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In a Nutshell

IF THESE TREES COULD TALK: DEMONSTRATING HEALTHY ALTERNATIVES FOR LARGE-SCALE PECAN FARMING

BY AMANDA MOORE

IF YOU KNOW THE BASIC HISTORY OF KOINONIA FARM, YOU WILL REMEMBER HOW THE KKK FORCED US OUT OF OUR EARLY FARMING OPERATIONS. After bombs, drive-by shootings, tree cuttings, hog fence-cutting, threatening day-time visits, the pressure turned up a notch with the economic boycott. No one would buy from or sell to Koinonia Farm.

Nearly an hour away, though, was a farm willing to sell us pecans. In the safety of the early-morning darkness, we brought in the pecans, and spent the day cracking, sorting, and creating pecan specialties. With those pecans, we started our mail-order business. The slogan spoke volumes, "Help us ship the nuts out of Georgia."

Clarence Jordan bought 2500 saplings to plant in 1965, with the help of Koinonia teens Lenny Jordan, David and Greg Wittkamper, and Thomas Woods. Because these young men were still in school, work was done from about 3:30 pm until dark each day. Each hole had to be 3x3x3, which didn't seem too difficult at first. The plan was to use a 24" auger to dig the depth, then use shovels to finish enlarging the holes. However, the plan quickly changed to include a Bobcat backhoe after the Georgia clay proved nearly impossible to penetrate. Looking back on it, Lenny remarks, it's a miracle that these tiny saplings even survived, given the harsh, hardened un-amended clay that was their new home.

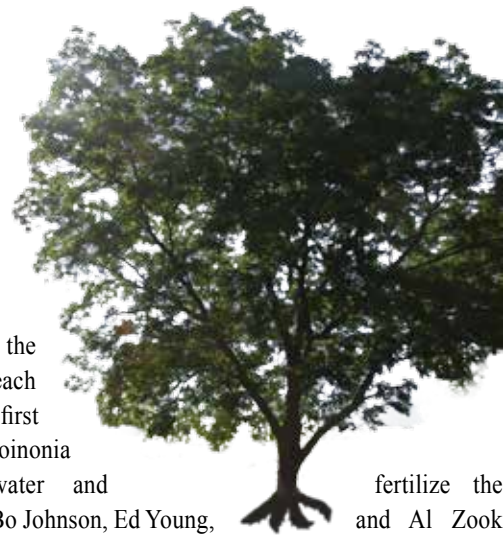
Once dug, the holes were filled with water. Then, as one person held the trunk of the sapling, the other person filled the hole with dirt. Clarence peered through his transit to be sure the new tree was perfectly

aligned with the other trees in each direction. For the first few years, the Koinonia kids helped water and fertilize the trees. After that, Bo Johnson, Ed Young, and Al Zook cared for the growing saplings.

Through the decades, these 92 acres have played a major role in our life. The harvest of their labor provides the financial support for our way of life. Just as they give shelter from the relentless sun in the hot, humid summers, thousands of folks take refuge beneath the branches of these trees, seeking a quiet space to discern life's twists and turns. These orchards have experienced the same ups and downs that our community has. They've suffered times of neglect, then came back to produce bumper crops.

These trees have seen folks come and folks go. They've been the drawing board for young idealists, counselors for folks struggling with pain, and a steady presence for those of us who need a demonstration of stability. They've been witness to countless weddings, watched as children took their first steps, and sheltered new-born calves through the years.

In 2008, we re-committed to focus on farming efforts and sustainable agriculture and began using Permaculture principles. As we looked for healthy alternatives to the



See "TALKING PECANS"
Page 7

THE CHALLENGE IS ON! MAKE YOUR GIFT COUNT DOUBLE

BY BREN DUBAY

As you enter the farm, you will hear happy mooing, clucking, quacking of animals and the delightful squealing of playing children. Listen closely and you'll also hear the whirring of table saws and the pounding of hammers. Work continues apace on the various construction projects.

But that sound, thanks to a dear friend of Koinonia Farm, is about to increase exponentially. Or at least it could if other friends are willing to meet the challenge. Our friend has pledged \$60,000 if another \$60,000 can be raised by July 31, 2013. The funds will be used for what we've been calling The Meeting House. And we have big news about that, too, but first ...

The number of educational programs, retreats, visiting groups and individuals to the farm continues to grow. The new 2,026 square foot addition will be the perfect place to accommodate not only

the delicious meals to be served there, but also gatherings for workshops, seminars, meetings and more. This multi-purpose space will hold 140 people.

Constructed using SIPS (Structurally Insulated Panel System) and clerestory windows, we've paid special attention to meet the requirements of an energy efficient "green" building. We are even using wood milled from right here on the farm for all the trim work. The passive-solar addition will also house a new kitchen where we'll continue to prepare tasty farm-grown food for community, visitors and friends.

Once the new dining hall/kitchen is finished, we'll be able to complete the work on the new library and meeting room downstairs and the guest house upstairs giving us more room to host and conduct more retreats. This fits with our

present focus — Feed the Hungry. We are feeding those who are hungry physically and spiritually. The spaces will be simple, beautiful and aesthetically pleasing. With the energy-efficient design, they will be cool in the summer and warm in the winter.

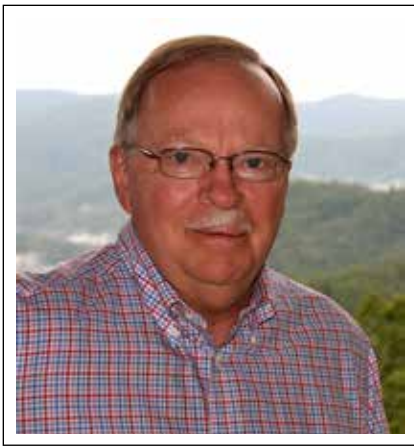
Now the additional big news — we have been calling the project The Meeting House, but are thrilled to announce a new name. From this point forward, it will be known as The Jordan House in honor of Clarence and Florence Jordan.

The challenge is on! Your donation will be matched dollar for dollar up to \$60,000. Donate securely online at www.koinoniapartners.org or by mail. Make sure to include in the memo line "matching gift."

And don't forget to plan a trip to see the Jordan House.

