**Founded member Clarence Jordan** arrived on this plot of land in 1942 with a degree in agriculture, but very little practical farming experience. When the farm was purchased, Clarence described it as “slightly eroded and virtually treeless.” He began as any good farmer does, with observation.

He quickly became good friends with the sharecropping neighbors, combining his academic ideas with their traditional knowledge, building strong friendships and creating innovative business ventures, all the while nurturing the overworked soil back to health.

**During** the height of the violence in 1957, local KKK members came to the farm with an offer for Koinonians to sell them the land and move away. Koinonians refused the offer. Clarence reflected on their decision in this moving 1958 sermon:

> Fifteen years ago we went there and we 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 ever walked over a piece of ground that 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 see that old land come to life, and when you walk through a little old pine forest that you set out in little seedlings and now you see them reaching for the sky and hear the wind through them; when you walk a little further over a bit of ground where your child is buried, and you go on over to a hill where your children and all the many visitors have held picnics. When you walk across a creek where you’ve bathed in the heat of the summer. 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.

As we enter our 68th year of farming this sacred space, we are aware of the tremendous responsibility we have to steward and care for the Earth. Like the Koinonians before us, we deeply desire to improve this plot of land for those who are coming after us. We find ourselves echoing Eb Makarios, farm co-coordinator in the mid-1970s. He wrote, “We at Koinonia have set out over the past two years to see if there is an alternative. Is it possible to build the land, to leave it a little better every year? And at the same time to raise nutritious food, to reduce our dependence on harsh poisons and “hot” fertilizers, and yet to maintain good yields and still be a viable business operation?” We believe the answer to these questions is yes! We’re still working hard to figure out how.

In the last issue, we shared some details of our comprehensive Farm Plan. We’re well underway...
Many years ago, when we felt the greatest need and challenge was affordable housing, Koinonia launched the partnership housing movement. It eventually grew into Habitat for Humanity and The Fuller Center for Housing.

Today we feel the greatest need and challenge for the time is hunger, both physical and spiritual hunger. So Koinonia is working to feed the hungry. For several years now we’ve worked to increase and diversify our food production. At the same time, we’ve seen this hunger grow deeper and more substantial. Inadequate access to healthy, locally grown foods has contributed to a growing list of major illnesses and other health concerns.

Recent estimates say 59% of Georgia adults are overweight or obese and 1 in every 10 American adults has diabetes. By 2050, that number is expected to triple! Our bodies hunger for sustenance, and we must respond with true nourishment, not just something that fills up our bellies. With your help, we can provide healthy food for our neighbors and the other good folk around us and continue providing spiritual nourishment around the globe, too.

With your help, we can provide access to healthy foods for those in need.

Our friend Millard Fuller often said, “I’ve tried asking and I’ve tried not asking. Asking works better.” So we ask our readers, “Will you purchase from Koinonia? Will you donate to Koinonia?” Our budget comes from the sale of products and from donations. It’s that simple. We will use money from sales and donations to:

• grow and share and sell affordable naturally grown food: vegetables, fruits, nuts, berries, grapes, chickens, cows, turkeys, geese, rabbit, etc.
• disseminate books and recordings by Clarence Jordan as well as other educational materials
• offer hospitality both here at the farm and when we’re on the road giving a talk, visiting, teaching a workshop
• respond to the needs and challenges facing our neighbors, helping in any way we are able

Like many others, we’ve trimmed our budget in these tough economic times. But we continue doing the work God asks of us, trusting that our needs will be met. We thank you for your help.

Two years ago, we placed a marker for David Castle on Picnic Hill in anticipation of laying his ashes to rest there. He donated his body to Emory University for research purposes, but wanted to return to Koinonia once this final act of service was complete. Perfect timing allowed us to bury his ashes on the 41st anniversary of Clarence Jordan’s death, October 29, 2010. We had a good crowd present for the brief ceremony; the Board of Directors were on campus for their fall meeting and several friends had just returned to help with the harvest. The cool morning kept the gnats away during our picnic. As we sang hymns and enjoyed each other’s company, we were blessed to have the spirit of God and such a great cloud of witnesses present among us. Pictured, Ellie Castle stands next to the hand-made pecan box that contains David’s ashes as we prepare for the ceremony.

