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THE TABLE

ORDINARY TIME

One Journey

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by Jonathan Kindberg

**HOLISTIC CATECHESIS
AT REDEEMER**
by Dr. Nathan Hedman

**NEW WINESKINS MISSION
CONFERENCE PREVIEW**
by Jenny Noyes

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Letter from the Editor

Greetings to you, dear reader.

When I was new to the Anglican Church and its liturgical calendar, it was especially humbling to experience the seasons of penance (Advent & Lent) and, consequently, more satisfying to participate in the times of feasting and celebration (like Christmas & Easter). What amused me, however, was Ordinary Time. Compared to its bookend spiritual seasons, it honestly sounded like an afterthought.

How could something that takes up most of the liturgical year be unimportant? The time we spend outside the practices of feasting or fasting do matter. Of course they do. That is where life is most often lived out. Perhaps I am not alone in harboring the problematic definition of “ordinary” that colored my original perception of this season.

Ordinary Time is a beautiful reminder that most of our time in life is not lived in extremes. Truly, the Christian life can be one of ups and downs, but it is also aptly referred to by Eugene Peterson as “a long obedience in the same direction.”

I believe that Ordinary Time is an appropriate occasion to remind us that we are on a journey as the body of Christ. Not a quick journey—or one prodded along purely by emotions—but

one that is marked by daily acts of obedience and daily acceptance of grace. It is the Holy Spirit using liturgical practices to change our hearts, or the “long obedience” to a holistic vision of catechesis. It is the training, encouragement, and fellowship found at assemblies, conferences, and summer camps. It is showing up every “ordinary” morning to tend the earth in hopes of not only growing something beautiful, but letting that practice be a doorway to health for a community.

We hope this issue of *The Table* leaves you encouraged that, though the days of late summer and early fall may feel quite ordinary compared to the liturgical extremes of Christmas or Easter, through these simple, plodding days, God’s work is being faithfully done through, and for, all of His people. Hallelujah.



Mikey Fissel
Managing Editor

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Report From Provincial Assembly

Hello Church,

During the week of June 16th, I had the privilege of attending the 2019 ACNA Provincial Assembly in Dallas, TX. The original reason I was asked to attend the conference by our rector, Alan Hawkins, was due to the fact that Ravi Zacharias was the keynote speaker. Alan knows a bit about how the Lord has pursued me, and a large reason I came to faith in Jesus Christ amidst a lifetime of doubt was through Mr. Zacharias' sermons and books. He tends to communicate the gospel in a way that my mind can absorb and affirms as trustworthy. I have a hunch the Holy Spirit might have something to do with that.

Along with Ravi Zacharias, speakers over the week included James Bryan Smith, Russell Moore, and Archbishop Foley Beach, among others. The gathering focused on discipleship, with an emphasis on our charge as followers of the Lord Jesus to make disciples of all nations. It would be impossible to recap all that was shared, but I would like to pray some of what was discussed with you in the hope that we will be encouraged as we walk as disciples in the way, the truth, and the life of Jesus Christ:

Faithful Father,

-May your Spirit in us soften our hearts to ask for forgiveness when we have wronged our neighbor.

-Give us strength to forgive others, as we have been forgiven.

-Open all hearts in our city to receive your love as a gift, and to love others freely.

-By your Spirit, raise up apostles, prophets, evangelists, shepherds and teachers to faithfully lead your Body.

-Open our eyes to see what it means to be a priesthood of believers.

Thank you for sending your Spirit to dwell in us. Help us to abide in your Son, Jesus Christ.

Amen



Tripp Graziano

ALWAYS FORWARD

What is Always Forward?

Always Forward, the church planting initiative of the Anglican Church in North America, has recently joined Redeemer's Abbey family. We are extremely grateful to be a part of this church community and we hope that our presence can encourage and equip the people of Redeemer to continue to intentionally spread the beautiful church life we share to surrounding cities and towns.

Always Forward exists to support the dioceses of the ACNA in their efforts to start new churches throughout North America and the world. We do this by assisting each diocese in every aspect of creating their church planting culture, convictions, constructs, and collaboration.

Church planting sustained for the long-term is a pretty complicated task; it requires infrastructure for the raising up, training, and supporting of church planters and their teams, as well as entrepreneurial endeavors such as discovering new locations for planting, finding funding, and learning new methods for loving and reaching new communities. So, we help dioceses learn how to support this work, and through our Titus Institute for Church Planting, we actively assess, train, and coach church planters across the globe.

Statistics show us that for many reasons, church planting is our most effective way of reaching those who do not yet know Christ, of connecting with new people groups, and of engaging our culture with the Gospel. It is risky, exciting, and enormously rewarding work.

If you are interested in learning more about Always Forward, what we do, or how you may be able to serve in this ministry, please contact me. We'll grab lunch or a frosty beverage and chat. You can also visit www.always-forward.com. Thanks for welcoming us in- this is going to be a great partnership!



The Rev Canon Dr Dan Alger
Canon for Church Planting
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Caminemos Juntos

Caminemos Juntos ("Let's Walk Together") began in 2010 with a vision to reach the millions of Latinos in North America just as the Anglican Church in North America was forming. A consultation with key leaders, including Archbishop Bob Duncan, was held in Chicago and gave birth to the movement and yearly conference. It was soon clear that help from brothers and sisters in South America was needed. Archbishop Tito Zavala from Chile and Archbishop Miguel Uchoa from Brazil joined the leadership and began sharing their wisdom and experience.

The vision of Caminemos Juntos then expanded to not only reach Latinos in the U.S., but to take part in the global renewal happening through the Anglican Church to help plant Latino churches in the 35 countries of North, Central, South America, and the Caribbean. Caminemos Juntos now functions as the GAFCON network for Latin America.

In the last ten years, Caminemos Juntos has held international gatherings, helped produce two multilingual worship albums with original songs written by Latino Anglican songwriters (see www.adoremosjuntos.com), launched the Anglican Immigrant Initiative (www.anglicanimmigrantinitiative.com) helped plant churches through the Americas, and has begun training a new generation of Latino leaders with a deep passion for the Gospel-centered mission. Our newest initiatives are online coaching groups for leaders, both English and Spanish speaking, who want to begin reaching out to Latinos but need resources, direction, and support.

At the heart of Caminemos Juntos is what we call "missional unity" or "unity for the sake of mission." In other words, we exist to help build relationships for the sake of expanding the Church. While being a movement, Caminemos Juntos is really made up of faces and stories.

