff. But as soon as the Reverend Tom Herrick arrived, he started talking about missional DNA, a vision for local and global missional involvement (not just sending money overseas), and a short-term mission trip to Honduras that he would be making with a few parish members in just a few months time.

"What?! Why do we need to stop what we're doing and talk about vision, core values, and mission strategies? We already know how to 'do church'! Are you seriously going to leave so soon after arriving to go minister in another country when we have so many needs right here in our new parish?"

Tom's answer was a firm and confident, "Yes, yes I am."

What we didn't know at the time was that Tom was saving us from making a fatal mistake that many new (and established) churches make all the time: not having the Great Commission at the center of our very purpose for existing! Former Archbishop of Canterbury William Temple repeatedly stated that "The church is the only institution that exists primarily for the benefit of those who are not its members!"

Many parishes are primarily focused on their own internal needs, thus becoming inward-looking and insulated from the needs of their local communities, much less the needs of global, unreached people groups. In addition, many churches give like individuals often give: at the end of the year if there is any money left over in the budget. I've seen parish outreach budgets that are lower than their budget for funeral flowers.

Early on, Tom took the Vestry on retreat to establish our parish's vision for implementing our part of God's global mission. A healthy parish will have local, domestic, and global outreach as part of its mission strategy. He taught our parish that we must

not just have a missions committee, but that every ministry of our church must have missional DNA. No matter where you "sliced" our parish, you would find ways that every ministry was connecting our parishioners through God's heart to people who didn't yet belong to the Body of Christ.

Tom knew that he had to "walk the talk" when it came to being a missional Christian and leading a missional parish. He couldn't just have a "do as I say, not as I do" mentality. He led by example, ensuring that an annual 2-week mission trip was a required part of his employment contract that didn't count as his vacation! He also had required spring and fall personal retreats so that he could continually receive guidance and refreshment from the Lord and make sure that he wasn't leading in his own strength, but by the Spirit's power.



As Bill Hybels famously said, “The local church is the hope for the world.” Each Christian carries the light of Jesus Christ in them and, as Christians, we are called to be part of Christ’s Body, the Church. Expanding the church worldwide is God’s primary way of extending the Kingdom of God to the ends of the earth. Every Christian is called to be salt and light in this dark world in the communities in which they are residing. Some of us will be called to become long-term missionaries or to be part of short-term mission teams. Ideally, all of us are called to be part of a sending community, praying for and caring for those who are going into mission fields, both near and far.

When Rev. Tom returned with the two other parishioners from that first mission trip, they reported on all that God had done in less than two weeks in Honduras. Precious villagers were prayed for, healed, and set free from spiritual oppression. Solid Biblical teaching was imparted to the leaders of several local churches, teaching their leaders how to minister more effectively to their own people. The sharing of photos, stories of cross-cultural blunders, and testimonies of transformed lives--both the team’s and the Honduran people’s--captured our hearts and deepened our commitment to develop this global relationship and establish others.

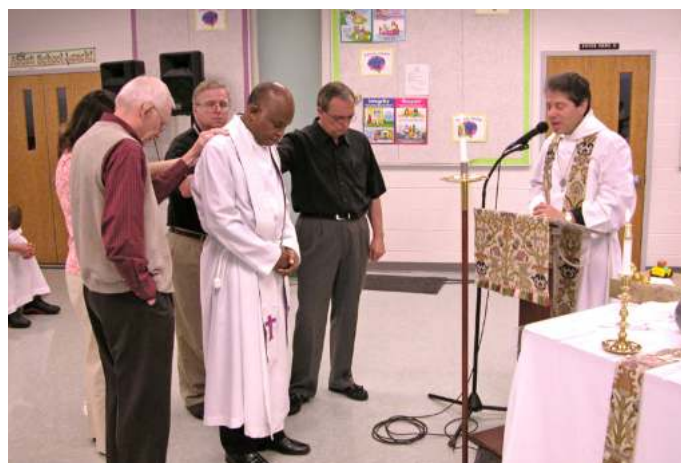
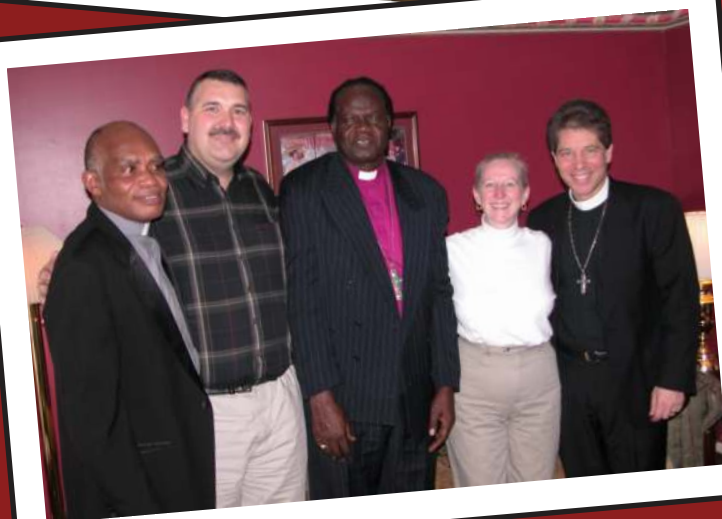
Taking time early on to establish a mission-centered foundation in our church plant was the key to our steady growth, healthy congregational life, and global impact. We encouraged every member to go on a short-term trip. One summer, we sent out 100 of our 225 members on five different short-term trips! Hundreds of thousands of dollars were raised for local, domestic, and global mission and ministry through our parish. In addition, several mission organizations were launched from our young parish, including Tom Herrick eventually starting the Titus Institute for Church Planting and Multiplication, which just turned 10 years old!

