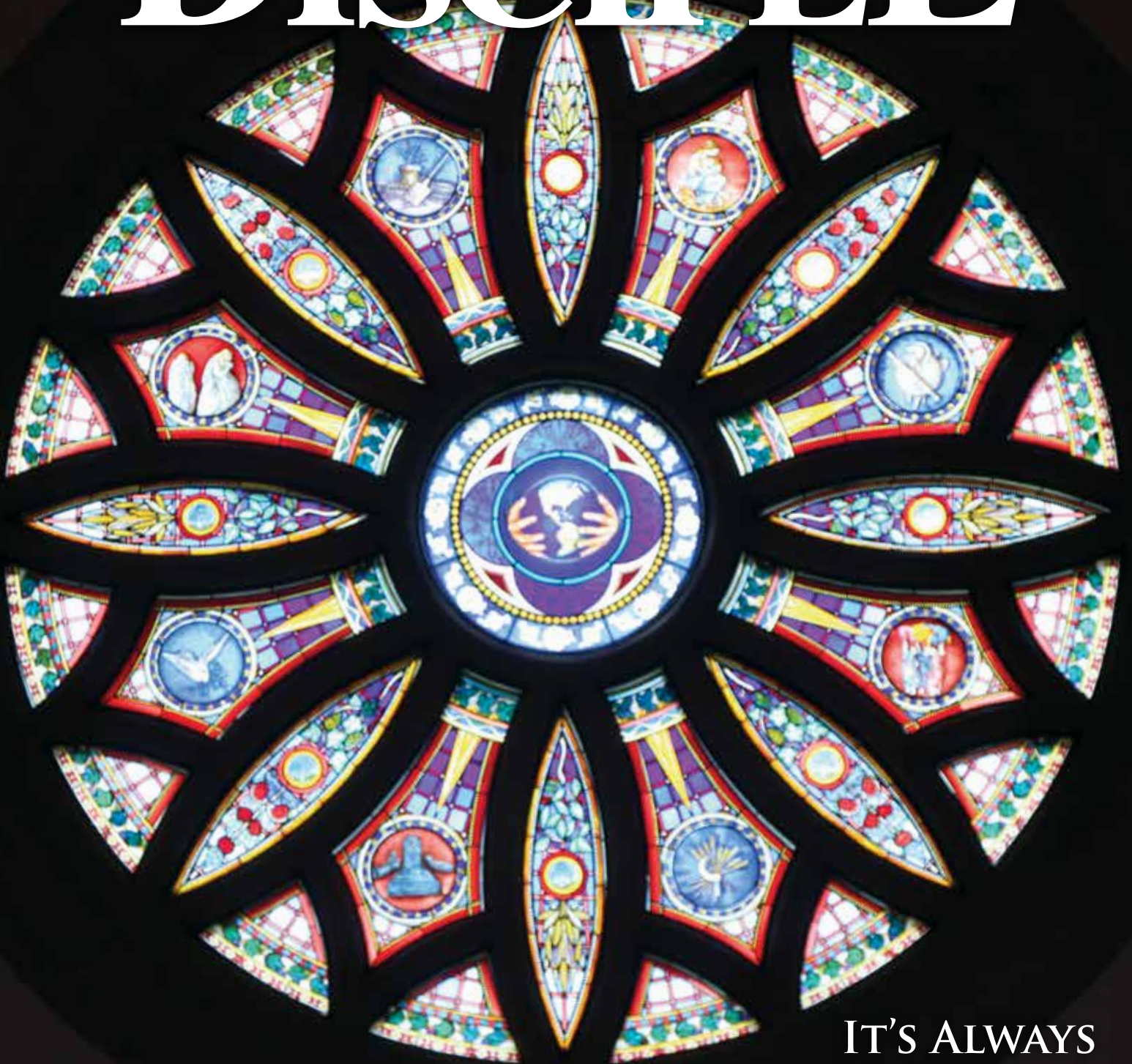


Summer 2019



The North Carolina DISCIPLE



THE MISSION ITSELF

#WINDOWSOFDIONC

IT'S ALWAYS
ABOUT GOD



The North Carolina DISCIPLE

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COVER PHOTO

Stained glass from Phillips Chapel at the Canterbury School in Greensboro.

INSIDE COVER PHOTO

Stained glass from the chapel at the Galilee Center in Charlotte.
Photos by Christine McTaggart



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The North Carolina DISCIPLE

The North Carolina Disciple is the quarterly magazine of the Episcopal Diocese of North Carolina. Other diocesan communication vehicles, including Please Note, a weekly e-newsletter, and the diocesan website, www.episdionc.org, are used for more time-sensitive, day-to-day news.

Contact the communications staff at communications@episdionc.org with any questions or feedback regarding these communications, or to submit ideas, articles and photos.



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THE MISSION ITSELF

Collaboration. Of all the priorities we have been working on together in my first two years as your bishop, this one has been the most challenging. Not because people do not like the idea of collaboration. We all have had the experience of many hands making the work easier, the load lighter and the process more engaging. The shared energy can be a source of excitement and even joy.

What can hinder the benefits of working together, really working together, is the side of collaboration that is not all about excitement and joy. There is a shadow side to collaboration also at play when we set out to work together in a deeper and more intentional way. It is rooted in the challenge of sharing power. I often say that everyone likes the idea of collaboration, but actually collaborating is another story.

There are some specific reasons for this. True collaboration goes against the hierarchical systems all around us and in which we live our lives, from the schools we attend as children to the organizations for which we work as adults. It goes against our parochial culture. Most of us have been raised and nurtured in congregations where parish membership and parish loyalty are synonymous. We identify with our congregation, with the community, the name and the building. The idea of expanding this web of relationships can feel complicated, cumbersome and even chaotic.

What will it mean to invite not just a few people, but a whole community into a project we are working on or a proposal we are writing? If involving more people makes a process more complicated, what happens when we invite another congregation or several congregations? The potential for misunderstanding and conflict rises exponentially.

And conflict is something that we, as Episcopalians, often try to avoid at almost any cost. But there is an African proverb I am sure I have quoted before, because it is one of my favorites and such a touchstone for this work. It speaks to the importance of our missional call to do work together as disciples of Jesus. The proverb is this: “If you want to go quickly, go alone. If you want to go far, go together.”

SHARING THE POWER

The call to collaboration is the call to travel the Way of Love together, to recognize the journey is one we take with our brothers and sisters. Collaboration is not just about who we travel with; it is also about how we travel together.

Embedded in each of us is the deep desire for agency and the need to make our own choices. Some might say

this is a product of our rebellious nature or a function of our egos. I believe the desire to choose, to decide and to act is related to our call to lead. I believe each of us, as disciples and apostles, is called to lead. Of course, we cannot function in a situation or system where everyone is leading. Not only does it create confusion about who the actual leader is, but in the end, if everyone is leading, who is left to follow? The reality is God calls each of us to develop both the capacity to lead and to follow.

Collaboration is like a song sung in parts. At different times, different voices are featured or carry the melody, while others provide the background vocals, harmonize and set the tone. Or collaboration can be thought of as a dance. At any given moment, the one who is leading may give way to the steps and the direction of their partner, who in turn takes the lead.

True collaboration means sharing decision-making power. It means letting go of our hierarchical mindset, focusing less on titles and perceived roles and more on embracing the gifts we have to offer. It means understanding what happens to one person impacts the others. True collaboration can be messy, conflicted and frustrating. It can even break down. But true collaboration is at the heart of Becoming Beloved Community, it is an essential practice in the Way of Love, and it is an expression of God’s new creation, when our agency and action is not taken over and against our neighbor, but for and with them.

ACKNOWLEDGE THE LOSS

The most difficult dimension of collaboration is that sharing power and decision-making can sometimes feel like a loss, especially to those who have traditionally held positions of privilege in any given system. And, of course, we are trained to equate loss in our society and culture as undesirable, as unhealthy, as a kind of failure.

Jesus, on the other hand, had this to say about loss: “For those who want to save their life will lose it, and those who lose their life for my sake, and for the sake of the gospel, will save it.” (Mark 8:35)

What is important to remember is what might feel like loss is actually making room for the gifts and great things we gain when we seek collaborations. A large part of the call to collaboration is the call to build partnerships, and partnership is very much at the center of the relationship into which Jesus invites his disciples: partnership with Jesus and with one another.

One image for this collaborative partnership comes from my favorite resurrection story where Peter and some



The circle of chairs in Bishop Sam's office serve as a signifier of collaborative work. Not pictured: a very busy desk. Photo by Summerlee Walter

of the other disciples fish all night and catch nothing. Jesus appears on the shore and invites them to try fishing off the other side of the boat. When they do, they can barely haul the nets because they are so full of fish.

It takes intense collaboration for a crew to haul in a net full of fish without capsizing the boat. And the net itself is an image for the power of collaboration. Many strands are woven into one net that, with the help of Jesus, does not break under the incredible weight of the catch.

CREATE THE CIRCLE

Within our own time and context, there are other images from the day-to-day mission we share that represent both the gift and the power of collaboration. In my office there is a large desk where I do my day-to-day work. I am sitting at the desk as I write this. But opposite the desk, the other half of my office is made up of a circle of chairs.

That circle of chairs is where many conversations happen, and it is in that circle much of the decision-making about the mission and focus of our diocese is done. It is a reflection of our collaborative approach. Many voices, many perspectives, all helping us discern together the truth of how we are called to live and move in the

world; how the church is being called to embody beloved community and move further along on the Way of Love; how we as a new creation are discovering what it means to share power, responsibility, blame and in the celebration when we are, by God's grace, able to accomplish what we set out to achieve.

This issue of the *Disciple* is full of examples of collaboration and the ways we work together as disciples and apostles. As you read these accounts, see them as incarnations of holy collaboration and illustrations of the way the Holy Spirit is already leading us to go deeper together. There is no one way to do it, no one way collaboration must manifest itself. Whether the work is done by the efforts of two or 20, what matters is understanding that what we do together will always be infinitely more than anything we can do alone.

Collaboration is at the heart of the gospel invitation. And collaboration is not only the way we engage in mission, it is the mission itself.

The Rt. Rev. Sam Rodman is the XII Bishop of the Diocese of North Carolina. Contact him at sam.rodman@episdionc.org.

AROUND THE

Six transitional deacons were ordained on June 8 at the Canterbury School, Greensboro: the Rev. Marjorie Baker, the Rev. Eric Grubb, the Rev. Jonathan McManus-Dail, the Rev. Marion Spratt-Goldson, the Rev. Nicholas VanHorn and the Rev. William Berry, pictured with the Rt. Rev. Anne Hodges-Copple, the Rt. Rev. Sam Rodman, the Rev. Canon Cathy Deats and the Rev. Canon Earnest Graham. *Photo by Christine McTaggart*



GREENSBORO



WOODLEAF

The First Friday Friends, senior members of St. Luke's, Salisbury, joined members of the former St. George's, Woodleaf, to clean up the sanctuary before the church's annual celebration on Palm Sunday. *Photos by the Rev. Bonnie Duckworth*



GREENSBORO

After an inspiring conversation about our countries' approaches to HIV treatment and prevention, the pilgrims from our companion diocese of Botswana gathered with new friends from Higher Ground and the Triad Health Project on June 11.

