

SUMMER 2018
ISSUE NO. 7

THE TABLE

PENTECOST

The Farm

SOIL AND SALVATION
feature by Norman Wirzba

**THE FARM at
NEW GARDEN PARK**

Our Daily Bread
essay by Lena Van Wyk

Concept art by David Stanley

What is Now and What is to Come



Rev. Drew Hill
Youth Pastor &
Worship Leader

Rev. Jonathan Munyakazi
East African Pastor

Judson Van Wyk
College Ministry Director

Rachel Yowell
College Ministry Staff

Rev. Hunter Van Wagenen
Servant Teams Coordinator &
Curate

Jessie Meriwether
Director of Administration

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Technology Director

Laura Fissel
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Buddy Hocutt
Executive Administrative
Assistant

Angela Kaye Hawkins
Administrative Assistant

Melissa Lewkowicz
Family Ministry
Director

Lena Van Wyk
Farm Director

MacEntyre Allen
Park Director

Rev. Dodd Drake
Greensboro Fellows Director

Becky Drake
Assistant Fellows Director

RECTOR'S CORNER

Dear Brothers and Sisters in Christ,

These are simply amazing days. We live in such interesting and challenging times, and we are getting to lay a foundation for this church family that will last for generations to come. This is the second part of our look at the four aspects of Redeemer's vision (Parish, Park, Farm, Abbey). In this issue, we focus on the Farm.

Consider these images from scripture: fields, seeds, vineyards, crops, reaping, sowing, vine, branches, farmers, harvesting. The language of agriculture is all over God's Word. One might try and make the case "That was then. Today, Jesus might speak in micro-device language or Gigabits and Megapixels." I honestly don't believe this, because those concepts don't carry and convey life, only information. Agricultural concepts are deeply rooted in spiritual realities. Technology, while amazing and powerful, is merely artificial.

When we envisioned a farm as part of our community of faith, we didn't fully understand the depth of meaning a farm conveys. I'd like to introduce three crucial concepts of "farm thinking" for us to consider.

First, the farm is a tangible expression of spiritual realities. The Apostle Paul says, "first the natural then the spiritual" (1 Corinthians 15:46). In other words, in order to understand the spiritual kingdom, we must first consider the natural kingdom. Throughout the natural world are reflections of the spiritual world that can help us better understand the Gospel. For example, the parable of the sower from Mark 4 is a world famous, deeply layered explanation of how the Gospel works in people's lives.

Second, the farm helps us learn the patient and thankful posture of waiting. We're so used to getting everything overnighted to us by one click of a mouse. We're used to instant results, and have become a very impatient people. Dorothea Dix once wrote, "With care and patience, people may accomplish things which, to an indolent person, would appear impossible." Growing something requires constant care, work, nurturing, and patience as one waits for the fruit of their labor. I am convinced the antidote for a frail culture is not more technology, but more patience. Social scientists seem to be coming to a simple conclusion: our disconnect from creation and creation care is ruining our humanity. You learn to appreciate your blessings when you have had to cultivate and wait for them.

Finally, the farm helps us live eucharistically. Our God is a creator. He spoke Ex Nihilo (out of nothing) and everything came into being. Made in his image, we too have creative powers. We take grain. We cultivate it and harvest it, use tools to grind it into fine powder, then mix it with other ingredients to make dough. The dough is baked and we get bread. Jesus took this very thing we used tremendous creative powers to produce and broke it to show us a symbol of his life broken for us. The simple act of eating bread becomes a foretaste of a great feast to come. He does the same with wine, taking the very thing our forefathers made for drink to symbolize his blood, which would be spilled for us. What a great example of "the gifts of God [bread and wine] for the people of God [the church]" as a frequent and powerful reminder of what he has done for us.

This issue of the Table is primarily given to a discussion of the Farm. We're honored to have Dr. Norman Wirzba of Duke Divinity School let us share an excerpt from his wonderful essay, "Dramas of Love and Dirt Soil and the Salvation of the Earth." We're also very blessed to have our very own Farm Director, Lena Van Wyk, help us better understand our connection to the land.

Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. And to all the beasts of the earth and all the birds in the sky and all the creatures that move along the ground—everything that has the breath of life in it—I give every green plant for food." And it was so. God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day" (Genesis 1:29-31).

In Christ,
Alan



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

THE TABLE

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Cover Art:
“Spring in the Country,” by Grant Woods,
1941; Oil on Masonite panel

WORSHIP



Over the past few months, I have had the joy and pleasure of becoming familiar with Anglican worship. Having grown up in Assemblies of God and non-denominational churches, I never really understood why some churches had so much structure. When I finally sat down to study the traditions of other churches, liturgy came alive to me, the beauty of its intentionality vividly apparent. It wasn't until I first attended Church of the Redeemer that God's grace through the liturgy had its full effect on me. Everyone had a part to play in practices that have been performed by the church for ages. Everyone was a participant in the service--young and old. Furthermore, I was moved by how Church of the Redeemer worshipped as a congregation. Until that point, I hadn't thought that intergenerational worship was a possibility. The intentionality of the song selection, as well as the wholehearted worship of the congregation, truly touched my heart. Once I became an intern at Redeemer, I was able to visit numerous other Anglican parishes and was further moved by how Anglican practices are enacted throughout our area (and worldwide, at that). No matter the context, the worship was always spirit-filled and intentional. While there is still a place for spontaneity in worship, I've now come to believe that intentional liturgy is a beautiful form of spiritual formation for the congregation. Week by week, we are being shaped by the words we speak and sing. Through our songs, prayers, confessions, and thanksgiving, we are participating in the spiritual formation of ourselves--Christ's body--locally as well as globally. It has truly been a blessing to get to know this worshipping community, and I look forward to continuing to serve this congregation as best as I can.



Caleb Harris
Worship Intern

THE VESTRY



Robin Wise
Senior Lay Leader



Trey Miller
Junior Lay Leader



Fred May



Sally Miller



Betsy Hundley



Scott Vosburgh



Nate Peachey



Sam Jackson



Ben Lewis



Sam Cox



Larry Bost

“Dramas of Love and Dirt Soil and the Salvation of the Earth”

by Norman Wirzba

“The soil is the great connector of lives, the source and destination of all. It is the healer and restorer and resurrector, by which disease passes into health, age into youth, death into life. Without proper care for it, we can have no community, because without proper care for it we can have no life.”

Wendell Berry, *The Unsettling of America* (86)

Try to imagine what it would be like to hear your name every time someone uttered the words “soil” or “dirt.” This is what life would have been like for Adam, because his name makes no sense apart from the soil from which he lives. The Hebrew word for soil is *adamah*. That the first human being was called *adam* meant that the biblical writer wanted us to understand that human life derives from soil, needs soil, and is utterly dependent upon it for food, energy, building materials, comfort, and for inspiration. Similarly, the fact that soil is called *adamah* would have had the effect of reminding human beings that soil also depends on us in certain respects, and that we have responsibilities to it. *Adam* and *adamah* are inseparable.

To read Genesis 2 is to discover that humanity’s fundamental identity and vocation are determined by life in a garden. Human life is created out of the ground as a particular extension of it and is what we might call a “variation on soil” in one of its many forms: “the Lord God formed *adam* from the *adamah*, and breathed into his nostrils the breath of life; and *adam* became a living being” (2:7). Adam is not left alone to wander about aimlessly. Instead he is immediately put to work taking care of the soil. “The Lord God took *adam* and put him in the garden of Eden to till it and keep it” (2:15). Two essential formulas emerge: a human being’s identity = soil + divine breath; and humanity’s vocation = soil + gardening work. This biblical story is telling us that the fate of soil and humanity are inextricably intertwined. When soil suffers, so do we. When soil is healthy, creatures have the best chance to flourish. Genesis 2 is not a fanciful story. The witness of history and the findings of ecologists and agronomists confirm it as an indispensable truth.

