May 21, 2016

NCFA CONNEXION! WWW.NCFAUSTIN.ORG

Being Real, Relevant, and Racially Diverse!

To All Who Loved and Were Loved by Pastor James Lee:

Grace and peace to each of you as we affirm our need to mourn the recent death of our beloved Pastor James Lee.

We grieve privately, and we also grieve collectively as this body of Christ we call New Covenant Fellowship. With awe we praise God for the life and ministry of an amazing gentle man who touched countless lives! Praise the Lord! In the gatherings since his death, how uplifting it has been to hear all the loving stories from people who have been touched by the grace-filled life of our dear pastor. I pray that part of your own healing process includes coming together to worship as a church family. Familiar activities can be comforting. *Please feel welcome to join us before worship this Sunday from 10:00 to 10:15, May 22, and next Sunday, May 29, to share more of our favorite James'memories*.

I encourage you to read Rev. Bill's sermon beginning around Pg. 7 on the Holy Spirit as Comforter: *The 'Lingo' of God"*

This Sunday our preacher will be the Reverend George Holland. Seminarians Christine Wagner and Matthew Aldas will be commissioned, and after worship we will celebrate their graduation along with our May Birthdays with cake and ice cream. You are invited to attend the Austin Presbyterian Theological Seminary graduation ceremony at University Presbyterian Church at 2pm.

During my remaining few weeks as Interim Moderator of the Session, we will have the opportunity to hear the Word preached by several ordained leaders. Next week, May 29, we look forward to the message of Deacon Lucy Oglesby, who has graced our pulpit several times at our early worship services.

Whenever you feel ready to hear the next steps our Session will be taking with regard to procuring an interim pastor, feel welcome to contact me, your Deacon, or any of our current Elders (listed on the back of the worship bulletin).

I look forward to our time together sharing memories this Sunday, if you are able to join us at 10am, as well as worshiping with you at 10:15am.

In Christ's Love,
Rev. Trish Holland
Interim Moderator
geotriholland@yahoo.com

Memorial Fund Information

James worked tirelessly for his ministry. In honor of his life and vision, we ask that you consider making a donation to the James Hickson Lee Memorial Fund. Mail to:

New Covenant Fellowship of Austin
1507 Wilshire Blvd., Ste. 6, Unit 2
Austin, TX 78722-1100

May 21, 2016

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Being Real, Relevant, and Racially Diverse!

REGISTER TODAY!
JUNE 17 - 19

Questions?

See Elder Randy Mojica or Elder Danita Nelson

Friends, Family, and Neighbors are Welcome

Ages 3 - 10

May 21, 2016

NEW COVENANT FELLOWSHIP

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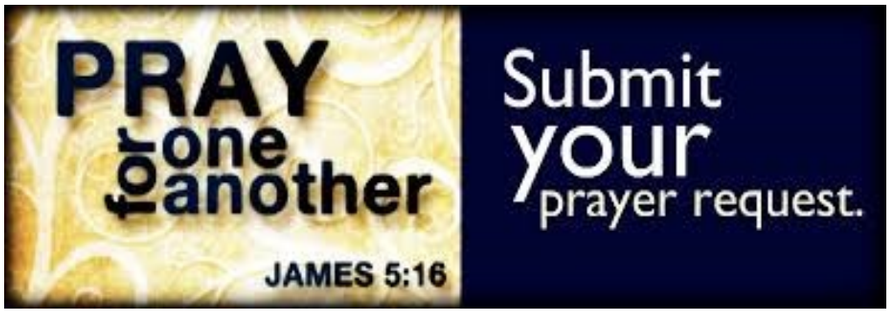
Being Real, Relevant, and Racially Diverse!