Name: Mimi Guiracocha Bloomer
Nationality: Ecuadorian-American
Profession / Occupation: Nurse

During my last year at Wheaton College, I went with my friend Zach Stallard to a church fair at the university, and there we met Pastor Jonathan Kindberg and heard from Greenhouse and Church of the Resurrection. He gave us a file to apply for an internship, and Zach decided to do it. After my friend was accepted and began to serve there, I was able to learn more about these ministries. In 2013, Pastor Jonathan offered for me to be officially involved through an internship. The opportunity to serve Latinos through the church drew me to Caminemos Juntos. It is a place where I can integrate my passions, desires and gifts with my love for Christ, his church, and the Latino people.



My role in the ministry started as "Community Health Evangelism Intern" with the Latino or Spanish-speaking churches in Chicago and suburbs, which at that time were six, but mainly with New Generation in Church of the Resurrection. I helped to establish a health culture focused on holistic medicine, integrating, mind, soul and body. One way

to do this was through the coordination of two health fairs where people could be educated, take cholesterol and sugar tests, be measured and weighed, have their stress levels evaluated, etc. At the same time, I was supporting the women's ministry, doing Bible study and Zumba classes, and collaborating with the children's ministry and the worship team.

Another area in which I was involved was Instituto San Pablo. It was a local training for the ministry that took place every one or two months. After all this, I took a break for almost two years to go to nursing school. Later, I gradually returned to collaborate wherever there was a need until my current role as Treasurer and Coordinator of Special Events was defined.

The most wonderful thing about being a part of this movement has been to have a community of people who are in a similar walk to mine, and moving towards a similar destination. It has been incredible being part of a global Latino family through Caminemos Juntos, and being connected to my brothers and sisters around the world.

The most difficult part of being in this ministry has been finding our voice and be able to be seen and heard.

I serve Latino people in my work as a nurse, and I have the language and understanding to interact with them from my Christian heart: I see this as a clear fruit of being part of Caminemos Juntos, and of the growth that I have experienced there. I want to continue serving in the roles I have now, as well as continue creating culture and systems for the implementation of holistic health, using the knowledge gained through my doctorate. I want to be an instrument that helps create young Latino leaders.

Name: Eduardo Dávila
Nationality: Nicaraguan-American
Profession / occupation: Lay Pastor

I grew up in a church in Spanish, but my faith, training and studies were developed in English. It was like my faith in Spanish was a boy and my faith in English was more mature. When I attended my first Caminemos Juntos conference, I experienced for the first time connection between my life in Spanish, and my faith, ideas and prayers in English. The reconciliation between the two worlds, which I had not experienced before, was culturally and personally healing; that opened my heart to find more about what it means to be a Latino Christian in a place where everything is in English. The conference was the beginning of the road to understanding what it meant to be a second generation Latino in the United States, and the understanding that I had a lot to offer to the Hispanic and Anglo American community. I could see the importance of what Caminemos Juntos was doing.

I started to become involved in 2014 in part because there was a need for administration and organization in the Latino movement, and although I did not have that as my strongest gift, it was something I could do and was willing, so I supported Caminemos Juntos and Resurrección Church in this area.



After a time of service, little by little we realized that I had pastoral gifts, and that they were stronger than those of the administration, so I slowly began to have more pastoral responsibilities. That made me feel more fully in the place since I was using my gifts in a better way. One way I could put into practice my pastoral gifts and the healing experienced in Caminemos Juntos as a second generation of Latino immigrants was through the New Generation initiative which allowed me to serve the movement's youth. I am currently a Lay Pastor, and in my role as a catechist I have been able to represent, serve and support the second generation of immigrants and their families. I am learning a lot about how to be a pastor and what it means to lead a church.

Being part of a global family, where we encourage each other, is the most wonderful thing about being part of this ministry. The simple fact of being together increases my faith and allows me to see how others also love this family. Also, I feel that I can identify myself and be Hispanic and American in Caminemos Juntos in a way that cannot be done in the other communities of which I am a part. In turn, I have loved to serve in El Puente Church with the new lay ministers there knowing that we are in the same effort, and although we are far away, we have the same mission and identity as Latino Christians.

The most difficult thing I have encountered during these years of service has been the lack of leaders and resources. The harvest is great and the workers are few; there is always a need for volunteers and also for people who want to do the work full time, because the congregations and their needs are always many. It has been difficult to not be able to support the churches at a higher level as a result of this.

I would like to build a strong ministry for Hispanic youth so that they can develop their faith and find their vocation, helping them enter more and more into that identity that they have as Latino Americans. For Caminemos Juntos, I dream of more Latino churches, and more workers for the growth of the kingdom of God.

I grew up in Latin America as a son of missionaries before attending Wheaton College in Chicago. During my time at Wheaton, I was preparing to be a missionary in the Middle East and spent four summers in different Middle Eastern countries studying Arabic, including three months in a Palestinian refugee camp. Those four years, I was actively involved at Church of the Resurrection. Following undergrad, I decided to do a masters in Intercultural Studies at Wheaton and lived in a low-income apartment complex full of immigrants and refugees in Glen Ellyn--a neighborhood a couple miles from campus and less than a mile from where Church of the Resurrection was meeting at the time. While my original hope was to primarily connect with Arabic-speaking refugees, I ended up connecting with Spanish speaking immigrants mostly from Mexico. Home Bible studies, neighborhood gardens, and Bible clubs for children eventually led to the planting of Iglesia de la Resurrección. During this time as the ACNA was just beginning to form, I, along with several others, held a gathering to talk about how to reach Latinos and make it a key element of the new province in formation: This became the Caminemos Juntos movement. Archbishop Bob was one of the key guests present who subsequently came to each of our yearly conferences during his time as Archbishop. One of the key conversations that always came up at each of our conferences was how to address the felt need of immigration help and the broken immigration system in the U.S. which so affected the Latino congregations connected to Caminemos Juntos and the ACNA. Out of this conversation, I helped launch the Anglican Immigrant Initiative, now led by Rev. Heather Ghormely. Currently, I live in Little Village, a neighborhood in Chicago and the largest Latino community in the Midwest, made up of approximately 60,000 people almost entirely of Mexican descent. I am in the process of planting Cornerstone, Little Village--a bilingual congregation.