The etymological connection between *adam* and *adamah* has some resonance in English when we note that “humanity” relates to “humus,” the rich organic layer of decomposing matter that is the top layer of soil. We likely don’t care to be reminded of this reference. Who wants to think of themselves in terms of decomposing plants, leaves, animal bodies, and excrement? But without humus there is



no viable terrestrial life. With humus, however, the ground takes in death and, with the aid of billions of microorganisms, transforms it into fertility. In it a vast assortment of processes are occurring that we have barely begun to understand or appreciate. William Bryant Logan says, “Radical disorder is the key to the function of humus. At the molecular level, it may indeed be the most disordered material on Earth. No two molecules of humus may be alike.” And yet, out of this disorder comes life, all the beautiful and terrifying shapes and colors and sizes that make up our world—and us.

Is it any wonder then that God loves soil? It is certainly true that God loves you and me, but when we first meet God in the garden, God is focused on and busy with dirt. God is on God’s knees, hands in the dirt, holding soil so close as to breathe into it the warm, loving, divine breath of life. And not just human life. Plants (2:9) and animals and birds (2:19) come out of the same ground. Soil is the earthly center and connector through which God gardens life into vibrant, beautiful, and delectable reality. God is the first, best, and essential Gardener of the world. The astounding thing is that by staying close to soil, attending to its needs and potential, we have the opportunity to share in God’s gardening ways with the world. To “till and keep” soil is not a burden or a curse. It is the most basic and the most God-honoring work, because when we do it well we participate in and extend God’s life-giving provision in the world. We are each members with *adam*, called to keep our attention and affection on *adamah*. It is what God does daily. Soil calls us to a radical life, especially if we remember that the word “radical” refers to what is central and essential, that which takes us to the roots and origins of life. It also calls us to a humble life, a life in which we come to honest terms with our need and dependence upon others. To be humble is to know that we do not and cannot live as individual egos, through our own resources, and on our own terms. “Humanity,” “humus,” and “humility” are etymologically related because together they show us that we live at our best when we remember and respect where we come from, what we depend on, and what we must do so that our life and the lives of others can thrive.

http://thecresset.org/2014/Lent/Wirzba_L14.html



Meet a Leader

Carrie Hillman

I'm married to a wonderful husband, Corey, who is currently in graduate school for Physical Therapy. I also have a very spoiled cat named Kova, which is surprising given I was a former "dog person." I grew up in the small town of Welcome, North Carolina, but moved to Greensboro when I started college at UNCG. I fell in love with Greensboro and haven't been able to leave since. I'm currently a nurse at an OB/GYN office and recently became a certified Lactation Consultant. Outside of my passion for women's healthcare, I love being outside canoeing and hiking, and enjoy sewing, knitting, cooking/baking and, of course, gardening.

I grew up in a Christian household, so in many senses I've always had a relationship with Christ. It probably wasn't until college and in recent years that I've felt a deepening with Him. I feel very blessed by the friendships and my marriage. The only way to explain those beautiful gifts is that they are from Christ. My current job is challenging in many ways. It has opened my eyes to the struggles that some people go through, and is teaching me how to have grace towards others.

An Anglican friend of mine recommended Redeemer to me because she knew I was looking for something new and different. I was attending a non-denominational church at the time and had grown up Pentecostal. I quickly became very excited when learning of Redeemer's plans to have a park/farm. Other than the new life that is currently springing up in the greenhouse, the deep sense of tradition and a loving community of believers walking alongside me day to day makes Redeemer my home.

When I learned about Redeemer's plans for a park/farm, I knew I had to get involved! First step to that: meet Lena Van Wyk and quickly become friends. Sitting down for four hours at a local tea shop with a friend and planning out a church garden that will nourish and bless others is really just a fun hobby for me. I've loved meeting new people and forming friendships through this process. I'm thrilled to be a part of a church body that finds value in



plants and how we connect to the New Creation through them.

My job as a nurse consists of daily working inside an office that has no windows. Being outside in the sunshine and working in the dirt with my hands uses a different part of my brain altogether and is therapeutic. Gardening connects me to God's creation and to God himself in a way that not many other things can.

It is my deepest hope and prayer that the plants grown and cultivated at Redeemer nourishes not only other people's bodies but also their souls. I hope that through the park/farm, new friendships will be made and communities blessed.

SERVANT TEAM LEADERS

Sanctuary Preparation

Nikki Ibekwe

Healing Prayer

David Miller

Welcome

Jimmy Sackel

Lay Eucharistic Ministry

Jonathan Heidengren

Sound Team

Andrew Edscorn

Intercessory Prayer

Sharon May

Altar

Robin Wise

Sally Miller

Audio/Visual

Tressa Czynsz

Finance

David Williams

David Williams

I am a Greensboro native and love this city. It has been a perfect place to raise a family. My wife Lee and I have been married almost 30 years and have two great adult children. Emily (27) has been living the dream since graduating from ASU in such places as Denver, CO, Whitefish, WY, and Saratoga, WY. She is currently living at home as she deals with issues with her eyes, and we covet your prayers on her behalf. Our son Jake (25) lives in Greenville, SC as a pilot. He also graduated from ASU, where he played golf. I have been in chemical sales most of the last 20+ years and enjoy the challenges it brings. My personal passions are golf and DUKE basketball!

I grew up in the Methodist church and was greatly impacted in high school by Young Life. I accepted Christ my sophomore year and was surrounded by some great friends whom I still meet with on a weekly basis. There are four of us, and we know each other intimately and have authority in each other's lives to call each other to task at any time. I attended ASU and was actively involved with Interspersed campus ministry. I have been blessed to always be surrounded by believers that have helped keep me grounded in the faith. Lee and I spent 23 years at an ARP church in Greensboro. We began looking for a new church home about six years ago and visited several. After a couple of visits to Church of the Redeemer, we got in the car after worship and both agreed it was our new church home. It was a very welcoming church, and we were greeted by most of the families attending at that time. As we grow, I hope we can continue this welcoming tradition that has been a part of our DNA from the beginning. We have witnessed God blessing this church family in a great way and are not surprised by the growth we have seen over the last several years.

I started serving at Redeemer by default. The church was much smaller at the time and everyone had to step up to the plate in some way. Admittedly, I feel unqualified in this new position as Treasurer, but it is a function that I am learning to embrace. I look forward

to working with the finance team and Vestry over my time in this role. There are a lot of great people that serve on these two teams and I have been encouraged by many as I grow in this responsibility.

It is an honor to serve this church in any capacity. This has been the most welcoming body of believers we have been a part of and it is a joy to worship with this family. We have been blessed with much at Church of the Redeemer, and I look forward to where God is leading us in the near future. The vision of Alan and our Vestry is exciting and I know they are committed to prayer and seeking God's direction as we move forward.



Church of the Redeemer Financial Report: First Quarter, 2018

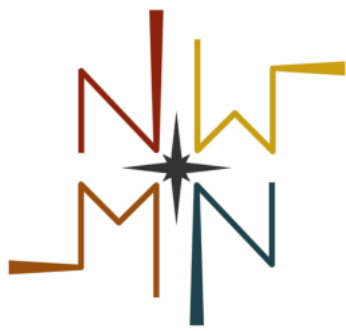
Projected Income: **\$185,693**

Actual Income: **\$162,134**

Projected Expenses: **\$163,818**

Actual Expenses: **\$167,249**

Total Year: **-\$26,990**



NEW WINESKINS MISSIONARY NETWORK

What Kind of Soil Are You?

By Jenny Noyes

I love the vision of New Garden Park. I look forward to the day we will be able to look out the windows of our New Wineskins offices above the sanctuary and see fields of ripening vegetables, blooming permaculture beds, and flowers draping trellises and lining our walkways. Even now, it's exciting seeing popsicle sticks stuck in the black soil, marking the different seeds of what will be our first harvest!

Not only will we be surrounded by beauty, but we will have ever-present reminders of the many farming and gardening analogies and teachings of the Bible. God's first choice for where humankind should live was a garden. There, the soil was completely fertile and every kind of flower, tree, and plant imaginable grew in perfect conditions. Likewise, Adam and Eve had everything they needed in that garden, living in perfect harmony with one another, God, and nature. When Adam and Eve chose to rebel against God and were cast out of the garden of Eden, they encountered much harsher growing conditions in the soil of the outside world than what they had been used to.