PRAYER AND PRAISE



- ⇒ **Praise for Pastor Bill's sermon reminding us that the Holy Spirit gives us peace and is our Comforter.**
- ⇒ **Lift up Nekia serving in Iraq; lift up George as he awaits her return.**
- ⇒ **Lift up George for focus.**
- ⇒ **Lift up a friend recently diagnosed with Lupus. Lift up a friend who is in serious condition in the hospital after being shot.**
- ⇒ **Lift up Danielle as she moves to San Antonio to be nearer her doctors and her mother for care. Lift up healing for her heart issues.**
- ⇒ **Lift up Pastor Lee's family, friends, Georgette, and NCF members as they grieve his death.**
- ⇒ **Praise for Chuck's rapid recovery from symptoms of stroke this weekend. He should be released from the hospital today.**
- ⇒ **Lift up Daisay for peace and freedom. Lift up Pastor Jeff and Carol for rest from a hard week. Lift up Matthew for God's clear guidance on his path to ordination.**
- ⇒ **Lift up Tracey's mother Cathy as she receives physical therapy for a problem with her leg. Lift up travel mercies for Tracey as she goes to a business conference, then enjoys some vacation time with her sister. Lift up Tim while she is gone.**
- ⇒ **Lift up Vernon and his family for travel mercies and comfort as they gather to celebrate the life of his Aunt Catherine.**
- ⇒ **Praise for good relationships with friends which have sustained and supported Nikkie in her time of need.**
- ⇒ **Praise for the life of Robert Peña. Praise for the selfless care Roxann gave to him. Lift up peace and comfort for her and her family as they face their future.**
- ⇒ **Lift up the children of NCF for understanding and comfort as they, too, grieve the loss of their friend and pastor.**
- ⇒ **Praise! The good news is Matthew accepted the job of Youth Pastor at Westminster Presbyterian. The bad news (for NCF) is he starts soon, and next Sunday will be his last day to worship with us. Our love and support go with you, Matthew.**
- ⇒ ***(Christine and Matthew will both be commissioned during worship next Sunday.)***
- ⇒ **Lift up Scott and his family back home who are grieving the death of his cousin. The family isn't dealing with it very well. Lift up the strength to feel and endure the grief process.**
- ⇒ **Lift up our NCF Session and Interim Moderator Trish while the Presbytery Committee on Ministry prepares a slate of Interim Pastors for the Session to interview in mid-June. An Interim Pastor is specially trained to help a congregation work through the loss of their pastor. Lift up Pastor Trish as she steps into James' shoes for the immediate future.**
- ⇒ **Lift up God's clear guidance for Azar as she seeks another internship and new mentor. Lift up healing from an ear infection.**

Remember:
Tears are the price we pay for love.
It's okay to cry when you lose a dear friend.

Even as we grieve Pastor Lee's death,
we can choose to praise God for the vision He gave to Pastor Lee.

May 21, 2016

NEW COVENANT FELLOWSHIP

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Being Real, Relevant, and Racially Diverse!

NCFA SUNDAY MORNINGS

NCFA Sunday Schedule

8:30am - Worship Service
1507 Wilshire Blvd.

8:30am The Early Worship Service is expected to resume in the fall.

10:15am - Worship Service

1507 Wilshire Blvd.
9am Adult Sunday School
10am Fellowship
10:45am - Children's Church

NCFA SUNDAY WORSHIP AT 8:30am -- Wilshire Blvd.

The Early Worship Service is expected to resume in the fall.

NCFA SUNDAY WORSHIP AT 10:15am

We would love to have you and your family come share in the CELEBRATION OF THE GOOD NEWS!

We are worshiping in the Fellowship Hall of Genesis Presbyterian Church on the Wilshire Campus starting at 10:15 a.m.

New Covenant Fellowship of Austin PC(U.S.A.) is a racially diverse community informed by the Bible, empowered by the Holy Spirit, and motivated to share God's love with all. In response to God's love, we are called to equip disciples to faithfully serve, to encourage seekers to joyfully commit, and to implore all to worship our Lord, as we love our neighbors, grow in grace, and live by faith.