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HELP KOINONIA FEED THE HUNGRY

BY LENNY JORDAN

and how they are much the same as Koinonia's. We both face a daunting task to ask our supporters to sustain us for another year.

Our local station has about 25,000 people tuned in on a given day. Koinonia has almost as many supporters on our mailing list. The local listeners gave just over \$250,000 in 6 days. This is where Koinonia and NPR begin to differ. We have raised just over \$130,000 with a goal of \$180,000. Unfortunately, it has taken us 10 months to reach this amount and we have less than two months left to reach our goal by June 30, 2013. How nice it would be to raise our goal in just 6 days!

While pondering the similarities, I then began to think about the differences in our funding. The biggest difference is one I

hope each of you will think about and agree on with me.

As we tune in to NPR we realize our donation is entirely spent in "telling" us about events and things that are happening! Koinonia on the other hand spends every dollar "doing" something! This to me is a huge difference! While I do want to know what is going on, I would ultimately prefer that my dollars are "doing" something.

When you give to Koinonia, you can be sure your dollars are in fact doing things to make life better! The issues Koinonia takes on impact people's lives.

While I am a big fan of NPR and enjoy their "telling" me what is happening, I definitely prefer to have my dollars

"When you give to Koinonia, you can be sure your dollars are in fact doing things to make life better!"

"doing" good work. Please consider as you write your local NPR station a check, to write an even bigger one to Koinonia! If you want to give to a specific project or help with one of our many building projects, give us a call, or let us know on your check how you want the money spent. Every dollar will be directed as you wish.

Please consider becoming a Koinonia "doer" as a sustaining member — sustaining members give monthly. If a monthly donation is not possible, thank you for making a donation of your choosing. We need your help!

RECENTLY, I WAS LISTENING TO NPR, as many of you do each day. It was at the end of our local affiliates "fund" drive. Unlike the normal media outlets, National Public Radio is dependent on its supporters for much of its funding. This happened to be the last day our station was asking for donations to raise the remaining few thousand dollars to reach their goal of \$250,000.00.

As I listened, I thought about the similarities and challenges NPR faces in raising funds for ongoing operations

Friends of Koinonia

Would you like to share the Koinonia story with your local congregation, school group, Habitat conference, or other group? We'd love to come offer a showing of "Briars in the Cotton Patch," set up a table at your conference, or speak about our community and work today.

These events provide an opportunity for Koinonia's friends to connect with others in their area, learn more about Koinonia, and help new people learn about the community. We'd love to take our community "on tour" to all 50 states!

If you're interested in hosting a Friends of Koinonia event in your area, contact Amanda Moore at amanda@koinoniafarm.org.

Bulletin Board

- * We're moving! Well, we're moving our electronic home. We have new e-mail addresses and soon will have a new website address! All e-mails now end with @koinoniafarm.org. When our new site is live, it will be www.koinoniafarm.org.
- * Have you seen our new online store! With updated images, customer features, and a smoother flow, it's one spiffy store. Check it out today. Click "Store" from our homepage, www.koinoniapartners.org (soon to be www.koinoniafarm.org).
- * Because of budgetary constraints, we missed another edition of "Koinonia Farm Chronicle." Would you be willing to help? If everyone receiving this issue sent just \$1.00, the cost would be more than covered.
- * We'd love to send you our monthly e-mail updates. Send an e-mail to news@koinoniafarm.org or visit www.koinoniapartners.org.
- * Do you have old records of Clarence Jordan talks? Any notes or printed material from Koinonia's early days? If so, we'd love to receive copies. E-mail us at info@koinoniafarm.org or write to: Koinonia Farm Attn: Archives. Thanks for your help in this treasure hunt!
- * Wish List: Kitchen towels and wrags. Twin size bed sheets. Pruning shears. Sticky notes. 1,000 new customers. Visitors with warm hearts and smiling faces.

Cotton Patch Publications

BY AMANDA MOORE

In honor of our 70th anniversary and the 2012 Celebration, we have new editions of three great favorites. Available now in our store. Order online www.koinoniapartners.org or give us a call at 229 924-0391.

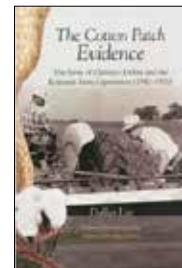
Cotton Patch Gospels



Get all four books in one hardback! Clarence Jordan's original transliteration of nearly all of the New Testament into 1950s South Georgia vernacular. Understand

not just the language, but the context for God's Movements as Jesus described and lived. This 2012 edition features a new introduction by President Jimmy Carter, a foreword by Will D. Campbell, and afterword by Tony Campolo. Perfect for long-time Cotton Patchers and anyone wanting to better understand the God Movement today. See "A Word on the Cotton Patch" on page 5 to read what Clarence himself said about the Cotton Patch version.

Cotton Patch Evidence



Dallas Lee's story of Koinonia Farm's start, early years, and birth of Fund for Humanity that would lead to Habitat for Humanity. The 2012 edition includes a foreword by Lenny

Jordan, youngest child of Clarence and Florence, and an afterword by our current director Bren Dubay. Read about the struggle Koinonia endured that brought it closer to the brink of collapse than any bullets from KKK members. Learn about our efforts to follow the model of the early church, with our life and work coming from that identity. Our current efforts to feed the hungry take on many shapes and forms. Learn how you can be part of it all!

Briars in the Cotton Patch



This 10th anniversary edition of Faith Fuller's Emmy-winning documentary includes three special bonus features. Interviews with Koinonia members describe our recommitment to communal life and our work today to feed the hungry, both spiritually and physically. Also see interviews with Greg Wittkamper, a Koinonia kid who attended Americus High during the first years of integration. Hear personal reflections from his classmates who made his high school experience an awful one, but in 2006, reached out to him for forgiveness. See moments of reconciliation when Greg returns to Americus for his 40th high school reunion — the first one he was invited to attend. Also included in the bonus features are interviews from the documentary's opening night screening at the Rylander Theatre in Americus, Ga. See the locals react to viewing their own story on the big screen, and their hopes for how it will impact the community.