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Help Us Feed the Hungry
by Bren Dubay

This past April we welcomed Elizabeth Dede as a covenanted member, or a steward, of the community, making a total of 6 covenanted members. Other stewards are Bren Dubay, Norris Harris, Kathleen Monts, and Brendan and Sarah Prendergast. Craig Martindale was welcomed as a Novice, and Amanda Moore chose to remain an Apprentice for this year.

We welcomed three new Partners this summer, Rob Castle and Kat and Kevin Mournighan. They join with our other five Partners Sally Ann Brown, Geneva Brown, Gloria Hurley, Adam Gulledge, and Sandy Thornburgh to help support our community life as they are able.

We’re thankful for our many interns who spend varying lengths of time with us, especially Brandon Goober, who’s just about to complete his 15-month internship, and for Nathan Berger, Janiece Brown, and Emily Murphy, who recently finished a 7-month internship.

Please join with us as we pray for God to call more people into this way of life, and for those who move on from here, that they will spread the spirit of Koinonia wherever their journey takes them.

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Community News
"If there is any concept worth restoring to its original depth and evocative potential, it is the concept of hospitality." — Henri Nouwen

I live where hospitality is more than a concept. It is our heartbeat. From the beginning, the new father and downs, Koinonia has been a place of welcome. No matter your race or level of education, whether you possess one penny or a trillion, no matter your faith or lack of faith, no matter, you are welcome to come, share a meal and share in our life. Few are called here for life, but all who come are met with a welcome.

But hospitality is not only about giving, it’s about receiving as well. If Koinonia only gives, it may be a successful member of the hospitality industry, but it’s not living the depth of hospitality. We receive from guests as much as we give to them, whether they help to wash dishes, repair a leaky faucet, or offer insight during a Scripture study. We receive when we’re away from the farm as well.

In early October, I flew with long-time Koinonia friend Alma Jackson to San Diego to attend the opening of “The Glory Man,” written by our friend Dennis Hassell. We thought we’d slip in and out, quietly offering our support, but on opening night, we found ourselves posing for the cameras and accepting pens to sign our names on the plays— as if we were the stars. I wanted to shy away, but living at Koinonia has taught me to receive graciously.

Two weeks later, Kat Mourighan and I were off to the Habitat for Humanity Affiliates in Motion Conference in Saginaw, Michigan where we were showered with welcome, warmth, assistance and respect.

These experiences remind me Koinonia is as blessed by the receiving of hospitality as it is by the giving of it. But is this giving and receiving what Nouwen means when he refers to restoring hospitality’s “original depth and evocative potential”?

On Wednesday mornings, Amanda Moore and I facilitate a Faith Studies class for our 12 to 15 year olds. Week after week these young people welcome us, make us feel a special part of their lives, open up their hearts and talk to us about “the deep” as one of them calls it. Being with them has taught me something about the deeper meaning of hospitality.

To restore hospitality to its original depth and evocative potential we must practice it as a way of life. Those who live together must work to offer hospitality and grace to each other as well as to our guests. As members, we know each other’s flaws and idiosyncrasies all too well. Are we willing to offer grace and courtesy to one another through it all? Am I willing to put my relationship with another ahead of my certainty that I am right?

Seems to me welcoming and accepting welcome from the stranger, neighbor, friend or foe and the willingness to offer and accept welcome from those we live with begins to take hospitality to its original depth and evocative potential.

**Distributing Kingdom Resources**

by Clarence Jordan § “Sermon on the Mount”

"Now if God so dresses up the wild flowers which are blooming one day and thrown into the fire the next, will he not do much more for you, O you who trust too little? So stop worrying and raising the questions, 'What will we eat? and 'What will we drink?' and 'What will we wear?' for all these are the things that pagans go in for. Your spiritual Father knows that you need all these things. But you make the kingdom and its righteousness your chief concern, and all these things will be added to you. Therefore, don’t worry over tomorrow, for tomorrow will worry over itself. One day’s evil is sufficient.” Matthew 6:25-34

Now let’s get one thing straight. This isn’t a pious, mushy pat on the back, telling people not to worry any more, that if they’ll let go and let God, he’ll fix everything up for them slick as a whistle.

