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ESTABLISHING THE LAND

THE TABLE

EASTER & PENTECOST

Letter from the Editor

THE TAIL END OF THIS WINTER SEASON has been particularly difficult in my household. The often cold and soggy nature of the weather, added of course to all the undefinable stresses of life since last March, has resulted in feelings of confinement, smallness, uncertainty, and apathy.

So, as I work on this issue of *The Table*, entitled “Establishing the Land,” which discusses cultivating the gifts God has given our parish, it’s hard to feel anything but daunted by a call to action and invitation to dream about a big and vibrant future full of life and growth. I recognize that it’s important to consider the plans and dreams we have before us, acknowledging the labor and sacrifice it is going to require as well as the divine guidance and help available to us. But I feel barely capable of establishing my own household, of cultivating my own family, let alone joining in the endeavor of turning New Garden Park into what it is hoped to be.

In this issue, Rev. Alan’s article reflects on Joshua 4 and the act of bringing 12 stones from the Jordan River to construct a memorial. He unpacks the picture of 12 tribes, represented by the stones, each doing their unique part in establishing the land as they do the building of a simple memorial. And I wonder—is this idea the place to begin my individual journey of building my life, building my family, building my church, building my community? I wonder, amongst all the spiritually complex and rich metaphors this memorial was meant to be for God’s people, was it also a gentle message from God, whispering “Just get your one stone and add it to the pile. That’s all I’m asking you to do.”

I am a single piece of the stonework of a grand facade. And I am only asked to be this one piece.

There’s a lesson I’ve been (poorly) learning over the past year. It’s that big movement happens when taking little steps, one at a time. I am only being asked to do that which is right in front of me--whether it’s in relation to combating a global pandemic or fight-

ing social injustice, nurturing a marriage or keeping my own body and mind healthy. Big dreams and desires for the future can be hard to imagine, much less believe, especially in the climate of uncertainty and changeability that our world has become immersed in. When I am feeling overwhelmed with the bigness of it all, and slightly panicky, I often find my eyes being directed from the horizon to my feet. Move one foot forward, stop. Move the other to join the first, and stop. You’ve just made progress towards the future.

New Garden Park is a big and beautiful dream. It is a place of promise, of hope, of growth and richness. I get caught up in the dazzling vision of it, and I am so, so on board. I long to look up into the canopy of trees shading flower-lined paths. I want to slide into the outdoor chapel, sunbeams reaching long and golden fingers through the windows and across the pews as I pray. I want to dig my hands in the dirt, or fill my arms with fresh vegetables from the farm, turning them into a wholesome dish to share at the table with family and friends. I want to bask in the vibrancy and wealth of all we have toiled over and grown.

So, how does one struggling mother of three manage to take part in this glorious dream? The next thing. The next step. The one that is in front of my feet, no one else’s. My unique stone that can fill the spot no one else’s can. I can keep watch for that chink that needs filling, and that’s where I can place myself. It will not look the same for everyone. Our work will not be able to be equally measured or defined. But there is a place for each of us not only in the building of New Garden Park, but most importantly, in the building of the Kingdom of God. Let us marvel in the beauty of the dream, be inspired by the vision set before us and let it orient our journey, but keep our eyes keenly on the road, finding the next small step for our own feet to take.

**With Joy,
Laura Fissel
Managing Editor**

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Memorials are powerful devices. They are standing records that draw back to the mind something or someone of great importance, the legacy of which often has deep impact on those remembering. There are all kinds of memorials--public and private, shared or personal--commemorating events, places, or people. Contrary to expectation, in Joshua 4:2-3, God calls his people to memorialize as they are coming into the land rather than after they have taken possession of it.

When we think of the Promised Land, its descriptor as "a land flowing with milk and honey" might come easily to mind (Exodus 3:17). But the fertility and richness of this land is something that would have to be acquired through work, stewardship, sacrifice, innovation, problem-solving, ingenuity, and skill.

Before beginning the work of establishing the land, the Israelites follow God's instruction to gather stones from the Jordan.

Pass on before the ark of the Lord your God into the midst of the Jordan, and take up each of you a stone upon his shoulder, according to the number of the tribes of the people of Israel, that this may be a sign among you. When your children ask in time to come, 'What do those stones mean to you?' then you shall tell them that the waters of the Jordan were cut off before the ark of the covenant of the Lord. When it passed over the Jordan, the waters of the Jordan were cut off. So these stones shall be to the people of Israel a memorial forever (Joshua 4:5-7).

This memorial gave them a visible sign of who they are (the 12 tribes of Israel) and what God had done for them (rescued from Egypt and delivered to a land of their own). Even the act of gathering the stones from the Jordan in Joshua 4 is a picture of this reality: the Israelites were a people buried under injustice and pain and He parted the waters to uncover them and draw them out to a new life.

We are used to memorials being reflections of a past person or event, not a tribute of something to come. This tribe of people had no idea what the future held, or what lay before them in physical space or in time. So why would God prioritize the building of this structure before the people of Israel had put down roots and started building in the land? Perhaps in part, this act was symbolizing the truth that God's future and ongoing promise to his people was not contingent on what the Israelites had done or would do. It was a memorial of what had been done for them as well as what would be done for them despite (sometimes in spite of) their flawed and sinful nature. As they were invited to participate in God's work, the Israelites were given rules and guidelines that could lead them into a flourishing life and fruitful labor alongside God. But the future would come to pass regardless of the choices his people would most certainly make. When God establishes something, it is a sure and lasting thing.

With one stone representing each tribe, the memorial was also a physical representation of those whom God had chosen for the work to come. This pattern of 12 is reminiscent of a story from Nehemiah when the Israelites are rebuilding the city gates after they had been decimated (chapter 8). The tribes each claim a gate along the wall and take responsibility for rebuilding it. In this act, they not only share the burden of repairing the wall, but each tribe does so in their individual way. Some of these walls are standing today and they are still differentiated by how they were built--the unique characteristics of each tribe still recognizable. God's chosen people may have been one nation, but this group was made up of individuals, each loved and valued by the Creator with something special to contribute to God's work.

When I think about our work to establish the land we've been given at New Garden Park, I think about the unique contributions of the "tribes" here at Church of the Redeemer. In the last issue of *The Table*, we heard from some of the folks who have adopted pieces of the property to rebuild with their particular passions and skills--the medicinal garden, the fountain, the front flower beds. Our new pizza oven is a more recent example of the unique touches of the "tribes" of Redeemer at work on the property.