In Matthew 19:3-8, Jesus teaches the Parable of the Sower:

A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown.

In Matthew 13:19-23, Jesus explains the parable to his disciples, likening the condition of each of our hearts to the different types of soil of that fallen world which we now must inhabit until He returns:

When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in their heart. This is the seed sown along the path. The seed falling on rocky ground refers to someone who hears the word and at once receives it with joy. But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away. The seed falling among the thorns refers to someone who hears the word, but the worries of this life and the deceitfulness of wealth choke the word, making it unfruitful. But the seed falling on good soil refers to someone who hears the word and understands it. This is the one who produces a crop, yielding a hundred, sixty or thirty times what was sown.

I don't know about you, but I want to be a "Fourth Soil" person!" I want my heart to be good soil for receiving the seed of the Word, and I want to live a life that allows that seed to bear a harvest for the Kingdom of God a hundred times what was sown!

What are the characteristics of Fourth Soil¹ persons?

They obey the Word.

They successfully pass through suffering and persecution.

They are generous and not lovers of money.

They are not consumed with the cares of the world.

They seek to produce a hundred-fold harvest of Kingdom fruit.

They Obey the Word:

A Fourth Soil person is one who eagerly receives the Word and is faithful and obedient in applying it to their life. They not only are saved, but they understand that they have a seed of faith that must be planted or shared with others to bear fruit in their lives. Knowledge of the Word alone must not be our end goal, but rather, obedience to act on what God has called us to do through his Word.² That action includes fulfilling the Great Commission to help spread the Gospel to the ends of the earth!

The founders of New Wineskins Missionary Network, Walter and Louise Hannum, were famous for saying, "It's not the seeds in the apple that matter, but the apples in the seed." When you cut open an apple, you'll typically find 6-8 seeds. But if you plant even one of those seeds in fertile soil, that seed could grow into an apple tree, bearing apples filled with seeds that could potentially grow into an orchard lasting for centuries! That's the hundred-fold potential of every seed planted in good soil!



They Successfully Pass through Suffering and Persecution:

A Fourth Soil person endures suffering and remains faithful to God. I love the story about the California winery whose wines were exquisite in flavor, far superior to wines made of grapes grown in similar California soil. When asked what made the difference, they explained that they refused to irrigate their vineyard even in severe drought conditions. This practice forced the vines to grow deep roots that would stretch until they found pure ground water. The vines were strengthened by the “persecution” of not being watered superficially from above. Through having to endure harsh conditions, the vines were stronger, lived longer, and produced a sweeter harvest. Oh that we would be like these vines--allowing God to stretch us to thrive on the deeper “living water” that only He can provide!

They Are Generous and Not Lovers of Money:

Matthew 6:21 states: “For where your treasure is, there your heart will be also.” A Fourth Soil person treats money as a tool and a resource to be used in Godly ways and for Godly purposes. Missiologist Ralph Winter talked about living a “Wartime Lifestyle” where the focus is on spending what is needed to accomplish the mission of world evangelization, not on what will make our lives most pleasant or comfortable. As individual Christians, and collectively as the Church, we must understand the deceitfulness of wealth that Jesus talks about in Matthew 13:22.

The great majority of funds donated to Christian causes stays within the church to bless the people already in the church. Only 6% of money donated by Christians goes to missions. In fact, there is more money embezzled from the church every year than is given to missions! In addition, of all the money that is given to missions, only 1% goes to the least reached people groups who make up almost a third of the population of the planet. A Fourth Soil person seeks to rectify the imbalance of God’s resources!

They Are Not Consumed with the Cares of the World:

The cares of the world are the carnal, frivolous, and petty things that we can and do obsess about. Caring for things that God cares about--the poor, the hungry, the widow, the displaced, the persecuted, and the unreached--is what a Fourth Soil person is consumed by! The goals, priorities, interests, and passions of Fourth Soil people are completely different from those who don’t see themselves as living on mission with God.

They Seek to Produce 100-Fold Harvest of Kingdom Fruit:

The last word that Jesus sowed into his disciples was a command to go and make disciples of all nations, baptizing them and teaching them to obey all that Jesus has commanded. If this word is to become fruitful in our lives as Fourth Soil people, then it must be obeyed.

An ancient Egyptian practice was to entomb mummies with wheat seeds in their hands. Someone once calculated how much wheat could have been produced from just a handful of wheat seeds if they had been planted, harvested, and replanted over 3,000 years instead of held tightly in a corpse’s hand buried in a tomb. Those seeds would have produced enough wheat to feed the entire world several times over! If we keep the seed of God’s word--His love, forgiveness, service, and generosity--tightly clenched in our hands and hearts, then it loses the potential it could have had to spiritually feed a dying world!

What kind of soil are you? May the seed of God’s Word be deeply planted in us so that we can become Fourth Soil people that will produce hundred-fold harvests for God’s Kingdom!

1 Profile of a 4th Soil Person published by Global Gates (<https://globalgatesinfo.wordpress.com>)

2 Cultivating “4th Soil” Disciples in Ourselves and Others by Rick Wood, Mission Frontiers magazine, www.missionfrontiers.org.



THE FARM



AT NEW
GARDEN
PARK

BLESSED BY OUR DAILY BREAD

by Lena Van Wyk

“**B**lessing, as the biblical writers conceive it, is a kind of ecological phenomenon; it connects God and the creatures in a complex of interlocking relationships,” writes biblical scholar Ellen Davis. As Christians, we believe that our Triune Lord creates, redeems, and sustains all of Creation. We do not believe in a distant God who created in the beginning and then retreated into inaction. We trust in a God whose hand is constantly present in His glorious world, blessing His human and non-human creatures through the abundance of life He brings forth. We believe, as the Israelites did as they journeyed in the wilderness and abided in the Promised Land, that God provides for our sustenance directly from the land He formed and fashioned.

At least, we believe this in theory. The more our society becomes detached from the land and from agrarian sensibilities, the more we grow alienated from the deeply land-based perspective of biblical witness. We begin to think blessing has to be mediated through human channels: a new car, a great job, the latest iPhone. We struggle to understand Jesus’ agrarian parables, especially his promise that if God can provide for the lilies and the ravens, he will directly provide for us (Lk. 12:22-34). A market-based prosperity gospel creeps into our places of worship, as we falsely narrate God’s abundance as capitalistic success and material goods rather than ecological abundance and plentiful food. The farther we move away from relying on the land as the medium of God’s blessing, the harder it is for us to obey Jesus when he tells us to sell our possessions and trust in the Father to feed us.

Jesus speaks often to this need for humans to build their own safety nets so they do not have to rely on God and the land. He tells the story of the rich man who built many barns to store surplus grain and goods, who says to himself: “‘Soul, you have ample goods laid up for many years; relax, eat, drink, be merry.’ But God said to him, ‘Fool! This night your soul is required of you, and the things you have prepared, whose will they be?’” (Lk. 12:19-21). This parable always causes my guts to turn, as I feel the urge to rest in the comfort of my savings account. I think of



those dollars in my bank as my real salvation—my real medium of provision. But the Lord laughs at my foolishness. How can I call those dollars mine? Could I eat those dollars? What good are those dollars if tonight my soul is required of me? Wendell Berry, the famous Christian agrarian philosopher and farmer, says that the great superstition of the modern era is that money produces food. This is absurdity. Only God creates food.

The perennial problem is our human tendency to think of all that comes from Creation not as gift, but as ours by right. If the rich fool in Luke 12 had truly thought of the land and its abundance as sheer gift from God, he would not have built barns but instead would have shared the grain with his neighbors. In so doing, he would have been “rich towards God” as the Lord desired, rather than “one who lays up treasure for himself” (Lk. 12:21).