A true friend of the burdened, oppressed, laboring people, as Jesus was, wouldn’t feed them “pie in the sky in the sweet bye and bye.” He knew how bread came, for he himself had sweated for it. […] It is perfectly obvious that Jesus could have addressed his remarks only to those who “make the kingdom and its righteousness their chief concern.” He told his disciples—kingdom citizens—to look at the birds in the sky and to consider the lilies of the fields. They were nourished and cared for because they were in the environment and plan and purpose the Father intended for them.

They must stay within that plan if they are to claim the Father’s care. Suppose they had the power of free will, as human beings do, and the bird chose to live under the water and the lily decided to live on concrete? Would the Father feed and clothe them? He might wish to, but he could not.

He would be thwarted in his purposes by their wills. He can care for people only on his terms. The environment God intends for all people is the kingdom. It is the summation of all his plans and purposes. It is the framework of his will. People in it are like birds in the sky and lilies of the field—they are living in harmony with God’s design.

And being of more value than either, human beings have a perfectly natural right to expect more from the Father’s bounty. Then why should they worry? If the Father knows their needs, as he obviously does, and has promised to meet them, why not trust him completely?

But how does God “add all these things” to kingdom citizens? Does he rain them from the skies or provide them miraculously merely “in answer to prayer”? Certainly not. That isn’t the way he does it for the birds and lilies. They are nourished from the system to which they have committed themselves. The needs of kingdom citizens are supplied through the kingdom. It is God’s distributing agency.
There are many definitions for the Kingdom of God. Jesus says, “The Kingdom of God is within you.” In Taizé worship, we often sing, “The Kingdom of God is justice and peace, and joy in the Holy Spirit.” Clarence Jordan said that Koinonia is a demonstration plot for the Kingdom of God. Matthew referred to the Kingdom of Heaven. In Matthew 19:14, Jesus says, “Let the little children come to me and do not hinder them, for to such belongs the kingdom of heaven.” Whatever our definition, the Kingdom is certain to have children present.

This year at the Koinonia Educational Cooperative, we have a little taste of the Kingdom with five children ages 3 to 6. So what’s the Kingdom like?

Three-year-olds learn the difference between biggest and smallest, and everything in between. They work on puzzles with shapes and learn to name even pentagons and polygons and hexagons and parallelograms. They learn colors. They learn the alphabet and how to count all the way up to 100. They start learning how to write.

By the time you’re six years old, you’ve learned all those things, and you love to teach them to three-year-olds. You start reading all by yourself. You learn to spell and have fun with word games. You start to write sentences and make up stories. You start to figure out how to get all the way up to 100 by addition and multiplication. You also figure out how to get back down to zero.

Our little children try to start each morning with the quiet game: one minute of silence to listen to the sounds around them. When the minute is up, they have a turn to speak aloud. Sometimes the only sound is giggling or squirming.

Our little children are sometimes whiny and complaining. But there’s room in the Kingdom for that behavior. It was the moaning of the Hebrew children that got God’s attention. God heard the complaining of the Hebrew slaves and set them free from their bondage. We’ll set the children free yet! And we’ll be set free along the way.

Our children are silly. They laugh at the most outrageous things: a dog that eats crayons. It could be upsetting to have your crayons chewed up; instead it’s funny. There must be room in the Kingdom for humor, otherwise how could God have put up with us humans for so long?

Our children are forgiving. When the teacher spells a word wrong, or mixes up a b with a d, they laugh about the mistake or say, “Nuh-uh!” And if a behavior modification game just isn’t working, they don’t hold it against the teacher. Our children are persistent: they keep on working till they figure it out. The Kingdom is full of persistence. God is always working to forgive us and call us home.

Our children are clumsy and rambunctious. They’re in a hurry to get there. The Kingdom is an exciting place.

Jesus had it right. Let the little children come. We have much to learn from them.
with implementing several of the elements, and just this year we started working on a few of the more long-term projects, including an improved woodlot with Oak and Hickory Savannah in portions of our 250 acres of woodlands, and establishing areas for intensive cattle-grazing.