JOIN US IN THE CELEBRATION OF THE GOOD NEWS

May 21, 2016

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4th	Anayah Mojica
5th	Said Bohn-Hall
10th	Dexter Lee, Sr.
11th	Placid Unegbu
	Dana Williams
13th	Mallorie Muñoz
16th	Caly Fernandez
	Kathryn Aldas
17th	Luke Oglesby
20th	Fortune Unegbu
21st	Philippe (Jimmy) Bohn
	Robert Booth
26th	Lillie Daniels
	Dexter Lee, Jr. (DJ)
	Margaret Spinks
28th	Alex Hernandez
31st	Pam Nemir
	Cathy Trifiro
	Janet Masters

Session Members

***Rev. Trish Holland**
Interim/Moderator
***Elder Kathy Smith**
Clerk of Session
***Rev. Oliver Smith**
Administration & Personnel
***Elder Bill Harris**
Buildings & Grounds
***Elder Randy Mojica**
Children and Youth
***Elder Ben Hooks**
Discipleship & Men's/ Women's Ministry
***Elder Mary Jo Mojica**
Finance & Stewardship
***Elder Robert Booth**
Congregational Life/ Lay Ministry
***Elder Vernon Bailey**
Missions/Evangelism
***Elder Matthew Aldas**
Worship & Membership

Deacons

Kathryn Aldas
Ashley Phillips
Scott Phillips
Carol Saddington, Chair
Cathy Trifiro
Roxann Vallejo

May 2016

22nd **Trinity Sunday**
8:30am *The Early Worship Service is expected to resume in the fall.*
9-10am Adult Sunday School
9:45m Psalm 150 Praise Team Rehearsal
10:15am Worship at Wilshire Blvd.
Rev. George Holland, preaching

12:15pm C & Y Meeting
2:00pm APTS Commencement University Presbyterian Church—2203 San Antonio Street. Austin

24th 6:30pm Men's Ministry Dinner; 7pm Study

25th 6:30pm Fellowship Dinner

26th Acts Bible Study-Fellowship Hall

28th 8:45am Women's Bible Study-Kitchen

29th **Second Sunday after Pentecost**
Family-Friendly Sunday
9-10am Adult Sunday School
9:45m Psalm 150 Praise Team Rehearsal
10:15am Worship at Wilshire Blvd.
Deacon Lucy Oglesby, preaching

May 21, 2016

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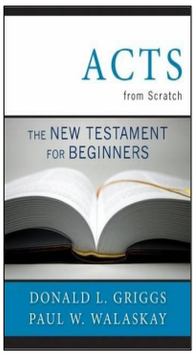
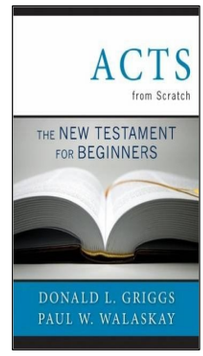


The Acts of the Apostles

Thursdays at 7pm:

May 26 and
June 2, 9, 16, and 23,
in the Fellowship Hall.



2 Books Remain for Purchase!

Ever heard of a FIRE that will never be put out??

See the Holy Spirit in Action!

COME, ALL ARE WELCOME!!

TACO's with the DADs!!

Switchin' it up a bit! Join us Sunday Morning at 9:15 on June 19th and we'll "taco" 'bout great dads!!

May 21, 2016

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Being Real, Relevant, and Racially Diverse!