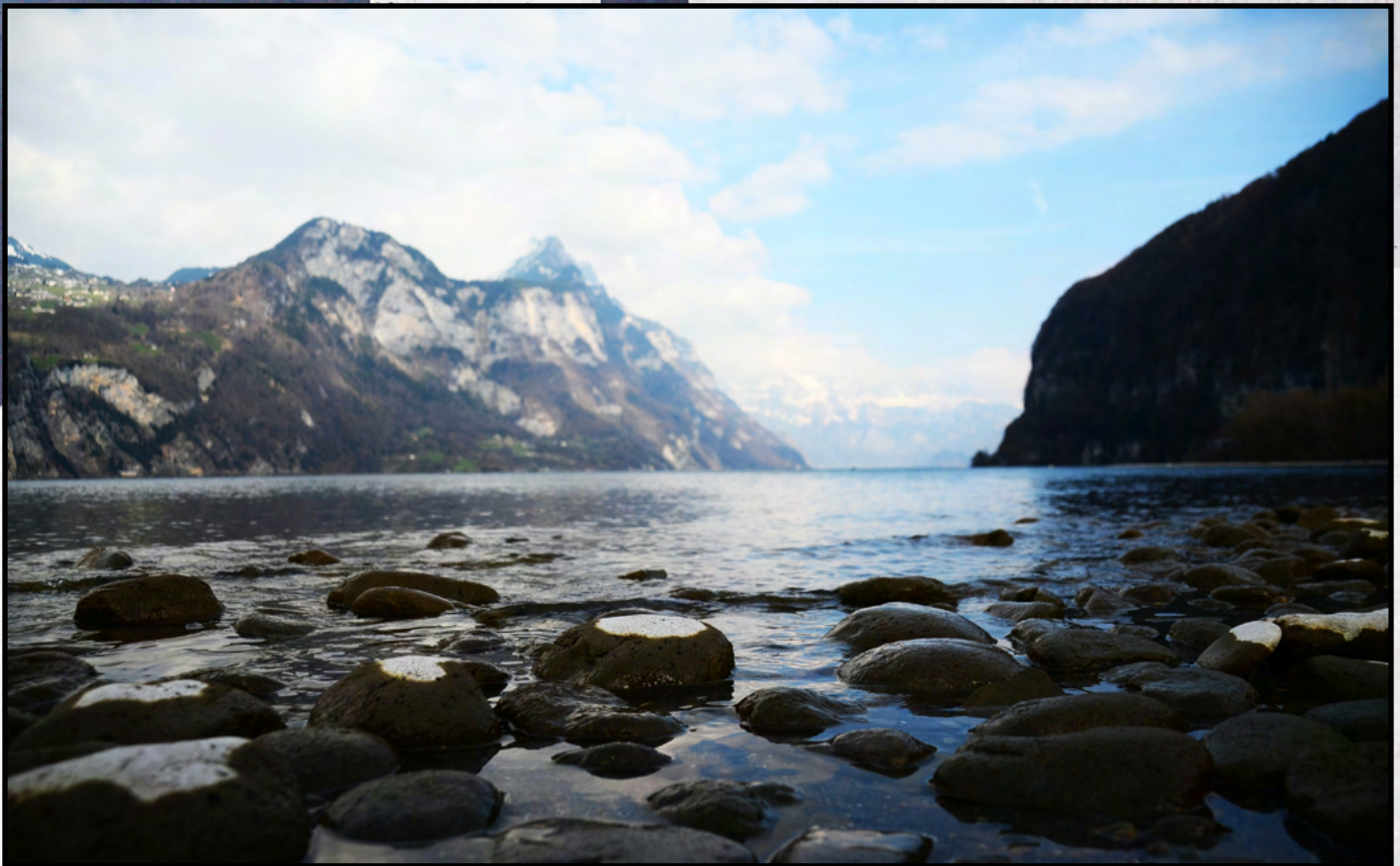
New Garden Park is a gift that is fertile with possibility and blessing, but it is going to require the varied talents and gifts within our parish to draw this wealth forth. The next season of cultivating this property will be focused on what will be the "park" area of the Parish/Park/Farm/Abbey vision. It is intentional that part of this building plan is to construct a memorial garden, built by the people of Redeemer as a reflection of the multifaceted Body of Christ that is stewarding this place. Building this memorial garden is two-fold in purpose: to remind us of who we are and of what God has done for us, but also to represent God's promise for New Garden Park and recognize that the work done here is for him. Whoever we are and whatever we do, he is in control and will bring to pass that which he desires. This should fill us with hope and comfort, to know that our hands are invited to take part in a divine calling with eternal impact, but that he will use both our triumphs and our failures in the process of establishing this land.

A few years ago, Angela Kaye and I got to visit Israel. We witnessed firsthand that although it is a very fertile place, it requires labor to draw forth and enjoy the wealth of the land. I remember this as I consider what lies before us as we begin to "establish the land" at New Garden Park. We need your hands, your dreams, your inspiration, your participation. We have financial commitments to begin building the Park (and will always happily accept more generosity); now is the time for the hands and feet to remove gravel, build fencing, lay brickwork (we already have the bricks for this job!), clear land, and plant trees. All we have is from the Lord and we are trusting him to provide. Will you add your stone to this memorial?

A MEMORIAL,

A PROMISE

by Rev. Alan Hawkins



FOSTERING NOURISHMENT

By Gia Lineberry, FARM BUSINESS MANAGER

I first heard the term CSA in grad school when I was researching farm markets. This was when the local food movement was just starting and people were curious about getting a weekly box of harvested produce from a farm. I joined the only CSA in town at the time, started volunteering, and later became the director. I was drawn to the idea of receiving fresh, organic produce that would help me learn how to cook and eat more healthily as well as allow me to support local farmers and participate in this food economy with a small community of people who shared my interests.

“CSA” is an admittedly clunky term for a simple concept. Community Supported Agriculture is like receiving a weekly subscription box to a farm’s harvest season. However, the difference between a CSA and a subscription box is that the commitments a farm receives upfront during planting season help the farm plan and buy for the coming harvest season. For farms, these commitments make a big difference for their business that has a long waiting period between financial investment and the profit it yields.