Jonathan Kindberg




the
Farm *at* **New
Garden
Park**

CHURCH FARM STAND

by Lena Van Wyk

Why does our church have a farm and farm stand?

The Farm at New Garden Park is a “new creation” project—one that gives a foretaste of Christ’s kingdom banquet to come. We want to make this land sing with life in the power of the Holy Spirit—and in so doing, create a place of radical hospitality for all God’s created beings. We are working to pioneer uniquely Anglican ways of sustainably farming as a parish, for a parish. We believe that through the act of growing, harvesting, and eating food from our own land, we are participating in our Scriptural mandate to become a holy people that stewards God’s gifted land well. We also aim to transform our parish’s imagination of eucharistic eating, that grounds eating together as a community in our practice of Holy Communion. Finally, we are preparing our community to be resilient and resourceful in an age of economic and ecological uncertainty, not motivated by fear but by Biblical wisdom.

In the Book of Acts, the first church was empowered by the Holy Spirit to do more than just gather on Sundays--every facet of their lives was done in radical community. Acts 2 recounts: “And they devoted themselves to the apostles’ teaching and the fellowship, to the breaking of bread and the prayers. And awe came upon every soul, and many wonders and signs were being done through the apostles. And all who believed were together and had all things in common. And they were selling their possessions and belongings and distributing the proceeds to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts, praising God and having favor with all the people. And the Lord added to their number day by day those who were being saved.”



We see the farm and farm stand as living into this beautiful way of being the Body of Christ. We raise food together, we share the harvest together, and we share our economic resources as a community. In so doing, we are knitting ourselves together as brothers and sisters in Christ: our very bodies sharing the fruit of Christ's gifts to us through the land. By buying your produce at the farm stand, you are participating in our shared economic life together.

When you eat potatoes that you buy from our church's farm stand, you know the 12-15 fellow parishioners who volunteered their time that week to harvest, wash, weigh, and pack those potatoes, so that YOU could eat them. You also know the land that produced those potatoes--the soil and microbiota that yielded those spuds. And you know the Lord that gave us this land and whose Holy Spirit brings all things into life. This act of eating binds you to your Lord, to your fellow believer, and to your church land and helps you remember that all food is sheer GIFT.

By buying from the farm stand, you also enable us to minister to the bodies of the poor, as we donate at least 20% of each week's harvest to the food insecure in Greensboro through the Out of the Garden Project. Year to date, we have donated about 450 pounds of produce to their fresh mobile markets, which they take weekly to low income neighborhoods in Greensboro.

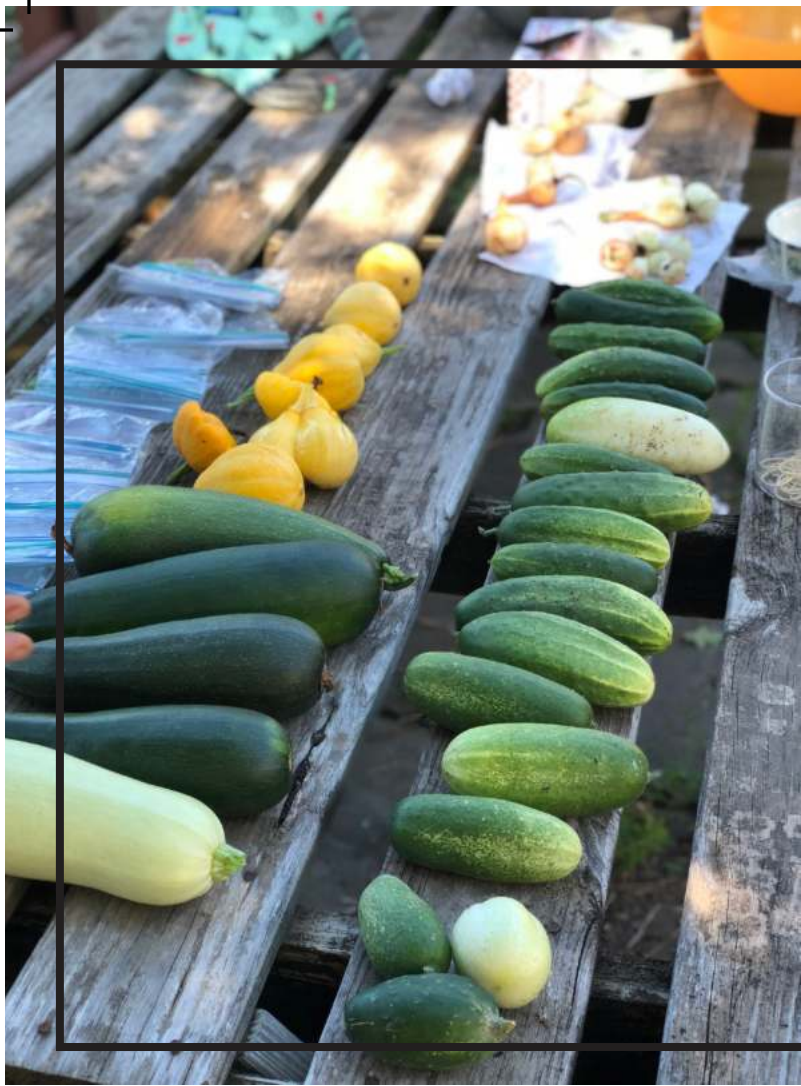
This way of being the church is not new; it is ancient. Church families have grown food together, prepared food together, and eaten food together habitually for thousands of years. It is really only in the past two generations that Americans have moved away from this way of being church, our lives engulfed in the technological, urban world of the 21st century. Food in our society is not something sacred that unites us to each other and to Christ: it is a commodity to be bought cheaply and devoured mindlessly.

We are trying to revive some of these ancient and wise ways of eating from God's creation to remind us who we are in Christ. We are not machines that need fuel on the run: we are sacred bodies that need nourishment from our Creator. This is counter cultural.

Moreover, our farm stand gives Christians in our community an alternative to the modern food system, which is rife with ethical, ecological, and moral problems. In the past 70 years in the United States, we have created a food system that causes chronic disease, obesity, and addiction. It is profitable for large agribusiness companies but wreaks havoc on the land, small farmers, farmworkers, and consumers. Just to point to one facet of this complex system: the average annual family income of the farmworkers who pick our produce is \$11,000-16,000, often with both parents and children working up to 14 hours a day. Farmwork is the only area where child labor is still allowed in this country. And farmworkers are exempt from normal labor protections due to legal loopholes and the fact that many are undocumented immigrants. The price of our cheap food economy falls on the backs of the poor. I grew up in an agricultural town in Florida where migrant labor is commonplace for the citrus industry and saw this abuse firsthand. This is one of the many reasons I do the work that I do.