If you ask me why we are building the farm at New Garden Park, I could give you a thousand theological and practical reasons. But if you pressed me to give you just one reason, it would be to train us as a holy people that learn to rely directly on God for our daily nourishment. To be a people who think of God’s majestic act of creation when they say the words of the Lord’s Prayer: “Give us today our daily bread.” To be a people that understand for God’s will to be done, “on earth as it is in heaven,” all of His creatures would eat and all of his Creation would flourish. To be a people who do not lay up treasures for ourselves which rust and become moth eaten (Mt. 6:19-20), but instead delight in the treasures from heaven that God causes to spring up from the very soil. To be a people who daily long for and work for New Creation, not in our power, but in the power of the Holy Spirit. To be a people who find it easy to share the Lord’s bounty around a common table.

I also ardently believe that this gardening work will also make us better Anglicans as well. As British theologian Michael Northcott recounts, Anglicanism is born from a long tradition of Celtic Christianity on the British Isles that built monastic and lay communities around agricultural work and cherished that natural world:

“For the Celts, as for the desert fathers, this work was not primarily for mortification of the flesh but a post-Edenic recreation of a paradisaical state in the wild lands where they created self-sufficient dwellings.[...] The Celtic churches of Britain took up a sanctification of the entire world of nature, which provided as true an echo of the rural Christ of the gospels as could be found anywhere in Christendom.”² We are following an ancient lineage in caring for this little piece of land of ours, surrounded by several creeks and woodlands, with all of its flora and fauna. In longing for its fulfillment in Christ, and working towards its flourishing, we are returning to the roots of our church fathers and mothers who did this work long ago for the glory of God.

goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23). And maybe a few plums, pears and cherries as well.

1 Ellen F. Davis, *Scripture, Culture, and Agriculture: An Agrarian Reading of the Bible* (Cambridge: Cambridge University Press, 2009), 164.

2 Michael S. Northcott, *Place, Ecology and the Sacred: The Moral Geography of Sustainable Communities* (London: Bloomsbury Publishing, 2015) 30-31.

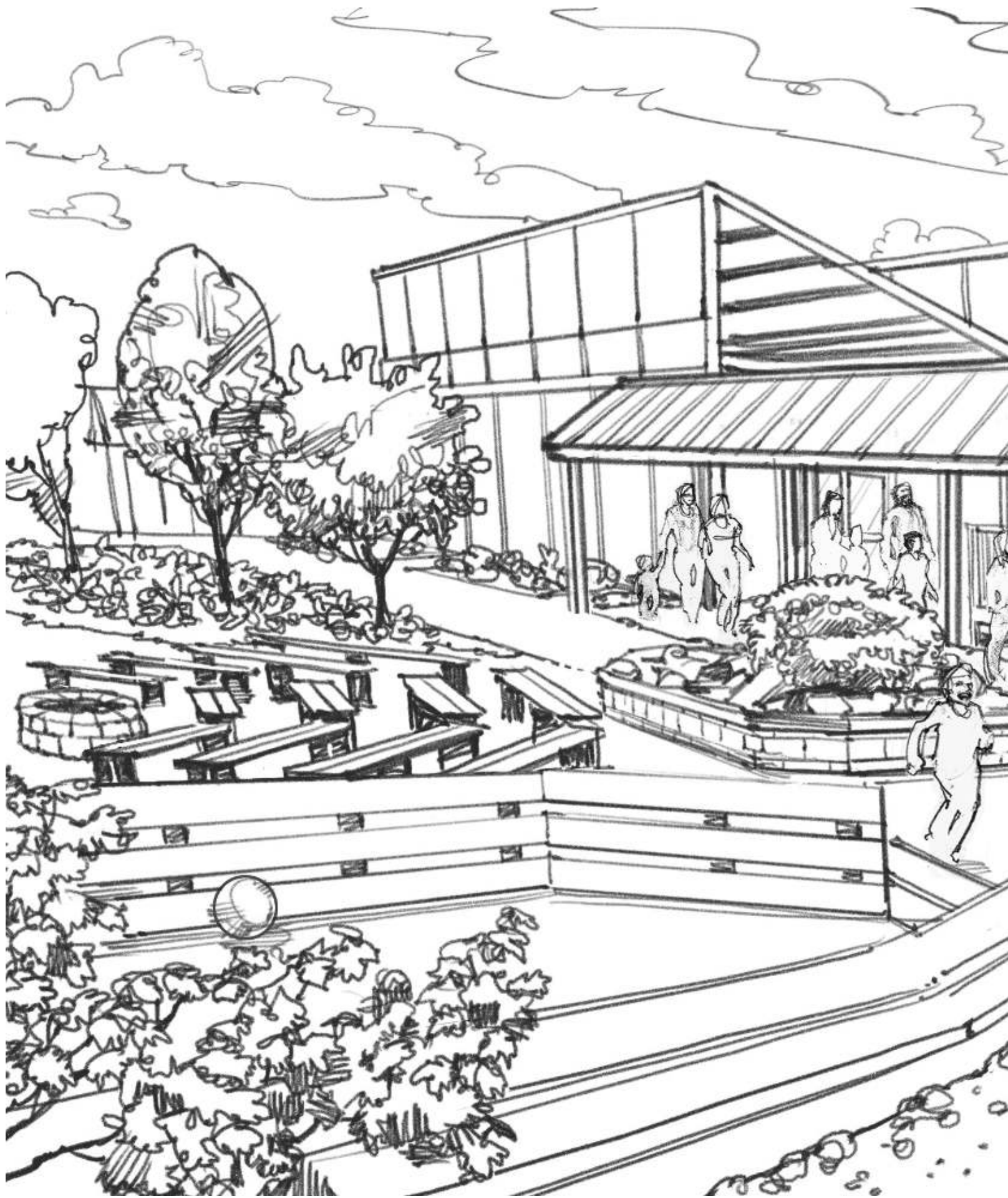
3 Norman Wirzba, “Dramas of Love and Dirt: Soil and the Salvation of the World” (*The Cresset*, Lent 2014). Accessed October 4, 2016. http://thecresset.org/2014/Lent/Wirzba_L14.html, 7.



Doubtlessly, God could tend to these 9 acres of land without any of our help. Yet, knowing the work will be a blessing for humans, the Spirit calls us to be co-laborers in the garden work, apprentices in bringing life to fruition. According to Genesis, this earth-tending is the first vocation of humans. As agrarian theologian Norman Wirzba states, “To read Genesis 2 is to discover that humanity’s fundamental identity and vocation are determined by life in a garden.”³ Yet, as we have been learning in our Eastertide sermon series called “The People of the Land,” the biblical drama of how we answer this vocational call to be the planet’s gardeners—and our repeated miserable failures—speaks to the need for Christ’s total redemption of humanity. Thus, at New Garden Park, our aim is to be redeemed Adams and Eves, tending our gifted land in light of Christ’s healing of our own hearts. And in doing this work in the powerful name of Jesus, we hope to bear the fruits of the Spirit: love, joy, peace, patience, kindness,



LENA VAN WYK
FARM DIRECTOR





New Garden Park concept art by David Stanley



THE FARM

AT NEW
GARDEN
PARK

The Farm at New Garden Park is an emerging dream for a place where faith & earth meet in tangible production of spiritual & organic life; sifted through the Gospel, tilled by labor, & celebrated with thanksgiving to God. It is led by Lena Van Wyk, MDiV, our Farm Director, who sets a vision for an agrarian church: a sanctuary rooted in Anglicanism that upholds the goodness of God's creation by bringing an ecological perspective into our parish with plans for a multi-dimensional farm, garden, retreat, & worship space. Long-awaited spring has finally arrived & we are making progress. There are already so many wonderful things underway at the farm.

GOSPEL EDUCATION

A Sunday evening **Christian Permaculture Growth Series** led by Lena Van Wyk

Easter Series: People of the Land--a 6-week sermon series exploring the connection between the land & the Gospel.

Children Summer Grove Series. Led by Lena Van Wyk, land dynamics rooted in the Gospel are taught with weekly hands-on garden exposure.

AGRICULTURE

Developing land: Gravel has been removed for the kitchen garden & there are plans to remove more behind the modulars for the Grove Playground.

Sustainable Garden Community plots are planned for the future with the purchase of more land in Phase II of New Garden Park.