The Farm at New Garden Park is embarking on its fourth year of growing for a CSA. It has grown and changed with each year: This year, the Farm will be offering four CSA programs: Early Spring Greens, Summer Produce, Fall Produce, and a Spring Flower season. In future years, we hope to continue to grow our CSA by opening it up to more members and offering an option for customization of weekly harvest boxes. We are excited about future opportunities to take this idea and tailor it to the needs of our community.



What I love about our CSA program--and what makes it so unique--is how deeply entwined our Farm is with our community, and that we recognize the Lord as King and Provider of what we grow and eat. The Farm does not see itself as a static recipient of “community support” (as CSA may imply) but as a dynamic partner in fostering bodily and spiritual nourishment both for its CSA members and the Greensboro

community. Through the CSA, the Farm offers booklets of both recipes and devotionals to help members connect their eating practices with their life of faith. Another essential part of our CSA is that with volunteer support, we seek to bless others by sharing generously with those in need, donating at least 20% of our harvest!

As an invested community, it has been fun to grow together in our eating habits. Two years ago, when cucumbers were plentiful, Nancy DaMore passed out pickling recipes and the Van Wagenens posted videos of pickling in their kitchen! Last year, Dan Callaway shared how he made a Swiss chard tart out of leftover yogurt biscuits, potato chips, animal crackers, and, yes, Swiss chard. We get to learn from each other and grow together through the shared experience of living seasonally.

This year, alongside our CSA program, the Farm will also offer sales of our East African produce through a new on-line storefront and pickup. We have missed hosting the East African farm stand as we did before the pandemic, and we are excited to offer this new COVID-safe opportunity to share East African produce with our East African brothers and sisters. Through our Free Farmers Market last fall, we made a connection with other local farmers who are growing East and Central African produce and from whom we learned about what is possible in our Greensboro soil.

We, the Farm, look forward to this coming season and invite you to participate in the harvest. There are many ways to partner with us: by joining a CSA program as a member, volunteering on the farm, helping us with our donation program, or even starting your own garden! If you are interested in joining, please visit our website at www.ngpfarm.org/join. A prayer of ours is that the Farm will nourish you and our community for decades to come through the mind, body, and spirit.



Luanne Arrington



MY HUSBAND MACK AND I have been at Redeemer since it moved to New Garden Park. Our first year was spent learning about and becoming Anglicans, as we were coming from a nondenominational church, then we joined Redeemer. Since then, I have served on the Welcome

Team, become a Stephen Minister, and spent a wonderful two years in the Walking in the Spirit study: we are now participating in a community group. I am a financial consultant in life, long term care, and disability insurance and estate planning; active with all things YMCA; and currently completing a Certificate in Nonprofit Management at UNCG. I love one-on-ones with people and small groups (it's been a hard year!), and doing all sorts of fun things with Mack, our two dogs, and our kids and grand-girls in Charlotte and DC. Oh, and I love coffee! There's no such thing as too much coffee.

Adam Hubert



I HAVE ATTENDED REDEEMER SINCE 2017. I began as a fellow and have served as a sound tech, on the farm team, and with the youth ministry. I will be marrying Victoria Hassell in the summer of 2021. I am the middle school science teacher and athletic director at Hope Academy. I also

serve on the steering committee for Young Evangelicals for Climate Action (YECA). I love reading, watching and debating sports and movies, gardening, Xbox, and cooking.



Beth McQuaid



I HAVE 3 KIDS--ages 14, 11 and 2--and a basset hound. I am an attorney currently working part time in Ashboro. I have been attending Redeemer since 2013 and served in the nursery, Route 45, and hosted a fellow and a community group last year. I speak French and enjoy reading, travel, exercise classes, tennis, and golf.



Sarah Hocutt



I HAVE BEEN ATTENDING REDEEMER for about five years. I am a host to a fellow this year, have been a fellows mentor, am a community group leader, and serve on the Welcome Team and as a Stephen Minister. I am married to the wonderful Buddy Hocutt and am Lydia

Hocutt's Mama! I am a registered nurse in the Neuro/Trauma ICU at Moses Cone Hospital. I love taking naps, drinking tea, and playing board games with friends.

The Vestry



class of 2021

Focusing the Vision

by MacEntyre Allen

New Garden Park

Three years ago, when the decks on the Grove were brand new and there was no playground, we did not have a clear idea of what we would do with the future Park space at New Garden Park. Now, we are finalizing our purchase of Phase Two of the land and our vision is becoming more focused. The recent illustration fantastically executed by David Stanley offers us an inspiring look at what is to come for this property and our community.

Where is this place? David's illustration is looking East, as though you were on the roof of the Grove, above the playground. In the background, you can see the trees that mark the edge of our property. To the left, you can see the two hoop houses that produce vegetables year round. A row of Leyland Cypress trees hides the gravel road.

The dominant feature in this image is the Chapel, the entrance to which will be located about where a small building, once the *Poustinia*, currently sits at the end of the Revelation Garden near the Flower Labyrinth. It is somewhat patterned after the chapel at St. Francis Springs Prayer Center in Stoneville, NC, with glass walls set against wooden posts and beams. Behind the Chapel is a Columbarium--a structure built with many niches for the placement of ashes.