To read more about the connection between our eating practices and our farming system, I recommend this excellent article by the Christian agrarian author Wendell Berry: <https://www.ecoliteracy.org/article/wendell-berry-pleasures-eating>.





While one church farm stand cannot solve the very large problems present in our modern food system, it can be a beacon on a hill that shows our Greensboro community that there is another way! An ancient, well-paved, holy way.

What do we sell at the farm stand and how much is it?

We sell a variety of vegetables, seasonally available from our land. We spend months in the wintertime planning out our crop plan so that we will have a steady flow of produce. We grow both outdoors in the Revelation Garden (back of the greenhouse) and in two, plastic-covered high tunnels on the back of our property (which allow us to also grow in the wintertime). We grow all our vegetables using organic practices (though we are not certified due to the cost of the certification and because we know our community trusts that we are telling the truth). We do occasionally spray some organic (OMRI approved) pesticides, which are not harmful to humans. We give all our produce a first wash at our brand new washing station that MacEntyre built (behind the greenhouse: go check it out!), but we recommend giving everything a more thorough wash at home.

To make everything easier at the farm stand, we have a new pricing structure this year: We are selling produce in units and each unit is one for \$3 or two for \$5. That applies to everything but our flowers, which are a steal at \$5! We accept all credit cards, cash, and check. We sell our produce to our church at less than their market value because the church invests in the farm through their tithes and offerings, and this is our way of saying "thank you!" It's another way that our economic lives can be tied together.

How is our farm funded?

Year to date (Jan-Jun 2016), the farm income has been \$14,285. About 20% of that has come from the Church of the Redeemer annual budget (from tithes and offerings), 52% from designated donations from congregants, 22% from the Community Supported Agriculture (CSA) Program, and 6% from farm stand sales. (By the end of the year, the farm stand percentage will likely be about 10-15%.) Over time, we would love to expand our farm stand and CSA income so that the farm becomes a self-sustaining ministry, though we will likely always need donations to fund some of the ministry components of our work that a normal market farm wouldn't allocate time/energy towards (growing food for donations; hosting field trips; evangelism and outreach; pastoral care, etc).

We are excited to announce that the farm has just been awarded a \$50,000 matching grant from our denomination, the Anglican Church of North America, through their Matthew 25 Initiative Grant Program. This means that over the next year, we will be raising \$25,000 that will be matched dollar-for-dollar by the grant to fund three initiatives: 1) Building a Sustainable Financial Plan for the farm (through hiring Gia Lineberry to be the part-time farm business and marketing manager); 2) Expanding and developing our East African Farming and Feasting program, growing and distributing more East African crops in the East African communities in our parish and in the Triad, and starting a cross-cultural, monthly "Shamba" dinner to build community amidst the sub-cultures of our parish through eating together; and 3) Developing a 3-month pilot program called "Boots2Roots" in partnership with Combat Female Veteran Families United to serve disabled and low-income female veterans through horticultural therapy and spiritual guidance.

We are going to be reaching out in the hopes that we can find 100 families/individuals willing to give \$20 per month for a year (\$240 annually) to meet our goal by July, 2020. To contribute, visit <https://redeemergso.churchcenter.com/giving/to/matthew-25-farm-grant>

Thank you for believing that a farm ministry can be an important part of God's Kingdom work and for supporting this vision in countless ways!





Redeemer Kids



Melissa Lewkowicz
Family Ministry Director

As the summer comes to a close, I begin to long for bonfires, warm drinks, and sweaters. I start to spy seemingly out of place trees with their leaves changing prematurely, and it reminds me with a twinge of giddiness: Autumn is coming! It really is coming! And, of course I point them out excitedly to my pre-teen and teenager to let them share in my joy. They usually respond with a casual “Uh huh, cool.”

For as long as I can remember, I’ve always looked forward to the next season. I get so excited thinking about seasonal recipes, changes in wardrobes, celebrations that are coming around the bend, and more than anything the traditions that we do as a family. The ironic thing about this heart-felt longing is that many times in the fall, it’s so crazy in our schedule that I can barely find time to make dinner, much less make a new recipe. Or, while we try to do our family traditions, we have to squeeze it in between all the coming and going, and either barely get to do it, or have to skip it entirely.

All those cute clothes I’ve been planning to layer, just aren’t fitting right! That amazing latte that I’ve been waiting all year to have again only lasted a few minutes. Why is it that I remember so fondly sweater weather, but I forget that it’s also cold and flu season

until me or one of my kiddos has a high fever and chills. And then, even being bundled up by a fire sometimes isn’t enough to take the chill off. I remember last year literally sitting on my hearth and creeping closer and closer to the fire to get warm until I was actually inside the fireplace.



My point is that in the midst of living our lives, the world is constantly screaming at us to find fulfillment in the stuff of this world. To just give into whatever it is that you want, to get that little bit of satisfaction. We even have slogans that play in our heads like “Just do it!” or “You do you!” or “You only live once!” We can so easily get caught up in the illusion of what this world offers that we end up searching for satisfaction where it can never be found. When things take a wrong turn and don’t turn out like we expected, are we still able to see God in the midst of it? When the first day of school picture isn’t Instagram-perfect, are we still going to post it? Or will we silently resolve that it’s not good enough. We are seeking after the created, rather than the Creator, begging for the fulfillment of the experience, instead of the Eternal?

The created is good and beautiful, but it is not the source of all goodness and beauty. As we look ahead at this bountiful season to come, may we fix our eyes on what is eternal and not temporary. May we long for moments of celebration while also remembering that our God is a God of the everlasting. And may we continue to press on to knowing Christ in all things, for in Him alone is our true satisfaction, joy, and peace.

NTIBONERA FOUNDATION

My name is Naomi Ntibonera. I am from the democratic Republic of Congo. I have four brothers and four sisters. My family and I lived in Nairobi, Kenya as refugees and later relocated to North Carolina Greensboro in 2009. Life in Kenya wasn't easy but God was with us. If it wasn't for God and the faith that our parents held, we wouldn't have been where we are right now. My siblings and I decided to dedicate our lives to God. With that we made a promise to God that if he saved us from the hardship of living as a refugee, we would serve him. We started a ministry of going to different churches and leading worship. We wanted people to see God's love, his favor and his mercy.