"The Lingo of God"
Acts 2:1-21
Rev. Bill Harris

New Covenant Fellowship of Austin
May 15, 2016– Day of Pentecost

Acts 2:1-21 ***When the day of Pentecost had come, they were all together in one place. [2] And suddenly from heaven there came a sound like the rush of a violent wind, and it filled the entire house where they were sitting. [3] Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. [4] All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. [5] Now there were devout Jews from every nation under heaven living in Jerusalem. [6] And at this sound the crowd gathered and was bewildered, because each one heard them speaking in the native language of each. [7] Amazed and astonished, they asked, "Are not all these who are speaking Galileans? [8] And how is it that we hear, each of us, in our own native language? [9] Parthians, Medes, Elamites, and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, [10] Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, [11] Cretans and Arabs—in our own languages we hear them speaking about God's deeds of power." [12] All were amazed and perplexed, saying to one another, "What does this mean?" [13] But others sneered and said, "They are filled with new wine." [14] But Peter, standing with the eleven, raised his voice and addressed them, "Men of Judea and all who live in Jerusalem, let this be known to you, and listen to what I say. [15] Indeed, these are not drunk, as you suppose, for it is only nine o'clock in the morning. [16] No, this is what was spoken through the prophet Joel: [17] 'In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.[18] Even upon my slaves, both men and women, in those days I will pour out my Spirit; and they shall prophesy. [19] And I will show portents in the heaven above and signs on the earth below, blood, and fire, and smoky mist. [20] The sun shall be turned to darkness and the moon to blood, before the coming of the Lord's great and glorious day. [21] Then everyone who calls on the name of the Lord shall be saved.'***

It has been a traumatic and miserable nine days since the passing of our Pastor, Rev. James Hickson Lee. I am not here today to deliver a eulogy, I'm here to preach God's word. But I cannot ignore the fact that many in our congregation are still hurting. The feeling of loss is still very real, especially in this place. But I think about what James would want us to do, if he were here, and I know he would say, *"Let's keep on praising God."* The best memorial we can make is to carry on in that same spirit. Today is Pentecost Sunday, and James would want all of us to wear some red.

I'm not really ready for Pentecost. I'm not ready to feel better yet. I feel like I'm still on that hill where Jesus died. The pain has not gone away, but with every day that passes, I am more and more grateful that I knew someone like James Lee. If art imitates life, then life must imitate the Bible, because today we find ourselves in the same situation as the apostles after Jesus' death. So we can understand what they were going through. There was pain, anger, confusion, anxiety – all the things that you and I are feeling. Their leader, their friend, their brother, father, savior, was dead. And not just dead, but taken right out from among them. Tried on trumped-up charges, convicted, publically humiliated, viciously beaten, tortured, executed. It was all so unfair. And now, the disciples were left behind. They had given up family, friends, jobs, everything, to follow him. Because we feel what they feel, we know the questions they were asking themselves -- What do we do now? How can we go on? Is the dream over? The prophet dead? What will happen to us now?

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Acts 2:1-21
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May 15, 2016– Day of Pentecost

The Scripture says that after Jesus' resurrection he appeared to the disciples and told them, ***"Don't leave Jerusalem, but wait for the promise that God made, that you will be baptized by the Holy Spirit."*** So they went back to Jerusalem, perhaps to the same upper room in which they all shared in the Lord's Supper, until the Day of Pentecost. The word "Pentecost" means "the fiftieth day." This was a Jewish festival held 50 days after the Passover. So it's 50 days since Jesus sat in the upper room with his disciples for the Last Supper. Pentecost is a harvest festival, when you celebrate the harvest of your crops, so this is in early fall. It was also a festival for pilgrims from other countries to visit Jerusalem, so the city was teeming with people.

The disciples did not know what was about to happen. In the weeks after the resurrection, Jesus kept popping up in strange places. Two people ran into him on the road to Emmaus. He appeared to the guy they used to call "Doubting Thomas." Other people saw him out at the lake. When he spoke to them, his message was always the same, ***"This is not over. Something is about to happen. The gospel story still has some chapters being written, and you have a part in that story."***

Our text today picks up that story on the day of Pentecost. The official name for this book is the ***Acts of the Apostles***, but it should really be called the ***Acts of the Holy Spirit***. This is probably the most uncomfortable book of the Bible for the local church, because it sets such high standards for how we should treat each other, and shows how much the church depends on the Holy Spirit. The Holy Spirit has many different names in different translations: Counselor, Helper, Advocate, Intercessor (some people would call that a "Way Maker"), Teacher, Revealer of Truth. Jesus tells the apostles, ***"You shall receive power, when the Holy Spirit comes upon you."*** When we think about Pentecost, we think about this explosive power of the Holy Spirit, of fire and flames and red and people with their hair on fire. Literally. The Scripture often compares the Holy Spirit to the violent forces of nature. It is both fire and water. It burns up, but it also rains down. It's like a mighty wind, a hurricane that sweeps away the old and rearranges the landscape.