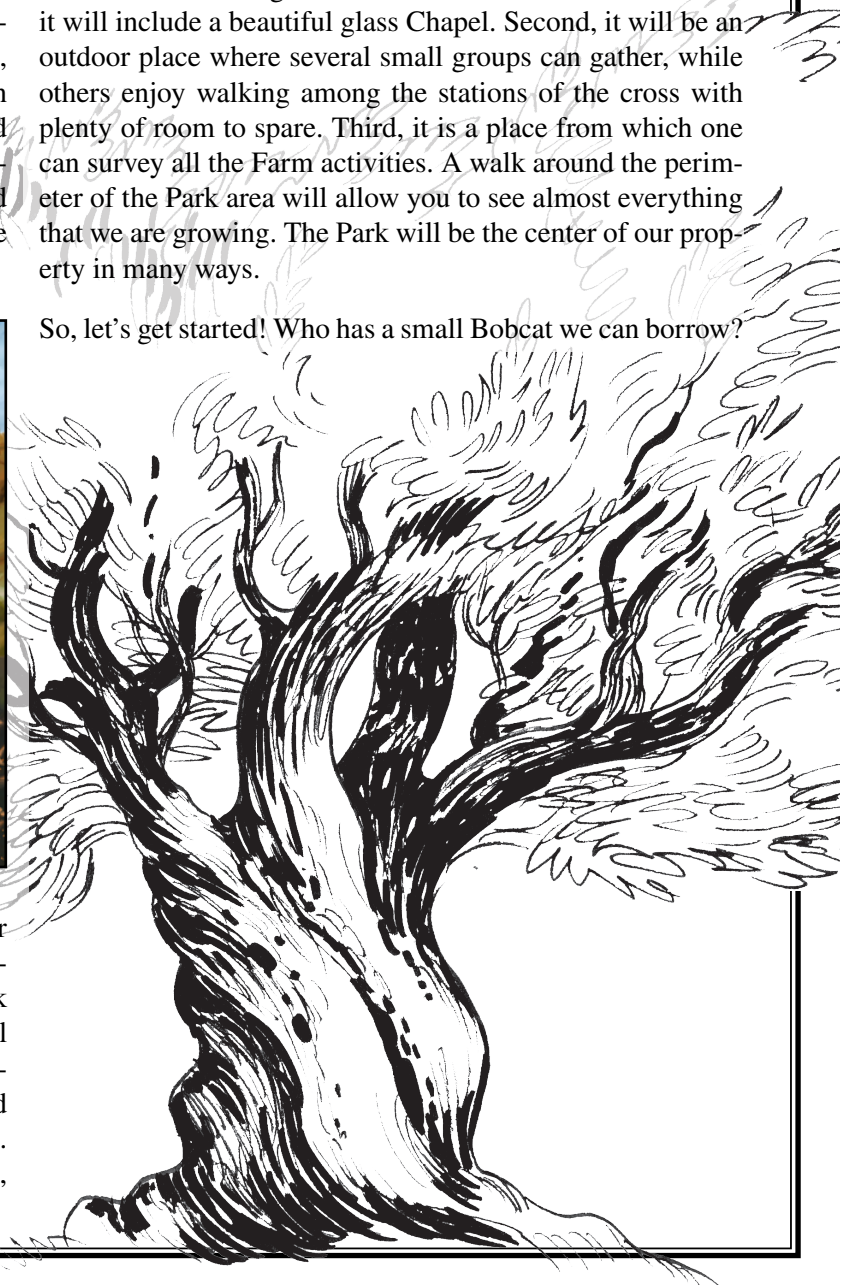
Though it is not yet developed, we call this portion of our land the Park (not to be confused with the name for our entire property: New Garden Park!). Our plan is that this Park area will include the Chapel on one side while the rest will be an outdoor place where people can walk, have small gatherings, visit permanent stations of the cross that are planned for the space, play in the grace, or sit in one of a few gazebos. At the back edge of the Park, you can see most of the Farm,

shown as rows in the field that will be cultivated. From this Park area, people will be able to follow paths that will take them to various places on the Farm as well as to the 11 acres along Horse Pen Creek.

If you go to this Park area today, you might think, "Wow! What a lot of work must be done to make this look like David's illustration!" The entire area is covered with gravel and asphalt, all of which must be removed. Fortunately, fill material is needed at other places, so we do not have to haul it far. We must decide what to do with the large concrete loading dock at the corner near the hoop houses--a pavilion? Community center or meeting hall? It is evident there is much to be decided and executed to reach our goals for this space.

There are three things I like most about this Park area. First, it will include a beautiful glass Chapel. Second, it will be an outdoor place where several small groups can gather, while others enjoy walking among the stations of the cross with plenty of room to spare. Third, it is a place from which one can survey all the Farm activities. A walk around the perimeter of the Park area will allow you to see almost everything that we are growing. The Park will be the center of our property in many ways.

So, let's get started! Who has a small Bobcat we can borrow?





Redeemer Park Illustration
Art by David Stanley

Church of the Redeemer | New Garden Park



The Fruit of the Land

by Rev. Canon Dr. Dan Alger

Throughout the Scripture, the land and the people are inextricably bound. Adam, and through him all humanity, is created from the dust of the earth. In fact, the Hebrew word for ground or earth is *adama*. The closeness of the people and the land is shown from the very beginning as Adam was made from the *adama*. Adam was then given the command to work the land, keep the garden, and to be fruitful and multiply to fill the earth and subdue it. So, the origins of humanity are in the land, the purposeful work of mankind is to release the potential of the land, and the trajectory of humanity is to grow into a community that shares the land.

This intimate connection with the land and the community is reiterated in God's promises to Abraham as God tells him to go to the land that will be revealed to him and that through him, God will make a people who will possess the land. Again, the land has meaning because of the people who inhabit it, work it, and share life on it, and the value of community is revealed through the import that God places on shared proximity and geographic space.

The fullness of the beauty of God's plan becomes evident as the story of the Scripture reveals that the work of Jesus was to make a people by his grace offered through sacrifice and resurrection, ultimately resulting in a new heavens and a new earth where the people of God live in community with one another, enjoying fellowship with God and inhabiting the renewed Garden. God, land, people--these three are intimately connected in the story of redemption.

We are the people of the story of redemption. We are the church--more specifically, we are Church of the Redeemer. The land that we are purchasing, living, and working on has value because on it we share life together, and through the fruits of our labor, we will show that we are not simply celebrating the concept of redemption, but we are offering actual redemption through Word, Sacrament, and the service of God's people on the land God provides.

Our stewardship of what God is doing in our midst is concerned then with the flourishing of both the physical land and the community of God's people. We give of our finances and our time to purchase and develop the land so that it will bear fruit, and so should we be intentional in engaging in the community that it will be fruit in our lives and our city as well.

We look around our land and literally see the fruit of the land in our farm. We see Lena and her team toiling so that the land will bear fruit and that this fruit might multiply. It takes sweat and time

and skill and effort. Our purpose is for this land not only to bear physical fruit and vegetables, but also spiritual fruit in the multiplying of the Body of Christ, which also takes time and skill and effort.