Medicinal Garden being developed in the patio area, led by Sara Dickey.

Design in process for **Emerging Monastic Garden & Children's Garden.**

Bee Hives are being developed by Logan Porter & Victoria West.

Aquaponics is in the process of being studied & researched.


Fruit trees have been planted to begin our orchard.

The **hoop house**, located in the back left area behind the Grove, has been repaired. It will house a large amount of tomato plants.


Drip lines will soon be installed to irrigate the kitchen garden.

RECREATION


Planning in process for future **walking trails, playing fields, & community plots.**



Around 30-40 volunteers have shown up on Farm Work Saturdays each month to work the land, plant seeds, & seedlings, repair the hoop house, & bring rich mulch from the back property to develop the kitchen garden after gravel removal. We invite you to join us in experiencing our land firsthand by participating in future Farm Work Days.



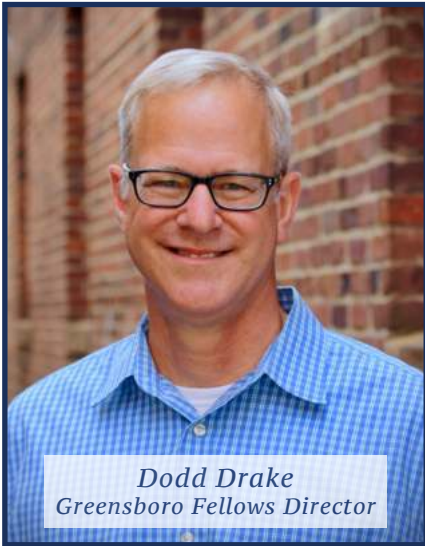
Fourteen harvest shares have been sold & 6 donated for New Garden Park's CSA (Community Supported Agriculture). These will supply families with weekly produce during summer months. This revenue, along with the sale of handmade candles & other donations, made possible the purchase of seeds & other equipment materials within the Farm budget.



We feel blessed by the generous support of time, labor, gifts, and finances already given towards the Farm and are excited to see our land transformed into life-giving production. This is an offering to God, and we pray that ecological abundance follows faithfulness. If you would like to be involved in this ministry, please contact Lena Van Wyk at lena.vanwyk@redeemergso.org.



Greensboro Fellows



Dodd Drake
Greensboro Fellows Director

BECKY AND I have deeply enjoyed each of the Fellows this year. Watching God work in and through their lives as they thirst to grow and make an impact has been refreshing. But the lives being changed through this program are not just the Fellows'. They each have a significant ministry--discipling girls with Cru, loving on kids through Young Life, tutoring refugee children at New Arrivals, teaching and volunteering at Hope Academy, working the Thrift Store for Freedom House, helping Youth Focus serve at-risk children and teens, or serving at Church of the Redeemer.

A leadership development program like this one involves a lot of moving parts working together to equip next generational leaders. Thank you to all involved in supporting, praying for, and serving the Fellows. Through this program, our church is making disciples



Becky Drake
Assistant Fellows Director

The Greensboro Fellows Program *reflection by Alyssa Clark*

“We stop, whether by choice or through circumstance, so that we can be alert and attentive and receptive to what God is doing in and for us, in and for others, on the way. We wait for our souls to catch up with our bodies.”

Eugene Peterson, *The Jesus Way*

I graduated from UNCG in three years and really found myself needing more time. More time to figure out what I'm supposed to do with my life. Feeling like the world was moving at one speed and that it was much faster than I could keep up with. I still didn't have a clear idea of what career I wanted to pursue. I didn't know what my next step would be. I felt like I should've had it figured out by the time I graduated.

I decided to do the Greensboro Fellows Program to really just spend nine months pursuing the Lord--to come to know him more deeply and to learn more about what I believe. Still, I hoped

through this he would reveal to me a sense of what He wanted me to do vocationally.

Through the Greensboro Fellows, I've learned how to look around me, within me, and behind me for what the Lord has in store for my life. Through leadership development, I have learned the ways that He has uniquely wired and gifted me to do the work he has prepared in advance for me to do. Through the sharing of our life maps, I have learned to look behind me at the experiences God has sovereignly allowed to shape who I am. I've also learned to look around at what God is doing right here, where I'm at right now--to be attentive to Him working in the present.

This program has allowed me to find time for my soul to catch up with my body, as Eugene Peterson would say. It's been a time to pause, to reflect, to breathe, to learn, and to be present with God in the now.

Classes

reflection by Mary Elizabeth Caldwell

For me, one of the biggest draws to the Fellows program was the theology classes we would be taking. As a math major in college, I never spent much time thinking about or discussing theology--I always had my head buried in numbers and problems. As my interest in ministry work grew, I began to realize the need for knowing about my faith and having a Biblical perspective on deeper issues of today. This year, we have spent time learning about the history of Christianity, which has given me a good perspective on where we have come from; we have talked about how ethics plays into faith, which has strengthened my ability to think and talk about current issues of today; we have examined the life of Christ, which has built a good foundation for me to better be able to worship him as well as teach others about him; finally, we have explored topics of systematic theology, which has taught me about the specifics of our faith so that I know what it is that I believe. I am thankful for this opportunity to learn, continue my education, and build a stronger foundation for my faith and how it relates to the world around me. Through these classes, I have been better equipped for ministry and for life.



Volunteering

reflection by Emma Cooper

The New Arrivals Institute was founded back in the 1990s to help meet the needs of refugees living in Guilford County. It started small, running out of two churches, and has now grown into a government-funded non-profit serving not only refugees, but immigrants as well. New Arrivals is an educational institute; their mission is to assist “refugees and immigrants with self-sufficiency and U.S. citizenship through education.” They provide all sorts of classes for adults and kids, but they also train volunteers in tutoring techniques so that they can go to children’s homes and help with homework one-on-one. This is what I got to do this year. Each week, I would drive over to Esraa’s house and spend a couple of hours acting out vocabulary definitions, laughing, telling stories, reading history, writing, and looking up what exponents are on my phone (I was going to say helping her with math, but let’s be real: Google helps us both with math). All the while, the smells of her mom’s amazing cooking would waft through the house, and we often stopped halfway through as she brought me a tray piled with tea and homemade cake, or calls us both to a delicious dinner feast (Esraa’s mom should really open a Syrian restaurant). Tutoring was definitely a highlight of each week for me. Just recently, Esraa invited me to an awards ceremony her school held for hard-working students. She received an award there. I think this was my favorite thing about tutoring: I just absolutely loved being able to not only tutor Esraa, but also become her friend.



Internship

reflection by Victoria Hassell

As a Fellow, I have interned at Youth Focus--a local nonprofit dedicated to serving Guilford County’s youth and families by providing substance abuse counseling, foster care, young women’s housing, counseling, emergency housing, school and educational groups, and residential treatment. I have primarily worked with the Director of Training and Quality Assurance.

Most days, I sat at my desk reading clinical articles, creating training documents, or putting together long presentations for orientation. Some days, I felt like my creative juices were flowing and I could visualize how to teach materials in optimal ways, or I would stumble onto a really good article about attachment disorders, oppositional defiant disorder, or PTSD and be fascinated by what I was learning. Other days, I would be tired of looking at a computer screen for six hours. I’d feel stuck sitting at a desk reading about how other people get to work with the population of youth that I’m so passionate about. However, from the beginning of this internship, God gave me eyes to see that I am a part of the body that Paul talks about in 1 Corinthians 12.

In this season, with this internship, I was not the hands caring for our clients, but my job was to assist in preparing the hands for their tasks so that they would know how to care well. In the day-to-day, my job could feel tedious, but in order for “the hands” to do well, I had to deliver high-quality work. I needed to strive for excellence, not settling for the minimum requirement. Through my internship, the Lord has taught me humility, perseverance, and a beautiful understanding of how we each have to bring all of ourselves into the roles that God has placed us in so that, as a whole, we can be effective in serving those in our community.