The choir of Holy Comforter, Charlotte, gathers on the steps of the Basilica of St. Francis in Assisi, Italy, on May 23 after singing during the Mass. *Photo by Rafaella Golinucci*



CHARLOTTE

THE DIOCESE



RIDGEWAY

Good Shepherd, Ridgeway, hosted more than 100 guests during the church's June homecoming service. After the Eucharist, guests gathered for a barbecue chicken dinner. *Photos by Don and Nancy Johnson*



ROANOKE RAPIDS

The vestry of All Saints', Roanoke Rapids, gathers with the Rt. Rev. Sam Rodman during his June 30 visitation. *Photo by Liz Thiele*



RALEIGH

The Rev. Jemonde Taylor, the Rt. Rev. Sam Rodman and the Rev. Dr. Terrance A. Walker stand before the altar at St. Ambrose, Raleigh, after the celebration of the feast day of Blessed Henry Beard Delany on April 10. *Photo by Christine McTaggart*



Volunteers from St. Margaret's, Waxhaw, gather for Fixing it for Christ, an annual Waxhaw event during which churches, community organizations and individuals gather to help their neighbors by repairing homes throughout the town. *Photo by Joanie Cameron*

NEW, NOTABLE & NEWSWORTHY

TWO LONGTIME DIOCESAN STAFFERS ANNOUNCE RETIREMENT

Canon Marlene Weigert, diocesan canon to the ordinary for administration, announced her plans to retire from the Diocese of North Carolina after 14 years of service.

A native of New Hampshire and a cradle Episcopalian, Weigert joined the diocesan staff and leadership team in 2005. Working alongside first the Rt. Rev. Michael Curry and now the Rt. Rev. Sam Rodman and the Rt. Rev. Anne Hodges-Copple, she has overseen and maintained the health of diocesan finances, benefits and other administrative areas. She has assisted churches and ministries throughout the Diocese, guiding them through whatever financial questions, needs or challenges they had. She also served on myriad councils and committees and as an alternate deputy to the 79th General Convention. She is currently a member of the Church Pension Group client council.

"I look at my retirement with a mixture of disbelief, excitement and sadness," said Weigert. "It has been a blessing, a true pleasure and my honor to serve with so many of my brothers and sisters in Christ in The Episcopal Church, the Diocese of North Carolina and in other faith communities and nonprofits over these years."

Prior to her diocesan position in North Carolina, Weigert worked as the financial administrator for the Diocese of New Hampshire and as the parish administrator for Church of St. John the Divine in Houston, Texas. All told, she has served the Episcopal Church for more than 42 years.

"The Diocese of North Carolina will not be the same without Canon Marlene Weigert," said Rodman. "She's been a fixture here for so long, and we are grateful for all the gifts she has shared: her vast knowledge of benefits, her ability to navigate and negotiate with the Church Pension Group and her careful stewardship of diocesan resources. We will miss her. We look forward to celebrating and giving thanks for all she's meant to us."

Upon her retirement, Weigert looks forward to traveling, golfing and spending time with her husband, Bruce, and their dogs, Beau and Bandit.

"I am looking forward to the next leg of my journey and what God will call me to do," said Weigert. "Until God

shows me the neon sign (*Disciple*, Spring 2015) about what is next, I plan to enjoy time with my family, and most especially Bruce, who has a two-year head start on this retirement thing.

"To everyone in the Diocese of North Carolina, I want to say as you have been a blessing to me, I pray for God's continued blessings on the Diocese and our Episcopal Church. You all are awesome!"

Weigert's last day in the diocesan offices will be Friday, Aug. 30, 2019.

After 11 years leading the Diocese of North Carolina's youth ministry department, Beth Crow will retire on Sept. 1, 2019.

After serving as the Diocese of Southwestern Virginia's diocesan youth coordinator for six years and completing her master's, Crow joined the diocesan staff in 2008. Prior to her role in Virginia, Crow taught elementary school for 12 years.

During her time with the Diocese of North Carolina, Crow focused her work on teaching justice and the concepts of anti-racism work to middle and high school youth. Two of her most significant accomplishments were the July 2010 Freedom Ride, a 10-day bus ride through sites relevant to North Carolina's history of racism and the Civil Rights struggle, and Lift Every Voice (LEV), a three-year multinational program for youth and young adults. LEV revisited the historical truths of slavery and the Civil Rights movement in North Carolina and apartheid in South Africa while encouraging participants from across the United States, South Africa and Botswana to plan programs around reconciliation and social justice in their own dioceses.

"Beth has had a significant impact across our Diocese in the years she has served as our youth missionary," said Rodman. "Her love of our youth, her passion for justice, her willingness to partner and foster collaboration have helped deepen the faith of our youth and develop their leadership in a way that has strengthened the whole diocese. Her leadership of Lift Every Voice helped transform the conversation around race and difference, and underscored the value, in Beloved Community, that every voice be heard. We are grate-



ful to Beth for this legacy of leadership and love.”

“I am looking forward to spending more time with my family, as well as getting back into my art and photography,” said Crow. “I will continue to serve as a Safe Church trainer and a facilitator for Seeing the Face of God. In

addition, I hope to find opportunities to coordinate programs like Lift Every Voice and Journey to Wilmington.”

While Crow is still discerning her post-retirement plans, it’s a safe bet they’ll include time with her husband Pete, children Rob and Amy, and granddaughter Harper.

NEW CAMINO: A NEW VISION FOR LATINO/HISPANIC MINISTRIES SEPT. 27-28

New Camino is an Episcopal program offered specifically to dioceses and their clergy and lay leaders to expose seminar participants to the broad landscape of Latino ministry, taking into account the current socio-demographic trends of Latinos, who comprise the fastest growing population segment in the United States.

The seminar challenges the preconceived and incorrect notions, held by many, that Latinos are a homogenous community, largely Spanish-speaking and of immigrant status. A skilled and diverse team provides participants with fresh ideas about how to reach this multiethnic, multilingual, multigenerational, multicultural and thriving population, which is virtually in all regions and metropolitan areas of most dioceses. The seminar will guide participants in exploring the various Latino ministry models necessary



to reach the traditional Spanish-speaking, immigrant and first-generation Latinos, as well as the increasingly English-dominant and acculturated Hispanic/Latino population of second, third and later generations.

New Camino is taking place in the Diocese of North Carolina September 27-28. Learn more at bit.ly/New-Camino2019.

CONVENTION UPDATE

Preparations continue for the 204th Annual Convention taking place November 22-23 at the Benton Convention Center in Winston-Salem.

As churches elect their delegates, to help clergy and lay representatives start to prepare for the work of Convention, the Diocese has released the first-ever “Delegate Handbook,” a resource designed to help Convention attendees learn what to expect, how Convention works and proceeds, the positions for which they will be nominating and voting, and more. The handbook is now available in a downloadable and printable format on the 204th Annual Convention page of the diocesan website (episditionc.org).

The dates of the annual budget webinars have also been set. Serving in the place of what used to be the “first round” of pre-Convention convocation meetings, the webinars serve to present to the Diocese the proposed annual

budget and provide a chance to ask questions and learn more. The webinars are not convocation-specific so those who attend can choose the one that best fits their schedule, and a recording will be offered once the live presentations are complete. Registration links can be found on the 204th Annual Convention webpage. The 2019 webinars will take place:

- Sunday, October 6 at 3 p.m.
- Tuesday, October 8 at 10 a.m.
- Tuesday, October 8 at 2 p.m.
- Thursday, October 10 at 7 p.m.

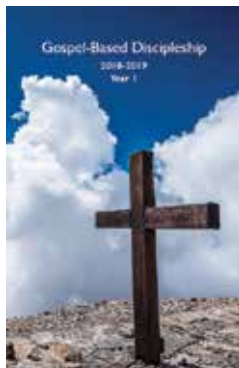
There is a great deal more to come as we prepare for Convention, and those attending are encouraged to keep a close eye on diocesan communication channels. All available information can always be found on the 204th Annual Convention page.

SUBMIT YOUR NOMINATIONS FOR CONVENTION BY OCT. 14

It’s time to start thinking about submitting nominations for the upcoming 204th Annual Convention of the Diocese of North Carolina. Nominations for the clergy and lay orders of Diocesan Council, Standing Committee and the

Board of Trustees for the University of the South will be accepted in late August through October 14, 2019. Nomination forms and additional information on the available positions can be found at episditionc.org.

ORDER YOUR 2019-2020 GOSPEL-BASED DISCIPLESHIP BY SEPT. 30



Once again it's time to help us be good stewards of both material and financial resources by ensuring only ordered copies of the 2019-2020 *Gospel-Based Discipleship* are printed.

As we've done the last several years, there will be no automatic distribution of a set number of copies to churches or to those who have requested hard copies in the past; however, we are happy to supply you with what you need.

If you would like copies for your church, or if you are an individual who would like a hard copy for your own use, please place your order with Diocesan House no later than

Sept. 30. There is no charge for the 2019-2020 *Gospel-Based Discipleship*, but we do need you to place your order.

Copies ordered will be printed and shipped in early November.

The 2019-2020 *Gospel-Based Discipleship* will also be available in its entirety as a downloadable and printable PDF on the diocesan website, and its daily offerings will continue to be offered on diocesan social media channels.

To order hard copies, please call Diocesan House at (919) 834-7474 or email communications@episdionc.org. Be sure to include the address to which you want your copy(ies) mailed.

To receive the daily offerings via social media, find us at:

- Facebook (EpiscopalDioceseNC)
- Twitter (@episcopalnc)
- Instagram (@episdionc)

ENVIRONMENTAL MINISTRY COMMITTEE OFFERS GREEN GRANT PROGRAM

The Chartered Committee on Environmental Ministry is offering a series of small grants for congregations seeking to get started on green initiatives. Four to six grants of \$250 to \$500 will be offered over the summer and into the fall for churches to use in support of green programs such as implementing energy-efficient lighting, starting

composting programs, purchasing reusable dishware or offering an environmental ministry program. To apply, send a brief, one-page description of your project and the grant amount you are requesting to Environmental Ministry Committee Chair David McDuffie at dcmcduffie@gmail.com. Please title your emails "Green Grant Proposal."

DIOCESE EXPLORING ONLINE OFFERING OF SACRED GROUND

In the Spring 2019 issue of the *Disciple*, readers were introduced to Sacred Ground, a film- and reading-based dialogue series on race and faith. An offering of The Episcopal Church, participants walk together through America's history of race and racism while weaving in the threads of family story, economic class and political and regional identity. It is an invitation for small groups to gather to learn, share and prepare to become Beloved Community.

The Diocese of North Carolina is exploring how to offer this series in an online forum to expand the ability of people to participate who might otherwise be restricted by schedules or meeting availability. A beta test is underway throughout the summer to evaluate the effectiveness of this approach and how it might be implemented throughout the Diocese. Look for more information in the fall to learn more about the results and next steps.