September 28 to October 28, 2012 was a glorious time! We are deeply grateful to all who supported and participated in the 2012 Celebration. From President Jimmy Carter's opening remarks at the Clarence Jordan Symposium to the enthusiasm and skill of workers who came to help with renovation efforts during the Blitz Build to the tearful embraces of old friends at the Koinonia Family Reunion, it was a joyous time that we'll think on fondly for years to come. A list of everyone to thank would more than fill this edition. Please know we hold you all in highest regard and sincerely thank you.

SOWING SEEDS FOR THE GOD MOVEMENT

BY JONATHAN WILSON-HARTGROVE

“As we begin to sketch a vision for the second Clarence Jordan Symposium in 2017, I’m determined that it must be a meeting place for the elders of the civil rights movement, and the affordable housing movement to sit with folks from the undocumented youth movement, the contemporary peace movement, and the movement to abolish mass incarceration.”

WHEN THE STUDENT NONVIOLENT COORDINATING COMMITTEE (SNCC) held its 50th anniversary celebration at Shaw University in 2010, the Reverend James Lawson was present to address his former students. SNCC veterans Rep. John Lewis and Diane Nash, Mayor Marion Barry and Dr. Bernice Johnson Reagon, elders in their own right, were there with their lesser known colleagues from the 1960’s to reflect both on the lessons SNCC learned and the legacy it offers America. But even these civil rights icons became students once again when Jim Lawson, the man who’d trained them in nonviolence before the sit-ins began, stood to address the crowd.

Lawson was humble. He recalled how little anyone who’d been there for the founding of SNCC anticipated that they would have reason to return for a 50th anniversary.

He confessed how little he understood the significance of what they’d all been part of as it was happening. But, looking back, Lawson asserted that the two decades between 1953 and 1973 were the most important decades in America’s history.

Then he got very serious. With an original copy of one of Gandhi’s books in his hand, Lawson told the crowd of civil rights veterans that, as important as the movement they’d been part of was, something bigger is needed in the 21st century. Outlining the evils of “plantation capitalism” all the world round, Lawson insisted that nothing less than a nonviolent revolution is necessary for humanity’s survival. Speaking as a seer, Lawson imagined a new movement that has not yet erupted on the public scene.

It takes faith, of course, to work and pray for something that we know is needed, even before we can see it. But this is the faith out of which Koinonia was born in 1942, nearly fifteen years before the Montgomery Bus Boycott woke America to the possibilities of nonviolence. It’s the same faith that sent Lawson to India to learn nonviolence from Gandhi’s disciples in the early 1950’s.

At the Clarence Jordan Symposium last fall, I tried to say how I think Koinonia’s history teaches us that the God Movement is like kudzu—that it sends out its shoots below the surface and spreads through a vast underground network. We never



know just when it’s going to spring up where everyone can see. But we have it on good authority that it will grow to be “a mountain that covers the whole earth.” The question is not if the movement that Lawson foresees will happen, but when.

And this: will we be ready to welcome this new movement’s ground troops, even as Koinonia opened its doors to Charles Sherrod and other SNCC workers who came to Southwest Georgia?

As we begin to sketch a vision for the second Clarence Jordan Symposium in 2017, I’m determined that it must be a meeting place for the elders of the civil rights movement, the intentional Christian community movement, and the affordable housing movement to sit with folks from the undocumented youth movement, the contemporary peace movement, and the movement to abolish mass incarceration.

Jesus said that God movement people are like the good householder who brings from his closet some things old and some things new. I hope you’ll begin to plan with us now for a gathering where the young and old can meet and sow the seeds for the movement that has not yet been—the Movement that, by grace, must be.

FRUITS OF THE SYMPOSIUM

BY BREN DUBAY

Kirk Lyman-Barner did a masterful job serving as chair of the 2012 Clarence Jordan Symposium. As Director of U.S. Field Operations for the Fuller Center for Housing, Kirk’s efforts to balance full-time time duties there along with managing the myriad of details involved in putting together a major Symposium continue to bear good fruit.

Two of those fruits are “Roots in the Cotton Patch — The Clarence Jordan Symposium Volume I” and “Fruits of the Cotton Patch” — The Clarence Jordan Symposium Volume II. Edited by Kirk and his wife Cori and published by Wipf & Stock Publishers, these two soon-to-be-published books feature seminar papers and keynote addresses delivered by the authors, scholars, artists and activists who made the Symposium a spectacular event. With a foreword by Tony Campolo, preface by Lenny Jordan, introduction by Kirk, and remarks made by President Jimmy Carter, these books are a perfect way to celebrate and share the excellent work presented at the Symposium.

As a special incentive to pre-order your copy — for every book purchased during the pre-order period, \$10 will be donated toward meeting the \$60,000 challenge (read about it on page one). And while supplies last, along with your books, we’ll send you a copy of the commemorative 2012 Celebration Program printed by Habitat for Humanity International featuring the events of the entire month-long celebration.

Koinonia chose to share royalties from the books with the Fuller Center for Housing in honor of Kirk and because of the incredible support that organization gave to the Symposium. So, as a further incentive, every copy sold not only benefits those who Koinonia serves, but the many families the Fuller Center Serves as well.

Save the Date: March 16-18, 2017

“Feed the hungry.” It seemed clear this was what we were called to do as we set out to return to the original vision for Koinonia Farm in 2005. Feed the hungry physically by learning to naturally grow and distribute healthy food. Feed the hungry spiritually by continuing to offer hospitality, by conducting an internship several times a year, giving talks, teaching classes, keeping Clarence Jordan’s books in print, ... maybe even by organizing a symposium.

The Clarence Jordan Symposium is one of the fruits born from the return to our communal roots. Now we are pleased to announce the second Clarence Jordan Symposium on March 16, 17 and 18, 2017 on the occasion of the community’s 75th Anniversary.

Celebrated spiritual writer, speaker and leader in the New Monastic Movement Jonathan Wilson-Hartgrove has agreed to serve as Chair of the 2017 Symposium. Lenny Jordan heads up the planning team and will continue in his role as Annual and Capital Fund Chair. Watch for announcements about Early Bird Registration. It may seem like a long time to 2017, but from our experience getting ready for 2012, it is indeed not very long!

Order Clarence Jordan Symposium Books

- ☐ \$30 Volume 1 — “Roots in the Cotton Patch”
- ☐ \$30 Volume 2 — “Fruits of the Cotton Patch”
- ☐ FREE 2012 Celebration Commemorative Program
- ☐ \$_____ I cannot order a book at this time, but please accept my donation in support of the matching gift challenge.

