

State of the Church *Diocesan Council*

Statement of Purpose

Our Mission is defined from Canon 15: "...a continuing study of the long-range objectives of the Church's work in the Diocese and evaluate the present work and programs of the Diocese, and make specific recommendations ... "

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

This is spearheaded by the Outreach and Justice Ministries. We refer to their report for details.

Support for vulnerable congregations

In conjunction with the work outlined by the Congregational Support and Development, SOC focuses on developing standards to evaluate parish strengths and weaknesses within four pillars: Financial, Physical, Spiritual, and Vitality, while incorporating the Beloved Community priorities. We are working on an ongoing protocol to assist this process.

Missional collaboratives that will be regionally cultivated

We are rolling out Convocational Engagement Meetings to listen, encourage local laity interaction and seek "Best Local Practices" that work. This will help fold and define the "Four Pillars" concept. Additionally we hope to have ongoing Convocational Central Meetings to develop and refine collaboration and assist the individual Convocation meetings.

Lifelong formation

SOC is investigating how best to utilize parochial report data to reveal where and how we might incorporate effective strategies to enhance the daily life of our parishes. While this data may be limited in its scope, we are also exploring a new web-based database called "FAITH X". It can combine parochial data with demographics to offer better insights for inter-generational, locally relationship-based growth opportunities.

Creation care

SOC is exploring ideas and practices that facilitate local initiatives and change while creating a resource network of ideas, people and concepts that may be shared throughout the Diocese, convocations and parishes. This facilitates the efficient use of resources both prayerfully and practically while bringing us closer to becoming a Beloved Community.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The disciples knew the power of commitment to a core set of practices – Turn, Learn, Pray, Worship, Bless, Go, Rest – and the power of gathering in a small group where you find love and support for living into these commitments. Our committee believes our work with the Diocesan Council is grounded in ALL of these practices, as our focus and responsibilities are never done and we need to commit to all of the Ways of Love to be successful.

What other work has your committee done on behalf of the Diocese?

The State of Church Committee has visited with the UNCC Geography Department to see what further demographic data and study they can provide for our future use. We also inquired about them providing a web-based solution to have total diocese access to our demographic study results. Unfortunately, we found a better solution with Faith X.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

As stated previously, we are working on an ongoing protocol to assist with a process to help identify the changing mission field and demographics. SOC focuses on developing standards to evaluate parish strengths and weaknesses within four pillars: Financial, Physical, Spiritual, and Vitality, while incorporating the Beloved Community priorities.

We are also rolling out Convocational Engagement Meetings to listen, encourage local laity interaction and seek “Best Local Practices” that work. This will help fold and define the “Four Pillars” concept. Additionally, we hope to have ongoing Convocational Central Meetings to develop and refine collaboration and assist the individual Convocation meetings.

SOC is beginning to investigate how best to utilize parochial report data to reveal where and how we might incorporate effective strategies to enhance the daily life of our parishes. While this data may be limited in its scope, we are also exploring a new web-based database called “FAITH X”. It can combine parochial data with demographics to offer better insights for inter-generational, locally relationship- based growth opportunities.

What are your plans for the coming year?

The State of the Church committee believes God’s work is never done, so our committee doesn’t anticipate our work as coming to a conclusion. Our demographic work and analysis with Faith X is just beginning and will continue through 2020.

Submitted by
Bob Rinaldi and Garland Homes

Standing Committee

Statement of Purpose

The Standing Committee acts as Council of Advice to the Bishop and, when there is no Bishop, the Standing Committee is the Ecclesiastical Authority of the Diocese. The Committee has three specific responsibilities: advising the Bishop regarding consent for transactions involving real property, advising the Bishop regarding decisions related to persons in the ordination process, and consenting to Bishop elections in other Dioceses.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Standing Committee has spent time over the past year examining the role of race and systemic racism in our work, and we have become aware of the many areas in which systemic racism undermines our work.

Canonically, we are required to interview candidates in our ordination process and to respond to requests for real estate transaction approval. In both these areas, we acknowledge that we experience difficulties in truly seeing and responding to individuals and congregations of color. For the ordination process, we sometimes struggle to understand how a call to ordination can appear differently in diverse candidates. We do not always recognize how different backgrounds can lead to different opportunities and how privilege can appear in vocational discernment. In the area of real estate transactions, we encounter frustration on all sides as our process is heavily weighted towards ways of doing business that resonate best with our more privileged members. Some of the documentation we require from congregations is expensive, and legal paperwork that can be easily obtained pro bono in a congregation of privileged professionals can be prohibitive for some of our poorer historically black congregations. As a governing body of the Diocese of North Carolina, we acknowledge and repent of the systemic racism that we share.

As we struggle with these issues, we are planning for in-depth, facilitated conversations with other individuals and groups in the Diocesan structure. The first such day-long workshop is scheduled for November 2019. We are also seeking funds for expanding this work in 2020 from two sources: the Diocesan budget and the Becoming Beloved Community grant program of The Episcopal Church.

Support for vulnerable congregations

We recognize the missional mandate of being flexible regarding real estate transactions involving vulnerable congregations, with particular attention to the experience of historically black congregations. However, as noted above, we continue to struggle with how best to carry out this mandate.

Creation care

We consider the environmental implications of real estate transactions. And we participate in the composting and recycling efforts of the Diocesan offices with our lunches at meetings.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We begin each meeting with devotions, led by the committee members, in rotation.

What other work has your committee done on behalf of the Diocese?

MEETING SCHEDULE

The Standing Committee met monthly from October 2018 through September 2019, except in August.