2020 HOLY LAND PILGRIMAGE

The Diocese of North Carolina is planning another pilgrimage to the Holy Land Jan. 27 - Feb. 7, 2020. Led once again by the Rt. Rev. Anne Hodges-Copple, the Rev. Sally French (St. Philip's, Durham) and the Rev. David Umphlett (St. Mary's, High Point), the journey will include visits to Jerusalem, Bethlehem and Galilee.

Registration is now open with deposits due Sept. 3,

and we encourage you to visit the diocesan website to read the full brochure, visit the event page and begin to dream! Learn more at bit.ly/HolyLand2020.



MENTAL HEALTH COMMITTEE OFFERS RESOURCES FOR FAMILIES

The Bishop's Committee on Children, Youth and Mental Health is a new committee formed to help families fight the stigma surrounding mental health care and navigate the pressures leading to anxiety children as young as three now face. The committee has released a list of age-appropriate resources for helping children and families address a variety of issues that can be found on the diocesan website.

DO JUST ONE THING

It's become a summertime tradition in the Diocese of North Carolina

to remember to do Just One Thing and refer the recently graduated seniors of your congregations to the chaplain or congregation at the university, community college or military base at which they will arrive in a few short weeks.

The Just One Thing initiative works to connect young adults to the Episcopal Church on campus or wherever their journey takes them. Look for the online form under "Quick Links" at episditionc.org. It takes less than one minute to complete, and it will generate a notification to the chaplain at your student's campus or to a diocesan staff member for a referral.



AUDIT REPORTS DUE SEPT. 3

The deadline to submit annual audit reports is fast approaching. Please mark your calendars with the Sept. 3 deadline, and refer to the audit procedures available at episditionc.org under the "Resources" tab.

IN CASE YOU MISSED IT

Presiding Bishop Curry Launches The Way of Love podcast

The Most Rev. Michael Curry, presiding bishop of The Episcopal Church, launched a new podcast in June. The Way of Love with Bishop Michael Curry is a weekly series of conversations that explore living a life committed to living the way of God's unconditional, unselfish, sacrificial and redemptive love.

DIOCESAN EVENTS

August

- 7 Safe Church Training, Trinity School, Charlotte
- 24 Safe Church Training, St. Timothy's, Raleigh
- 24 Safe Church Training, Holy Comforter, Charlotte
- 29 Safe Church Training, St. John's, Wake Forest

September

- 12 Education for Ministry (EFM) Mentor Training, St. Francis Springs, Stoneville
- 14 Safe Church Training, Emmanuel, Southern Pines
- 14 Safe Church Training, St. Luke's, Tarboro
- 18 Safe Church Training, Christ Church, Charlotte
- 23 Safe Church Training, Holy Comforter, Burlington
- 26 Safe Church Training, Christ Church, Charlotte
- 27-28 New Camino
- 29 Safe Church Training, St. Philip's, Durham

October

- 1-2 Clergy Conference, The Village Inn, Clemmons
- 3 Safe Church Training, St. Paul's, Winston-Salem

Look for additional events and more detailed event information online at episditionc.org, or contact the Diocese at (919) 834-7474, toll-free at (800) 448-8775. Upcoming diocesan events and events from around the Diocese are also featured in Please Note, the weekly diocesan e-newsletter. Sign up on our homepage.

STAY IN TOUCH

Keep up with our diocese and bishops!



Episcopal Diocese NC
Sam Rodman Anne Hodges-Copple



@EpiscopalNC
@samuelrodman @bishopannehc



@episditionc @bishoprodman @ahodgescopple



www.vimeo.com/episcopalnc

Each week in Season 1, a different facet of The Way of Love is explored, and new episodes air through July 30. The Way of Love with Bishop Michael Curry is available on all podcast apps and at wayoflove.episcopalchurch.org. Listeners can also subscribe to the podcast through Apple Podcasts or Google Podcasts on The Way of Love website.

THE POWER OF PARTNERSHIP

Episcopal Relief and Development stands at the heart of a partnership network ready to respond

Lariza Garzon, the executive director of the Episcopal Farmworker Ministry (EFwM) near Dunn, North Carolina, had been in her new job only four days when Hurricane Florence, a Category 1 hurricane, made landfall at Wrightsville Beach on September 14, 2018. Dumping 20-to-30 inches of rain as it began to churn north over the region, Florence threatened to isolate thousands of immigrant farmworkers with flooding.

Fortunately, in the days before the storm's arrival, Garzon and the staff at the ministry were in contact with numerous emergency management partners. One of them was Episcopal Relief and Development, the organization of The Episcopal Church that has for decades helped with the aftermath of disasters in the United States while fostering development projects internationally.

It was to Episcopal Relief and Development that Garzon directed part of her attention as EFwM anticipated the types of supplies—food, water, clothing and personal hygiene products—that would be needed by farmworkers stranded or displaced by floodwaters. It was understood both funds and supplies would be critical.

"I was basically trying to finish up the grant application to ERD before I lost power," said Garzon, whose offices are located in Newton Grove, North Carolina. "As a result,

we were able to access funding the day after the storm. We bought a ton of food and water and cleaning supplies that went to immediate use."

NEVER ALONE

This example is one of countless others that illustrate the power of collaboration and partnership. No one entity can stand alone in the aftermath of natural disasters, the frequency of which has increased in recent years. Episcopal Relief and Development is a leader in both disaster preparation and response, though they do not do the work alone. Instead, they take a collaborative and integrated approach to building partnerships, relationships and networks that come together to respond when help is needed.

Founded in 1940 as the Presiding Bishop's Fund for World Relief (the PB Fund), its original mission was to assist refugees fleeing Europe during World War II. That mission quickly expanded to include humanitarian assistance with a focus on disaster relief. In the decades since, the PB Fund became Episcopal Relief and Development, and the organization's efforts with disaster relief have continued as its work began on development projects to improve the lives of those living in impoverished areas.

From the start, the approach has been about partnerships and collaboration. As might be imagined, those relationships do not begin in the thick of the storm. Throughout the year, Episcopal Relief and Development works with dioceses across the country on preparedness training, regular conversations and the providing of resources. Relationships between Episcopal Relief and Development and individual dioceses are not the only ones built; regular regional calls and training sessions build networks across dioceses in regional areas as well.

ALWAYS STRONG

The Diocese of North Carolina has long had a strong relationship with Episcopal Relief and Development, though it has deepened in recent years with the number of damaging storms and other weather events involving all three dioceses in the state.

Staff members of the Diocese of North Carolina have attended regional preparation training hosted by Episcopal Relief and Development and returned to implement resources, communications tools and protocols. In turn, everything learned has been introduced to diocesan

LEARN MORE AND SUPPORT EPISCOPAL RELIEF AND DEVELOPMENT

You don't have to wait for an emergency to learn more about or support Episcopal Relief and Development:

- Donate to Episcopal Relief and Development at bit.ly/ERDdonation
- Visit Episcopal Relief and Development at episcopalrelief.org.
- Learn more about or raise awareness of the work of Episcopal Relief and Development by inviting the Rev. Louise Anderson speak at your church about the organization's work.
- Utilize Episcopal Relief and Development resources to put together your parish's preparedness plan. If you need assistance, contact communications@episdionc.org.

parishes so they, too, can implement the practices to be ready to weather and respond to emergencies.

The result is a system that allows for thought and conversation when no emergency is present, for clear communication and preparation protocols when a storm is approaching, and resources to assist in the aftermath, many of which continue to be developed as additional lessons are learned.

All three phases were present as Hurricane Florence approached. Plans were developed to help parishes prepare using guidelines and information shared between Episcopal Relief and Development and dioceses during training gatherings and regular conference calls. It was established clearly and often how the Diocese would communicate with congregations and where the information could be found. In the days prior to the storm, the Diocese took part in daily calls with Episcopal Relief and Development and other dioceses in the path of the storm, a practice it replicated with the parishes within the Diocese.

“Every morning for about five days before the storm and another week after the storm, the day started with this call,” said the Rt. Rev. Anne Hodges-Copple, bishop suffragan of the Diocese of North Carolina. “Prior to the storm we talked about preparation and supplies. As soon as the storm hit, the calls were also about getting damage assessments. This communication, I think, was powerful in that while the storm could make affected areas feel isolated, they never felt alone.”

AN INTEGRATED APPROACH

In many cases, funds and supplies are what are most immediately needed following a storm. The approach to providing these has changed in recent years from the traditional supply drive and delivery to the encouragement of raising funds to be used on site.

The people on the ground where a disaster strikes are the best ones to make decisions about supplies. “If you make a donation to Episcopal Relief and Development it goes directly to people in need,” said the Rev. Louise Anderson, deacon and diocesan liaison for Episcopal Relief and Development. “The organization partners with local food banks,

the Red Cross and local churches—that’s how they get on the ground so quickly.”

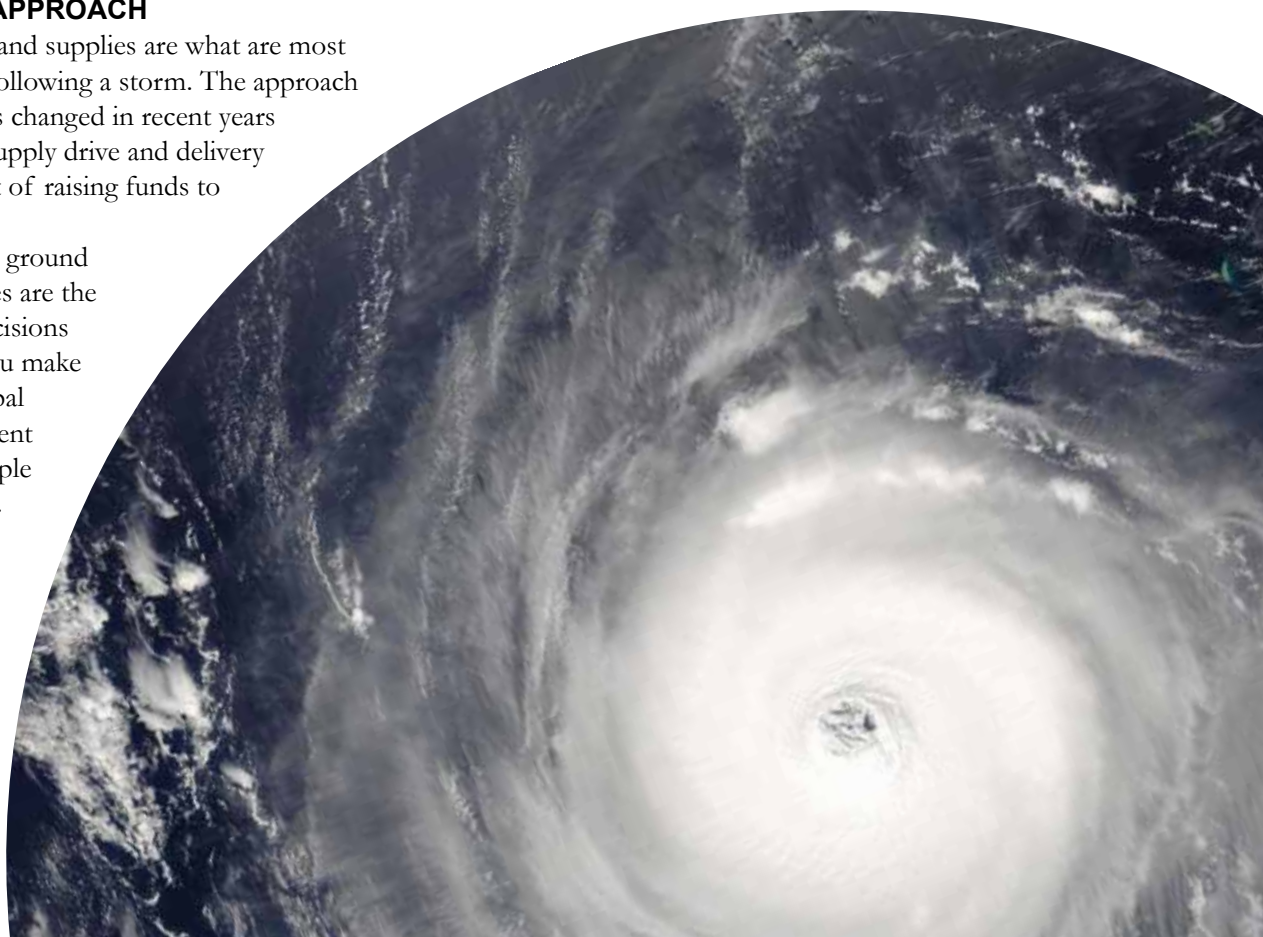
The integrated approach helps to get supplies where they are needed much more quickly than traditional methods. “If you wait for donations of supplies from individuals, churches and other organizations,” said Garzon, “there is a lag time of a couple of weeks before it all gets put together.”