Mentorship

reflections by Nick Lindsay, Michelle-Ann Tan, and Stephanie Van Wagenen



When I reflect on this Fellows program year, I can't help but think of how transformative it has been. A central aspect of the program's impact in my life has been the brotherhood I share with my mentor, Judson Van Wyk. Each time we met, I learned something new about myself, about what I wanted to accomplish and how to get there. Most importantly, I learned something new about Jesus Christ's sacrificial love for the world. Judson is a natural encourager. He speaks with compassion and never refrained from reminding me of the Truth, on the authority and in the deep love of God the Father. When I faced uncertainty, he always pointed me back to the Lord's perfect, mysterious will. For Judson and I, a theme of mentorship has been story. Specifically, my story in God's greater story and how He invites me to co-author each page with Him. Judson and I have spent a considerable amount of time talking through the chapters of the book *To Be Told*, by Dan Allender. Our discussions have led me to a much deeper appreciation for shared human experiences of love, loss, and the burning desire for shalom. Perhaps most remarkable about my experience in mentorship is the deep level of understanding of myself that I've reached. I'm very thankful that I will enter the next phase of life with a significantly integrated perspective on the Word of Truth as it speaks to all human experiences and pursuits.

Nick

I didn't know what to expect in my mentor-mentee relationship with Lena Van Wyk, but it has blessed me so much over the course of the year. Every week, Lena opened her home to me and I open up my heart to her. Over meals, cups of tea, and baked goods, we've shared thoughts on books, music, food, and church issues. More importantly, we've shared the great joys and deep concerns of our lives from week to week. She has supported me through waiting for medical school acceptances, my engagement to Matthew Wang, and through the overall emotional stress of this season. The magnitude of vulnerability with someone I barely knew scared me at first, but Lena has given nothing but comfort, love, and wisdom. I now know that the Spirit is at work every time we meet. I am so thankful for the sister in Christ I have in her.

Michelle-Ann

My experience this past year serving as a mentor to a Greensboro Fellow has been one of fulfillment and enjoyment. As someone who is passionate about discipleship and spiritual friendship, I knew that I would enjoy being a mentor. What I didn't realize is how much it would bless me and my husband, Hunter! We've had the joy of welcoming Victoria Hassell into our family life to pray with us, eat with us, and play board games with us. While we've been able to give her a sense of home in a new place this past year, I have been given the opportunity to watch her grow in Christ and to walk with her through this specific season of her life. I'm so thankful to have had the opportunity to be a mentor this year and for the way it has enriched my life and relationship with the Lord.

Stephie



A significant part of my Fellows experience has been living with my host family, Geoff and Cecilia Gregg. We (Greensboro Fellow Adam Hubert and myself) have spent this year living with an older couple whose own children have moved out and recently gotten married. They have been very generous with their home and resources: I could never repay them. Living together with our differences and imperfections, we are being reminded of the Kingdom's call to live in love and unity. It's a funny situation, really: an elderly Scotsman and his wife in North Carolina living with a young Chinese man from Maryland and a young African-American man from Tennessee. What else but the radical neighborliness of Christ could connect us across age, heritage, and geography?

Matthew —

Being a Greensboro native, I have often been asked why I chose to stay with a host home instead of simply staying with my own family. To be frank, I hadn't even considered it as an option. The host home experience is one of the key factors that attracted me to the Fellows program in the first place. Where else would you be allowed such a unique opportunity to practice and partake in the radical hospitality that we are called to as believers? While each of us carry our own burdens, hurts, and understanding of what it means to be family, a host home allows us the boon of re-experiencing family life in such a way that permits the re-examination of our core beliefs about what family means.



When the Hawkins cheerfully accepted me into their family in late August, I had no notion of what the Lord had in store. Through their gracious love for me and for each other, the Lord has continued to challenge my understanding of how the Gospel permeates every aspect of family life. Along with this, I've been forced to investigate my own family story. The wounds, hurts, and burdens as well as the blessings, joys, and gifts that I carry are more evident after experiencing anew what it means to be a family. I would not trade this experience for anything, as it has pushed me to a deeper understanding of how loved I am by my heavenly father.

Alex —

Redeemer Church Family
reflection by Anne Spooner

Before becoming a Fellow, I had been a part of the same church for the majority of my life. My community included friends, mentors, and fellow workers in my campus ministry, but for the most part, my community of faith was the body of believers I worshipped with each Sunday. Becoming a part of Church of the Redeemer has been a source of life for me. In many ways, being a Fellow has given me the space to learn who God says I am and where he is calling me. I have felt more equipped as a woman, in many ways independent for the first time, and learned how to stand tall in the Gospel. This program has given me a relationship with the local church that has rooted me in a community of faith. It has provided a way for me to develop relationships with men and women of different stages, and with different stories. That has been invaluable. Being a part of Church of the Redeemer as given me the confidence to live my story among other stories, to share and confess weaknesses, and to have space to ask questions. For me, this relationship with Redeemer has been the biggest gift of the Greensboro Fellows Program.