Whenever we were blessed by something, our default was to turn around and bless others outside our parish in the same way. Here’s a great example: our youth group ran an Alpha course for our own teens and their friends. They were so impacted that they decided to host a course in a local youth detention center. The following summer, they put together a domestic mission trip to Florida to teach other youth groups how to use Alpha as an outreach tool. Many of those people from our youth group are serving the Lord in full-time missional capacities today.

We often see the word “missional church” used, but that term should be redundant. Every church should see itself as part of God’s global mission to reach the world. No church would likely admit that they are a non-missional church, but a quick look at the budget and calendar of activities will reveal whether mission is in its DNA. It’s never too late to deepen a parish’s missional commitment, but in a diocese like ours, so committed to church planting, establishing missional DNA from the get-go is the best way to start!

Titus Institute for Church Planting & Multiplication can be contacted through www.tituschurchplanting.org.

New Wineskins Missionary Network can be contacted through www.newwineskins.org.



UPCOMING EVENTS

February 8-10 // Christ Our Hope
Regional Retreat

February 18 // Lent Begins

March 18 // Booyah Spring Fling

March 29 // Maundy Thursday

March 31 // Easter Vigil

February 14 // Ash Wednesday

March 1-3 // Church of the
Redeemer Marriage Retreat

March 25 // Palm Sunday

March 30 // Good Friday

April 1 // Easter Sunday

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.

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



REEL WORLD REVIEW

by Mikey Fissel

It would not be a stretch to say that the “church” is often misrepresented in film. By most accounts, if you see someone wearing a collar or sporting a cross in your favorite TV show or movie, you can be certain they are just there to dispense joy-killing, moral legalism. This is sadly the place that storytelling has carved out for Christianity in our current culture—not that it isn’t often earned. But this depiction takes the mystery (and beauty) of the faith out of the equation and reduces the faithful to a non-questioning set of rule followers. Thankfully, there are exceptions. Thankfully, there is *Calvary*.

Calvary is one of my all-time favorite films and there is no better time to visit it than the lead up to Holy Week. In fact, the film itself could be seen as one long metaphor for The Passion. Even so, do not get this confused with the latest offering from Pure



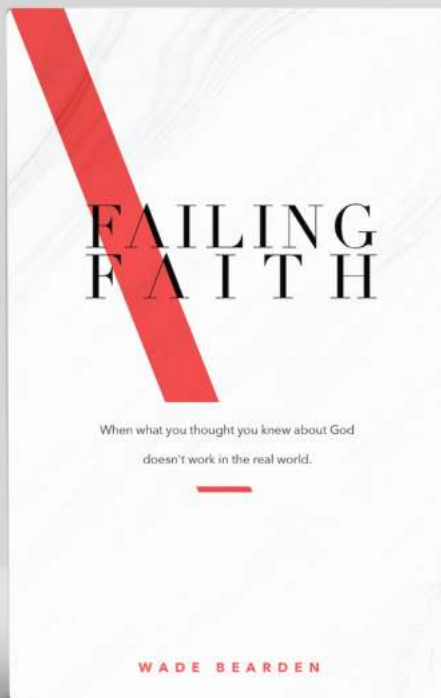
Reel World Theology

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.

Flix (a leading distributor of “faith-based” films). *Calvary* is not “family friendly,” as it contains rough language, rough characters, and even rougher situations. It is, however, one of the most “Christian” films I have ever seen.

The film is written and directed by John Michael McDonagh (who was raised Catholic) and stars the magnificent Brendan Gleeson as Father James—a good, but conflicted, Catholic Priest in a small Irish town who is surrounded by not-so-good parishioners. The tensions and conflicts in the film are palpable, and the hook is established in a gut-wrenching opening scene. I won’t give any more away, but if you can handle something on the heavier side, then Lent is the perfect time to take in this movie and wrestle with the questions it raises about faith, justice, and the Christian life.

Failing Faith by Wade Bearden



Have you ever thought you had religion figured out? Maybe you grew up in church, read through the entire Bible by age ten, and even performed puppet shows to positive Christian music.

Wade Bearden did, too (including the puppet shows). As a young adult, he became a pastor and taught theology classes at a local university. But after watching friends die, losing two jobs, and seeing his own father diagnosed with cancer, Wade found his faith failing. He realized that his ideas about God were far too comfortable. They were good excuses to be safe and affluent, but not anything that could stand up to disappointment and suffering. Somehow, along the way, he had traded an ancient, powerful Christianity for a Christianity made in the image of success and well-being.

In *Failing Faith*, Wade uses humor and stories of personal pain to detail his journey to recapture what was lost—his journey to find a richer, more meaningful faith that bears the weight of depression, loss, and even comfort. This book is for anyone who feels like their faith was crushed by the real world. For anyone trying to reconcile a loving God in the midst of sadness. For anyone looking for a faith that finds its roots in Jesus rather than the American dream.

THE BOOK N O O K



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