\$_____ TOTAL ENCLOSED

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PEACEBUILDERS CAMP AT KOINONIA FARM

BY JONAH McDONALD



Students from last year's camp came as strangers, but left as co-workers in the peace movement.

Two years ago, I facilitated a week-long summer camp for a group of 16 middle schoolers. We held our camp at Koinonia Farm, a place that welcomes guests and hosts programs like this year round. After that week, my body was exhausted, but my soul was on fire from watching white, black, and latino teens build community, make friends and learn about the peace and justice work at Koinonia and in Americus. Hoping to reconnect a little with the Spirit I had found at Koinonia, I decided to watch the documentary of their life, "Briars in the Cotton Patch."

In the middle of the video, I was stunned by mention of an interracial summer camp that had been held at Koinonia Farm in the 1950s. As part of the persecution against Koinonia, the camp was under threat of being shut down for dubious reasons. Ultimately, it was relocated. But now, here I was offering an interracial peace camp in this same space almost 60 years later. And instead of being shut down, the camp is thriving!

I also learned that Koinonia brought back its summer camp and continued to provide many happy memories to young people and their parents. Moving away

from the traditional summer camp model in 2010, Koinonia opted to host smaller youth activities throughout the year.

Then an idea came to me — why not a partnership between the Farm and Peacebuilders Camp! Together we could do an even better job of introducing young people to the history and strength of this place, and to inspire them by the good work being done by people at Koinonia, Café Campesino, Alterna, Habitat for Humanity, the Fuller Center for Housing, the Ellenton Health Clinic, and other people in south Georgia working to create peace and justice in the world.

Now I am thrilled to announce our new partnership and its initial goal to expand the summer camp experience. Peacebuilders Camp at Koinonia Farm will offer two sessions this summer: the session for ages 13 & 14 is June 17-22 and the session for ages 11 & 12 is June 24-29. We invite you to help us spread the word.

We'd love your help recruiting campers, and if you feel led, please consider donating to the scholarship fund that helps make camp a possibility for all youth. More information is on our website www.peacebuilderscamp.org.

FEED THE HUNGRY, WELCOME THE STRANGER: KOINONIA'S COMMITMENT TO THE WORKS OF MERCY

BY ELIZABETH DEDE

On the first Saturday of each month, Friends of Prison Families organizes a trip from Atlanta down to Macon State Prison in Oglethorpe, Ga. A rotation of churches in Atlanta provide their vans and drivers as transportation for these loved ones, families, and friends of the prisoners. Since 2007, Koinonia has worked with Friends of Prison Families to coordinate a meal for the passengers before they enter the prison.

Koinonia works with local churches in rotation to prepare food and offer hospitality, including First Salem Baptist Church, Zion Grove Baptist Church, Magnolia Baptist Church, Union Baptist Church, First United Holiness Church, New Hope Baptist Church, St. Paul AME Church, Allen Chapel AME Church, Bethesda Missionary Baptist Church, and Americus Mennonite Fellowship.

Each month Koinonia is present to facilitate the meal, to share in the fellowship with our friends, and to offer support to the local church with cooking and cleanup.

Macon State Prison is a prison for men, many of whom are serving life sentences. The 30 to 40 passengers who make the trip each month for visitation are mostly women and young children. They are answering Jesus' call to visit the prisoner, and they help us to be mindful of the exhortation in the Letter to the Hebrews to remember those in prison as though we were in prison with them.

The churches that host a meal provide love and hospitality to weary, hungry travelers. Jesus' call to feed the hungry is also answered on the first Saturday of the month. And when we open the door to strangers and sit down at a meal we find that we just might be entertaining angels unawares.

KOINONIA INTERNSHIP: WHO WILL YOU BE?

BY EMILY LING

I came for the three month-seasonal internship to explore vocation. Koinonia seemed the perfect place, since it embodied many of my key interests: social justice and racial reconciliation, sustainable agriculture and healthy food, plus Christian community.

At the close of the three-month program, I found myself petitioning and being accepted to the farm's community internship program. Much of my motivation for committing to this one-year program was a desire to continue learning about the work of the farm — permaculture, offering hospitality, and restoring local economies — but I had also become inspired by the community's approach to spiritual formation.

Although I had been highly involved in evangelical ministries when I was younger, I began my internship having not participated much in organized church for several years. I had initially been somewhat apprehensive that the structure of the spiritual life of the community might seem too regulated.

Chapel every morning? Prayer bells three times a day? Devotional readings at mealtimes? It sounded like a lot. I have been pleased, however, to find that rather than feeling confining, the spiritual routine here has helped create a rhythm that keeps us grounded in reminders of the sacred while we explore the wilderness of life.

At the beginning of a community internship, participants are asked to create



Emily Ling with fellow community intern Carmen Price.

a Rule of Life in the tradition of Saint Benedict, to help direct your activity for the year ahead at the farm. The rule is not intended to be a checklist for restricting behavior, but rather a sort of trellis to assist in guiding and supporting healthy growth.

I've come to believe that incorporating these types of contemplative disciplines into our lives is essential both for cultivating a spirituality that is sustainable and for maintaining a peaceful heart as we engage in the great struggles against injustice.

I am thankful that the internship program here is designed to nurture not merely the development of the work we will DO, but also the character of who we will BE.

From cooking meals to pruning blueberry bushes to welcoming visitors to participating in study sessions — we attempt to live out Mother Teresa's call to do small things with great love, trusting that God is forming our character through the tiny things as much as the major ones.

Curious about community?
Consider an internship!

(877) 738.1741. Ask for Bren. Tell her I sent you. oink.

Making a Gift to Koinonia - Reply Form

☐ I would like to subscribe to the bi-annual newspaper, \$10 a year.

☐ I would like to receive: (monthly e-mail updates, annual catalog.)

☐ Enclosed is a gift of \$_____ to be used where most needed.