A farm does not get planted and grow without intentionality: the same is true of being a part of the community of God. Living life as a member of a church family that strives to be deeply rooted in the truth of Christ, growing in our knowledge and love of Christ, and multiplying through the conversion and discipleship of others does not happen by accident. The structures and happenings of our church--community groups, triads, catechesis, alpha courses, summer growth series, volunteer opportunities, youth groups, catechesis of the Good Shepherd, events, trainings etc.--are all avenues of connection for you to participate in the cultivating of community. These are the places where you can dig to plant your roots and bear fruit. Redeemer is not a grocery store where you purchase fruit already cultivated; it is a place for you to grow in your knowledge and love of Jesus and engage in service to him in the world. We want to challenge you to be intentional in your pursuit of community here at Redeemer--make friends, participate in our shared life, let others into your life. You are the true fruit of this land, but it will not be yielded without your pursuit and participation.

One day, when Jesus returns, we will all be gathered in the city of God, set in the center of the garden of God, surrounded by the church--the people of God. Now, as we look around the land that the Lord has provided for us, let us see all of our efforts and shared life here as a foretaste of what is to come. May we live into the call given to us as the people of God on the land of God to be fruitful and multiply as we grow in the image of Christ and bring others to know the glorious goodness of the Gospel.





SPIRITUAL FORMATION AT REDEEMER

A few years ago, we made a significant decision at Church of the Redeemer to have Catechesis (instruction and formation in the Christian faith) play a crucial role in our life together. To that end, we instituted a catechetical process required for confirmation and membership. In addition, the Youth Leadership Team implemented an AP Theology course for our middle school and high school students and our children’s ministry committed to investing in Catechesis of the Good Shepherd for the spiritual formation of our youngest parishioners.

We have also recognized the need for a greater level of teaching and groups that can together experience formation into the image of Christ while participating in the life of the church. Catechesis is holistic, not just doctrinal (teaching) courses where people sit and listen. The Rev. Lee Nelson, leader of Christ Church in Waco Texas, wisely says, “everything is catechesis.” The church has a responsibility to help its body understand how to live a Christian life in the world.

As a result, we are expanding our Summer Growth Series. Usually, we offer a selection of courses in the summer months: Last year we did 26. This year, we are planning a growth series rhythm that is both all year around and comprehensive. Our hope and aim is to offer a robust and comprehensive resource of courses that help each member of Church of the Redeemer to grow in Christ-likeness. We believe there are a number of theological and practical subjects that every Christian should gain exposure to. Our Summer Growth Series will expand to a year-around offering in order to serve this goal.

As your church leadership, we hope and pray your participation in the life of Redeemer, as well as catechesis, is for a long-haul, and we know there are a variety of concepts to teach and explain about the Christian faith. Andrew and Bethany Talbert have agreed to help our Senior Leadership begin the process of a year-round focus on Growth Series courses that provide more and more spiritual formation and catechesis in the life of our church family. Dr. Andrew Talbert received his M Div at Fuller Theological University

and his PhD in New Testament from the University of Nottingham in the UK. He is the Rhetoric Humanities teacher at Caldwell Academy and has extensive experience in formation curriculum and helping schools, seminaries, and churches to be “biblically faithful” as well as “thoughtfully Anglican.” Bethany Talbert cares deeply for creation care and works in the marketing world helping Christian schools develop their brand.

We have so much to discuss and so little time for it these days, yet biblical teaching and formation are so important. As a church, we need to talk more about creation care, parenting, human sexuality, racial reconciliation, and biblical study of the scripture. We need to understand how our faith affects the marketplace, how to have healthy relationships, how to make sense of the role of the church in the political sphere, and how to have a healthy devotional life in studying God’s word.

The Christian life is something a small child can comprehend, but also has infinite potential to deepen and enrich. Understanding God’s character and his love for us will captivate our attention and affections for eternity. We seek to live into that eternal reality while in the temporary context of our life on earth. To that end, over the next year, we will be working to create a rich environment of formation, learning, and community through our Growth Series approach here at Church of the Redeemer.



UPCOMING COURSES

Summer Courses (June through August)

Alpha Course

Beta Course

Old Testament *by Tony Nguyen*

Discovering Redeemer & The Anglican Way
by Drew Hill & Alan Hawkins

Creation Care *by Adam Hubert & Tony Nguyen*

Human Sexuality & The Gospel

Prayer Book Course *by Benjamin Wall*

New Testament *by Andrew Talbert*

THIS IS NOT A COMPREHENSIVE LIST.
MORE COURSES TO COME!

Curacy at Redeemer

Many of you are probably still familiar with the name Hunter Van Wagenen who served at Redeemer from 2016-2020. But did you know that he was Redeemer's first curate? For those not familiar with the term, a curate is an individual, either ordained or pursuing ordination, who assists in a parish's ministry for a designated amount of time as they train and prepare for their calling to future ministry.

At Redeemer, we are committed to next generation leadership, and part of this vision is our curacy program, which provides an opportunity of active training for clergy. We had an incredibly positive experience with Hunter and Stephie Van Wagenen. After they followed their anticipated call to ministry elsewhere, we began the process of solidifying funding for our curacy program and finding our next curate.

About three years ago at Synod, we were connected through our diocese to the Made to Flourish Foundation. This foundation uses the generosity of a family in the Midwest to sustain ongoing curacy programs across the U.S. They began these programs and grants because they saw a need for pastors and ministry leaders to have a "residency" to better

While

equip them for healthy and sustainable ministry. While seminary provides the educational piece, this kind of "residency" provides beginning or future clergy hands-on practical application as well as mentors that offer guidance and discernment. Study has shown that there is much early burnout in ministry, and so this program seeks to equip pastors in order to protect them and their work from this.