Coming to American in July 2009, my siblings and I attended the NewComer's School for one year, then were transferred to public schools. For 9 years in America now, we have been traveling to lead worship in different churches and spreading the love of God. We also share our testimonies to show the wonders of God. In addition to leading worship, my three older brothers started a non-profit organization called Ntibonera Foundation. The reason we started the foundation was because we wanted to give back to kids and families in the Congo. We felt like we were blessed to be a blessing to someone else and a way we could give back was by collecting pairs of shoes. We raised tons of sneakers in 2014-2017 and shipped them to the democratic republic of Congo. By 2017, we collected over 20,000 pair of shoes and traveled to Congo. The shoes were given to children whose feet have been infected due to contaminated soil and to families who need shoes.

We started the organization to share the love of Jesus Christ. We wanted to show people, especially the ones in Congo, that God's goodness still exists. My family's passion for music is from personal experiences. We have seen God use it to do miracles in the mist of hardships. Each day for us is a reminder of how blessed we are to be able to do the things we do.



Holistic CATECHESIS at Redeemer

These are genuinely exciting times at Church of the Redeemer. Over the last few years, our church has been thoughtfully putting the pieces together of a birth-through-12th grade curriculum for spiritual formation. Our youth leadership takes seriously the idea that these little people running around are not marginal to our church life, but central to it. They not only need our attention: we need theirs. They will be the Body of Christ when we're long gone, so if we want to strengthen the Church, let us tend to them.

April and I have six of our own kids scattered throughout this curriculum, and I want to convey what we see: a program that is especially thoughtful, rigorous, and age appropriate.

First and last, the formation of our children happens in worship within the Church, not apart from it. That's why we don't necessarily separate out even our smallest ones before church begins. And that's why we bring them back in before communion. I love watching my kids awkwardly pass the peace with their 70-year-old neighbors. And I like that they watch adults far more mature than they kneel to confess their sins. That leaves a lasting impression.

But of course, after a time of singing, we do ask the children to follow the cross over to The Grove. The babies are deposited with Cherie in the Seedlings and Saplings rooms where volunteer youth and adults show God's love for them through warm snuggles and smiles.

At 3 years and up, Leah Wall and her staff of trained volunteers usher our kids into the Atrium for the Catechesis of the Good Shepherd. In Level I, our kids are encouraged to do age-appropriate work alongside adults—lighting candles, pouring water, and

In Route 45 (our 4th and 5th graders), our kids begin working through Old Testament stories. Leah Wall received training this summer so that they will be able to transition into catechesis Level Three next year, which, in addition to working through the Old Testament stories, will actively train these kids to use their "work skills" to prepare and run our corporate worship in the sanctuary. Old school!

Of course, all of our students, middle-school and above, are encouraged to participate in servant teams. Whether snuggling babies, shaking hands, or singing in worship, we're telling our kids we need them. It's not something cute to do: the Church sees them as necessary. That sense of dependency we know is key for our young people; if they feel needed, they step up and live into the body of Christ.

tracing images that concretely realize the elements of worship. At the prayer table, a verse is read and the children are invited to ponder aloud its meaning. In Level II, they continue to develop this work, practicing habits of quiet attention and care, this time with a metaphor of the Father as the vine and His children the branches.

During the summer, we take a break from the quiet joy of the Atrium into the exuberant bloom of Garden and Grow. Here, kids take part in the life of the garden—along with songs and games—using it as a concrete parable of God's desire for the redemption of the whole world. Plus, according to my son, they eat hot peppers!



But to return: our rising 6th graders graduate into middle school, where after church, a more in-depth study of scripture begins. With the help of Dr. Jason Meyers, we've put together a deep and very cool curriculum that has 6th-8th graders working through key thematic moments in scripture—Creation, Covenant (O.T.), Christ and Community (N.T.), all in one year. And that arc of scripture is repeated two more years, with different scripture passages. For example, in the first year, we look at Genesis 1 (Creation) and God's Covenant with Abraham (Covenant). But in the second year, we come back around and do Genesis 2 (Creation) and God's Covenant with Noah (Covenant). And so on. The goal is to rehearse the whole arc of scripture with these middle schoolers three times in a row. I'm so happy to say that our volunteers and staff have done tremendous work helping the Bible become a familiar story for our kids.



After three years of Bible, they come to high school, and this is where things get intense. Again, Dr. Meyers and I have created essentially a four-year systematic theology course for high schoolers. We call it “A.P. Theology” for a reason: a great many of our kids are super smart, and in our culture that means taking a slew of A.P. credits. But while our students might spend 100 hours studying for the chemistry A.P. exam, their understanding of scripture and theology is often very poor. It’s completely embarrassing and the church is to blame. So, we’re teaching theology not as a mere intellectual pursuit, but as a project of loving God with our minds as Jesus asks us to do. Adults, if this sounds interesting to you, you are more than welcome to join us. We always have several parents in there just for fun.

Sunday Night Live (SNL) is our opportunity to come alongside our kids and their friends through singing, games, scripture, and small groups. Melissa Lewkowicz has done brilliant work making a second home for our middle-schoolers and high-schoolers, to give them freedom to be silly as well as to tighten friendships. God bless our adult leaders who are investing their time and hearts into the lives of our youth in these small groups as well. What a gift!

There’s also something brand new and super exciting this year: we have introduced confirmation back into the liturgical life of our church. It’s a six-week course I teach that follows the 50-day introspection of Lent with the study of the catechism. Each student has an adult sponsor who takes the class alongside them. There is a mid-class overnight retreat and a final “examination” with the sponsor and pastoral staff. The goal is to give our youth--10th-12th grade--the opportunity to publicly affirm their status as God’s child and take on the responsibilities of a Christian adult in the life of the church.

We covet your assistance with all of this. Even just volunteering once-a-month enables all the current volunteers one more Sunday to worship with the rest of us. But most importantly, these kids are open vessels for you to pour into. I suspect many of us had that one old lady at our church who took a special interest in us. Perhaps they winked at us when we were irritating; snuck us a piece of candy when our parents weren’t looking (Don’t do that to my kids, but do it to everyone else’s). They need you, just as we need them.

What’s the result of all this? God-willing, it will

be students who love God with all their heart, mind, soul and strength, and love their neighbors as they love themselves. But we must be patient. Let’s remember that the fruit is the last thing to grow on a tree. Our work is to diligently uphold the commitment we made at the baptisms of these children.