We have begun preparing to transition our more remote woodlot from Slash and Loblolly Pine to a Longleaf Pine and native grass ecosystem. Before the English settlers arrived, Longleaf Pine covered 2/3 of the Southeast. Now close to 97% of its ecosystem has been destroyed. We want to regenerate this endangered ecosystem, which provides habitat for numerous endangered plants and animals. Longleaf pine takes 100 to 150 years to grow to its full size of 115 ft and can live up to 500 years, thus storing carbon for longer periods of time. For every acre we clear in our woodlands, we will replant twice that amount in other parts of our property. The most significant planting will be in an 80-acre pasture we took out of conventional row-cropping several years ago.

Also as part of our regeneration and conservation efforts, we’re building a herd of an endangered heritage stock, called Pineywoods. The pineywoods cattle are native to our bioregion, but with the introduction of European breeds and excessive crossbreeding, there are only 1500-2000 pineywoods cattle alive today. Our hope is that the re-introduction of pineywoods will help to create a stable ecosystem for other endangered species that were once native to this area.

These dreams and goals will take years to realize, but we know they are worth the patient effort. We want to follow in the footsteps of those who came before us, to build the land and leave it a little better every year.

As we look around now, it’s hard to imagine that this farm with towering trees shading each house, 90 acres of stately pecan orchards, and 250 acres of pine and hardwood forests was a virtually treeless plot of land merely 70 years ago. Just as we benefit from Clarence’s hard work and the hard work of countless others throughout the years at Koinonia, it is our prayer that those who come after us will be inspired and grateful for the ways in which we stewarded this land.

Welcome, Twigs – our first Pineywoods bull

The Solution is All Around Us

By Sarah Prendergast

Even if you live in a city and your rental apartment is surrounded by pavement, you probably don’t need to go too far from home to find people who are seeking to live closer to the land.

Here are a few of the movements that exist all over the United States, and throughout the world:

Community Supported Agriculture: For a seasonal subscription fee, CSA members receive boxes of freshly harvested, locally grown produce on a weekly or bi-weekly basis. Visit http://www.localharvest.org/csa/ for a complete listing of hundreds of CSAs throughout the United States.

Crop Mob: Landless, wannabe farmers come together with experienced farmers and gardeners to freely share skills and resources while completing community-based projects. Visit http://cropmob.org/ to get involved in this seedling movement.

Guerrilla Gardening: People of all ages turn abandoned lots and tiny patches of dirt between city sidewalks into productive and beautiful garden spaces using stealth techniques like “seed-bombing” and late-night planting. Visit http://www.guerrillagardening.org to get inspired, find a group in your area, or to start your own.

Transition Towns: Dedicated people all over the world are coming together to seek ways that their communities can provide alternatives as we face the challenges of climate change and peak oil. Members work at a policy level to begin implementing positive changes in their cities well in advance of potential crisis. Their actions improve community connections, while reducing carbon emissions and improving quality of life. To find a Transition Initiative where you live, visit http://www.transitionnetwork.org/.

If you’re looking for ways to learn more about permaculture, you’re always welcome to come and see what we’re doing. We’re happy to share what we’ve learned, and invite you as a student in a future design course. Together, let’s work to build a better soil.
Life Lessons From the Chocolate Room
By Adam Gulledge

I’m not much of a writer, so instead of an article telling you all the reasons you would enjoy our tasty pecans or delicious chocolate, you’ll have to settle for three insights into what it is like to make Koinonia products:

One of our signature products is Chocolate Pecan Bark. Every year Geneva Brown, our baker, is assigned someone new to help with pouring chocolate. Two years ago, I was that person. The process seems simple enough: Open the spout, let melted chocolate fall into a pot, mix in pecans, and pour it onto the table while Geneva spreads the chocolate to the desired thickness. Inevitably, after your first pour, you look around and there is chocolate everywhere. Chocolate splattered on the floor, chocolate wiped on your nose, latex gloves covered in chocolate. You could write a Dr. Seuss book of all the places chocolate ends up. All you can do is laugh and hope it gets better (FYI, it does).