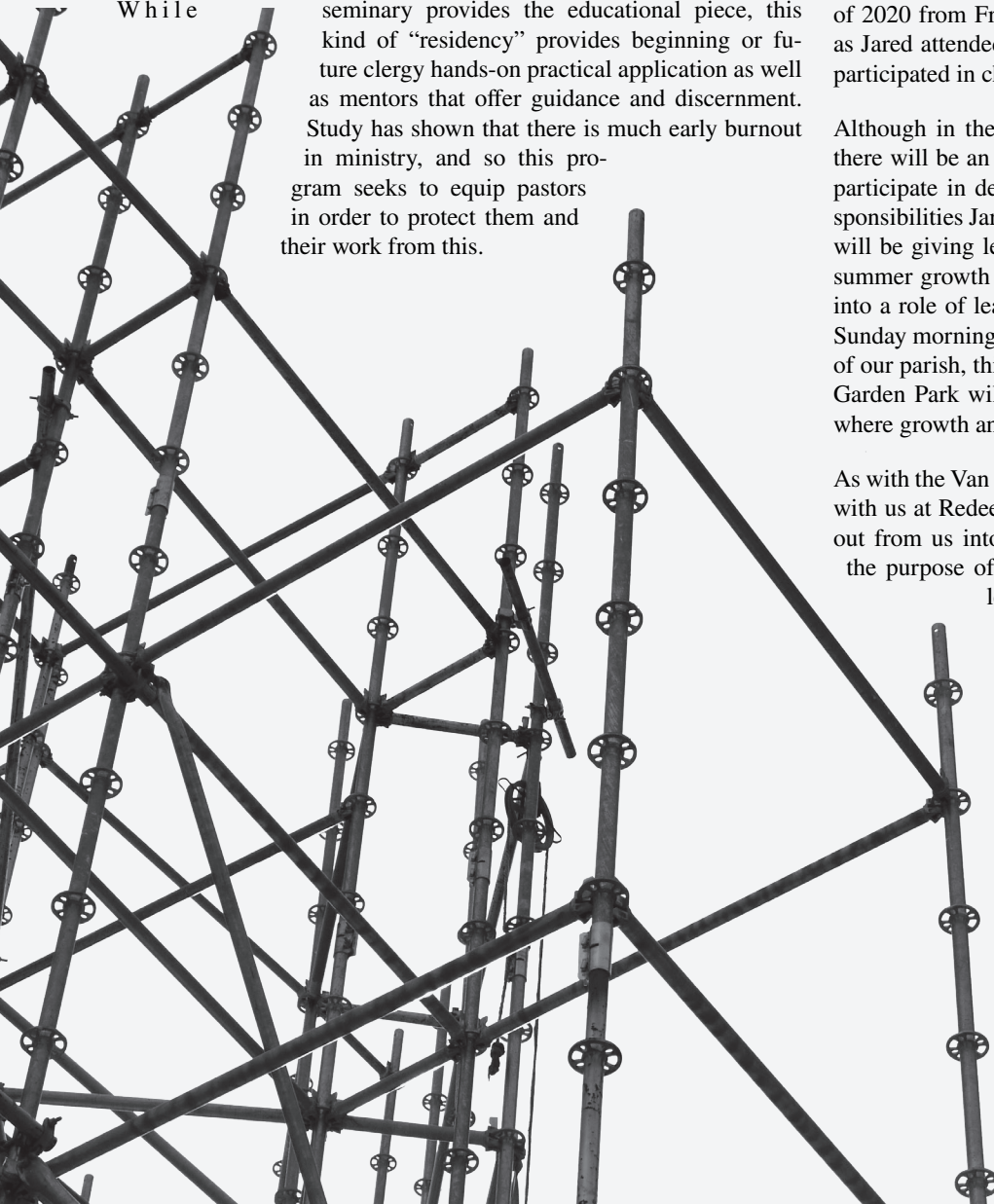
In 2020, we participated in their rigorous application process to receive a grant for our curacy program. This required filling out an application, submitting a full curacy proposal, and undergoing an extensive interview process, for which Jessie Meriwether, Alan Hawkins, and Dan Alger traveled to Kansas City right before COVID hit. Ultimately, this led to Redeemer being awarded a grant of \$145,000 in December of 2020! This grant is received over five years and is awarded incrementally as our program gradually becomes self-sustainable through funding from our local parish. Being a part of Made to Flourish not only affords us financial support, but also communal support, as it will connect our program to other programs across the country, even inter-denominationally. This will allow for collaboration and encouragement between programs, and this connection will continue even after the grant relationship with Made to Flourish is over.

This ongoing program will bring a new curate to our community roughly every two years. Having bid farewell to the Van Wagenens in fall 2020, we were on the hunt for a curate for the next season of our, and their, lives. Providentially, Dan Alger was already connected with Jared Wensyel through Always Forward, the ACNA's church planting collaboration. Jared and his wife Abbi moved to Greensboro at the end of 2020 from Frankfurt, Germany--their home for about seven years as Jared attended Freie Theologische Hochschule Gießen (FTH) and participated in church planting.

Although in the future, our curacy program will be advertised and there will be an application process, as our current curate, Jared will participate in developing that process. There is a range of other responsibilities Jared will undertake while the Wensyels are with us. He will be giving leadership to the community structures (triad groups, summer growth series, life groups) at Redeemer, as well as stepping into a role of leadership over Sunday worship and servant teams for Sunday morning. As his family goes through the membership process of our parish, this exposure to the systems of our life together at New Garden Park will give him insight into their effectiveness and areas where growth and change are needed.

As with the Van Wagenens, we anticipate that after serving in ministry with us at Redeemer for a couple of years, the Wensyels will be sent out from us into what ministry God has prepared for them. Again, the purpose of our curacy program is to participate in developing leaders before sending them out into the world to continue to build the kingdom using the unique gifts and opportunities God has ordained for them. But while the Wensyels--and indeed, curates in years to come--are with us, we will greatly benefit from their fresh voice, energy, passion, and perspective even as they benefit from training and exposure to ministry within the life of our parish.

If you have any curiosities and questions regarding this program, you are welcome to direct them to our Curacy Program Coordinator Jessie Meriwether. We hope that you will join us in extending a warm welcome to Jared and Abbi Wensyel. We are excited about what God will do through them at Redeemer, and what God will do through this program, both now and in years to come.



meet the Wensyels

Jared and Abbi had the sweet luck of having their joint love story start early in life as two 19 year-old high school sweethearts from Dayton, Ohio who met through Young Life. From the start, they both had a big heart for people and a deep desire for adventure wherever God would lead. As with their relationship, their story with Germany also began early on.

Jared's family heritage gave him a strong connection to Germany, but his heart for Germany and anguish for the German church really grew during his first trip there with his German class. Between visiting ancient churches left to be little more than museums, and spending time with youth at a German high school who were not only non-religious but strongly opposed to Christianity, it became clear that the land of Luther was no longer. Abbi's heart for Germany grew with her own collection of God-led moments. At the end of her first visit to Germany, she knew they'd be coming back to live and work in Germany.