Episcopal Relief and Development also works with and through dioceses to offer affected areas emergency financial assistance to supplement other relief efforts. They are not funds that may be applied to building damage or other storm-incurred repair; rather, they are intended to help churches respond to their vulnerable neighbors in the surrounding community. The grants are designed to be applied for, granted and distributed quickly, all because of the network of partners ready to respond.

A COLLABORATION IN ACTION

Following Florence, it was clear the main body of the Diocese of North Carolina had largely been spared, so attention turned to supporting neighbors to the east. “We decided the best way for us to be on ground was to assist the farmworker ministry,” said Anderson.

Working quickly, Anderson, the Diocese, Episcopal Relief and Development and EFwM put together a plan for donation gathering and use, as well as a longer-term schedule allowing churches from across the state and beyond to partner with relief agencies in affected areas for further



donations and, eventually, cleanup and repair help from volunteers.

Messages were shared regarding immediate and specific needs for supplies requested by EFwM that included everything from tortillas to coffee to diapers and baby formula; the collection and delivery plan; and the need for funds and how to donate.

Hodges-Copple credits the Diocese’s communications team and Anderson for establishing a smooth flow of information. In addition to the regular conference calls, the communications office and Episcopal Relief and Development used a text alert system that allowed the Diocese to check in with multiple churches simultaneously in potentially affected areas, establishing each church’s status and identifying any in need of assistance or response.

Though response was quick and earnest, it was also paced to ensure it continued in the long run. Anticipating what those needs will be has been helped with the implementation of recent post-event tools developed by Episcopal Relief and Development and shared with dioceses, gathering information on local response in the days and weeks following an event to help plan for and stage response to future events.

The tools created are not for dioceses alone, though. One developed and shared with all is the Episcopal Asset Map, a resource where not only emergency resources but everyday ministries can be shared.

“The asset map is a welcome ‘next step’ in emergency preparedness,” said the Rt. Rev. Sam Rodman, bishop of the Diocese of North Carolina. “The asset map is one answer to the question, ‘What else could we be doing in terms of preventative work and infrastructure in advance of a crisis?’” When every church participates, it become a tool anyone can access in the event of an emergency to identify facilities, available equipment or expertise. Even if it’s not needed in the immediate aftermath when attention is focused on funds and ready-to-ship supplies, the map can help identify and pool resources to respond to longer-term needs in the weeks, or even months, following an event.

FULL CIRCLE

In the case of Florence, because of the preparation, collaboration and coordination of local partners, the Episcopal Farmworker Ministry used funds from Episcopal Relief and Development to get immediate supplies to 4,000 people in 10 counties. More specifically, the group targeted needs of 68 immigrant families for ongoing help with home repairs, rent assistance, paying bills and transportation back home. All told, grants from Episcopal Relief and Development totaling \$55,000 were given to the Episcopal Farmworker Ministry in the wake

of Hurricane Florence.

It happened because of collaboration that began long before the storm even started to form. Episcopal Relief and Development remains focused on and true to their mission of helping organizations prepare for and respond to emergencies. They train and build networks that will be ready to take action when the need arises. Their generosity in resource development and sharing allows every entity to have access to tools that will help them be ready. And when the storm comes, they stand with those in its path to ensure no one has to weather it alone. It’s a cycle that does not end, but instead continues every day of the year.

Desmond Keller volunteers in the communications efforts of St. Peter’s, Charlotte. Contact him at des@dkcommunicationsgroup.com.



GET PREPARED

It’s always a good time to put together even a basic preparedness plan for your congregation. Helpful first steps include:

- Review and update your church’s entry on the Episcopal Asset Map. Not only does it keep the information shared with the public current, it’s a great way to take stock of what resources you have in the event of an emergency. Review your listing at episcopalassetmap.org.
- Identify volunteers to help build and execute the preparedness plan. Many hands make light work, and many minds bring a host of expertise and skill.
- Ensure your clergy and senior wardens have current contact information listed with the diocesan Alert Media system. Contact communications@episdionc.org to confirm the contact, email and cell phone numbers on file.
- In addition to the resources shared by Episcopal Relief and Development, utilize available diocesan resources at bit.ly/DioNCPrepPlan.
- Learn more about connecting and communicating with the Diocese in the event of an emergency at bit.ly/dionccrisiscommunications.

By Alexandra Norman and
the Rev. Rebecca Yarbrough

A DIFFERENT KIND OF PILGRIMAGE

If collaboration can take many forms, at the heart of every one of them is relationships. On the day after Easter 2019, five hearty souls boarded a plane in North Carolina to head south to participate in the first annual diocesan-wide pilgrimage to Costa Rica. North Carolina and Costa Rica have been in a companion diocese relationship since the 1990s. The relationship began under Costa Rican bishop the Rt. Rev. Cornelius Wilson, who had North Carolina ties, and was strengthened under the Rt. Rev. Hector Monterroso, who also had a North Carolina connection, and continues with great enthusiasm with the Rt. Rev. Orlando Gómez Segura.

So why did they travel on a different kind of pilgrimage? It was a chance to broaden participation in the companion relationship, to show the fruits of the relationship thus far, to highlight the ties between our dioceses and how they can be a part of our everyday lives, and to give first-timers to Costa Rica an introduction to the work and people of Iglesia Episcopal Costarricense. It was a pilgrimage because we traveled from the capital, San José, to the port city of Limón on the Caribbean coast, stopping along the way to visit and worship with Episcopalians throughout the Diocese. We listened to the stories of the congregations, the clergy and the people, hearing what was going on in their lives and churches, how they were involved in their communities, and what their concerns and hopes are—and we shared some of our concerns and hopes as well. We were bonded over similarities and enriched by the differences, and many lessons were learned.

REACHING OUT MAKES THE DIFFERENCE

Sometimes a difference can be made in a community simply by opening the door and looking beyond church walls. We participated in a day called Puertas Abiertas



From top: The pilgrims practice evangelism at Iglesia El Buen Pastor, San Jose, during Puertas Abiertas with Padre Eduardo Chinchilla, visiting from Iglesia La Ascension, Desamparados. The pilgrims paint a school. Photo courtesy of the Rev. Rebecca Yarbrough

(Open Doors), the first open house held by Iglesia El Buen Pastor in San Jose, Costa Rica's oldest Episcopal church. Alongside Padre Darren, the rector, and the members of his congregation, we actually stood in a pedestrian street and invited literally hundreds of people to enter and experience the church. It brought a new depth to worship to share Noonday Prayer with some of the people who accepted the invitation. We later learned some

of them returned to church the following Sunday. Talk about evangelism—something so simple and yet so powerful. It inspired us and left us asking if it was something we'd be bold enough to try at home.

Prayer wasn't the only example we saw of churches reaching out to the community. At Iglesia La Ascensión in Desamparados, we learned about their ecumenical work, including a multi-denominational Stations of the Cross, as well as their Alcoholics Anonymous program.

We saw, too, that sometimes it isn't about the church making the first move to reach out. Sometimes it's a single person who plants the seed that grows into a church's garden. Esperanza Viva, a ministry started by a woman named Rosibel with the support of Iglesia El Buen Pastor, was founded to provide support for women with HIV/AIDS who were abandoned by their families. Over the years, they have grown to support not only women but the entire LGBTQ community, providing temporary housing for people in San Jose for treatment and advocacy for those who face discrimination.

We saw that dynamic at work again in Limón, where we had dinner with Marva Dixon, senior warden at San Marcos, who spoke passionately about the need for the Church to become engaged in helping with the unemployment problems in the city and envisioning a new future for Limón. Rosibel's courage, and The



The Rt. Rev. Orlando Gómez Segura, Allie Norman, Sheila Odhiambo, Louise Spofford, Barbara Duffy, Bruce Jenkins, and the Rev. Rebecca Yarbrough gather for worship. Photo courtesy of the Rev. Rebecca Yarbrough

Episcopal Church's support of her work have made such a difference, and there's no doubt Marva's love of neighbor and community will make a big difference, too. Both are examples of carrying faith beyond church doors to live it out in community. It's a step every one of us has the power to take.

NURTURING THE FUTURE

In a meeting with San José-area clergy, conversation was had around common challenges, not the least of which is building young adult ministry. Costa Rica has a huge central university, and the Diocese owns property nearby and hopes to turn it into a "hub" for student ministry. As always, the question is how to reach them. The North Carolina pilgrims shared the YEAH app (*Disciple*, Winter 2019) developed by the Rev. Adrienne Koch in Raleigh, and Costa Ricans downloaded the app right then and there. Bishop Orlando is passionate in the formation of young lay leaders and is excited to explore how we can mutually help one another strengthen youth ministries. There are encouraging signs of it happening sooner rather than later, as one of the pilgrims returned home with a deep desire to link her college, Saint Augustine's University, with Costa Rica for young adult work. What a wonderful opportunity for partnership!