☐ Enclosed is a gift of \$_____ that I would like to be directed specifically to (name project or fund):

☐ Challenge - Matching Gift

☐ Jordan House (Meeting House)

☐ Biological Pecan Management

☐ Peacebuilders Camp

☐ Other: _____

Name: _____

Address: _____

City/State/Country: _____

Zip: _____ Phone: _____

E-mail: _____

Credit card information, if applicable: check one: ☐ Visa ☐ MasterCard

Number: _____ Expiration date: _____

A WORD ON THE COTTON PATCH

BY CLARENCE JORDAN

Last fall we published the “Cotton Patch” books in one complete, hard-back edition. This is the first time all of Clarence’s transliterations have been offered in one book. With nearly all of the New Testament available in the Cotton Patch version, this is a perfect collection for any Christian wanting to better understand the God Movement today. Here are the words Clarence himself wrote on the version.

The purpose of the “cotton patch” approach to the scriptures is to help the modern reader have the same sense of participation in them which the early Christians must have had. This approach is explained in detail in the first volume of this series [“The Cotton Patch Version—Paul’s Epistles”]. By stripping away the fancy language, the artificial piety, and the barriers of time and distance, this version puts Jesus and his people in the midst of our modern world, living where we live, talking as we talk, working, hurting, praying, bleeding, dying, conquering, alongside the rest of us. It seeks to restore the original feeling and excitement of the fast-breaking news—good news—rather than musty history.

To be sure, this is a risky undertaking. For one thing, it simply can’t be done with absolute accuracy. Matching present-day people, groups and settings with their biblical counterparts involves a good bit of guesswork and subjective interpretation, mingled with the best knowledge one has of both the modern and ancient situation. For example, I have paired the Pharisees with church members, and the scribes with theologians and seminary professors. This may pinch, and may well be challenged. In fact, I gladly yield to those who may do a better job of matching.

Likewise, there just isn’t any word in our vocabulary which adequately translates the Greek word for “crucifixion.” Our crosses are so shined, so polished, so respectable that to be impaled on one of them would seem to be a blessed experience. We have thus emptied the term “crucifixion” of its original content of terrific

emotion, of violence, of indignity and stigma, of defeat.

I have translated it as “lynching,” well aware that this is not technically correct. Jesus was officially tried and legally condemned, elements generally lacking in a lynching. But having observed the operation of Southern “justice,” and at times having been its victim, I can testify that more people have been lynched “by judicial action” than by unofficial ropes. Pilate at least had the courage

“This version puts Jesus and his people in the midst of our modern world, living where we live, talking as we talk, working, hurting, praying, bleeding, dying, conquering, alongside the rest of us.

and the honesty publicly to wash his hands and disavow all legal responsibility. “See to it yourselves,” he told the mob. And they did. They crucified him in Judea and they strung him up in Georgia, with a noose tied to a pine tree.

But admitting the risks, perhaps the rewards will more than offset them. Possibly the wind of Pentecost will blow through our houses, and its fire enkindle our hearts. Maybe Jesus, the great interpreter of the scriptures, will join us and enlighten us on our journey from Atlanta to Austell even as he did the two disciples on their way from Jerusalem to Emmaus. He may let us sit at his feet and wash them with our tears. Perhaps he’ll startle us with his parable and powerful sermons, and sting us with his honest rebukes. He may come alive. And we too.

Join the Koinonia rhythm, find FOOD FOR YOUR SOUL

Prayer bells - pause three times daily for silent prayer, centering, or just to be still.

Devotions - find material that feeds your spirit and give yourself to it twice per day.

Psalms - read one psalm each evening with dinner.

Shared meals - find friends and neighbors to sit with at table.

Hospitality - true hospitality, invite people not just into your home, but into your life. Offer a safe space to learn, explore, and grow into a deep abiding companionship.

Examen - give yourself to this spiritual practice by St. Ignatius, acknowledging consolations - those moments and situations that you feel completely connected with God and others, and desolations - those moments you feel completely disconnected or cut off.

Spiritual Rule - consider creating a more defined rhythm for your life that serves as a guide for you on this spiritual journey, look to St. Benedict’s rule as an example.

A Brief Reflection The Spirituality of Baseball

by Bren Dubay



If you’ve been at Koinonia more than a day, you’ve heard me say it. Likely, you’ve heard me say it way too much — I love baseball. I’m known for using baseball analogies way beyond what is reasonable. I’m about to do it again. Bear with me.

Baseball is spiritual. It’s all about coming home. The crack of the bat, the crunch of cleats on dirt as you sprint for first, the thump as you touch first base with the correct foot so you can better propel yourself on to second and the roar of the crowd and the pounding of your heart as you round third and race for home. That’s what it’s about, but how often does it happen? Someone who bats around .300 is considered a good hitter. That means two thirds of the time, the hitter experiences death. She may hit the ball, but someone catches it or someone throws it to a base she’s trying to reach.

But oh, the joy, there’s another turn at bat. Baseball is such a hopeful game.

Christianity is such a hopeful religion. There is an icon that’s a favorite among the Eastern Orthodox and Byzantine Catholic Churches. It depicts Christ descending into the world of the dead, setting captives free even to the point of finding Adam and Eve and pulling them out of their graves. The truth the artist conveys is Christ reaching all the way back to our human beginnings. Reaching even through death for everyone — all of us.

At the Passover meal, after Judas has left, Jesus takes the last few moments he has to be clear about the greatest commandment. He tells them, “Love one another.” He shares a lesson about love and about the sacrifice it takes. He was reaching for them, wanting them to get it. He perseveres.

Love one another. To love, we have to die to ourselves. I think we have focused on Jesus’ literal death way too much. I think he was demonstrating what we must do — die to ourselves each day to fulfill his command to love and to bring about the “new earth.” We keep going up to the plate even when we fail two thirds of the time. We don’t stop trying. If we strike out, well ... if Jesus reached all the way back to Adam and Eve, isn’t he reaching for us? Always. His longing for us never ceases — strike out or homerun.

In baseball, the sacrifice demonstrates this theme of dying to self. A runner is on first base. To get him to second you bunt the ball. You lay down a sacrifice. The runner is going to get to second and into scoring position even though you’ll be thrown out at first. Or a runner is on third. You lift a long, high fly ball, but the outfielder catches it. That’s all right. You’re out, but the runner can tag third base and make it home ahead of the throw.

Loving one another is about dying

to self. It’s about making sacrifices for others. It’s about going up to the plate again no matter how many times we’ve struck out. It’s rare that a day passes that I don’t see this happening at the farm. I live with some remarkable people here.