COUNCIL OF ADVICE

The Standing Committee served as Council of Advice to the Rt. Rev. Sam Rodman at each meeting this year.

PERSONS IN THE ORDINATION PROCESS

Consent for Candidacy (Priesthood)

October 15, 2018

Jonathon McManus-Dail

December 16, 2018

Joseph Stroka

March 18, 2019

Nicholas VanHorn

Caitlyn Darnell

Andrew Ancona

Rebecca Ogus

Laura Rezac

Consent for Candidacy (Vocational Diaconate)

May 20, 2019

Wendy Merrill

Emily Livingstone Parker

Consent for Ordination to the Vocational Diaconate

November 19, 2018

Robin Sands

Consent for Ordination to the Transitional Diaconate

April 15, 2019

Margie Baker

Will Berry

Eric Grubb

Jonathon McManus-Dail

Marion Sprott-Goldson

Nick VanHorn

Consent for Ordination to the Priesthood

October 15, 2018

Vincent Kopp

November 19, 2018

Paige Hanks

EPISCOPAL CONSENTS

November 19, 2018

Consented to the election of the Rev. Dr. Cathleen Chittenden Bascom as Bishop Diocesan of the Diocese of Kansas.

December 16, 2018

Consented to the election of the Rev. Jennifer Anne Reddall as Bishop Diocesan in the Diocese of Arizona.

Consented to the election of the Rev. Kimberly D. Lucas as Bishop Diocesan in the Diocese of Colorado.

Consented to the election of the Rev. Canon Cristóbal Olmedo León Lozano as the Bishop Diocesan in the Diocese of Ecuador Litoral.

Consented to the election of the Rev. Mark D. W. Edington as the Bishop Diocesan in the Convocation of Episcopal Churches in Europe.

February 18, 2019

Consented to the election of the Rev. Phoebe Roaf as Bishop Diocesan of the Diocese of West Tennessee.

March 18, 2019

Consented to the election of the Rev. Canon Kathryn McRossen Ryan as Bishop Suffragan of the Episcopal Diocese of Texas.

Consented to the election of the Rev. Thomas James Brown as the Bishop Diocesan of the Episcopal Diocese of Maine.

Consented to the election of the Rev. Canon Megan Traquair as the Bishop Diocesan of the Episcopal Diocese of Northern California.

Consented to the election of the Rev. Canon Susan Brown Snook as the Bishop Diocesan of the Episcopal Diocese of San Diego.

June 17, 2019

Consented to the election of the Rev. Dr. Bonnie A. Perry as Bishop Diocesan of the Diocese of Michigan.

Consented to the election of the Rev. Dr. Jonathon H. Folts as Bishop Diocesan of the Diocese of South Dakota.

Consented to the election of the Rev. Dr. Shannon MacVean-Brown as Bishop Diocesan of the Diocese of Vermont.

Consented to the election of the Rev. Canon Lucinda Ashby as Bishop Diocesan of the Diocese of El Camino Real.

September 16, 2019

Consented to the election of the Rev. Martha “Marty” Stebbins as Bishop Diocesan of the Diocese of Montana.

CONSENTS TO REAL ESTATE TRANSACTIONS

December 16, 2018

St. Mark’s, Roxboro – Demolish a building

RESOLVED, upon resolution of the Trustees of the Episcopal Diocese of North Carolina, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent to St. Mark's Episcopal Church, Roxboro, North Carolina to demolish the building at 502 North Main Street, for which St. Mark's will completely bear the financial burden.

January 28, 2019

St. Patrick’s, Mooresville – Waiver of appraisal for refinancing a mortgage

Approved request for permission to waive the usual requirement for an appraisal for refinancing a mortgage. The most recent appraisal was done 10 years ago, and the mortgage company does not require a new appraisal.

January 31, 2019 (electronic vote)

Penick Village, Southern Pines – Collateral for construction loan

Pursuant to the Constitution and Canons of the Episcopal Diocese of North Carolina, the Standing Committee grants consent to the request from Penick Village to use the land comprising their campus as collateral for a construction loan to be made by First Bank in the amount of \$7,300,000

February 18, 2019

St. Patrick’s, Mooresville – Refinance of mortgage

RESOLVED, upon resolution of the Vestry of St. Patrick’s Episcopal Church, Mooresville, a parish of the Protestant Episcopal Church in the Diocese of North Carolina, which authorized a loan in the amount of \$585,000 from Thrivent Financial for Lutherans, a Wisconsin corporation,

at a 4.8% rate of interest for a 277 month (23 year) term, with waiver of the requirement of an appraisal, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Vestry of St. Patrick's Episcopal Church, Mooresville to enter the loan agreement on the terms and conditions of such loan documents as provided by the Thrivent Financial for Lutherans, a Wisconsin corporation, to be executed as provided in Canon 23, Section 2, with net loan proceeds to refinance the existing debt encumbering the parish property. The President of the Standing Committee may execute a Consent of Standing Committee provided by the lender to evidence the consent provided herein.

Christ Church, Raleigh – Loan for purchase, renovation and upfit of office building

RESOLVED, upon resolution of the Wardens and Vestry of Christ Church, Raleigh, a parish of the Protestant Episcopal Church in the Diocese of North Carolina, which authorized a loan in the amount of \$3,000,000 from Branch Banking & Trust Company, at a variable interest rate of monthly LIBOR +1.10% per annum three annual principal installments of \$250,000 at the anniversary date beginning in the third year of the Loan term, with the remaining principal due and payable in full in February, 2024, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Wardens and Vestry of Christ Church, Raleigh to enter the loan agreement on the terms and conditions of such loan documents as provided by Branch Banking & Trust Company, to be executed as provided in Canon 23, Section 2, with net loan proceeds to purchase, renovate, and upfit an office building adjacent to the existing Parish property and located at 4 N. Blount Street in Raleigh, NC.