We were asked: “Will you who witness these vows do all in your power to support these persons in their life in Christ?” **WE WILL.**

written by Dr. Nathan Hedman





Redeemer Youth

We had such an amazing time at Camp Booyah 2019! This was the 5th year of Camp Booyah since it was established in the summer of 2015 by Rev. Drew Hill. This year, camp was directed by our own Melissa Lewkowicz and the camp speaker was Jordan Kologe from Church of the Good Shepherd (Cornelius, NC). Every year, the Lord has faithfully grown the camp and also provided means for both campers and staff to have a fun and safe time. This year was no different as we had the biggest group that we have ever had with around 300 campers and leaders from twenty churches and three different states.

We began our mornings with morning prayer and then headed out to our service projects where we were in the local community in Scottsville, Virginia. Campers and leaders were divided into the teams that were in a competition throughout the week with games and points. This becomes one of the most favorite parts of camp for all the students, getting excited to see which team will bring home the champion shirt. Our theme for the week was “Anointed”, where we looked at the life of King David from the time he was a boy throughout his reign in Israel. It was amazing to see God working in the lives of students, and truly making his presence known while we were there.

We were so grateful to be a part of all that the Lord did during our week at Camp Booyah! Here’s what kids have said about their week at camp:



“Camp Booyah was crazy beautiful. Crazy because of how present God was throughout the camp and beautiful because the Lord’s beauty was shining in every child’s face.”

Emily Hawkins

“Camp Booyah was eye-opening for my relationship with the Lord and other people!”

River Lewkowicz

“Camp Booyah is a family away from home.”

Zack Davis



“One of the funnest experiences of my life! I learned so much about myself and the Lord.”

Emily Kirkman

“Camp Booyah was the best thing that happened to me this summer. I went into it expecting to make new friends, but I ended up with a family instead.”

Angel Munyakazi

“Camp Booyah was a chance for me to be to kids what other leaders like Austin, Graham, Peter, Drew, and Justin were to me when I was in middle school. It gave me a chance to lead and help people grow all while growing myself in my relationship with God.”

Rivers West

“Camp Booyah was a life-changing experience where I’ve made some of the best friends I could’ve ever asked for and where Christ has changed my life for the better.”

Noah West

“Camp Booyah was a breath of fresh air and a period of restoration for my relationship with Christ.”

Avery Cox

“Camp Booyah was a time of reflection on my life and growth in my relationship with Christ. I gained a deeper want to spread His love to others.”

Anna Cox





REDEEMER COLLEGE MINISTRY

Billowing steam and the most wonderful smell filled the air as the Lewis family's low country boil was poured onto the table. Once the steam cleared, hungry hands plunged into the pile of corn, potatoes, sausage, and shrimp to load up their plates. It was Sunday Student Lunch time: one of our bimonthly events where families from Redeemer welcome college students into their home for food and fellowship after church. Students from Guilford College, NCA&T, and Greensboro College helped themselves to the best meal they would have all week and, after a delicious dessert of warm peach cobbler, they were content to say the least.

But the food was only part of the equation. Seeing college students mingling together with the whole Lewis family was a perfect picture of the intergenerational body of Christ. Unsurprisingly, Carter was giving the students all they could handle in conversation and somehow coming across as more mature than any of them. And

when we finished eating, we had a time called "grill the host," when students can ask the host family any questions they have about life, faith, family, work, etc. It's a great way for our students and families to get to know each other better, and opens them up to wisdom from beyond the college bubble. They took it seriously and pulled no punches with their questions:

"What's the most difficult part of being married?"

"How do you get through difficult times?"

"What advice would you give to your college-age self?"

The Lewis's took it like champs and blessed us with their honesty and vulnerability. Multiple students let me know afterward how much it all had meant to them: the food, the conversation, the window into life beyond college. This is a picture of the ministry of hospitality.

THE MINISTRY OF THE WELCOME

At a recent training week for campus ministers with the CCO (Coalition for Christian Outreach), we reflected at length on the theme of hospitality that fills the scriptures. In the beginning, God prepared a place for us and laid out a feast in the Garden of Eden. When we rejected God's hospitality and left his garden, God sought to welcome humanity once again by preparing a place for the people of Israel: the promised land, flowing with milk and honey. But once again, we rejected our Host and wound up in exile. Finally, God came to the world he had made, disguised as a guest: an unborn infant looking for an inn; an itinerant preacher with no place of his own to lay his head.

Jesus joined others at their dinner tables and revealed to them the kingdom of God. He taught his disciples that when he returned to the Father, he would prepare a place for them once and for all: a place at the wedding feast of the lamb. Our story with God is a story of God's hospitality. When we welcome others and prepare

a place for them, we are participating in the very ministry of God. This fall, would you consider taking a small step of hospitality and welcoming college students into your home and into your life? We need families willing to host 1-2 Sunday lunches in the fall and spring, who will not only share food, but truly create a place of welcome for young folks who are away from their homes for the first time. There are other ways to participate in a ministry of welcome toward students too: mentoring, prayer, cooking for campus events, funding Jubilee conference scholarships, sharing about your vocational life, and more!

You have the opportunity to reveal to the next generation of church and community leaders the hospitable heart of our God. If you are interested or would like to hear more, contact Judson at judson@redeemergso.org.





New Wineskins 2019

GLOBAL MISSION CONFERENCE

BETTER TOGETHER

“GO DEEPER: PRE-CONFERENCES OF THE 2019 NEW WINESKINS GLOBAL MISSION CONFERENCE”

By Jenny Noyes

Executive Director, New Wineskins Missionary Network

From September 26th to 29th, more than a thousand people from more than 30 countries will gather for the 9th New Wineskins Global Mission Conference at Ridgecrest Conference Center just a couple of hours west of Greensboro. With a line-up of 18 plenary speakers, an anointed Anglican praise team leading worship, 70 exhibitors and over 120 Mission Awareness Presentations (MAP Talks) planned, anyone attending will go home inspired, encouraged, educated and equipped to engage in cross-cultural mission opportunities both here at home and abroad.