A few weeks ago, some of us went to see the movie “42.” It’s the story of Jackie Robinson becoming the first Black man to

“Loving one another is about dying to self. It’s about making sacrifices for others. It’s about going up to the plate again no matter how many times we’ve struck out.”

play Major League Baseball. I was moved throughout the movie by the great love and sacrifice he demonstrated. Even the non-baseball fans in our group were buoyed by Jackie’s courage and perseverance. I think he demonstrated what Jesus asked of us — he died to self, he sacrificed for others and he loved and is loved.

I love baseball. And I love that team I went with to see the movie. I love them for their sacrifices, for the love they show me, each other and our neighbors. I am buoyed by their courage and perseverance.

Local Sales

BY EMILY LING

Though there was a time years ago when no local merchant would buy or sell to us, these days our presence in the local food market is expanding in exciting ways.

Our herd of certified grass-fed Pineywood cattle is now up to 55 head, providing a steady source of healthy beef for feeding the Koinonia community and for sale in our on-site store or through Picky Eaters, a local food buying club. We also sell pork by the cut from our newest breed of pasture-raised Mulefoot and Tamworth heritage hogs – including delicious pork chops and pork sausage.

Our mixed flock of free-range hens provides us with nutrient-rich eggs, sold by the dozen. All of these farm animals work together in a rotational grazing system within our pastures and pecan orchards, to ensure that our practice of agriculture is sustainable and full of care for the land we steward.

Our gardens are always producing healthy fruits, vegetables, and herbs. As the weather warms up and the bounty begins arriving, we look forward to having our fresh produce available for sale at the local markets in Americus, too. This, of course, will include our favorite summer fruits, sweet blueberries from the patch, plus Scuppernong and Muscadine grapes fresh from the vine.

As a community committed to feeding the hungry, it is important to us not that we merely grow food, but that what we grow is healthy for both our bodies and the land. To that aim, we are proud to raise a variety of livestock and crops to nourish our local community with food that is nutritious, hormone and pesticide-free, and delicious! Come join us for a community lunch or dinner to taste the wholesome gifts from the land, then take some home to enjoy local food you can feel great about savoring.

Read more.

Articles, photos, and more available on our facebook page.

Join the Conversation



/koinoniafarm
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WHAT'S HAPPENING IN THE BAKERY

BY SARAH PRENDERGAST



- New Online store, new packaging, moving to all organic ingredients. We hope you'll be pleased with these efforts. Share our pecans, chocolate, and other delicious items with your family, friends, co-workers, and church groups!

EVER SINCE THE KKK FORCED US OUT OF OUR INITIAL FARMING OPERATIONS in the late 1950s, our mail-order business has sustained our way of life. We're grateful for all of you who have purchased our products through these many decades. And we take seriously our commitment to you. It is important to us that our actions match our stated ideals. That is why we have always worked so hard to bring our customers the highest quality products, and that's why this year you might notice some changes to our product line.

If you've visited our website, we hope you've taken the time to place an order on our new online store. A simplified layout, an improved customer account interface, and a one-page checkout are just a few of the features of this new and improved store. Place an order and leave us a comment about your online experience.

This year we are also changing our packaging to more closely reflect our commitment to sustainable living. Our goal

within the next year is to finish the transition to biodegradable or recyclable materials. We also want the design of our food packaging to reflect the enthusiasm we feel for the Koinonia story. After all, our pecans are grown on hallowed ground!

While what you see online and on the package is important, it's what's inside that really counts. Be on the lookout for even more organic, natural, and fair trade ingredients. By the end of 2013 we hope to use only fair-trade cocoa in all of our chocolate products, offering an even more superb flavor to you. And in a year's time we plan to complete the transition so that all our ingredients are natural or organic, eliminating items like hydrogenated oils and GMOs.

We hope you are just as excited about these changes as we are. Keep up with our monthly specials in our e-news, and feel free to drop us a line with any feedback or questions you may have along the way!



THE SHAKE-DOWN ON PECAN HARVEST

BY BREN DUBAY

IN THE FALL, OUR COMMUNITY IS BUSY FROM EARLY MORNING TO SETTING SUN WORKING TO HARVEST THE PECANS. You'll find us (and friends and visitors who've come to help, too) working in our 92 acres of pecan trees combing the orchards picking up as many branches and sticks as possible. We do this by hand. This "cleaning" is critical and is ongoing virtually year round. Why? Because come harvest time when we crank up the machinery, the orchards have to be as clean as possible in order for the harvest to go smoothly. If branches and sticks get lodged in any of the machinery, they can break bringing the whole process to an abrupt halt. The list of machinery is long.

The first piece of machinery that rolls into the orchard is the shaker. The driver maneuvers the machine next to each tree carefully wrapping its long mechanical arm around it. The arm shakes

the tree and suddenly it is raining pecans and, yes you guessed it, also raining more sticks to pick up.

After those sticks are retrieved, next comes the sweeper. It sweeps the pecans ... and yes, more small sticks ... into rows. Following more stick pick up, the third piece of machinery, the harvester, travels through the orchards like a huge vacuum cleaner sucking up pecans (and sticks we missed) from the ground filling wagon after wagon.

The wagons then travel to the sizing plant, the first of our three pecan plants. After being dumped into a huge hopper, the pecans take a ride through several elevators. This is where the sticks can really wreak havoc because if they jam the elevators at any point along the way, pecans can go flying everywhere. What the pecans are supposed to do is to take a leisurely ride up and down the elevators through the sizing machinery landing in the correct bins. With our capable assistance, the machinery sorts the pecans into sizes 1, 2 or 3. What determines the size classification is the weight of the pecan.

Next stop after the sizing plant is the



cracking plant. Here pecans are thoroughly washed, cracked and dried before being sent on to the sorting plant where loving hands and great attitudes are waiting. Did you know that every pecan from Koinonia is hand sorted? Whether the pecans are ingredients in one of our products or sold plain, cinnamon spiced or hickory smoked, they are lovingly hand sorted. We want our friends to have the very best. We often tell folks, "Every pecan from Koinonia is imbued with love." And they are!

It is a long, labor-intensive process, but the product quality is worth all this hard work. Come join us during harvest season this year!