January 31, 2019 (electronic vote)

Penick Village, Southern Pines – Collateral for construction loan

Pursuant to the Constitution and Canons of the Episcopal Diocese of North Carolina, the Standing Committee grants consent to the request from Penick Village to use the land comprising their campus as collateral for a construction loan to be made by First Bank in the amount of \$7,300,000.

March 18, 2019

Church of the Good Shepherd, Raleigh – Refinance of mortgage

RESOLVED, upon resolution of the Vestry of the Church of the Good Shepherd, Raleigh, a parish of the Protestant Episcopal Church in the Diocese of North Carolina, which authorized a loan in the amount of \$740,000 from Branch Banking and Trust, at a LIBOR plus 2.75% rate of interest for a 7 year term, with waiver of the requirement of an appraisal, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Vestry of the Church of the Good Shepherd, Raleigh to enter the loan agreement on the terms and conditions of such loan documents as provided by the Branch Banking and Trust Company, to be executed as provided in Canon 23, Section 2, with net loan proceeds to refinance the existing debt encumbering the parish property.

Trinity Episcopal Church, Scotland Neck – Sale of land

RESOLVED, upon resolution of the Vestry of Trinity Episcopal Church, Scotland Neck, a parish in union with the Convention of the Diocese of North Carolina, which authorized the sale of the land consisting of 2.2 acres, more or less, situated on the east side of N. C. Highway 258, adjacent to and south of the present Trinity Episcopal Cemetery, containing a pond and dam, for a price of \$1.00, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Vestry of Trinity Episcopal Church, Scotland Neck to sell the land consisting of 2.2 acres, more or less, situated on the east side of N. C. Highway 258, adjacent to and south of the present Trinity Episcopal Cemetery, containing a pond and dam for a price of \$1.00, to be conveyed via Special Warranty Deed, executed as provided in Canon 23, Section 2.

St. Paul's, Thomasville – Sale of property

RESOLVED, upon resolution of the Diocesan Council of the Episcopal Diocese of North Carolina and resolution of the Trustees of the Episcopal Diocese of North Carolina, acting on behalf of the Diocese, which authorized the sale of property in Thomasville, Davidson County, being more particularly described as Tax Parcel 16087000C0018, and generally located at 108 Salem Street, Thomasville, North Carolina, for a price of \$200,000, less \$21,000 paid in advance pursuant to existing property lease, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Diocesan Council of the Episcopal Diocese of North Carolina to sell the property in Thomasville, Davidson County, being more particularly described as Tax Parcel 16087000C0018, and generally located at 108 Salem Street, Thomasville, North Carolina, pursuant to a Special Warranty Deed for a price of \$200,000, less \$21,000 paid in advance pursuant to existing property lease with purchase money financing to be provided by the Diocese, via Special Warranty Deed, executed as provided in Canon 23, Section 2, with net sales proceeds to be applied to pay maintenance and other expenses for other real estate owned by the Diocese or other expenses of the Diocese, and with waiver by the Standing Committee of the requirement of a recent independent appraisal and a broker's opinion of value provided in lieu thereof.

Church of the Advocate, Chapel Hill – Lease of land to local nonprofit organization

RESOLVED, upon resolution of the Trustees of the Episcopal Diocese of North Carolina, which authorized the lease of certain property located at 8410 Merin Road, Chapel Hill, NC, pursuant to a Lease Agreement, for One dollar (\$1.00) per year per single family residential unit, in order to provide affordable housing in the community through Pee Wee Homes, a local non-profit organization, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Trustees of the Episcopal Diocese of North Carolina to lease the certain property located at 8410 Merin Road, Chapel Hill, NC, as set forth in the Lease Agreement on the terms and conditions of the Lease Agreement, executed as provided in Canon 10, Section 2.

April 15, 2019

St. Michael's and All Angels, Charlotte – Construction of new building

RESOLVED, that

1. subject to resolution satisfactory to the Bishop and Trustees of issues identified by the Trustees, to wit:

- (a) no obligation of the Diocese to any bank,
- (b) commitment by St Michael's and All Angeles, Charlotte ("SMAA") for ongoing clergy leadership,
- (c) documentation from the prospective lender,
- (d) addressing open issues in the tolling agreement between the Diocese and SMAA, and
- (e) the reasonableness of the general construction contract;

2. and subject to limitation of the financial support of the Diocese for the building project to the lesser of

- (a) \$675,000, and
- (b) such funds as raised by SMAA with the non-financial assistance of the Diocese;

3. and subject to approval of the Chancellor,

4. the Standing Committee accepts the plans negotiated with SMAA and authorizes

- (a) proceeding with the application for a construction loan,
- (b) groundbreaking for the building, and
- (c) fulfillment of the responsibilities of the Bishop and the Diocese with respect to fundraising; and

5. further, the Standing Committee asks the Bishop, the Trustees, and SMAA to coordinate timing of construction with progress on fundraising.

June 17, 2019

St. Timothy's, Wilson – Donation of land

RESOLVED, upon resolution of the Vestry of St. Timothy's Episcopal Church, Wilson, a parish in union with the Convention of the Diocese of North Carolina, which authorized the conveyance of the land generally located at 906 Jordan Street, S., Wilson, NC, pursuant to a Non-Warranty Deed as a donation, and with waiver of the requirement of an appraisal, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, with waiver of the requirement for an appraisal, to give his written consent for the Vestry of St. Timothy's Episcopal Church, Wilson to convey the land generally located at 906 Jordan Street, S., Wilson, NC, pursuant to a Non- Warranty Deed, executed as provided in Canon 23, Section 2.