There are over 20 advanced training pre-conferences before the New Wineskins Global Mission Conference even starts! Why come early to attend a pre-conference? To go deeper. Many people have already discerned that God is calling them to a specific area of mission or have had their hearts broken for a particular group of people. Perhaps, for example, a church is situated in close proximity to a university campus. The pre-conferences on Reaching College Students or International Student Ministry would help that church understand how to engage with students. Many recent college grads grew up in a more post-Christian America. The evangelism training pre-conference called Reaching Millennials Now would be eye-opening, yet practical.

Others have a heart to reach people from other faith backgrounds or the unreached. There are cultural sensitivities that are helpful to know before offending people or, worse, violating blasphemy laws enforced in many countries. Pre-conferences like Reaching Muslims, Reaching Indians (Hindus), or Unreached People Groups would be helpful in preparing to reach out to these groups. Many of the 2 billion people who still have no access to the Gospel message are in these people groups.

In the Greensboro area, there are vast groups of refugees and immigrants from many different countries. Our East African congregation started from a simple kindness extended by one of our members at a local swimming pool to a woman who was obviously “not from around here.” An offer to help provide clothing and basic household items to one refugee family has blossomed into a beautiful multi-national blended congregation with multiple worship services. Samira Izadi Page, an Iranian refugee with an amazing story, will co-lead our Refugees & Immigrants pre-conference along with Heather Ghormley, head of the Anglican Immigrant Initiative.

Six of our pre-conferences target specific needs in local parish ministry:

PLANTING NEW CHURCHES:

The Always Forward Church Planting Initiative moved its fall conference to coincide with the New Wineskins Conference. The theme, “Better Together,” was confirmed by the strategic positioning of this conference as a pre-conference. New church planters have many of the same challenges and needs as missionaries. Indeed, church planters are missionaries to North America, which is now the third largest mission field in the world.



PRAYING FOR THE NATIONS:

Global experts from Operation World, Jason Mandryk and Molly Wall, will be helping to co-lead a pre-conference called Praying for the Nations. Many congregations can’t see beyond the needs of their local community – which are vast and on-going. However, it’s not an either/or proposition. We are called to pray for the harvest, for the gospel message to reach the ends of the earth. Most of us don’t have a clue how to do that. This pre-conference will give specific, practical help as well as modeling of how effective prayer for different cultures and people groups is done, using one really exciting tool called Eucharistic Healing Prayer.

LEADING ANOINTED WORSHIP:

United Adoration is a group of worship leaders who have been hosting song-writing retreats with Anglicans on various continents for several years now. Their next retreat will be the United Adoration Pre-conference on September 25-26. Many of these gifted musicians will lead worship for the other pre-conference and they are writing an original worship song for New Wineskins!

COMMUNICATING EFFECTIVELY FOR MISSIONAL ENGAGEMENT:

Parish and diocesan communicators are often buried by the tyranny of the urgent and buried with requests to announce every activity going on in the church. Using communication tools to actually cast vision and embed missional DNA is harder to accomplish with competing demands. The ACNA is hosting a Communicators Retreat and Workshop from September 22-24 as a pre-conference at Ridgecrest. Then communicators will be encouraged to stay and use their sharpened skills to cover the other pre-conferences and the New Wineskins conference, too.

REVITALIZING CONGREGATIONS:

Two groups are offering pre-conferences aimed at congregations that need help to switch from a maintenance mindset to a missional one: Moving Your Parish from Maintenance to Mission sponsored by the American Anglican Council (AAC) and From Status Quo to Healthy Mission Mobilization sponsored by the Reformed Episcopal Church (REC).

Tak Meng and Yee Ching Wah will tell the amazing story of how the Diocese of Singapore went from being an inward-looking, withering group of Anglican churches to a spirit-filled missional diocese overseeing the incredible growth of the Anglican Church in Vietnam, Thailand, Laos, Nepal, Cambodia, and Indonesia. Mission opportunities will be outlined in a special post-conference on Sunday afternoon, September 29, called the South East Asia Symposium.

Three pre-conferences deal with preparing and caring for missionaries:

DISCERNING A LONG-TERM MISSIONARY CALL:

The Society for Anglican Missionaries and Senders (SAMS) is leading a pre-conference to help anyone who is feeling called to missionary service to help guide them through what's involved in preparing for such a high calling. SAMS trained our own Rev. Hunter and Stephie Van Wageningen for their upcoming permanent move to Spain and will also serve as their mission agency.

MISSIONARY CARE:

More than 5,000 missionaries prematurely leave the field every year. This travesty can be avoided by effective and on-going missionary care. Several agencies are co-hosting this session to help churches and individuals understand how to best support and encourage the missionaries they send out.

THIRD CULTURE KIDS:

Children who grow up overseas are caught between two worlds – they are citizens of their parents' native country even though they may not have ever lived there themselves – and the country their parents are serving in as missionaries. Of course, they are really missionaries themselves, but they didn't have the luxury of choosing their calling. Third Culture Kids, or TCKs as they are often called, have unique issues and challenges that can only be addressed by those who have walked in their shoes. The TCK pre-conference will be held prior to the student conference REMIX for college and high-school aged students led by Rock The World Youth Alliance.



The final five pre-conferences target specific types of mission:

HEALING AS MISSION:

Jesus gave us this command in Matthew 10:7-8 – “As you go, preach this message: ‘The kingdom of heaven is near. Heal the sick, raise the dead, cleanse the lepers, drive out demons. Freely you have received; freely give.’” Most of us have no idea how to walk out this commandment. Seven healing ministries are coming together to not only teach about, but also to demonstrate different approaches to healing ministry. Healing was an everyday part of Jesus' and his disciples' ministry. It should be a regular part of ours as well!

PERSECUTED CHURCH:

Our Christian brothers and sisters living in many different parts of the world suffer all kinds of persecution as a result of their faith in Jesus – harassment, violence, torture, imprisonment, false accusation, and death. How do we engage with the Suffering Church? What can we do to help?



Attending this pre-conference will teach you a myriad of ways to get involved that are actually changing the world and saving lives! Many of our plenary speakers are persecuted Christians themselves. Their stories will capture your heart!

BUSINESS AS MISSION:

One of the most effective types of mission work today is moving abroad, setting up a profitable business and becoming a vital part of the economic community in a place that needs a Gospel witness. Business As Mission or BAM can be anything from opening an English-teaching school in Thailand, operating a pizzeria in Tibet, or starting an indigenous crafts manufacturing plant in Peru. As we see with the work of Tripp Graziano right here in Greensboro, BAM opportunities are local as well as global. If you are an entrepreneur or a business leader, this pre-conference may be for you.