METHODS OF BIOLOGICAL PECAN FARMING

BY SARAH PRENDERGAST

In transitioning our pecan orchards to biological production, we've learned quite a bit about creating healthy ecosystems. We'd like to share with you what we learned, so perhaps it can help you create a healthy system where you are.

The biological approach to farming requires a paradigm shift, one in which weeds become our helpers and insects and diseases become the inspectors of our farming operation. The weeds, grasses, and native plants add organic matter back into the soil, as well

as providing indicators as to what nutrients might be lacking. An insect infestation or a particular disease keeps us on our toes so that we pay attention to the life on the orchard floor.

Soil is made up of microbes, which

include microscopic bacteria, protozoa, and fungi that live in a healthy, balanced soil. When the microbes are alive and well, the rest of the ecosystem is much healthier. Parasites, insects, and disease-causing organisms are all kept in check by the teeming life in the soil. But if microbial activity is disrupted, the system becomes much more susceptible to pests and diseases. It also becomes much more difficult for the plants, trees, and animals to get the proper balance of nutrients.

Taking a more holistic approach means we start from the ground up. If the soil is alive and well, we make it easy for the plants, trees and animals to get all the nutrients they need to flourish. We give our orchards regular applications of compost tea, along with additions of

mycorrhizal fungi, fish emulsion, and various organic mineral amendments. Regular soil tests help you know what amendments your soil needs.

We already use animals in this system, rotating our livestock through the orchards in the "off" season well before the pecan harvest.

In the acres where we have the worst problems with insects, we use our chickens to scratch around the base of the trees and eat the larvae of overwintering pests. Our grass-fed cattle herd take care of "mowing" the spring grasses. Plus, both chickens and cattle provide added fertility for the soil.

When we take the time to observe and listen, we can more effectively facilitate a healthy, balanced farming ecosystem.

We give thanks to Betsy Ross of



Red Clover fixates nitrogen in the soil.

Sustainable Growth Texas who is guiding us through this important transition. Here are some resources she has shared with us that we now share with you so you can learn more about creating healthy ecosystems: Soil Biology Primer, available at soils.usda.gov/sqi/concepts/soil_biology/biology.html; www.sustainablegrowthtexas.com/holisticmanagement.org



TALKING PECANS, cont'd from page 1

typical South-Georgia chemical intensive methods, we made several attempts to cultivate life in our pecan orchards. The chapel orchards with the native Elliot variety proved easy to farm naturally, but we weren't making much progress in finding healthy alternatives for large-scale pecan management.

Then we met Betsy Ross in 2011. Betsy is a rancher and soil biology expert and founder of Sustainable Growth Texas. She has successfully transitioned several large-scale orchards in Texas - orchards even larger and older than ours! Betsy agreed to consult with us and help transition our orchards into biological production. Thus began the exciting journey to becoming a "beyond organic" pecan farmer.

Last year we managed approximately half of our orchards using a biological approach, but since this January, all orchards are now under biological management. Read the specifics about biological production in METHODS OF BIOLOGICAL PECAN FARMING on page 7.

In transitioning our orchards to a new

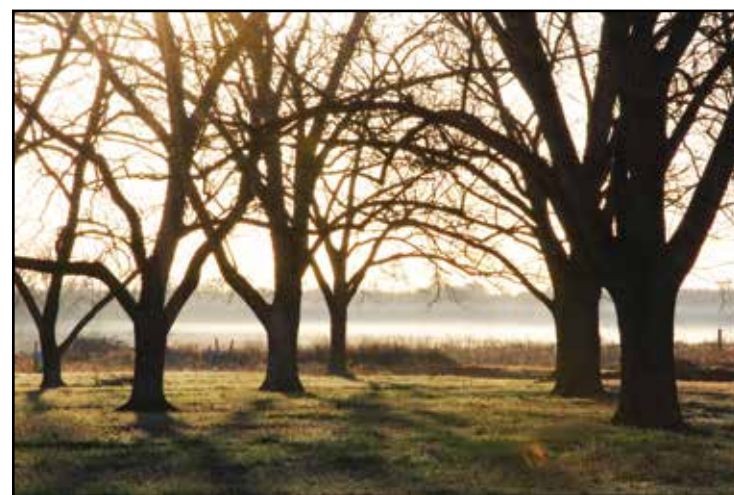
farming system, we take a great risk. Just recently, a local politician said, "Organic farming isn't possible here on a large scale." Even though we hope to prove otherwise, we may see a substantial decrease in our crop this year as we learn and adjust to this new method. We feel so strongly that God has called us to demonstrate healthy methods of large-scale farming, methods that don't have long-term negative impacts on children, farm workers, and the countless thousands of folks who may be impacted by farm chemicals. The time for change is now. God has given all the tools we need, now what is required is faithfulness. Too much is at stake for us to refuse this opportunity.

From the very beginning of Koinonia, we have recognized how important a responsibility we have to be good stewards of this plot of creation God has entrusted to us. Clarence Jordan described his relationship to this land 51 years ago. When asked why he didn't want to sell the property during the years of intense

persecution, Jordan poetically responded:

"Fifteen years ago we went there and bought that old, run-down eroded piece of land. It was sick. There were gashes in it. It was sore and bleeding. I don't know whether you've walked out over a piece of ground and it could almost cry out to you and say, 'Heal me, heal me!' I don't know whether you feel the closeness to the soil that I do. But when you fill in those old gullies and terrace the fields and you begin to feel the springiness of the sod beneath your feet and you begin to feel that old land come to life and when you walk through a pine forest that you set out in little seedlings and now you see them reaching for the sky and hear the wind through them..."

Men say to you, 'Why don't you sell it and move away?'...they might as well ask you,



"Why don't you sell your mother?" Somehow God has made us out of this old soil, and we go back to it, and we never lose its claim on us. It isn't a simple matter to leave it."

God has called us to feed the hungry. The soil is hungry for nourishing farming methods, and the people are starving for a demonstration of a healthy, balanced approach to food production.

Join us as we blanket our pecans with prayer each day. God has protected Koinonia again and again through the decades - bullets, boycott, internal crises. We trust that God will remain faithful to us and to the pecan trees.

IN A NUTSHELL:
THE STORY OF
KOINONIA

Koinonia, Greek for loving community, was founded in 1942 to be a “demonstration plot for the Kingdom of God,” sharing resources, work, and prayer much like the early Christian example found in the Book of Acts.