St. Mark's Huntersville – Mortgage to build a fellowship hall, convert the current parish hall into classrooms, and improve grounds for fire safety and parking.

RESOLVED, upon resolution of the Vestry of St. Mark's Episcopal Church, Huntersville, a parish of the Protestant Episcopal Church in the Diocese of North Carolina, which authorized a loan in the amount of \$1,400,000.00 from Blue Harbor Bank, at a 5.25% rate of interest, amortized for a 25 year term with a balloon payment due at the end of the 6th year, with waiver of the requirement of an appraisal, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Vestry of St. Mark's Episcopal Church, Huntersville to enter the loan agreement on the terms and conditions of such loan documents as provided by Blue Harbor Bank, to be executed as provided in Canon 23, Section 2, with net loan proceeds to build a fellowship hall, convert the current parish hall into classrooms, improve grounds for fire safety and parking.

Further RESOLVED, that the Standing Committee requests that the Vestry of St. Mark's, as part of this process, set aside the sum of \$35,000 for a period of 36 months from the execution of the loan to provide the retainer fee for a capital campaign consultant in the event that business income fails to reach sufficient levels for loan repayment.

August 29, 2019 (electronic vote)

Diocesan office building – Lease of parking lot spaces

RESOLVED, upon resolution of the Trustees of the Episcopal Diocese of North Carolina, acting on behalf of the Diocese, which authorized the lease of twenty two (22) parking spaces located in that certain Parking Lot located at 200 West Morgan Street, Raleigh, NC 27601 (numbered 1-22), for a price of \$2,200 per month, for a twelve (12) month term, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Diocesan Council of the Episcopal Diocese of North Carolina to lease twenty two (22) parking spaces located in that certain Parking Lot located at 200 West Morgan Street, Raleigh, NC 27601 (numbered 1-22) for a price of \$2,200 per month, for a twelve (12) month term, via Parking Lot Lease Agreement, executed as provided in Canon 10, Section 2, with net lease proceeds to be used to pay other expenses of the Diocese.

September 5, 2019 (electronic vote)

St. Matthew's, Kernersville – Easement

RESOLVED, upon resolution of the Trustees of the Episcopal Diocese of North Carolina, acting on behalf of the Diocese, which authorized an easement on certain property of the St. Matthews Episcopal Church, Kernersville, North Carolina (the "Mission"), for a cash consideration of \$10,000, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Episcopal Diocese of North Carolina to grant an easement for said property of the Mission for a price of \$10,000, via Communication Easement, executed as provided in Canon 10, Section 2, with net proceeds to be added to the permanent funds of the Mission.

September 16, 2019

Holy Comforter, Charlotte – Lease of residential property to a tenant

RESOLVED, upon resolution of the Vestry of the Episcopal Church of the Holy Comforter, Charlotte, which authorized the lease of certain property generally located at 2729 Park Road, Charlotte, North Carolina 28209, pursuant to a Residential Rental Contract, for two thousand five hundred dollars (\$2,500.00) payable in monthly installments, in order to lease a residence owned by the parish, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Episcopal Church of the Holy Comforter, Charlotte to lease the certain property located at 2729 Park Road, Charlotte, North Carolina 28209, as set forth in the Residential Rental Contract on the terms and conditions of the Residential Rental Contract, executed as provided in Canon 23, Section 2.

Emmanuel, Southern Pines – One-year extension of lease agreement with Episcopal Day School, Inc.

RESOLVED, upon resolution of the Vestry of Emmanuel Episcopal Church, Southern Pines, which authorized the lease of certain property generally located at 340 East Massachusetts Avenue, Southern Pines, North Carolina 28387, pursuant to a School Lease Agreement, for forty-five thousand dollars (\$45,000.00) per year, in order to provide a location for an Episcopal Church School, a local non-profit corporation, the Standing Committee does hereby give its consent and advises the Bishop Diocesan, the Ecclesiastical Authority of the Diocese, to give his written consent for the Vestry of Emmanuel Episcopal Church, Southern Pines to lease the certain property located at 340 East Massachusetts Avenue, Southern Pines North Carolina 28387, as set forth in the School Lease Agreement on the terms and conditions of the School Lease Agreement, executed as provided in Canon 23, Section 2.

BYLAWS REVISIONS

February 18, 2019

Adopted the following two replacement sections of the Standing Committee bylaws:

Paragraph II.

Members of the Standing Committee take office on January 1. It is the duty of each member to attend all regular and special meetings. Because of the importance of the decisions taken by the Standing Committee and because of the small size of the committee, it is critical that all members are present at each meeting. If a member cannot attend a meeting, he/she must notify the President of the Standing Committee as early as possible. The President may require a member who has failed to attend a meeting to show good cause why he/she should not be removed from office. If the Committee finds that the member has failed to show good cause for non-attendance, the Committee may declare the seat vacant. The Committee shall have the power to fill any vacancy that may occur in its own body for the remainder of the unexpired term.

Paragraph V.

Meetings are generally held on the third Monday of the month, with variations to the schedule announced in advance by the President, according to his/her judgment.