Redeemer Kids

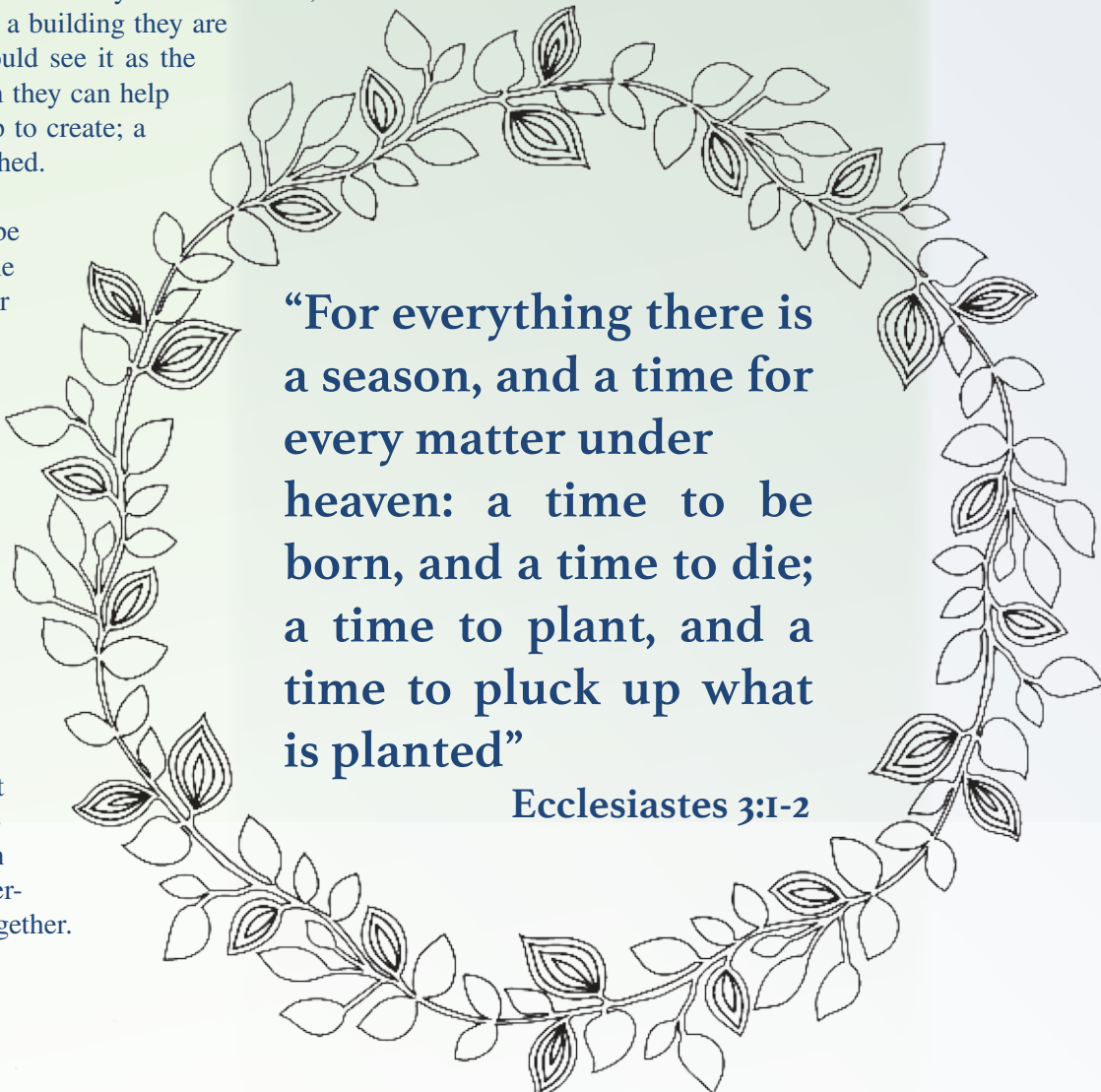


*Melissa Lewkowicz
Family Ministry Director*

There's a part of me, even as a 40 year old, that still loves to play in the dirt. I grew up on a mini-farm in Eastern NC, and one of the things I loved to do was to make mud pies. I remember having a very precise technique for how to squeeze the mud in my hand to make creases and divots. There was something about running around the land and actually getting dirty that brought me complete joy and freedom. Of course there were always chores to be done, like feeding and caring for the animals or helping to weed the gardens, but more than anything it felt like a gift to be a part of the land.

This land that the Lord has given us at Redeemer is a gift, and I cannot think of anyone better to create and cultivate it than our children. Our Family Ministry Team has a passion to grow a love for the land in our children's hearts and minds--that when they come to church, they wouldn't just think of it as a building they are entering. That instead, they would see it as the land that they can enjoy; a farm they can help establish; gardens they can help to create; a space for their souls to be refreshed.

This summer we are going to be launching a tangible way for the families of Redeemer to get their hands dirty. Our new summer curriculum "Garden and Grow" will be a time each Sunday during the 11:00 service for children 3-3rd grade to participate in the Farm by actually helping to plant, work, and harvest the land while also learning, just as Jesus taught in his parables, what agriculture has to show us about the kingdom of God. We look forward to seeing how the Lord will plant seeds of wisdom in our children's hearts and minds through these next few months as we literally plant seeds in the ground together.



“For everything there is a season, and a time for every matter under heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up what is planted”

Ecclesiastes 3:1-2



“Pied Things”
Gerard Manly Hopkins

Glory be to God for dappled things –
For skies of couple-colour as a brinded cow;
For rose-moles all in stipple upon trout that swim;
Fresh-firecoal chestnut-falls; finches’ wings;
Landscape plotted and pieced – fold, fallow, and plough;
And áll trádes, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle, freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.



Redeemer Youth



The most exemplary nature is that of the topsoil. It is very Christ-like in its passivity and beneficence, and in the penetrating energy that issues out of its peaceableness. It increases by experience, by the passage of seasons over it, growth rising out of it and returning to it, not by ambition or aggressiveness. It is enriched by all things that die and enter into it. It keeps the past, not as history or as memory, but as richness, new possibility. Its fertility is always building up out of death into promise. Death is the bridge or the tunnel by which its past enters its future.

Wendell Berry,
The Long-Legged House

I have been a part of this church for as long as I can remember. One of my earliest memories of Redeemer--a seedling of what we are now--was as a 5 year old running from Josh Hawkins after stealing his glasses. That was how this blessed congregation started for me. From that first tiny little building (more of a shed really), we moved from building to building while trying to save up for a place to call our own--a place where we felt we belonged. I can remember hearing the first idea of purchasing a property and immediately I knew that I wanted to be involved, to be a part of something more. We were at the Grove Church when this idea took root. We wanted more than just a church: we wanted a farm; a place to live and love the Lord but also connect with his Earth. Since then, I've wanted this place to become a reality, and as the church continued to grow it became clear how badly we needed it.

Seeing it as it is now is truly breathtaking: watching children run around while actually excited to do work fills me with so much joy. Watching the congregation sing and praise the Lord is how I feel the most connected to him. I can feel him in the room with us and I'm in awe of it. This church has become lifeblood to me: a place where I have the deepest friendships and where I feel my pains washed away. Working on it is amazing--knowing that I'm helping to make so many people happy as well as God. I absolutely cannot wait to see what this spring and summer hold for us and our church with everything growing and showing us the way.

Reflection by Noah West

**“La Ferme”
by River Lewkowicz**

**What makes a farm?
Well the soil, sunshine, and water of course,
But that’s not all
There’s love, hope, and care
Hope of growth,
Care that brings life,
Love that means sacrifice.
The soil, dark and rich, is ready to be tended to,
It sits as the foundation of every hill,
The groundwork of a plant kingdom,
As it nourishes the plants to grow to the sky.
The sunshine is as bright as the light glistening off the
water,
It provides warmth and heat,
It keeps the plants from freezing,
And the sun gives life and color to the crops.
The water, cool and crisp, is graceful and gentle,
The rain flows into the soil,
It goes drip drop, drip drop,
The water cools the plants on hot days,
And keeps them from shriveling up.
The farmer, the keeper of the kingdom,
Watches over his crops day and night, rain or shine,
He protects them from plants and pests,
He provides them with everything they need,
So they can soar high into the sky,
And give joy to everyone around them.
So what makes a farm you ask?
Water, soil, sunshine,
Love, care, hope,
And someone to look after it all.
That is what makes a farm.**



Meet a Member

Tom Barker



I am known as Tom Barker, and I have walked upon this Earth for 23 years. Greensboro is my point of origin, and I have lived here the whole time, save for a brief spell in Chapel Hill for college where I double-majored in Communications and Psychology. As a classic boring white guy, my hobbies include movies, video games, and theology.

I am a GameMaster by trade, working at Breakout Greensboro--a fine establishment for puzzles, riddles, and even the odd math problem, all within an immersive theme. At some point, I hope to return to the academic system so that I might obtain a Mastery of Clinical Counseling.

In the summer of 2016, I chanced upon Church of the Redeemer, an event which coincided with my participation in the Fellows Program. Unsure what to do with myself in a post-baccalaureate world, I decided to apply to the Fellows Program. The curriculum, as well as the people I met as a result, struck me sensibly and I chose to

stick around after the denouement. Over my years, I have seen many good people give birth to good ideas, but rarely do they go anywhere. Redeemer is one of the few places where all parties involved actually seem invested in achieving one shared vision.

I was born in the church and molded by it. It is an element my life has never really been without, though that is not to say I've always enjoyed or properly embraced it. My journey toward the holy-life began when I was a child. At the time, my primary quest was to sin as little as possible rather than develop a genuine relationship with the Father-Son-and-Holy Spirit. However, the proverbial "can o' worms" has been opened several times since then: first, in high school, twice during my formative university years, and yet again as a consequence of the Fellows Program. This Christianity thing has a great deal of depth to it, let me tell you. I have had to undergo many a perspective change, and hopefully these will continue as I grow in the faith.

Secretly on the side, I am cooking up a Ministry with Persons with Disabilities. I have borne the condition of brittle-bones for the entirety of my existence thus far, so reaching out to those whom society considers to be "weak" has long been lurking in the back of my mind. As the church, I believe it is our responsibility to care for and embrace those who are marginalized by society, as well as accept our own weaknesses. God gave us weaknesses on purpose: living in community is how we compensate. In addition to this budding ministry, I frequently serve Redeemer by advancing the electronic slide show on Sunday morn so that those who do not know song lyrics can join in.

The Millers

Keith and Michelle are both from out-of-state: Keith grew up in St. Louis and Michelle grew up in Decorah, Iowa and Bedford, Massachusetts. They were brought together one magical summer in 2008, working as musicians on the worship team at Camp-of-the-Woods in the beautiful Adirondack Mountains. After the summer job ended, Keith decided to follow Michelle to Boston. This May, they celebrate their 8th year of marriage. Keith and Michelle have two children: Eleanor (3) and Jonah (9 months). It's been said that they have some of the more boisterous kids in church, so if you don't see them in the service right away, your ears likely won't fail to detect their arrival!