For the past two years I’ve been responsible for monitoring the pecan smoker during the night. The smoker requires the fire to be tended almost every hour for sixteen hours. By the time the pecans are put on trays and we get the fire going it’s usually about noon, which means I can count on being up till four in the morning. By the time midnight rolls around just about everyone has gone to bed and I am left by myself, a rarity in intentional community. The hours that follow almost always bring me peace while reconnecting with nature. The stars shine brightly, the wind blows softly, and the birds chirp surprisingly loudly late at night in South Georgia. The little things are easier to appreciate alone at night and that’s why I look forward to smoking pecans.

Last year was my first year as products coordinator. I was ill prepared for the holiday rush. At the age of 23, I had not learned the valuable lesson of asking for help when you need it. We got behind in production and my reaction was just to work more and more. I entered orders, I shipped, and I worked in the bakery. When I was awake I was either working or eating, literally. Eventually there was no way to avoid the realization that I needed help with pouring chocolate. Two years ago, I was that person.

Consider an internship!
Curious about community?

> Our Educational Cooperative continues to grow stronger! We added 6 new kids this year, for a total of 17 students. Since restarting the homeschool again a few years ago, we’ve been able to include children both from within Koinonia and from the surrounding community. Our students range in age from 3 to 15. Here are a few highlights of this semester:

> Elizabeth Dede and the 3-6 year olds have set up school in Wellspring House. It’s the perfect place for the youngsters, right next to the playground! And it’s not too far from the gardens and chicken yard. The kids are learning so much with Elizabeth. See “Let the Little Children Come” on page 6 to read about their day.

> Local college student Hannah Mercer is teaching a hands-on art history class for our 7-11 year-old students. They began by making mosaics out of construction paper. They’ve made their own paper out of recycled materials, and studied Picasso’s work as well as Japanese ink drawings.

> Science and Literature have crossed paths in the 7-11 year-old class this year. Students first read “Sarah, Plain and Tall” and studied the prairie ecosystem. Their concluding project for the book, after studying soil samples and rates of water absorption, was “piecing” a quilt using geometric shapes of construction paper. “Blue Willow” introduced the Dust Bowl of the 1930s, adobe construction (students made their own bricks!) and the migrant worker ballads of Woody Guthrie. Then they explored weather patterns with “Night of the Twisters” and looked at footage of the tornado that struck Americus in March 2007. The kids put together a disaster plan for our building and will be “drilling” the older students periodically.

> The 12-15 year olds have begun full-day apprenticeships on the farm. They’re learning so many practical skills through gardening, maintenance and construction. And it’s wonderful to have an entire day to interact with them and strengthen our friendships. They also started a “Faith Studies” class this year with Bren Dubay and Amanda Moore, which gives space for them to discuss “the deep,” as Christian Daniels calls it. These young adults never cease to amaze us with their quick insight and their tremendous compassion. We’re truly blessed to be learning with them.

> Making a Gift to Koinonia - Reply Form

Clockwise: Julie, Luke, Christian, Sol, and Grace take a break from their Tuesday apprenticeship to “strike a deep thinking pose.”
When I was 3 years old, I remember thinking that 10 years old was really old. I thought that if I were 10, I’d have a boyfriend, and I’d know how to cook, and I would even be able to go on walks by myself. I wanted to be 10. I would tell people I was. And when they asked what grade I was in, I would say, “Thud.” I really thought I was in third grade. I was three.

It made perfect sense to me. And I felt really cool when people would tell me that I must be really smart because they weren’t in third grade until they were 8.

When I was 3, I looked up to the big kids on Barney. As I got older, Barney got older and more boring. By the time I was 10, I didn’t know how to cook, and I sure didn’t have a boyfriend. Being 10 wasn’t as great as I thought it would be.

I wanted to be a teenager. They wore make-up, stayed up late, drove cars ... they also had boyfriends. And at every birthday, I leaned just a bit closer to what I was longing for. Well, when I was 13, I hit puberty. I was not happy. I hated it. I hated being a teenager, and I didn’t understand how other teenagers had so much more fun being teenagers.