- a. The Standing Committee may conduct a meeting by means of teleconference, video conference, or any other technology that allows all persons participating to hear each other at the same time and to participate in discussion. For the purpose of determining a quorum and for voting, members participating in a meeting by means of remote communication shall be deemed to be present in person at the meeting.
- b. Any action required or permitted to be taken at any meeting of the Standing Committee may be taken without a meeting if (i) all members of the Standing Committee consent to such action in writing or authenticated electronic transmission, and (ii) the action is recorded in the minutes of the next succeeding meeting together with the writing or authenticated electronic transmission agreeing to it.
- c. A quorum of five members must be present at all meetings.
- d. The Secretary shall file the minutes of all proceedings of the Standing Committee to the Diocesan Office in a timely manner.

CONSTITUTIONAL AMENDMENT

September 16, 2019

The Committee approved the wording of a proposed amendment to the Constitution to clarify the time between terms for Standing Committee members seeking reelection, as follows:

~~*no elected member shall be eligible for re-election until one year shall have elapsed following the expiration of the term of office*~~ *no elected member shall be eligible to serve again until two years have elapsed following the expiration of their term of office.*

BECOMING BELOVED COMMUNITY/ANTI-RACISM

February 18, 2019

The Committee enthusiastically endorsed the idea of engaging the Rev. Jabriel Ballentine to lead a series of discussions about race, including various Diocesan leaders in the conversation. The foundation for the Rev. Ballentine's work is that racism is based in theology and so the response must come through that lens.

July 29, 2019

Because race is an important consideration for all areas within the Standing Committee's purview (the ordination process, episcopal consents, and real estate matters), Committee members feel a need to be more aware of the impacts of systemic racism on our deliberations. The Committee agreed to plan for a one-day conversation, led by the Rev. Jabriel Ballentine in the fall. We would invite to this initial conversation other groups who share in the governance and administration of the Diocese. This would be covered by available Diocesan funds; meanwhile, the Committee will request additional funds from the Diocesan budget for additional work in this area in 2020.

September 16, 2019

Bishop Rodman has approved 2019 Diocesan funds for an Anti-racism/Anti-White Supremacy Training, involving members of various Diocesan committees (Standing Committee, Diocesan Council, Trustees, Commissions on Ministry, and Bishop's Committee on Racial Justice and Reconciliation), as well as Diocesan staff members. This workshop, led by the Rev. Jabriel Ballentine, will be held November 12, 2019. The goal is to go beyond introductory racial equity training to consider the role of race and systemic racism in the Diocesan structure, mission and ministry.

In order to continue and expand this work in 2020, the Committee has also submitted two proposals – one for inclusion in the 2020 Diocesan budget and the other to the Becoming Beloved Community Grant program of The Episcopal Church.

THE ORDINATION PROCESS

March 18, 2019

The Committee suggests that anti-racism and Safe Church training should come much earlier in the ordination process, before the postulant does any work in a church, as should background checks. (This proposal was subsequently implemented.)

May 20, 2019

According to General Convention Canons III.6.6(C), III.8.6(C) and III.8.7(C), the Standing Committee “shall certify that the Canonical requirements for ordination to the [Diaconate/Priesthood] ... have been met, that there is no sufficient objection on medical, psychological, moral, or spiritual grounds, and they recommend ordination.” To assist in this more focused evaluation (and to help manage the high volume of ordination interviews anticipated in 2019 and beyond), the Committee has developed a list of Markers for "Adequate Preparedness" and “No Objection on Moral or Spiritual Grounds.” In addition, the Committee has developed a list of questions to be asked at several points in time during the ordination process, as a component of this evaluation.

June 17, 2019

In consultation with several other people involved with the COM-P process (Diocesan staff and COM-P chair), modifications are being made to the documentation regarding the process for ordination to the priesthood. The details of this process, as presented on the Diocesan website, will be updated; the timeline will be clarified; and the organization of documents for the Standing Committee's review will be modified.

July 29, 2019

The Committee discussed procedures for our role in the ordination process, especially considering the large number of people who are coming through that process now. We will access documentation via Trello. The review process is being streamlined to accommodate various paths through the process depending on life experiences.

The Committee noted that the discernment process for lay people, being developed by Bishop Rodman and others, may help people discern a call to leadership that does not include ordination.

The Committee also suggested that a pre-discernment program would be helpful for people considering ordination, in order to present information about the realities of student debt, job options, etc.

September 16, 2019

The Committee reviewed the responsibilities of the Standing Committee in the ordination process, according to Canons 6 and 8 of The Episcopal Church. This Diocese is blessed with an increasing number of people entering the ordination process. However, in this Diocese, the Standing Committee typically reviews more of the material than is required, and we include additional, non-mandated interviews before consent for ordination, for both vocational deacons and priests. This is not only time-consuming for the Committee but also mystifying to people in the process when they compare their experience to that in other dioceses.

It was decided that for the next meeting, when there will be a particularly large number of interviews, committee members should first review only the required documents and then decide whether they have enough information to proceed, without initially looking at the additional documents. Furthermore, for people who are coming back for multiple rounds of the same interview step, extra time will be scheduled at the meeting so that Committee members who were not present at earlier interviews will know the background.

OTHER ACTIONS

October 15, 2018

The Standing Committee offered its consent to Bishop Rodman to admit Christ's Beloved Community, Winston Salem, into union with the Diocese of North Carolina. Per the requirements of Canon 20, section IV, *first*. Christ's Beloved Community is a partnership with the Synod of North Carolina in the Evangelical Lutheran Church and has met the threshold of more than 20 members.

March 18, 2019

Reid Joyner agreed to serve as the Standing Committee's representative on the Building Task Force for the Diocese.

July 29, 2019

The Standing Committee has been asked to consider a joint retreat with the Diocesan Council and wholeheartedly supports this proposal.