The church has not always treated the Holy Spirit with much respect. Why? Because people are afraid of the Holy Spirit, which could also be called the Holy Ghost. Strange and weird things happen when the Holy Spirit is around. Look at this community of people put together by the Holy Spirit in the weeks after the resurrection. Just think if you lived down the street from the disciples, and one day your next-door neighbor knocks on your door and says, "I think we're going to have a problem with these people." And you ask her, "What are they doing?" And she says, "Well, they're healing the sick, raising the dead, casting out evil spirits, busting people out of prison, they're even going to let in the Greeks. But worse than that, they're living together. Sharing all their belongings, all their money. And I heard when two of them tried to hold some of the money back, they both dropped down dead, and they say somebody named the Holy Spirit is responsible." I wonder how the neighborhood association will handle that one? The revolutionary message had spawned a revolutionary community. The church that wants to put a spiritual experience in a box is always challenged by the Holy Spirit because the Holy Spirit doesn't play by the rules. It challenges our traditions and threatens our doctrine. We keep trying to fence it in, and the Holy Spirit keeps rocking the boat.

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But as they reached out into the community, there was a problem. Most the believers were from the same small area around Galilee; they were poor, common people with little education and less money. They spoke with a funny accent, which immediately identified them as Galileans. (We Texans know how this is. People are always sayin' we talk with an accent, but of course, that ain't true.) The believers didn't have the right "lingo." How would they tell anyone about Jesus, and who would believe them?

Which points out a similar problem for us. If we want to communicate with someone about God, we have to use the "lingo" that they understand. When the church uses words like blasphemy, sedition, propitiation, we might as well be speaking a foreign language. That's Bible lingo. Even a lot of Christians don't know what those words mean. Christianity is not a language you have to learn, it's the activity of the Spirit in your life. When we use Bible lingo, we risk giving people the idea that Christianity is about increasing your vocabulary. But if you want to communicate with someone, you have to speak their "lingo." It's not about "dumbing down the gospel," it's about reaching out. It's about creating communication.

[3] Divided tongues, as of fire, appeared among them, and a tongue rested on each of them. [4] All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them ability. [5] Now there were devout Jews from every nation under heaven living in Jerusalem. This is a very familiar piece of Scripture. But we tend to overlook the condition of the disciples themselves. Their grief, their loss, their intense sorrow. When we're grieving, like we are now, it's not always easy to see when the hurting will stop. Our Jewish brothers and sisters have an interesting custom to deal with grief and mourning in the congregation. I once visited a synagogue for a Shabbat Shalom service. "Shalom" is the Hebrew word for "peace" and "Shabbat" is the word for Sabbath, so, a "peace of the Sabbath" service.

If you've never been to a synagogue service, it's a lot like our service, with some major differences. It's not on Sunday, it's on Friday night. For us, the Sabbath day, the Holy Day, is Sunday, but for a Jew, it's Saturday. Another difference, the day starts at sundown, not sunrise. So Saturday starts on Friday night at sundown. So their Sunday morning service is Friday night. Although much of the service is in Hebrew, a lot of what they do is familiar. There is reading, there is singing, there is praying, they stand up, they sit down.