But the introduction into a community of faith doesn't start with young adults, any more than it does here. In both dioceses, children are great priorities. We visited two Hogar Escuelas, in Barrio Cuba and Heredia, founded to keep children off the street while mothers work at low-paying jobs for as many as 12 hours a day. They are places of light, love and lots of learning, serving together more than 300 children ages 6 months to 12 years. We visited the

GET STARTED

Costa Rica companion diocese officer Alexandra Norman stands ready to help any group design an upcoming trip to incorporate more time for relationship-building. She will be in North Carolina from November 11, 2019 through January 3, 2020. She's happy to meet with any clergy, congregation, outreach or mission group, youth missionaries or anyone interested in learning more about the Costa Rica companion relationship during that time. She can explain how to plan a work pilgrimage, and help you build relational time into your trip. Contact her at companiondiocesecr@gmail.com.

Another great resource to get you started is the Leader Guide, found on the diocesan website at episdionc.org.

Teen Center under construction in Heredia, on which two groups from North Carolina will be working this summer, so the Heredia school can provide a safe place for kids older than 12 before and after school. The work of Hogar Escuelas reaches even further than the communities they serve, as they were the inspiration for the Las Escuelitas at Holy Comforter, Charlotte; St. Mark's, Huntersville, and St. Alban's, Davidson. Visiting the schools was yet more proof that learning and inspiration go both ways when a relationship is truly mutual.

CELEBRATION

The work happening in Costa Rica is fantastic and inspiring (just as it is in North Carolina), but we were invited and reminded, too, to remember the importance of celebration alongside that work. On our last day in Limón, we worshipped with the congregation of Iglesia San Marcos on their Fiesta Patronale—their “saint’s day,” the Feast of St. Mark.

The service was a beautiful celebration of the love of God. Joined by the choir of San Francisco de Asís from up the hill, there were guest clergy (including the Rev. Rebecca Yarbrough, an unexpected honor) and a huge party afterward, during which the history of the congregation was retold, and music, dancing, wonderful food and great MCs were enjoyed by all in attendance. The plain parish hall was transformed with drapery and balloons, fancy tablecloths and flowers, and the pilgrims were included in every bit of the festivities. We felt so welcomed, overwhelmed by the hospitality of the people and their capacity for celebration.

The feast was not all we celebrated. From a broader perspective, on every moment of the trip we celebrated all we have in common with our Costa Rican neighbors, and we even celebrated the differences. We learned we share so many things: a love of good food and music, our Eucharistically centered worship based on the Book of Common Prayer even when the languages were different, our concerns about young adult ministry and the challenges of reaching out to introduce people to the Episcopal Church.

We learned our bishops share many priorities, and that the work of the Rev. Dr. Martin Luther King is honored in Costa Rica just as much as it is here. We were reminded about how schedule-oriented we are, and how we could learn a lesson from living on “Tico time,” a much more relaxed approach to time. We relearned that to be welcoming and hospitable is time well spent. We found common desire to care for creation and were impressed with the steps already taken on that front, an example of which was a country wide ban on plastic straws. And in taking the time to take a breath and enjoy the moment, we experience joys like enjoying the mango tree in the front



2020 COSTA RICA PILGRIMAGE

The 2020 Diocesan Pilgrimage to Costa Rica will take place March 23 – April 2, 2020. Cost will be approximately \$750 per person (virtually all-inclusive), plus airfare. It will be another cross-country pilgrimage, with many opportunities for time with our Costa Rican brothers and sisters, a work day or two, and time to enjoy the beauty of the country. Save the dates now, and watch diocesan communications for more information on registration. To stay in direct touch with developments, contact the Rev. Rebecca Yarbrough at rebecca.yarbrough@episditionc.org.

yard of Diocesan House, watching Capuchin monkeys at the beach and sloths in the trees, and eating empanadas in an open-air “soda.”

A DIFFERENT APPROACH

This trip was different from many traditional mission trips, but a great deal can be learned from taking even a day or two to spend time with the people of Costa Rica, to share a meal, to worship together and find ways potentially to work together. Our companion relationship should not be just about us “norteamericanos” going down to “help;” when that’s all it is, we miss so many opportunities to learn and make new friends—to build relationships.

To anyone traveling to the land of our companion diocese, take the time to come together to revel in the gift of this formal relationship, share ideas and learn from one another. Use the opportunity to work together as we are able, and put predecided priorities on hold for just a bit to support fully instead the priorities of the people you meet. Granted, it’s a bit more difficult than a standard mission trip, especially if a congregation has gone for years and approached the mission trips a certain way. But a change to a more relational trip format helps to create relationships, build mutual learning and better enable us to understand a culture that’s not completely unfamiliar, but still quite different from our own, and abundant with its own special gifts.

Alexandra Norman is the companion diocese officer for the Diocese of North Carolina. Contact her at companiondiocesecr@gmail.com. The Rev. Rebecca Yarbrough is the Costa Rica companion diocese committee chair for the Diocese of North Carolina. Contact her at rebecca.yarbrough@episditionc.org.



By the Rt. Rev. Anne Hodges-Copple

AWAY TIME AS HOLY TIME

“There is a realm of time where the goal is not to have but to be, not to own but to give, not to control but to share, not to subdue but to be in accord. Life goes wrong when the control of space, the acquisition of things of space, becomes our sole concern.”
- The Sabbath, Abraham Joshua Heschel

When I returned in March from my three-month sabbatical, I was often greeted with enthusiastic comments like, “Oh! You look *sooooo* rested!” I had to resist the temptation to wonder how worn out I looked when I stepped back from my diocesan duties at the beginning of Advent. True, the six years since my election as bishop suffragan have been pretty demanding. It is also true that by late fall I am pasty pale no matter how rested I am. So, since I was just back from language school in the beautiful city of Merida in the Yucatán of Mexico, I was glad I looked as refreshed I felt.

The second most common greeting was, “So, how was sabbatical?” After the perfunctory replies, “It was great,

I really enjoyed it and I am really happy to be back,”—all of which are true—I often replied in ways that may have seemed vague and evasive. “My sabbatical was less about *doing* and more about *being*. It was about the extraordinary gifts in ordinary life. I accomplished nothing remarkable or exciting and that was pretty much the goal.”

My curious interlocutors often seemed a bit confused by these responses. Then I would try to explain how holy it is to be alone for long stretches of the day. How delicious it was to have time to amble about my neighborhood and enjoy random encounters with new neighbors and long-time friends. My husband and I took the opportunity to do something we heard about from other friends, something called “a long weekend away.” Wow! What a great practice that is! I went on a retreat where writing and silence were my partners and my sister was my trusted companion. It was exhilarating to send Christmas cards for the first time in about 15 years, each with a personal note.

And for the first time in more than 30 years, I did not organize Advent, Christmas and Epiphany events for any community other than my own extended family. I enjoyed being one of those back-pew people who leaves church quickly and without stopping by any signup table. I baked and decorated and napped to my heart's content. I could pray and sit and read and walk and study, motivated each day by invitation rather than duty. I had the time and space to see and call out intentionally the sacred in the so-called mundane. And then I explored the beautiful scenery and culture of the Yucatán while working on my still-pitiful Spanish.

MORE THAN A BREAK

"I need more time to get all my work done." "I need some time away from this situation." "I need you to give me some space to think this through."

We have all had such thoughts, right? The need for down time and time away. We all know that need "to get away from it all." We desire a change of location or habits to get a new perspective. At some point, we all crave the time and space to step away from all the blessings that feel like burdens, all the burdens that feel like shackles, and all the demands that crowd the creativity out of our imaginations.

Taking a simple break from the routine is fine and sufficient if that routine is not grinding you down. Sabbatical takes it all a step further. And while I understand you may be thinking as you read this that very few are lucky enough to be given the gift of a months-long break, its gifts are within reach of us all.

At the heart of "sabbatical" is "sabbath," and sabbath is a more intentional and spiritual practice. Sabbath is setting aside time for rest as a good thing in order to be restored to full engagement in work and life. It is time dedicated to stepping away from work and stepping into a deeper awareness and appreciation for holiness that comes from God and not one's sense of accomplishment. Sabbath for a day or for a week or for months allows the time for all things to be made new.

The problem with merely "getting away from it all" is that it can be rooted in a negative energy about what we are stepping away from. Returning then feels like something necessary but not welcome. The invitation of sabbath time is to step away and appreciate the parts of creation that are good, *very good*. A good sabbath helps us appreciate the tasks God sets before us when it is time to re-engage.

THE WAY OF SABBATH

Observing sabbath is first and foremost the spiritual practice of obeying God's commandment to stop working, as he did on the seventh day, in order to see and celebrate the gift of life in the beauty of creation.

Observing sabbath is remembering that God is Lord of all creation and the author of salvation, and we are

his invited and valued guests. God's grace is sufficient, and our responses—our work—are best rooted in thanksgiving for all God has done for us.

For me, sabbath is a sacred and intentional period where some limits are imposed to see better God's limitless presence and the gift of utterly resting in God's grace and love. God invites us to experience that rest and love as a good in and of itself. Sabbath is not utilitarian, it is gift. It is God's invitation to us, and it is our offering back to God a time of dedicated awareness. It is observing a holy time to give ourselves renewed energy for more lively and creative relationship with work and life and, above all, our fellow travelers once it is time to return.


The first gift of sabbath is the holiness we feel during the time dedicated to rest and renewal. The second gift of sabbath is the fact it is finite and, if we are so blessed, we return from it renewed to be more aware, more engaged and more filled with gratitude for all that God is doing in our lives and in the world. Taking a day of rest is an ongoing invitation, a weekly gift from God.

I am profoundly aware it is a privilege and a blessing that our diocese allows some of us such a sacred time for renewal. I am grateful for my colleagues who had to bear extra burdens while I was away. I am especially grateful for Bishop Sam Rodman's encouragement and support so I could let go of any worries about "things left undone." I am profoundly grateful for my executive assistant, Shelley Kappauf, who managed to keep all sorts of trains running (i.e. committees, deadlines, projects) and prevented who knows how many train wrecks.

I am also aware not all our clergy are allowed such benefit, and it is even more rare for most lay people. The end of my sabbatical does not mean the end of my sabbath keeping. I know its value, and I hope and pray that together we can continue to find ways to support one another in creative, faithful sabbath keeping, whatever the constraints.

I have resumed my duties as bishop suffragan with a renewed sense of wonder, gratitude, curiosity and enthusiasm for following Jesus in the Way of Love. My sabbatical renewed my convictions and my desire to continue this journey with you, my beloved sisters and brothers of the Diocese and the church universal. Above all, this period of stepping back has given me a stronger, deeper conviction to go forward in faith, hope and love. I am quite excited about all the good news around our diocese, the incredible talents of our people and the resources in our communities. My sabbatical reminded me—and renewed in me—the faith that God is working in us and through us, doing more good than we can ask or imagine.

The Rt. Rev. Anne Hodges-Copple is the bishop suffragan of the Diocese of North Carolina. Contact her at bishopanne@episdionc.org.



By the Rev. Monnie Riggan

RESPECTING THE DIGNITY OF EVERY HUMAN BEING

In pretrial release practices, not all are created equal

Resolved, the 203rd Annual Convention of the Diocese of North Carolina supports actions to reform, and commits to examine, current judicial pretrial-release procedures within our own state. The consideration of current pretrial release practices will be conducted in partnership with organizations currently engaged in the study of the money-bail system and steps will be taken in support of needed reforms. Pretrial-release practices will be considered for consistency with the teachings of Jesus concerning the equitable treatment of all people. Further, this consideration of the money-bail system of pretrial release is in keeping with the mandate of our baptismal covenant to strive for justice and peace among all people, and respect the dignity of every human being.