The Standing Committee received, with thanks, the interim report from the Diocesan Office Building Task Force and commends the Task Force members for their thoughtful consideration of the many issues to be considered going forward. The Committee notes the absence of any mention of environmental considerations (particularly stormwater drainage) and suggests that this topic be included in future discussions.

September 16, 2019

Reid Joyner resigned as the Standing Committee's representative on the Building Task Force for the Diocese, and the Rev. Sallie Simpson agreed to fill this role.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

Our work is primarily carried out in response to what other people bring to us in terms of the ordination process, real estate transactions, and bishop elections. We seek to do this work through a new lens, with greater awareness of the systemic racism that permeates our society and our church (as described above). We are committed to increasing support for vulnerable congregations with greater awareness of cultural and economic diversity throughout the diocese.

In addition, we are working to diminish barriers to service as a member of the Standing Committee through changes to the Committee's bylaws and the Diocesan Constitution in order to create opportunities for election of a more diverse Committee.

Furthermore, acting as Council of Advice to the Bishop, we regularly participate in deep conversations about the mission and ministry of the Diocese. We have noted an increase in the number of candidates for holy orders. We are aware that there are fewer full-time clergy positions available in the Church, and we are seeking to adapt and be open to postulants and candidates to the priesthood whose ministries may look different from a conventional full-time parish work model.

What are your plans for the coming year?

The Standing Committee will continue to carry out our canonical responsibilities in 2020. We seek to do so with a greater awareness of systemic racism (as described above), which will require additional resources to help Committee members not only develop such awareness but also put this awareness into action.

Submitted by
Margaret F. McCann

Chancellor

Statement of Purpose

Per Canon 7 the duty of the Chancellor "shall be to advise regarding any questions of law which may arise in the administration of diocesan affairs."

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Chancellor typically reacts and responds to issues and questions presented rather than being proactive in advancing any particular program, agenda or goal. I do participate as an ex officio member of the Commission on Constitution and Canons and the Diocesan Trustees. Those bodies may have more focused goals or programs but I will leave it to them to respond to this query on their own behalf.

Support for vulnerable congregations

I am available to assist Diocesan staff as they attempt to work with vulnerable congregations. That assistance might involve advising on secular and canonical law issues.

Missional collaboratives that will be regionally cultivated

I worked a few years ago to develop some governance documents for Christ's Beloved Community in Winston-Salem which is an outreach worshipping community and collaboration with the ELCA. I am available to do similar things with other situations.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

I learn and keep current on canonical (both Diocesan and TEC) and secular law and pray that situations turn out right.

What other work has your committee done on behalf of the Diocese?

I have reviewed bylaws prepared by missions and parishes and tendered to the Bishop for approval under Canons 20 & 22. I advise the Diocesan staff on contract, employment and intellectual property matters. I work with Steve Mason (Secretary of the Trustees) and Chip Howes concerning real estate issues arising with respect to property owned by the Diocese.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

As mentioned above, the work of the Chancellor is responsive or reactive and therefore my work continues to evolve as Diocesan activities change in order to adapt to changing demographics.

What are your plans for the coming year?

The work of the Chancellor continues so long as Canon 7 remains in effect.

Submitted by

Ed Embree

Trustees of the Diocese of North Carolina

What other work has your committee done on behalf of the Diocese?

The Trustees of the Diocese, comprised of the Bishop and six additional persons elected by the Convention upon nomination of the Bishop, carried out their duties as set forth in Canon 10.

The Trustees hold up to four regularly scheduled meetings during the calendar year. Two new trustees, Rev. Stephanie Allen and John Constance, began service as trustees in 2019.

At its December 2018, meeting, which was attended by Wade Gresham, Treasurer, and representatives of the Investment Committee and Sterling Capital, the investment manager of the Common Trust Fund, the Trustees reviewed the investment performance of the Fund and approved distributions from the Common Trust Fund to be made at a 4% rate for 2019.

In 2019, the Trustees received reports and acted on various real estate related matters, including several affecting Diocesan House, including agreements with The John Locke Foundation regarding the expiration of its lease, execution of a listing agreement with respect to prospective new tenants, and execution of a parking lease with Campbell University Law School. The trustees also approved the sale of property in Thomasville and King, North Carolina, and a lease of property in Chapel Hill with Pee Wee Homes. Respectfully submitted, Steve Mason Secretary of the Trustees.

Submitted by
Steve Mason

Report of the Secretary of Convention

The Secretary of Convention, a constitutional officer whose duties are prescribed by Canon 5, is elected each year by the Annual Convention upon nomination of the Bishop. The Secretary has two principal duties: (1) to organize and to publicize the annual and special conventions of the Diocese and to publish a journal of their proceedings, and (2) to serve as secretary of Diocesan Council.

Other duties include receiving and processing applications for admission of congregations, soliciting and receiving reports of diocesan institutions, and receiving and evaluating the annual parochial reports of all parishes and missions. In addition, the Secretary is responsible under the constitution and canons of The Episcopal Church for giving formal notice to the Convention of the Diocese when amendments are proposed to the Constitution of the Episcopal Church or to the Book of Common Prayer, for reporting on the actions of the Diocese in response to acts of General Convention, and for certifying elections by the Diocese of bishops and deputies to General Convention.

Actions of the 203rd Annual Convention

I prepared ballots for elections, compiled the Acts and the Journal of Proceedings of the 203rd Annual Convention of the Diocese, and I communicated actions of the Convention to the necessary parties. I published the Constitution and Canons of the Diocese and the Rules of Order of Convention as amended by the 203rd Annual Convention as corrected by the Commission on Constitution and Canons in January 2019 and March 2019 under the authority newly granted by Canon 12.2(c); see Exhibit B hereto.