About a year later, they married and were able to go to Frankfurt, Germany for a three month internship at a City to City Network church plant called Nordstern (German for North Star). This was a unique opportunity to experience and discern the vision they'd been dreaming of. That August, in 2014, after quitting their jobs, selling their stuff and packing up six suitcases, they moved to Frankfurt to join the church plant. Just a few days in, Jared's rhythm of interning at church and taking the train to school began, as he started at the Giessen School of Theology (Freie Theologische Hochschule) for his seminary degree. Abbi started in language school, and passed the necessary language test for a worker's visa within the first few months. She started her photography business working primarily with local businesses and social start-ups across Germany.

Both Jared and Abbi served as part of the church core team and spent most of their time building relationships. Whether through coffee dates in local cafes, taking walks along the river, or attending parties and get-togethers. One special ministry, "Ohrwurm"--a platform connecting musicians with local businesses to host small concerts--was a great way to celebrate beauty while getting the chance to meet people and have deep conversations about God and spirituality. Valentine's Day of 2015, Abbi helped to start and lead "Oasis," a ministry working to provide oasis-moments to women

working as prostitutes in Frankfurt's red-light district. It started with 30 roses and a few prayerful people and grew into a beautiful ministry! Spring the following year, in light of the Refugee Crisis, "Welcome Dinner Frankfurt" came to life, a ministry connecting refugees with locals who wanted to host a meal, welcoming the new-comers to the city.

Throughout 2018, Jared served on Nordstern's leadership team and preached on a regular basis. After graduating that October, he accepted a one year position as interim pastor. It was in that following year that Jared and Abbi began getting more acquainted with Anglicanism, specifically through the Anglican Church in Germany (part of the Reformed Episcopal Church, based in the U.S., and part of ACNA). The year ended with Jared and Abbi's confirmation to the Anglican church, and Abbi accepting a position as "Employee Experience Designer" for a Lufthansa (German airline) start-up she'd photographed: the role a mix of HR, recruiting, and office management.



In the summer of 2019, Jared was ordained as a transitional deacon in the Anglican Church in Germany and Jared and Abbi moved to a new neighborhood in Frankfurt to plant a new church. It was that fall that they were able to attend the New Wine-skins Conference and connected with Anglican leaders from around the country, including Dan Alger who Jared had already known from occasional calls across the pond.

As for many of us, 2020 was a year full of surprises! Although the year started off with regular prayer meetings in their home of a few people for a launch team, reflections of

Lent led to a turn of events. Around Easter, Jared and Abbi felt the Lord call them back stateside.

It was a hard transition but one that has brought a lot of life as well...quite literally. The week they were moving from Frankfurt, they found out they were pregnant with their first baby! So now, after a short sabbatical south of Charlotte, they've moved to Greensboro to join us here at Church of the Redeemer. Their little baby girl will be joining us in April and Jared will start as our new curate in August! They are so looking forward to getting to know people, finding new favorite places in Greensboro, and sharing more of their story as they join ours here at Redeemer!

Theological Education

Learning is at the heart of the Christian faith. Followers of Jesus are first known as his “disciples,” which is the word for student, learner, or apprentice. At the core of following Jesus is learning how to follow Jesus. Although not always framed this way, learning is at the center of our journey. Too often the term “theological education” can be intimidating and off-putting. Perhaps reminding one of dry, dull, or stale environments: Clanky old school rooms with dusty books written in horrible font addressing some esoteric topic. Granted, this is a bad impression of theological education, but it is certainly a prevalent one. To resurrect this image, let us instead consider theological education a reflective process on our formation. At its core, theological education is about intention and determination. Intention to grow our knowledge and love of God and determination to follow a course of study (formal or informal) to accomplish that growth. Theological education is life-giving in that we study God, ourselves, and his world and begin to understand and internalize more and more the good news of the kingdom.

Unfortunately, it’s not uncommon for learning more about God to be set in juxtaposition with a passionate relationship with God. Some might worry that increasing their knowledge will simply make their faith cerebral and stale. There is danger in allowing more information to make us callous, but there’s also the opposite danger: failing to truly understand the God whom we worship

and follow. Perhaps this concept can be better understood by comparing our theological education to the relationships in our lives. When meeting a new friend, there is an initial flurry of excitement in learning about them and your shared interests. At some point, if that relationship is going to continue to grow, you’ll need to continue to learn about them. It would be more than odd to tell a new friend “I think I’ve learned enough about you.” Humans are too complex; there’s always more to learn. Our best relationships tend to be with those whom we know the most about. Both the good things and the hard things. Knowledge—not just information, like where they’re born—about what inspires them and worries them, comes by time, intention, and experience with that person. To elucidate: Deep relationships are a combination of learning and experience. The same applies to God and theological education. Rather than learning being a detriment to one’s love of God, as with friends, it can actually be the energetic core that drives that relationship.

There’s not enough room in this article to cover the rich history that is Anglican theological education, but it’s a deep and long-lasting relationship. It was Anglicans that started universities and theological colleges all over England as a way to train and guide God’s people. Anglicans have long believed that a robust faith is rooted in a robust knowledge and experience of God and that formation in an educational process is key to that reality.

by Dr. Jason Myers
Director of Preaching
at Church of the Redeemer

If you've been around Redeemer, you know that we take theological education seriously. Our entry into this process is Discovering Redeemer, the Anglican Way, and Catechesis. Maybe you've participated in one of these opportunities to learn more about Anglicanism and the Christian faith. These are but starting points on a lifelong journey of theological education. To encourage a continuation of this journey, we have offered numerous "growth series" throughout the year that are aimed at helping equip and form us as Anglicans to think theologically about the most pressing issues of our day, such as racism, immigration, and climate change, among other topics. We will continue to offer these growth series as but one avenue to grow in our knowledge, love, and faithfulness to God. One to keep an eye on for the future is a new series on Christian political witness coming in the next several months.

An exciting venture is developing at Redeemer to offer yet more opportunity for theological education. This is a partnership with Trinity School for Ministry in Ambridge, Pennsylvania. Trinity is one of several key Anglican seminaries and we are collaborating with them to begin offering seminary classes on campus at Redeemer. This is part of a larger drive to have theological formation for our diocese. The benefit for us is that the classes will be on our campus and available to anyone wanting to learn more, and it will be affordable! Coming in the Fall, you'll be able to sign up for courses on a range of topics, such as

the Sacraments, on Church history, and Biblical studies. This could formalize into an official degree, or just be a simple certificate program. Perhaps you've always wanted to walk through the New Testament in a more in-depth manner: you'll be able to do that very soon alongside other members from Redeemer with an expert on that topic. You will have the opportunity to engage with formal education that will help root your faith more deeply in the scriptures as well as Anglican tradition.