I came to the ridiculous conclusion that it must be because my parents still didn’t let me wear make-up or shave my legs, even though all the girls my age did. My dad also told me that I wasn’t allowed to date until I got married. My parents were crazy. Everyone in the world was absolutely ridiculous except for me, of course.

As I got older and more acquainted with being a teenager, my thoughts and concerns became less trivial. I started to think more about the world and other people, and less about myself. At this point I was old enough to go on walks by myself, so I spent a lot of time in the woods just thinking. This was the only place where I could really spread out my thoughts and listen to them.

Though being contemplative is certainly not a negative thing, it seemed that the more I thought, the sadder I got, and the more cynical I became. I could see that people do horrible things to each other, and to the earth, and I realized that life, though beautiful, is very painful and scary.

I was mad at humanity, and I was mad at myself for not doing something about it. Being mad at humans made me a bit anti-social, but I still longed for a romantic connection with another human being, even though I knew that I’d probably get hurt in the end. I was also searching for a connection with something that was bigger than me; bigger than everything. And I searched and searched for this thing that I knew would make life less painful. I saw it in other people’s lives, and I wanted it.
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 Christians 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 used 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 their own homes. Our current works include sustainable gardening and ecology, local ministries, internship program, educational offerings and, as an alternative to materialism, peace through reconciliation and community, is one of the “firebrands that influence and power.”

Jubilee Partners, Koinonia’s daughter community, is one of the “firebrands that came bursting out of our little slice of the kingdom of God” here in southwest Georgia. During one of those rare times in our 68-year history when we did grow large, three families were sent to be a “demonstration plot for the Kingdom of God,” sharing resources, work, and prayer much like the early Christians 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.

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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 works include sustainable gardening and ecology, local ministries, internship program, educational offerings and, as always, welcoming people to walk with us on this journey.

Come join our story!

Come Walk with Us

Ronnie Mcbrayer writes, “Clarence [Jordan] understood that those who chose this radical path [living a common, shared life in intentional community] would be few, but he was okay with that. He often described such people as dynamite in a coil or gasoline compressed by a piston. These [are] small contrivances, but it [is] actually in their smallness that explosive power ignites. Koinonia [is] a place like that. It [has never been] very large ... but it [is] explosive in its influence and power.”

Jubilee Partners, Koinonia’s daughter community, is one of the “firebrands that came bursting out of our little slice of the kingdom of God” here in southwest Georgia. During one of those rare times in our 68-year history when we did grow large, three families were sent forth to form a new koinonia in another little slice of the kingdom. Carolyn and Don Mosley, Ed and Mary Ruth Weir, and Karen and Ryan Karis served as the pioneers in this adventure. They settled in the small town of Comer, Georgia, about a hundred miles east of Atlanta. In his new book “Faith Beyond Borders: Doing Justice in a Dangerous World,” Don continues to chronicle the remarkable work of Jubilee Partners.

Whether in Africa where Don helped Millard and Linda Fuller morph Koinonia’s Partnership Housing into a world-wide movement that came to be known as Habitat for Humanity, at home in Comer where Jubilee welcomes refugees from around the world housing and teaching them English for a time, or the latest project working with the Fuller Center for Housing to build 50 homes in North Korea, Don’s storytelling ability will keep you turning the pages.

You’ll clearly see that at the heart of Jubilee’s work, is the belief that “sites of enmity can be transformed into communities of reconciliation by love put into action.”

“Faith Beyond Borders” and Don’s first book “With Our Own Eyes” should be added to everyone’s reading list. More than added, I encourage you to sit down and read them from cover to cover as soon as possible. You’ll be inspired. You can order both books from Koinonia online at www.koinoniapartners.org or give us a call at 229-924-0391. We are proud to offer these works about our daughter community and the incredible work she has done for God and His people.

Review of “Faith Beyond Borders: Doing Justice in a Dangerous World”

By Bren Dubay

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. It is also the first step in our process to membership.

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 an apprentice, or exploring member. The apprenticeship 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 apprenticeship, a person may be invited to the next step in the process, becoming a provisional member, called a novice. The novitiate is a final period of time to discern full membership in the koinonia.

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-long commitment.

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

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.

Vision Statement

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