Diocesan Council

As secretary of Diocesan Council, I scheduled, prepared the agenda, oversaw logistics, attended, and wrote minutes for ten meetings since the 203rd Annual Convention. I notified various persons and Diocesan entities of the actions of Council and wrote summaries of actions for the website of the Diocese. I maintained consolidated electronic minutes of Council from 2011 onward and answered occasional inquiries pertaining thereto.

Ex-officio Meetings

Being an ex-officio member of the Commission on Constitution and Canons and the Chartered Committee on History and Archives, I participated in their meetings during 2019. I worked with the Archivist to arrange the scanning of Journals from 2004 to 2009, these being the only ones not already accessible from the Internet. I also worked with the Archivist in researching the history of the Diocesan House property at 200 West Morgan St, Raleigh.

The Episcopal Church

I certified that I had informed the 203rd Annual Convention of changes to the Constitution of The Episcopal Church proposed by the 79th General Convention. I also submitted corrections to the Episcopal Asset Map and forwarded the Journal of the 203rd Annual Convention to the Archives of The Episcopal Church.

Organizing of the 204th Annual Convention

I gave formal notice of the 204th Annual Convention, published various forms, prepared the rolls of voting clergy and lay delegates, served as Secretary for the Committee on Dispatch of Business which met six times in 2019, solicited and received proposed resolutions and nominations, delivered new delegate orientation in person and via webinar, prepared templates for ballots, and tracked compliance of churches with the Constitution, Canons, and Rules of Order of the Diocese with respect to parochial reports, audits, and payment of Fair Share. I also responded to numerous inquiries from churches, members of the clergy, and lay delegates on matters related to Convention.

Change in Status of Churches

I received timely applications from Trinity, Fuquay-Varina and St Titus, Durham for union with Convention as parishes and determined that all canonical requirements pertaining thereto were fully met.

Statistical Analysis

I commented upon the statistics of the Diocese and certain churches to the Bishop Diocesan and Standing Committee.

Reports of Diocesan Institutions

I solicited reports from 49 officers, commissions, committees, appointees, and entities of or related to the Diocese for inclusion in the Journal of the 204rd Annual Convention.

Canon 18 and Rule III Report

I communicated with 31 churches with respect to incomplete, late, or missing parochial reports, audits, and payments of Fair Share. Pursuant to Canon 18, Section 4 and Rule of Order III, I submitted the report in Exhibit A hereto to the 204th Annual Convention.

Convocation Meetings

I corresponded with Deans with respect to meetings of Convocations in October, 2019, and I attended the Greater Raleigh Convocation meeting.

New Documents

I contributed to the new Handbook for clergy and lay delegates attending Convention.

Charles L. Till
Secretary of Convention

Exhibit A to the Report of the Secretary of Convention

Canon 18 and Rule III Report

Part 1

Article IX.7 of the Constitution of the Diocese and Canon 18.4 require the Secretary to strike from the voting rolls of Convention the lay delegates and members of the clergy assigned to any parish or mission that failed to pay its Fair Share in full and on time. These consequences are not subject to the discretion of the Convention. Accordingly, lay delegates and members of the clergy of the following two churches are denied vote:

Battleboro, St John
Kernersville, St Matthew

Part 2

Rule of Order III of Convention applies to churches that “failed to achieve timely compliance” with Canon 30, Canon 17(i), or Canon 18. The canonical deadline of The Episcopal Church to file a parochial report is March 1. The canonical deadline of the Diocese to file an audit is September 1. For the avoidance of doubt, these deadlines also apply to churches with interim clergy or no clergy.

The following churches were late in complying with Rule III:

Church	Late parochial report	Late audit
Albemarle, Christ		X
Battleboro, St John	X	
Burlington, Holy Comforter		X
Chapel Hill, Advocate		X
Charlotte, Christ the King		X
Charlotte, St John		X
Charlotte, St Michael and All Angels		X
Clemmons, St Clement		X
Durham, St Joseph		X
Eden, Epiphany		X
Garner, St Christopher		X
Greensboro, All Saints		X
Greensboro, Redeemer	X	
Greensboro, St Barnabas	X	
Henderson, St John		X
High Point, St Mary		X
Kernersville, St Matthew		X
Lexington, Grace		X
Littleton, St Alban	X	
Louisburg, St Matthias	X	

Mooresville, St James	X	X
Oxford, St Cyprian		X
Raleigh, St Ambrose		X
Rocky Mount, Good Shepherd	X	
Salisbury, St Paul		X
Speed, St Mary	X	
Wake Forest, St John		X
Walnut Cove, Christ		X
Weldon, Grace	X	

I will propose to Convention that lay delegates from twenty-seven of these twenty-nine churches (the exceptions being Battleboro, St John and Kernersville, St Matthew; see Part 1) be granted vote with admonition notwithstanding such failures.

Part 3

The following churches are not compliant with Rule III but provided explanation that the Committee on Dispatch of Business found sufficient:

Church	No audit
Durham, El Buen Pastor	X
Greensboro, Redeemer	X
Halifax, St Mark	X

I will propose to Convention that lay delegates from these three churches be granted vote notwithstanding such failures.

Part 4

The following churches are not compliant with Rule III:

Church	No audit
Battleboro, St John	X

The status of the audit for Battleboro, St John is moot; see Part 1.