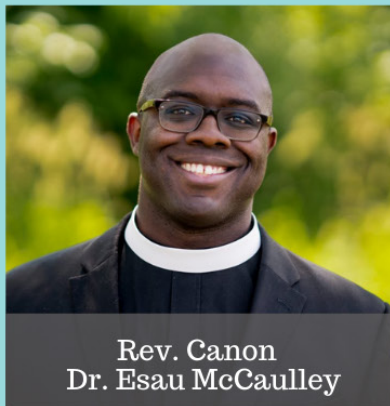
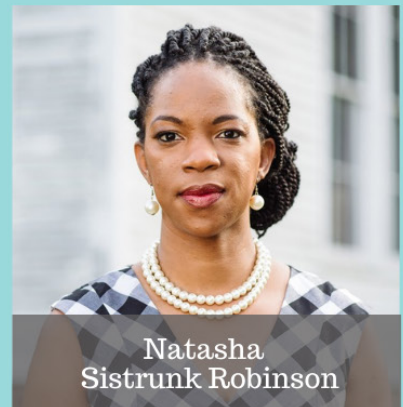
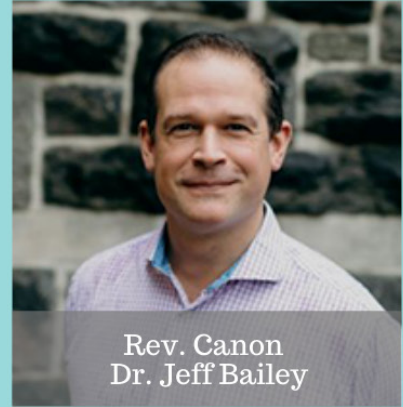
Stay tuned for more details and if you have any questions, please email me at jason.myers@greensboro.edu.





A FORUM ON

THE KINGDOM OF GOD AND THE POLITICAL STATE



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REEL WORLD REVIEW

by Mikey Fissel

LENT IS A SEASON FOR REFLECTION AND PREPARATION before arriving at the celebration of Easter. Many during this season either give up something--a vice or distraction in their daily lives--or add a practice--something they wish to make more space for in order to deepen their relationship with Christ. The hilarious and heartwarming Bill Murray film *Groundhog Day* turns out to be an apt, if imperfect, metaphor for this season.

At the time of reading this, Lent will recently have come to an end, so consider this a jump-start on our Lenten practice for 2022: giving us plenty of time to reflect on our practice this year and plan for what we might give up or add next year to make us, if we're being honest, better people. While perfection has never been a requirement for our relationship with Christ, we are yet called to work out our faith as we live into our status as new creations.

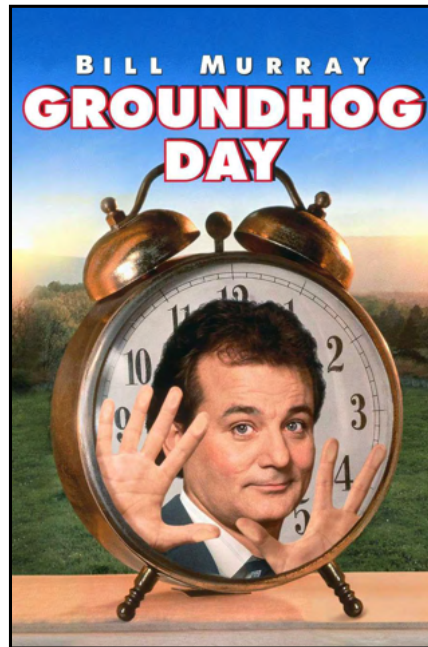
What if you could replay every day of your life over and over again until you could tangibly see your work forming you into a new creation? What if, through repetition (or liturgy), you could choose something better, even slowly, until you emerged new on the other side? Again, not a perfect metaphor, but this is what weatherman Phil Connors (Bill Murray) gets to experience. Every day, he gets to make choices about his character over and over and over and... well, you get the point. In this bubble of undetermined self-improvement time, he first tries every self-centered thing he can think



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.

of to bring him happiness. Eventually, he finds himself in a place of reflection and preparation. He sees an "Easter," if you will, in the distance: After having exhausted fatalism and hedonism, he finally recognizes the beauty and fulfillment of living a life that



is others-centered. Every day, he does a little more "liturgy" until he finally becomes a new creation.

Groundhog Day is a very funny movie—and a classic! I am likely not recommending something that many of you haven't seen before. But, as we see through this film, sometimes it takes a little repetition to teach us something new.

The Rector & The Vestry by The Rev. Canon David Roseberry

IN *THE RECTOR & THE VESTRY*, author Rev. Canon David Roseberry draws upon his own personal experiences as rector, mentor, and consultant to the ACNA, as well as from the advice and recommendations of other seasoned Anglicans, to provide guidelines to Anglican churches in North America. He is articulate and informative but has also written with such clarity that it is appealing even to the novice Anglican lay person. In under 200 pages, Canon Roseberry covers every conceivable theological and practical topic vestry members need to understand, including their responsibilities to both the body and the rector, and their legal, fiscal, spiritual and practical roles. As a new Anglican and a brand-new vestry member, I am very grateful for this resource. Canon Roseberry recognizes the composition of many ACNA churches whose membership comprises mixed generations and faith backgrounds, and for whom the vocabulary, hierarchies and traditions of the Anglican Church are unfamiliar and a bit daunting. He both acknowledges and celebrates this reality throughout the book, as he addresses what he believes we all need to know. Especially informative are his description of polity, his comparisons of the role of the

THE BOOK N O O K



Vestry to Boards of Elders and Deacons in other denominations, and his clear outline of the unique roles of the Rector and the Vestry with the essential duties and responsibilities of each. If followed, these guidelines should create strong partnerships and prevent strain and hurt feelings all around. Most important to me, however, is the book's recognition that this is not simply an onboarding guide of rules and regulations but that it is God who informs all these practices and relationships.

reviewed by Luanne Arrington



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