At one point in the service, the congregation recites a prayer for the dead called the "Mourner's Kaddish," which is in Hebrew. This is the prayer for the dead. And they give you a program with all the prayers in Hebrew. Well, I could read a little Hebrew, but they were reading so fast, I couldn't keep up. When it came time to recite the Mourner's Kaddish, there were about a dozen members of the congregation that stood up to recite the prayer, while everyone else remained seated. Someone told me that all the members standing up had lost a loved one during the last year. So their custom was, for a year, every time there was this Friday night service, you would have to stand for the reading of the kaddish. Then, when your year is over, you don't stand up anymore.

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Now, we don't have that kind of practice. But I was thinking, God, what must that feel like? To come to the sanctuary where you and your loved one spent all that time and they're not there? You're sitting there in the service and all of a sudden you have to stand up and pray in front of everybody? During a time when you're really hurting, and then reminding everybody that you're still in the grieving process, and so are they, which forces the congregation to deal with its own grieving. And I thought, "Well, that seems a little cruel to make somebody do that for a year." My problem was that I didn't understand the "lingo" of the prayer. Until I found a copy of the prayer in English: (You know, there's a theory that the ancient Hebrews and the African Americans were somehow connected? Now, this is translated straight from Hebrew, but it sounds like it came out of some little church in South Alabama.)

Glorified and sanctified be God's great name throughout the world
which He has created according to His will.
May He establish His kingdom in your lifetime and during your days,
and within the life of the entire House of Israel, speedily and soon;
and say, Amen.

May His great name be blessed forever and to all eternity.
Blessed and praised, glorified and exalted, extolled and honored,
adored and lauded be the name of the Holy One, blessed be He,
beyond all the blessings and hymns, praises and consolations that
are ever spoken in the world;
and say, Amen.
May there be abundant peace from heaven, and life,
for us and for all Israel;
and say, Amen.
He who creates peace in His celestial heights,
may He create peace for us and for all Israel;
and say, Amen.

Peace. That's what they were praying for. They were praying for peace. Not peace with death but peace with the loss, with the pain, with the anger. I didn't speak the "lingo," so I didn't understand the purpose. They were praying for God to send down peace from heaven. Peace from their grieving. Peace from the knot in the stomach. Peace from the tears. They were praying, "God, create some peace for me. Lord, speak peace."

This custom shows us a few things about grief. First, that grief is individual, but also communal. It intensely affects each person and all of the people connected to them. Grief has a ripple effect in the community. Waves of grief, don't they say? And those waves go out and rock the community, and starts the community to grieving. Secondly, yes, there should be room for grief, but even grief has an end. This custom recognizes those individuals who are hurting in the congregation, it lifts them up, but then after a time they say, "OK, that's enough. You don't have to be singled out anymore." It puts a limit on how long public grief should continue, and provides a way for private grief to be transformed by the mercy of God. Theologically, it's saying that if praises go up, peace will come down, and God's people will be comforted.

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And that is exactly the one name for the Holy Spirit that we have overlooked – Comforter. Along with this great power brought by the Holy Spirit from heaven comes peace. And peace is what we need right now. The church needs to be comforted by God, to lean on God right now.

Sometimes it's hard for human beings to comfort each other because we often feel inadequate for the task. My second year of seminary was my first class in preaching. Very few people in seminary had ever preached before, and everyone in class was nervous about it, except for this one guy who had been preaching since he was three years old. He was a gifted preacher, a real tiger in the pulpit. And we were all in awe of him. Until we had a class that made us do hospital visitations, visiting sick people in hospitals and nursing homes. One day I saw him on campus, and he told me, "I'm terrified of going into a hospital room where I know someone is dying. Because I have no idea what I could possibly say to them that could make their situation any better." I thought it was funny that this man who would have no problem about speaking eloquently to 15,000 people would be afraid to visit one person in a hospital because he didn't know what to say. And I said, "Look, there are at least two things you can tell them:

⇒ First, tell them the God who made heaven and earth, the God who made you and me, the God who looks high and sees low, that God is with you in this place, in this room, in that hospital bed. And because God is with you and loves you, God is feeling the same pain, that you are feeling right now.
⇒ The second thing you can say is, "This same God has sent me to be with you in this time, in this place."