Keith's passion is expressing through the arts the story of Jesus Christ and how He redeems culture. Keith loves playing the double bass and composing music with the purpose of expressing just a bit of the love of Christ to those who listen. Michelle studied classical voice, but has put that aside for now to focus on raising their children. She is passionate about living Proverbs 1:8-9 for her family: "...forsake not your mother's teaching, for they are a graceful garland for your head and pendants for your neck." The Millers have hosted house concerts for Redeemer in the past as a means of glorifying God and building community through the sharing of music and art.

The Millers first came to Redeemer in the summer of 2016. They had struggled for a while to find a church that didn't preach using



political talking points. They finally decided to visit Redeemer on a particular Sunday when Pastor Alan preached a sermon stating that the answer to our divisions as human beings is the Person of Jesus Christ. Hearing the Gospel and seeing it lived out is what keeps them at Redeemer. They trust that will continue with God's help.

DIOCESEAN NEWS



Each November, the Diocese of Christ Our Hope hosts its annual Synod during which the theological theme for the year is established. A series of three Diocesan regional retreats follow Synod, contextualizing Synod's theme for three very unique geographical areas, cultures, and peoples. On January 8-10, Church of the Redeemer hosted the Southeast Regional Retreat, welcoming 10 churches from between Norfolk, Virginia to Boone, North Carolina. The retreat began with productive "Mission Partnership" proposals and reports. These meetings featured church planters and other clergy requesting funds from the Diocese to begin various ministries. Nine presentations were made, including a proposal from Rev. Lawrence Mbagua, the leader of a Kenyan congregation in Raleigh hoping to join the Diocese of Christ our Hope!

Friday saw several "Ministry Leader" workshops in which lay and ordained leadership met with their counterparts from around the region to share best practices, bear one another's burdens, and build community among our churches.

The ordination of Benjamin Bowman, the Director of Operations for the Diocese, and our very own Ryan Kildoo took place Friday

evening. In a poignant sermon, Bishop Steve reminded the new ordinands that, above all else, they are servants of the Church, and he commissioned them to lay down their lives in service to God and his people.

Finally, Rev. Ben Sharpe's plenary presentation on discipleship and catechesis took place Saturday morning. In it, Rev. Sharpe defined catechesis as the Church's, "intentional transmission to her members the doctrinal content of the Christian faith, the inculcation of Godward desires and affections, and the formation of a set of practices that embody and enact commitment to Jesus Christ in the world." More importantly, Rev. Sharpe reminded those in attendance that catechesis is a serious commitment. Done properly, catechesis, formation, and discipleship should cost believers something--in this case, time, energy, and a calling to something higher than the world and culture that believers find themselves in.

Those in attendance left feeling both enlightened and challenged, sent out to not only make disciples, but to form and catechize those disciples for the glory of God and the edification of the church.



by Buddy Hocutt

UPCOMING EVENTS

May 6 // Confirmation Sunday

May 13 // Mother's Day

May 20 // Pentecost

June 10 // Mission Middle Hour
Rwanda Report

June 17 // Father's Day

June 17-22 // Camp Booyah

June 24 // First Parish Potluck

June 29 // Second Parish Potluck

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 Tunes 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



Page 5: wild plant with roots, [catarchangel](https://www.123rf.com/profile_catarchangel) / 123RF Stock Photo

Page 11: wheelbarrow art, [aeriswest](https://www.123rf.com/profile_aeriswest) / 123RF Stock Photo

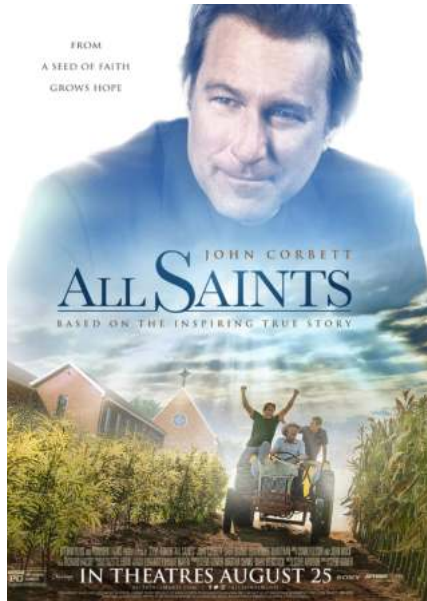
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Pages 23-24: handrawn wreaths, [annazubkova](https://www.123rf.com/profile_annazubkova) / 123RF Stock Photo

REEL WORLD REVIEW

by Mikey Fissel



In an attempt to convey the complex intersection of spirituality, theology, and real life, faith-based films have had innumerable misfires. Sometimes, the results are harmless: feel-good Lifetime movies. Sometimes, though well-intentioned, the films are legalistic or heretical.

On occasion, the marriage of major motion picture and Christian faith can produce something

thoughtful. Usually, this requires the film to lean heavily on real-life events instead of constructing a modern-day parable. It's often in the messiness of real life that God is most visible. This

is where a film like 2017's *All Saints* finds success.

I would be lying if I said that I thought the traditional categories for measuring the quality of a film (directing, acting, screenplay) make *All Saints* a noteworthy film. In fact, its low production value often distracts from a story that is truly worth hearing.

All Saints' incredible story revolves around an Anglican pastor who is so moved by the faith of refugees attending his church that he starts a farm in order to address their needs. (Who would do such a thing, right?) This while also trying to rebuild his dying church and save it from closing down and the building sold. The two endeavors become one in a way that is a surprising and refreshing.

I don't want to give too much away outside of saying that this movie, despite its flaws, is a great primer for our hearts when considering the work of the Farm at New Garden Park. It helps us begin to understand how tending to God's creation isn't something that is solely beneficial to the needy or hungry. Instead, with our hands in the dirt, we may find that cultivation is something that God uses to transform our hearts as well.

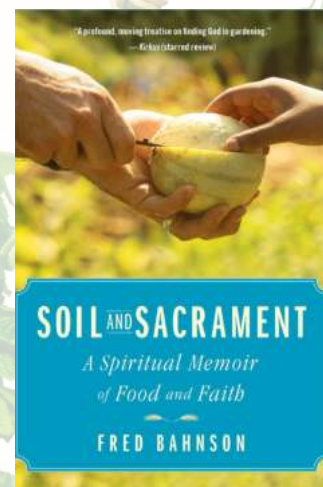
Soil and Sacrament by Fred Bahnsen

"We beg you, make us truly alive." The prayer of the early Christian monks of the desert becomes Fred Bahnsen's plea in the beginning of his book *Soil and Sacrament*. He has made the decision to leave Anathoth, the community garden he founded at a church in a North Carolina town fraught with racial and generational tensions. Anathoth had been his life's work—feeding and rebuilding the soil so that it would feed the poor and rebuild the community. Bahnsen weaves the story of his calling to Anathoth with stories of his present travels to four agrarian faith-based communities: a Benedictine monastic community in South Carolina that lives in quiet contemplation and by the work of their hands on their land; the Lord's Acre, a nonprofit that grows and gives away about 60 tons of fresh, organic produce to their local food pantry; Tierra Nueva, a Pentecostal ministry in Washington that supports migrant farmworkers through a sustainable coffee enterprise and farm; and the Adamah Farm, a sustainable Jewish farm in Connecticut.


Through these visits, the reader is exposed to the dirty, gritty ways communities seek to work out their faith by working the land. These communities, like soil, are prone to invasive nuisances, periods of drought, and mismanagement. They are not idyllic agrarian heavens on earth; yet, underwriting

their vision is the undying hope of cultivating a beautiful and sustaining garden, enriching the place they dwell, and blessing others through their fruitfulness.

Through these stories, the memoir also calls us to exhume a buried element of our creaturely identities. Inviting the reader to join him on this journey, Bahnsen emphasizes that his calling and the callings of his spotlighted agrarian communities are not unique: We are all from Adam and thus "adamah" ("soil people" in Hebrew), and there is something spiritually basic about creation care, essential to our flourishing as individuals and societies. Is it such a shock that soil people find life in honoring God through care of His earth?



Reviewed by Gia Lineberry



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.

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