- Act 2018-12, On examining the need for bail reform within the criminal justice system

Of all the resolutions proposed at the 203rd Annual Convention in November 2018, the proposal to examine and support the need for bail reform within the criminal justice system drew the most emotional response, both during and after Convention. Bail reform is not the most-discussed topic in diocesan conversations, but its current status is as indicative of injustice and prejudice as any other social issue one can name.

BAIL AND BONDS

When charged with a crime, bail is the amount of money a defendant pays to get out of jail until his or her trial date. Sometimes this release is reached via the use of bail bonds, where an established portion of the defendant's

bail is posted by another, usually a bail bond agency, with the promise the defendant will appear on the court date. It sounds like a reasonable system, one in which defendants are given the chance to remain out of jail as cases are resolved and fairness applies to all.

It's a great theory, but as seen in many systems, fairness in theory is not applied as well in practice. The bail bond, or "money bond" system is no different. And unfortunately, as seen in so many systems, it's the poor and underserved who suffer the injustice.

Though receiving attention and effort in the Diocese of North Carolina, the need for reform of the current process of pretrial release is certainly not confined to North Carolina. Its effects are felt on a national scale, and many city and state governments continue to grapple with the social consequences of a pretrial release process skewed in favor of those with resources.

REFUSING TO FORSAKE THEM

Andréa "Muffin" Hudson is an activist, abolitionist and freedom fighter who fights for people's rights in and out of the courtroom, specifically people who have been criminalized by the judicial system. She is the director of Durham's Participatory Defense Hub, director of the North Carolina Community Bail Fund of Durham and a member of the Human Relations Commission in Durham. As an organizer, Hudson is a core member of All of Us or None NC and a member of the National Council for Incarcerated and Formerly Incarcerated Women and Girls.

Her approach to the bail bond system is holistic. She believes in helping people participate in their defenses: treating each as a person and not just a case file. Her work includes wrap-around services to address the needs of the person: housing, food, jobs and difference-making details down to getting hair done for court by folks who have donated in-kind services. She is a tireless supporter of the unfairly incarcerated. She court watches, posts bonds, sends emails and texts to remind people of their court date and time, provides transportation to and from court, and listens, inside and outside of the courtroom.

Hudson is one of many people and organizations deeply entrenched in the work of providing guidance and material support to disadvantaged citizens in North Carolina, and these efforts are making a difference. To date, her organization alone has advocated for more than \$700,000 in unsecured bonds, paid eight secured bonds, monitored hundreds of court cases, and diverted more than 1,000 days of pretrial incarceration.

She is not alone in recognizing the need to support those with fewer means trying to navigate the justice system. In 2018, the Philadelphia Eagles bailed nine people out of jail the day before Thanksgiving. “We recognize that the only reason these people were in jail is because they couldn’t afford to get out. If any of them had the resources I did, they would be out,” Eagles safety Malcolm Jenkins told ESPN. “So it’s not a matter of public safety or being convicted of a crime, which they haven’t yet, it’s just they’re simply too poor for their freedom.” “The cash bail system punishes poverty and nothing else,” Jenkins told the local CBS affiliate. “Incarceration is not working.”

Money bond is all about ensuring that the person charged appears in court, nothing more. Those who have money are released. Those who are poor, and unfortunately disproportionately people of color, sit in jail until their cases go to trial. That’s why it’s not unusual to see people taking a plea deal even when they are not guilty, just to get out so they can be with their children, continue their jobs and try to save the life they had before they were arrested. Studies consistently show that people held in jail for long periods of time will plead guilty to crimes they did not commit to secure their freedom. This frequently ends up with these persons receiving active sentences in state correction systems.

STARTING AT HOME

Current North Carolina law favors release of defendants pending the resolution of charges. It is a law we could live with if it were applied appropriately. The primary concerns for deciding the terms of pretrial release are the right of due process of law (Sixth Amendment of the U.S. Constitution); ensuring the person appears in court; and protecting victims, witnesses and the community from further threat of danger.

In North Carolina, five options can be imposed:

1. Release of the defendant on his/her written promise to appear
2. Release of the defendant upon his/her signing an unsecured appearance bond in an amount specified
3. Release of the person into the custody of a family member or organization agreeing to supervise him/her
4. Requiring a money (cash) appearance bond in a specific amount
5. House arrest with electronic monitoring.

Though we like to believe in the comfort of “innocent until proven guilty,” the reality is more often than not, when a person is arrested and brought before the legal system, a bond table is consulted for specific charges, and that bond must be paid in cash before the person is released. That’s where the unfairness and tragedy begin.

The 203rd Annual Convention of the Episcopal Diocese of North Carolina unanimously adopted Substitute Resolution 203.12 in November 2018. This resolution addresses the need for money bail reform as a component of the process of pretrial release within the criminal justice system in North Carolina. If the imbalance and injustice of the system is not enough to move us to action, like all issues of injustice, we must respond to this as part of our baptismal covenant to strive for justice and peace among all people, and to respect the dignity of every human being.

The first step in answering the call is to educate ourselves on this issue. To that end, a small group within the Diocese of North Carolina is working on resources to help our parishes to begin study and discussion around this critically important issue. The people who impose these unfair practices upon our most vulnerable are elected officials, and so it is important to understand the decisions being made and ensure our voices are heard. As with so many things, what happens to one happens to us all, and this issue is no different. Even if arrest and pretrial release is not a personal experience, knowing its process helps some and harms others diminishes us all.

The Rev. Monnie Riggan is the co-chair of the Bishop’s Committee on Racial Justice and Reconciliation. Contact her at monnie.riggan@gmail.com. The Rev. Mark Davidson and the Rev. Sallie Simpson also contributed to this article.



LEARN MORE

To learn more about this issue or the work of the Bishop’s Committee on Prison Ministry, visit bit.ly/DioNCPriMinistry.



WALKING THE WAY OF LOVE

In May 2019, I put on my traveling shoes and headed to the Texas/Mexico border. The Rt. Rev. David Reed and the Global Missions Commission invited Episcopalians from around the country to walk with Jesus and people of the Diocese of West Texas for a visit with various communities along the Rio Grande. The hope was for us to “walk in love as Christ loves us” and to try to gain a deeper understanding of the impact of waves of refugees crossing the border to seek asylum in the United States.

Why did I go on this particular pilgrimage? I went to see for myself what is going on. I went because by the accident of birth I was born just a hundred miles or so north of this same border, while some other child of God was born just to the south of it.

Why did I go? Because as a follower of Jesus, I strive to see, hear, appreciate and love my neighbors —*all* my neighbors. My migrant worker neighbor. My border patrol neighbor. My rancher neighbor. My asylum-seeking neighbor. My neighbor who is a mother separated from her son.

As a follower of Jesus, I don’t have to ask “who is my neighbor,” because I’ve been taught by Jesus in the parable of the Good Samaritan that my neighbor is anyone in need, especially one I’ve been conditioned to fear. I am compelled by my baptismal covenant “to seek the dignity of every human being.” I have a deep-seated fear of being a priest or Levite or bishop who passes by the ones who suffer. I know I have done so at times. So maybe this was also a journey of repentance.

I went because I believe what is happening along the border impacts us all. I know it is impacting our own North Carolina communities. What is happening at our border is defining for who we are as U.S. citizens and for

those of us who claim to belong to the body of Christ. As Christians, we are first and foremost citizens of the kingdom of heaven, where we seek God’s will be done on earth as well as in heaven. If one part of the body suffers, we all suffer.


THE JOURNEY

Our journey started at St. Mark’s Episcopal Church in downtown San Antonio, where members don’t have to go far to see the human impact of the refugees from Central America fleeing violence. Parishioners and their partners simply go around the corner to the bus station as part of a volunteer welcome committee, greeting people just released from detention centers along the border at places like Eagle Pass and McAllen, Texas. These are families and individuals who provided evidence they face a credible threat of violence if they return to their nation of origin. They are bused from the border by private carriers hired by the Border Patrol to San Antonio or other cities and released at the bus station.

The legally vetted asylum seekers are often still disoriented from their time in detention. Our group of pilgrims found the bus station jammed with asylum seekers of all ages and condition, on their ways to places like New York City, Los Angeles, Houston, Charlotte and Raleigh.

From the bus station, we walked a city block to a respite shelter opened by the city and a coalition of faith organizations for the weary, hungry and still-fearful travelers. The volunteers at the resettlement center help individuals and families with their next steps in making arrangements to connect with family in other parts of the country.

From there we traveled to Travis Park Church, where



Migrants cross the international bridge from Matamoros, Mexico, to Brownsville, Texas.
Photo by the Rt. Rev. Anne Hodges-Copple

By the Rt. Rev. Anne Hodges-Copple

ALONG THE RIO GRANDE

one of the local pastors, a Duke Divinity School graduate, walked us through the overnight shelter program set up by his congregation and other partners like St. Mark's. Here they offered their temporary guests showers, food, hospitality and a place to spend a night or two while awaiting the completion of travel arrangements.

We drove next to Star County, a stretch of the Texas border famous for drug smugglers and human traffickers. There we met with a rancher who is married to a priest of the diocese and owns an enormous expanse of property along the Rio Grande that has been in his family for four generations. While the family has long been familiar with single men going back and forth across the river to eke out a living and send wages back to their families, the rancher described the more recent phenomena of families, women with babies and unaccompanied minors crossing over. He also noted an increase in the more dangerous smugglers and human traffickers.

The nefarious smugglers work to escape detection by Border Patrol. They leave their drugs as well as human chattel in "stash houses" on the Texas side of the border so the next link in the cartel can pick up "products" and send them on.

Along the same desolate expanse of the enormous ranch, individuals and families seeking asylum are escorted by *coyotes*, or paid guides, who "dump" their clients on the Texas side of the river with false instructions that Houston is only a few miles away. In point of fact, Houston is hundreds of miles away, and travelers will find no water or shelter along the way. Should these migrants be intercepted by Border Patrol and charged with illegal entry, the law still allows them to appeal for asylum.

The next day we continued along the border to

McAllen where we met with the rector of Saint Peter's and Saint Paul's Episcopal Church. The churches prepare a hot breakfast for 600 detainees at the local border detention center twice a week. The parish also prepares and serves breakfast once a quarter to the Border Patrol, acknowledging that everyone is caught up in a collision of circumstances beyond local control.

While there, we were given the particular blessing of listening to the family of a border patrol agent explain how their lives have been impacted by the overtaking of the Border Patrol and their resources. Agents are working double shifts, alternating between arresting criminals and detaining asylum seekers, and always needing to determine the difference in the middle of the night in the middle of nowhere.

Later that day we headed to Brownsville, where a loving group of volunteers explained how they created Team Brownsville as a response to the migrants on both sides of the border who were caught in the middle of forces beyond their control. Team Brownsville delivers two meals a day, breakfast and dinner, every day to people waiting in makeshift encampments along the Mexican bank of the Rio Grande River.