We make a mistake if we think we have to say exactly the right thing, that if we speak the magic words, we can make it all better. Sometimes there are no magic words. Sometimes all you can do is "be there."

All of the believers in that place, men and women, began to speak in foreign languages. And somebody says, "Wait a minute. Aren't all these folks from Galilee?" Because Galileans didn't have a great reputation. In the opinion of many, Galilee was not threatened by great thinkers. They were hicks from the sticks. There is no way they could speak the "lingo" of a dozen different nations, and everybody knew it. But they said, "We hear them in our own language," in other words, our own "lingo." They didn't speak an unknown language. They didn't speak a language of their own invention. They spoke the "lingo" of God to people in a way they could hear it about God's deeds of power. The crowd heard them and realized something fantastic was happening, because they weren't asking, "What did they say?" They were asking, "What does this mean?" They didn't understand the purpose, but the old barriers were going to be broken down, the old hatreds and fears would be swept away, and there would be a new community not based on nation, or tribe, or color, or language, but a nation based on the love of God. The miracle was not that God could speak in many voices but that God was going to use the voices of all his believers to speak God's word to those who did not believe, but who could hear God's voice.

"The Lingo of God"
Acts 2:1-21
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The Holy Spirit speaks the "Lingo" of God, and the "Lingo" of God is *love and peace.* The flame is a sign, just like Pentecost is a sign, that God is at work among God's people in a new way…a sign that this movement will not be confined in a temple or church or any building made with hands, but free to live in the heart of everyone who believes. Whenever we speak about God's deeds of power, the Holy Spirit gives us the ability to reach beyond ourselves, into the languages and lives of other people. As we wait on the Lord to bring peace, let us not grow weary. This was not the apostles' plan, this was God's plan. God speaks to us through the Holy Spirit, and it is my prayer that God will speak peace through that Spirit to each one of us.

Comforter, Counselor, Way Maker, Friend. The same Holy Spirit that set the world on fire brings both power and peace. God will not speak pain to us. God will not speak tears. Rather, let God speak peace into each and every heart. In the words of the "Mourner's Kaddish":

May there be abundant peace from heaven, and life,
for us and for all Israel; and say, Amen.
He who creates peace in His celestial heights,
may He create peace for us and for all Israel;
and say, Amen.

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We Care Kits

"But in your hearts revere Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect." 1 Peter 3:15

We are currently accepting the following donations

Food/Drink Items:

Granola Bars, Trail mix, or peanut butter and crackers
Vienna sausage – 5 ounce size cans
Water bottles – 8 ounce size

Hygiene/Personal Items:

Travel Size Toothbrush & Toothpaste
Travel size hand sanitizer or hotel size bar soap
Men's size small crew ankle length white or black socks
Quart size freezer bags

Please note: this is a smaller kit with fewer items. All donated items should be placed in the donations box located on the back table by the AV equipment. If you have any questions, please email me: calyflower2020@yahoo.com or call me at (512) 228-4712.

May 21, 2016

NCFA CONNEXION! WWW.NCFAUSTIN.ORG

Being Real, Relevant, and Racially Diverse!

Café Justo

Café Justo is a coffee grower cooperative based in Salvador Urbina, Chiapas, Mexico. They market a pure, organic coffee which is grown, harvested and marketed in the spirit of justice. Our goal is to provide incentives for people to remain on their family lands.

Orders will be arranged through NCFA"s Evangelism Committee. Please see Caly Fernández to place an order. Coffee is available in 1 and 5 pound bags. The cost of a 1 pound bag is **$10.00** and a 5 pound bag is **$ 40.00**. Dark roast, medium roast and decaf are available in ground or whole beans. Coffee will be delivered biweekly to NCFA.

Contact Caly to make your purchase to- (512)228-4712 day!