THE ARTS IN MISSION:

Like song-writers, people with gifts of dance and the visual arts find it hard to find their place on the mission field. When we limit our thoughts of mission to building something or teaching on Christian themes, we overlook that non-verbal communication through music, dance and art are often the most effective cross-cultural mission tools, especially when there is a language barrier. The arts often bypass our minds and connect directly with our emotions, communicating the love of God in creative ways. This pre-conference will focus on the visual arts and dance, both of which will be integrated into the New Wineskins Conference in fresh, new ways!

GLOBAL THEOLOGICAL EDUCATION:

Last but not least, our pre-conference on Global Theological Education will gather representatives from many different seminaries here and abroad and training institutes like the Ridley Institute and the Stanway Institute to discuss the best ways to address the massive need for more and better theological training.

Attending a pre-conference can take you from being interested in mission to being actively involved! “Can I just attend a pre-conference?” Yes, but why would you not want to benefit from the full impact of the New Wineskins Global Mission Conference! However, if you can't attend the conference, coming down just for the advanced training of a pre-conference is the next best thing. You can register for any of these pre-conferences by following the links at <https://newwineskinsconference.org/pre-conferences>.

All these events take place at Ridgecrest Conference Center just a couple of hours down the road. Contact Ridgecrest directly at 1-800-588-7222 to make housing and meal reservations. Registration for the New Wineskins Conference, September 26-29, is open until the week before the conference, but a late registration fee kicks in on September 9. Go to <https://newwineskinsconference.org/> for all the details. We hope you are planning to attend. If you are, please consider contacting us about being a volunteer!

NOTABLE EVENTS

September 7 // Farm Work Day

October 20 // Confirmation Sunday
& World Mission Sunday

September 8 // Fall Kick-off Sunday

November 2 // Farm Work Day

September 26-29 // New Wineskins
Global Mission Conference

November 7-9 // Convocation &
Synod

October 5 // Farm Work Day

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.

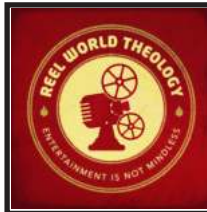
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REEL WORLD REVIEW

with special guest Hunter Van Wagenen



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.



GODZILLA: KING OF THE MONSTERS was the movie I was most excited to see this year. The trailers promised the on-screen presence of three monsters from the classic movies; three monsters I've been anxious for years to see done well in cinema.

I loved the old Godzilla movies as a kid. Even though they were campy, something about the idea of giant monsters fighting captivated me. But Godzilla movies are not just about the fights. As I've grown older, I've realized that there are several ingredients that the best Godzilla movies have in common: a cartoonishly well-equipped military that is still ineffectual against monsters, undeveloped human characters who react in terror to whatever the monsters are doing, discussions of whether or not Godzilla is on the side of the humans, discussions of environmental issues, and

Godzilla killing or dominating every other monster in his path.

This year's Godzilla movie includes all of the ingredients above, which makes for some great action, but also gets bogged down in attempting to set up multiple future films all at the same time. Unlike the 2014 *Godzilla*, which elevated its material into a beautiful horror/action film, this year's movie dives face-first into the silliness and gives viewers scene after scene of giant monsters fighting and wreaking havoc around the world. While the human story lines are somewhat tiresome, fans of the Farm at New Garden Park may find the discussion of the monsters as caretakers of earth's ecosystems intriguing. Ultimately, though, the best parts of the film are the action scenes, so find the biggest screen you can and enjoy the monster fights your inner eight-year-old has always wanted!

Born a Crime by Trevor Noah

TREVOR NOAH is a man of many talents—comedian, television host, political commentator, producer, writer. His recent book *Born a Crime* is getting a lot of attention in our city of Greensboro, NC. This spring, the public library selected it for the 2019 “One City, One Book” community read and on their website, asked for folks to post about the book on social media in an effort to convince Noah to come to Greensboro.

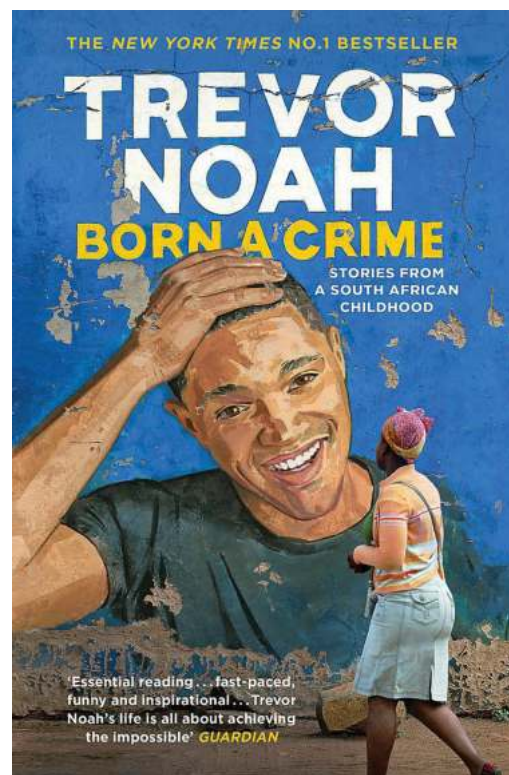
Many may only be familiar with Noah's comedic work. *Born a Crime* is full of good-natured, anecdotal humor to be sure, but it is beautifully balanced by insightful reflection of his story and its post-Apartheid context. A child born with both Swiss and Xosa parentage, an illegal act according to Apartheid law, Noah has a unique perspective that lends weight to his perspective. This endearing collection of personal stories is peppered with keen observations about race and racism, community, opportunity, the things that unify us and those that separate us, and about his mother—the chief influencer of his life.

It is not hard to understand why this book has garnered such interest and acclaim. Noah has a strong voice that is astute and direct but very gracious. Aside from being quite funny, his humor often serves to highlight the common ground of his audience: a helpful place to stand when looking together at something as heinous and damaging as institutional racism.

Born a Crime is about the effects (personal and cultural) of South African racism, but the observations Noah makes from his experience are overwhelmingly relevant to the racial climate in the United States. In the divisive tone of the current conversation about race and racism in our country, it might be that the voice of an outsider speaking about his own country's race-caused wounds can cut through the noise and create a space of mutual understanding from which to look towards our own work of recognition, empathy, and healing.

reviewed by Laura Fissel

THE BOOK NOOK





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