These hopeful travelers wait for weeks for a chance to plead their case for asylum. If the U.S. officials determine there is a credible threat of endangerment and violence if they return to their nation of origin, they are given the documents necessary to enter the U.S. and continue the asylum-seeking process. From there, families move across the international bridge to a respite shelter in Brownsville run by the faith community. As we saw in San Antonio, it is then more waiting while further transportation arrangements are made and paid for by their U.S. family.



The Rt. Rev. Anne Hodges-Copple distributes Communion during Eucharist across the border in Mexico. Photo courtesy of the Rt. Rev. Anne Hodges-Copple

On our last day, it was time for our band of pilgrims to join the procession through customs and across the international bridge. I'll admit I felt nervous and also kind of silly. I was pulling a red wagon filled with tortillas and *buenos y frijoles*. Others pulled wagons loaded with bottles of water. With a minimum of scrutiny by the border patrol on either side, we built our breakfast buffet in a parking lot by an overflowing dumpster.

We set up a dented aluminum folding table that looked like it was bought with S&H green stamps back in the 1960s. We expanded our serving line to include some concrete barriers in a parking lot. Folks living in nearby tents stepped up to help set out the food. Families lined up quietly and respectfully while newbies like me awkwardly found my place in preparations.

As we visited with those encamped, the rector of Brownsville Episcopal Church of the Advent asked some of the Spanish speakers if they would like to join us English speakers in a celebration of the Eucharist. This had not been done before, and we were unsure of the response. Faces lit up with delight. "Si, si, por favor!" Prayer books were distributed. The breakfast table was prepared once more, this time as an altar. Instead of a backdrop of stained glass, it was the dumpster, a parking lot and clotheslines about the river banks. Some worshipers

were toothless, others were shoeless. Some were from Star County, and some from Durham County. Some were born in Texas, some born in Honduras and Cuba and beyond. All were strangers who had become friends. All found the Lord Jesus known to us in the breaking of the bread.

OUR GUIDING LIGHT

The Bible doesn't spell out specific public policies. The Bible does, however, give us clearly stated priorities: to visit the sick and the friendless and to minister to the least of these—the brothers and sisters of Jesus.

The Bible doesn't tell how us how to address the deep divisions in our country, but it does give us examples, in story after story, of it being done in the past. The Mission of God is to tear down that which divides and lift up what unites. If the first-century Christians could address the deep divisions between Jews and Gentiles, so can we address our destructive divisions and live a more perfect way of love.

The Bible does not give us a detailed work plan, but Jesus gave us a mission statement: to love one another as we are loved by God. The Bible doesn't spell out the logistics, but does provide some best practices. Just put "Way of Love/Episcopal Church" in your search engine, and it will give you everything you need to know to get started and keep on keeping on.

The Way of Love is Jesus' way of meeting people where they are: beside an empty tomb, behind locked doors in a room filled with fear, on a lonely road to Emmaus, in a cove on the shores of the Sea of Galilee, or at the foot of a bridge where concrete highway dividers become the gate of an altar rail, where strangers become friends.

I know the humanitarian crisis along both sides of the border seems impossibly complicated, and it seems to grow worse every day. But I also know that by the grace of God, all things are possible. I know that God can set a table in the wilderness and, if we pay attention, breaking bread among strangers doesn't have to be that complicated. I know I don't have to understand how miracles happen, I just know they happen. Jesus is ahead of us, beside us and standing in the midst of any community that breaks bread together in his name. I know that no matter how discouraged I feel by the breaking news of the day, I am all the more persuaded that God is at work in the world doing more good than we ask or imagine or possibly deserve. The question is, will we go and do likewise?

The Rt. Rev. Anne Hodges-Copple is the bishop suffragan of the Diocese of North Carolina. Contact her at bishopanne@episdionc.org.



Clockwise, from top left: Jesus curing Jairus' daughter by @st.timothys.raleigh. Sacraments of Jesus by @ssecdurham. Stained glass from St. Ambrose, Raleigh by @yeshimabetf. Stained glass from St. Andrew's, Greensboro by @walkerjeter. Stained glass from St. Thomas, Sanford by @sam.gakins.

#WINDOWSOFDIONC

The Windows of DioNC on Instagram

The number of truly beautiful stained glass windows across our diocese is incredible, and we're having some fun this summer collecting them on Instagram.

But it's no fun creating this collection alone, and you are invited to build it along with us. Helping add to the collection is easy: Simply find us on Instagram (@episdionc), take a photo of your favorite stained glass and use the hashtag #WindowsofDioNC. (Remember to tag us, too!) Let's capture images of them all!

And, of course, while we launched this collection for some summer fun, we hope you'll continue to add to it all throughout the year.

IT'S ALWAYS ABOUT GOD

A reflection on 42 years of ministry

"Pay close attention to your life and your teaching; persevere in these things, for in doing this you will save both yourself and your hearers."

- 1 Timothy 4:16



Wow. 42 years. When I started working in the Diocese of New Hampshire all those years ago, I never would have believed that God would call me to a career in lay ministry in The Episcopal Church.

As I ponder my upcoming retirement, I can't help but reflect upon my time in the Church and what I've learned because of it. There is no doubt I have a blessed life. I have had the privilege of working with so many special people all across the country and met countless others from all walks of life, all of whom helped shape me in my professional roles and on my faith journey. As I prepare to start my next chapter, I cannot be anything but grateful for and to them all.

One of the greatest lessons they taught me was about the strength and roots of my faith. You would think after working for the Church for more than four decades and being a practicing Episcopalian for even longer, I'd be thoroughly comfortable with my faith, ready to share it and declare it never wavers even for a moment. But it's not true. I'm human, and I question just like everyone else. And that's okay. I can't imagine anyone not questioning their faith once in a while. I've come to learn the questioning is important, because it can help reveal who we really are and what our faith is really about.

LISTENING IS WHEN YOU HEAR

In my time in our Church, I have watched my brothers and sisters in Christ struggle with how we, as a faith community, witness to God's love for all of us. I saw the debates before the Church welcomed women as priests, eventually ordaining them as bishops and even electing the first female Presiding Bishop. I watched the discernment again before the ordination of our gay and lesbian brothers and sisters, who also rose to join the bishop ranks. I've seen firsthand the importance of lay ministry in the Church and heard the conversations surrounding its role. In their time, none of these have been easy issues to address, but every time I felt God's presence as these matters were debated and we modeled, as Beloved Community, how to interact with all God's children. It was not always easy, just as conversations to come will not be easy, but always it took place as we lived in God's grace. I'm glad that as Episcopalians we are willing to, and do, debate issues of injustice, fear and oppression. Because as followers of Jesus, it's never about me or you or about any one of us. It is always about God.

The conversations matter, even when they're hard. One of the things required of me in my professional roles has been to ask questions, not all of them welcome, when hearts are on fire for ministry that will benefit churches and communities. But they must be asked to ensure things are thought through and we are held accountable to each other, and to make sure all voices are heard.



God calls us all to use our gifts to work together to build our beloved community. That means everyone should be welcome at the table, and when you're convinced your way is the best way—especially then—listening becomes the most important thing you can do. Hear, really hear, the voices around you; God may be speaking to us through that idea, that thought or proposed process. And when he speaks, we must hear what he says, because again, it is always about God.

CHOICES, NOT BOUNDARIES

It seems as though hearing God's voice should be easier when working for the Church, and in some ways it is. There is no doubt Christians around the world live their faith every day whether they work in faith-based or secular jobs. What working for the Church allows, though, is that faith to manifest itself in direct action, as ministry and work that may require boundaries elsewhere are one and the same in the Church. My job has been my ministry and an outward and visible sign of my faith.

Some may have to make choices when those boundaries are set, and the Church is not exempt from that, even if our boundaries are more blurred or nonexistent. More and more every day, the Church has to make choices, even when the choice is to live into God's plan for the world by making a decision that is hard and not considered "pastoral." The Church is adapting to an era where jobs are not 9-to-5, and it's easier than ever to lose sight of that part of us that is all about being in community and part of a church family.

But regardless of changing times, God calls us to set an example in life that honors all people. We need to be an example in the world, remembering that it's not all about what the clergy or lay employees can do, but what all of us can do. By choosing in all things to treat one another fairly and fight for those who aren't, every one of us can become a vessel for spreading God's word, because we will be witnesses to the love of Jesus through each other. Times may change, but that does not. I have had some pretty awesome examples to follow over my years in ministry and have witnessed God's grace and love through them.

WE ARE ALL EXAMPLES OF GOD

And that is perhaps the most important thing I've learned: We all are, or can be, awesome examples of Christ's love. It's not just the most vocal or outgoing of us, either; it's you and me, spreading the good news through our everyday interactions with everyone we meet, putting our hearts where our mouths are and witnessing to God's love by how we live our lives. It's not about making everyone a Christian or even Episcopalian, although that would be great! It is about me, in my faith tradition, being more Christ-like to everyone in all faith communities, whether in those communities he is called God or Allah or Yahweh. It is not about our "rituals," and it's not about our buildings (beautiful though they are). It's about you and me, remembering that buildings and rituals are where and how we are fed so we can go out



Canon Marlene Weigert reminds us that it's always about God, whether collaborating with your fellow canons at Convention, receiving your commission from then-Bishop Michael Curry, serving the wine at Communion or joining with your fellow accounting department employee. *Photos courtesy of Marlene Weigert*

and let other people experience the love of Christ that we experience in our faith community. We are the Church. Rituals and buildings are just that, and if everything were gone tomorrow, we would still have each other, we would still need each other, and we would still nourish each other through God's love and grace. Sometimes that's not easy, and sometimes we fall short, but we are assured of God's grace because we believe he sent his son to bear our sins. We just need to keep trying. Because it's not about us. It's always about God.

From our Presiding Bishop Michael Curry to our own bishops to clergy to parishioners in the pews throughout the Diocese of North Carolina, we are surrounded by brothers and sisters who are examples of truly living our faith. Imagine if every one of us did that: if we channeled our spiritual gifts into becoming Beloved Community, walking the walk, talking the talk – every one of us living our faith in the world, proclaiming God's love for us by loving our neighbors as ourselves. It's the biggest lesson we can learn: It's about you and me living our lives with Christ, walking in the way of Christ's Beloved Community and remembering that we all may not be able to "preach like Peter" or "pray like Paul," but we can all "tell the love of Jesus" because God has given us all the spiritual gifts we need to love one another. And when we make it about loving one another, we make it about God—always.

Canon Marlene Weigert is the canon to the ordinary for administration in the Diocese of North Carolina. Contact her at marlene.weigert@episdionc.org.

WALKING THE TALK OF COLLABORATION

Inviting young people to become faithful leaders

When a class of preschoolers at the Chapel of the Cross, Chapel Hill, stopped by the front desk to say good morning to Zack Rugen, it was because of collaboration.

When Emerson Goldstein presented to a local church group about the extraordinary life of the Rev. Dr. Pauli Murray, it was because of collaboration.