Our most deeply held beliefs are drawn from Jesus’ teachings—peacemaking, radical sharing, and brother/sisterhood among people. In the 1950s and 60s, Koinonia was fiercely reviled by many for these beliefs. Enduring violence and rejection even from local churches, Koinonia survived only by God’s faithful protection. Our mail-order pecan business brought us through years of local boycott, and it remains our main source of earned income.

Koinonia is also a haven of down-to-earth theology. Founding member Clarence Jordan was a farmer and a Greek scholar. He penned the “Cotton Patch Version” into South Georgia vernacular, seeking to place the New Testament scripture in the ‘here and now’ of his day. His books and lively sermons are still beloved today, and his version of Matthew continues to be produced on stage as the “Cotton Patch Gospel” Musical.

Our life of service has taken various forms through the years. In the early days, we extended friendship to our neighbors, mostly Black sharecroppers and tenant farmers. Partnership Housing, which later became Habitat for Humanity, was born here to help neighbors afford decent, simple homes.

Our current work is to FEED THE HUNGRY, both spiritually and physically. We internship program, educational offerings and, as always, welcoming people to walk with us on this journey.

Come join our story!

PICKY EATERS AND KOINONIA FARM

BY BREN DUBAY

When 2-yr-old Sean Mournighan was diagnosed with Autism, his mother and our dear friend and former partner, Kat, was determined to provide him a diet of organic or chemical-free meat, vegetables and prepared foods that were also free of gluten, dairy, and soy. It was a challenge finding such food in southwest Georgia so Kat, ever up for a challenge and wanting the best for her son, launched Picky Eaters. As a cooperative, collaborative, food buying club, it was founded to serve families with special dietary concerns.

In the beginning, Picky Eaters struggled to have the number of customers necessary to make the minimum order. Today, more than six years later, it is thriving and growing. Koinonia Farm is honored to be one of the local farms providing healthy fruit, vegetables, grass-fed beef, pastured pork, farm-fresh eggs, and more.

Members of Picky Eaters are “picky” about what they do and do not feed their families.

Not only is there a growing trend nation-wide for local, organic or naturally grown food, but the number of individuals with food allergies or sensitivities is increasing at an alarming rate. At Koinonia alone, we have a half-dozen community members with special dietary needs. These days both they and our guests can find vegetarian, vegan, gluten-free, and dairy-free options on the community dining table.

Koinonia Farm was the first larger-scale partner with Picky Eaters. Kat had been a regular at our Sunday potluck for years and over food and fellowship had many a chat with our farmer and steward Brendan Prendergast about fresh food. As Koinonia made the transition to full-time farming again, we were able to supply Picky Eaters with its first locally-grown meat. We divided our very first hog four ways and Picky Eaters sold it all to three of its members.

When Kat became a partner in 2011, her work assignment was to focus on developing

relationships with local businesses. In addition to Picky Eaters, Koinonia bakery products are now available for sale at the tourist center in downtown Americus, Sweet Georgia Bakery uses pounds of our pecans weekly, and Café Campesino serves Koinonia date nut bread, oat-nut granola and more. Along with long-time customer Plains Trading Post, the list of local businesses making Koinonia food available is growing. And, of course, we sell right from our on-site store at the farm as well as through our online store.

Recently, Kat made the decision to devote full-time to working with Sean, now 8 years old. She will still operate Picky Eaters and its monthly Market Day and remains one of our favorite friends. Koinonia is happy to support her in making Sean her number one priority and in partnering with her and Picky Eaters Buying Club to help make available food for those who may otherwise have no healthy options.

Vision Statement

Love through service to others
Joy through generous hospitality
Peace through reconciliation

Mission Statement

We are Christians called to live together in intentional community, sharing a life of prayer, work, study, service, and fellowship. We seek to embody peacemaking, sustainability, and radical sharing. While honoring people of all backgrounds and faiths, we strive to demonstrate the way of Jesus as an alternative to materialism, militarism, and racism.

BUILDING COMMUNITY AMONG
PLANTS

BY MATT GUNDLACH

Diversity is important at Koinonia, even in our gardens. Using Permaculture Principles, we find opportunities to encourage diversity on several different levels.

One method we often use is a garden bed inter-planted with companion plants. For example, lettuce, radish, carrot and onion have divergent leaf patterns, root patterns, and emergence periods, and thus won’t compete for sun, water or nutrients.

We design for beneficial relationships between plants by using guilds, which groups plants that work together to help ensure each other’s survival. This year we’ll experiment again with an ancient example, the “Three Sisters,” a Native American system of inter-planting corn, beans and squash. Corn supplies a trellis for beans to climb; beans fix nitrogen into the soil for fertility; squash sprawls along the ground, providing living mulch. The three foods complement each other nutritionally, and offer fresh harvest and easy winter storage.

We’re mindful to plant for multiple uses - attracting beneficial insects, making mulch, using nutrient accumulators, etc. By working with nature and valuing its diversity, our goal is to go beyond simply providing naturally-grown food, to creating and nurturing sustainable, ecological systems.

Humans are not the only creatures made for community—so too are plants. When we observe and model our agricultural methods on natural patterns, the potential lessons for the human community abound.



COME WALK WITH US

There are two ways to come and walk with us for a while: As a visitor, or a seasonal intern. The seasonal internship program lasts roughly three months, introducing the individual to the prayer, work, study, service, and fellowship of the community. Those who are interested in membership come through this program.

Seasonal interns who desire a longer period of time to serve and learn in community living may petition to become a community intern. This internship is usually one year.

By invitation and affirmation of the community, a community intern becomes a discerning member, or first-

year novice. This discerning step lasts for a minimum of one year and is for those who desire to discern whether they are being called long-term to this way of life in the koinonia.

After completing the first year novice, a person may be invited to the next step in the process, becoming a provisional member, still called a novice. This time of provisional membership is a final period of time to discern full membership.

When ready, the person may be invited to pass from provisional membership to full membership, becoming a steward. A steward enters into a covenant that promises a life-



Prayer, work, study, service, and fellowship guide our life together.

long commitment.

There are also non-communal members called partners. Partners support and actively participate in Koinonia’s mission and vision in a role more focused on the work of the farm.

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