Both Rugen and Goldstein were Johnson Service Corps (JSC) members in the 2018-2019 program year. Rugen served at the Chapel of the Cross and Goldstein with the Pauli Murray Center for History and Social Justice. Collaborative relationships are foundational to the work of JSC and our partner organizations, local nonprofits that commit to host a young person for a service year. Corps members, in turn, walk with adults living with severe mental illness, families that have experienced domestic violence, children and young people from historically marginalized neighborhoods, advocates for fair financial policies, community gardeners and more. In each setting, the corps members are fully engaged faithful leaders.

JSC began as a ministry of the Chapel of the Cross, out of a bequest from parishioner Margaret “Callie” Johnson. With that and other generous support, we approach our 20th year. More than 120 young people have served the local community through JSC, coming to us from all over the country to offer 32 hours per week as emerging professionals with our partners. They live simply together in intentional community and spend additional time each week learning about servant leadership, exploring issues

of social justice, engaging in spiritual formation, and discerning what they are called to do and who they are called to be. We expect 11 corps members to begin with us in August 2019, the largest group ever for JSC.

A spirit of collaboration is woven through every aspect of our corps members’ year, from sharing a food budget with their housemates to planning an annual joint project to meet a local need. Among our values is the fundamental belief that working from a place of abundance and shared leadership benefits us all. This collaborative model is particularly important with our nonprofit partners, many of which are smaller organizations, so the addition of a full-time JSC member can have an exponential impact on what can be accomplished. Even in larger settings, the corps members bring fresh eyes and new perspectives that can energize the work.

WORTH THE SECOND EFFORT

Collaboration can also be time-consuming and messy. Before coming to the Chapel of the Cross, Rugen’s initial placement fell through. The fit wasn’t right, and that organization opted not to continue.

What opened up through the Chapel of the Cross, supported with grant funding, was an extraordinary opportunity that met their need for programming and support for general parish activities. Rugen benefited from the chance to participate in the day-to-day activities of a vibrant faith community as he prepared to begin Duke Divinity School in the fall.

“Zack’s time with us has been a blessing in many senses of that word,” said the Rev. Noah Van Niel, associate rector at Chapel of the Cross. “He has brightened up the days of many of our front desk volunteers; eagerly and without complaint assisted staff in the tedium of daily parish work; and has, even in his short time, organized and implemented ministries for our college students that will continue long after he has moved on to school next year. The opportunity to work with Johnson Service Corps in a new and different way was also a wonderful chance to deepen the collaboration started here almost 20 years ago.”

PARTNERING FOR PAULI

Our partnership with the Pauli Murray Center grew out of conversation with Executive Director Barbara Lau, who saw the natural overlap between the Center’s goals and the social justice interests of the young people who choose to come to JSC. The Center draws together a diversity of

Collaboration: I trust in the abundance of creation to provide all that is needed, so that individuals and groups can collaborate instead of compete. I strive to engage others in full participation and lead in such a way that builds leadership in others.

- One of the five core values of the Johnson Service Corps

communities to lift up the life and legacy of Murray, a 20th-century African American human rights activist, lawyer, feminist, poet, Episcopal priest and LGBTQ community member. The Center stewards Murray's childhood home as the anchor for their National Historic Landmark site and pursues healing and advancing human rights through story and truth telling.

JSC and the Pauli Murray Center drafted a successful joint application to the Mission Endowment Grant to provide two years of funding for a Pauli Murray Fellow, and the first fellow has just completed their service. The Center is one of our smallest partner organizations with just one full-time staffer. Corp member Emerson Goldstein's service focused on outreach and communications work. This included developing and executing social media strategy with a team of work-study students and interns, creating monthly newsletters and flyers, and staffing and planning educational outreach opportunities. They also made presentations on the Center's behalf to a diversity of groups including church, youth and activist organizations.

Murray's goal was an integrated body, mind and spirit. In her view, "reconciliation cannot come without a simultaneous transformation of our society into a caring, humane society, where people are not just numbers in a computer." JSC members model this more caring and humane society every day in the communities that they work in and build. As young people of all different walks of life, races, genders, sexualities, and so on live and learn together, they collaborate to create the world that Murray envisioned.

The placement at the Center is unique within JSC, and it is one of a kind within the national Episcopal Service Corps. The partnership will be reinforced in October when Episcopal Service Corps directors from around the country, meeting in Durham and Chapel Hill, take part in a walking tour of Durham's West Side neighborhood offered through the Center. The collaboration makes both organizations stronger individually, and together we are greater than the sum of our parts.

NO ONE WAY

One of the blessings of JSC is how it teaches us the myriad ways collaboration can manifest. We see it in the standing elements of a JSC member's time, in the communal living structure and annual joint project. Every year and with each group of corps members, the chemistry is different, and we don't know how they will live and serve



It's a Johnson Service Corps tradition for new corps members to take the Pauli Murray walking tour of Durham. Here the 2018-2019 corps poses in front of one of the murals. Photo by Aleta Payne

together until they've arrived and settled in. Because of this, every collaboration looks different, but the underlying principles are the same, including the importance of building trusting and authentic relationships.

Then we get another opportunity to see how collaboration comes together in the variety of projects and positions undertaken by our members. Their collaborations vary between the individuals and the groups with which they work, but there are common elements for success: clear and honest communication, mutual respect and commitment to a shared outcome among them.

It's taught us all that there is no one formula collaboration must follow, yet there are common themes for success. Working collaboratively requires patience, relationship-building and a willingness to let others take the lead. If you're in it to be always the one in power, then you're not in it to collaborate. But when you let go and accept the gifts of those working with you, the strength of what you can accomplish becomes almost limitless.

Aleta Payne is the executive director of Johnson Service Corps. Contact her at aleta@johnsonservicecorps.org.



Bruce Wade and the Rev. Bob Cook examine materials during the tear-out phase of construction. Volunteers paint the banister and a door after repairs have been completed. *Photos courtesy of the Rev. Bob Cook*

By Summerlee Walter

WHAT DO WE DO ABOUT OUR BUILDING?

How Christ Church, Walnut Cove, is reclaiming a century-old rectory as a community house

Two years ago, a passerby who happened to glance at the property next to Christ Church, Walnut Cove, would have seen an unoccupied ramshackle house. The Rev. Bob Cook, who arrived at the church as vicar in June 2013, saw something different: an opportunity both to salvage the structure and to expand the church's ministry.

Built in 1910 by the congregation of Christ Church, the house was originally intended as a rectory but was never occupied by a priest of the church. By the time Cook arrived, the empty building had become uninhabitable with a leaking roof, collapsing ceilings and sagging porches. Still, the basic structure was solid, and Cook saw an opportunity to leverage this particular gift of the church.

"I was getting depressed seeing that house and not doing anything about it," he said. "[Christ Church's] biggest stewardship statement is the house because it tells something about what we do with our gifts, and it was sitting there falling down."

The church applied for and was awarded a \$25,000 spring 2018 Mission Endowment Grant to refurbish the shuttered rectory and make it a fully accessible community house. Original plans call for the building to host 12-step, adult literacy and community meals programs; serve as a fundraising event space for local nonprofits; and provide

space for the church's school supply support program, centering prayer, Godly Play and youth ministry.

A VERY HANDS-ON PROJECT

The work on the house started with Cook heading over to scrub down walls, but he soon found plenty of help from Christ Church parishioners and volunteers from St. Mary's, High Point, and St. Francis, Greensboro. Some of them examined the building's plumbing, with which the house was retrofitted after its original construction; the 1927 editions of the Winston-Salem Journal with which the pipes were wrapped told them exactly when they had been installed. Retiree Steve Lewis, looking up at ceilings caving in from water damage, exclaimed, "I can do that!" and spent his Tuesdays and Thursdays installing six rooms of beadboard with Ches and Jean Singleton. To maintain the harmony of the house's design, Lewis and Cook located an architectural salvage supplier and matched the new covering to intact samples of the original beadboard.

Other volunteers were equally hands-on. When water inexplicably appeared in the basement, Harold Lewis, also retired, deciding to solve the mystery that afternoon, drove his tractor to the site and used the backhoe to dig out the basement. Together, Bill and Sarah Werner, Steve Lewis and other volunteers rebuilt the front porch,

repaired and painted walls and the staircase, replaced insulation, tore out and replaced ceilings, and installed new toilets and kitchen cabinets.

Of course, an old house requires some professional upgrades, too. While pulling out the original oil furnace to replace it with a modern gas system, volunteers discovered asbestos, which is costly to remove safely. The expense of remediation drained Christ Church's project budget, so St. Francis contributed \$5,000 from its outreach committee's annual book fair. Christ Church also received a \$10,000 grant from the North Carolina Episcopal Church Foundation. The additional funds allowed the church to pay for both the asbestos removal and professional installation of a furnace and air conditioning.

Well-Spring, a Greensboro retirement community where a few of the volunteers live, donated furnishings and appliances, which are replaced each time a new resident moves into the senior community. The Christ Church Episcopal Church Women have cleaned up the inside of the community house. Additional volunteers have pitched in as they've learned about the project from others who are involved.

A RESOURCE FOR CHURCH AND COMMUNITY

Now that the only thing left to repair is a beam across the back porch of the community house, the vestry of Christ Church is discerning the first steps in the house's new life. An English as a Second Language instructor is the house's first occupant, and Cook is in preliminary conversations with a contact at Wake Forest University about hosting a social work extension program and outreach clinic at the site. The church has assembled Godly Play story baskets in anticipation of starting a children's formation program.

APPLY FOR A MEG

The Mission Endowment Grant is a permanent endowment created for the specific purpose of establishing "the Episcopal presence of Christ in communities in ways that bring the community to see Christ's presence among them." While grant projects must relate to missionary initiatives located within the 38 counties of the Diocese, the initiatives themselves do not have to be associated with diocesan entities. Only one participating member of the proposed project team is required to be associated with a diocesan entity.

To apply for a Mission Endowment Grant, complete the Common Application found at episditionc.org in "Grants and Scholarships" under the "Resources" tab. The fall 2019 application deadline is November 30.

Regardless of the way in which the usage of Christ Church's community house evolves, the church is certainly saying something about this particular gift now. Cook reports that the four new members who began attending church within the past year are all inspired by what the building might become.

Summerlee Walter is the communications coordinator for the Diocese of North Carolina. Contact her at summerlee.walter@episditionc.org.



From left: The circa 1910 rectory had fallen into disrepair after years of disuse. A vision for the future emerges. The community house takes shape with a fresh coat of paint and new windows. Photos courtesy of the Rev. Bob Cook



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Until we read again...

POST a photo of your favorite stained glass on Instagram (@episdionc) using #WindowsofDioNC (page 25).

ORDER your hard copy of the 2019-2020 *Gospel-Based Discipleship* by Sept. 30 (page 10).

NOMINATE someone you know interested in serving on Diocesan Council, Standing Committee or the Board of Trustees for University of the South by Oct. 14 (page 9).

DO JUST ONE THING and refer your recently graduated seniors to the chaplain or congregation at the university, community college or military base where they are heading (page 11).