Exhibit B to the Report of the Secretary of Convention

Canon 12.2(c) states:

After the close of each Annual Convention, the Commission [on Constitution and Canons] shall certify the changes, if any, made in the Constitution and Canons, including a correction of errors in spelling, punctuation, grammar, and references made in any portion of the Constitution or Canons to another portion thereof, and report the same to the Secretary of the Convention who shall include such corrections in the official edition of the Constitution and Canons published in the Journal. All such technical corrections shall be reported to the Convention.

The Commission undertook two such corrections in 2019:

1. Rule of Order XXII(f) as previously published read erroneously, in part: “After the election of Deputies to the General Convention are designated from the remaining candidates in the order of the number of votes received on the preceding ballot.” [sic] Upon research and review, the Commission corrected the sentence to read “After the election of Deputies to the General Convention, alternates for these deputies are designated from the remaining candidates in the order of the number of votes received on the preceding ballot.”
2. Act 2018-9 merged two Departments of Diocesan Council into a single Department of Finance and Administration. However, Canons 17, 20.6(a), and 21.4(g) made a total of six references to the former Department of Business Affairs and Administration. All such references were updated to read the new Department of Finance and Administration

Exhibit A to the Report of the Secretary of Convention

Canon 18 and Rule III Report

Part 1

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Battleboro, St John
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Chapel Hill, Advocate		X
Charlotte, Christ the King		X
Charlotte, St John		X
Charlotte, St Michael and All Angels		X
Clemmons, St Clement		X
Durham, St Joseph		X
Eden, Epiphany		X
Garner, St Christopher		X
Greensboro, All Saints		X
Greensboro, Redeemer	X	
Greensboro, St Barnabas	X	
Henderson, St John		X
High Point, St Mary		X
Kernersville, St Matthew		X
Lexington, Grace		X
Littleton, St Alban	X	
Louisburg, St Matthias	X	

Mooresville, St James	X	X
Oxford, St Cyprian		X
Raleigh, St Ambrose		X
Rocky Mount, Good Shepherd	X	X
Rocky Mount, St Andrew		X
Salisbury, St Paul		X
Speed, St Mary	X	
Wake Forest, St John		X
Walnut Cove, Christ		X
Weldon, Grace	X	

I will propose to Convention that lay delegates from twenty-eight of these thirty churches (the exceptions being Battleboro, St John and Kernersville, St Matthew; see Part 1) be granted vote with admonition notwithstanding such failures.

Part 3

The following churches are not compliant with Rule III but provided explanation that the Committee on Dispatch of Business found sufficient:

Church	No audit
Durham, El Buen Pastor	X
Greensboro, Redeemer	X
Halifax, St Mark	X

I will propose to Convention that lay delegates from these three churches be granted vote notwithstanding such failures.

Part 4

The following churches are not compliant with Rule III:

Church	No audit
Battleboro, St John	X

The status of the audit for Battleboro, St John is moot; see Part 1.

Exhibit B to the Report of the Secretary of Convention

Canon 12.2(c) states:

After the close of each Annual Convention, the Commission [on Constitution and Canons] shall certify the changes, if any, made in the Constitution and Canons, including a correction of errors in spelling, punctuation, grammar, and references made in any portion of the Constitution or Canons to another portion thereof, and report the same to the Secretary of the Convention who shall include such corrections in the official edition of the Constitution and Canons published in the Journal. All such technical corrections shall be reported to the Convention.

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Bishop's Committee on Liturgy

Statement of Purpose

The Committee on Liturgy, working with the bishops, plans, coordinates, and oversees all diocesan worship. The primary responsibilities of the committee are the ordinations to the transitional and vocational diaconate in June and January, respectively, priestly ordinations in December, the liturgies during diocesan convention in November, the liturgies during the annual clergy conference, and the reaffirmation of ordination vows and blessing of chrism during Lent.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The committee has ongoing conversations about being sensitive to differences when planning worship for the diocese. In our planning, we try to prioritize the theme of becoming beloved community in prayer and music.

Support for vulnerable congregations

Bishop Rodman appointed a special task force to gather new liturgies already in use in the diocese, and perhaps to create a few new liturgies, in response to the request from the national Interim Body on Liturgical and Prayer Book Revision that each diocese gather good liturgical resources in local use and send them on to the Interim Body. They hope to complete their work sometime in the late Spring in 2020 and the task force is chaired by the Rev'd Dr Lauren Winner.

Resources will be made available to congregations who are without full-time or part-time clergy.

Missional collaboratives that will be regionally cultivated

The Liturgical Officer and members of the committee are available to assist in planning for particular liturgies within the life of individual parishes, as well as to provide liturgical resources.

Lifelong formation

As Episcopalians, we are continually being formed by participating in our liturgy - our praying shapes the way we believe and our communal, sacramental life together is foundational to our formation as followers of Jesus. Everything we do flows from our worship of God in liturgy. We try to plan worship so that our souls and bodies are fed and energized to do God's work in the world. We worship God first and then are sent forth.

Creation care

The committee has lively discussions about the use of resources when planning diocesan liturgies - about how much paper to use, whether or not to print, the use of projectors, having recycling available, the use of online resources and apps. These considerations go hand in hand

in thinking about hospitality, inclusivity, and welcome for those participating in our diocesan liturgies.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The practices give all of us, whether we are working together as a committee, or in our daily lives, the chance to be in deeper relationship with God and each other. Each practice allows us to keep the Way of Love foremost in our minds and hearts as we plan to be together in worship.

What other work has your committee done on behalf of the Diocese?

We are responding to the request from the national Interim Body on Liturgical and Prayer Book Revision that each diocese gather good liturgical resources in local use and send them on to the Interim Body, and we have formed the task force.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are constantly looking for ways to adapt our liturgy to reflect our mission and demographics. We have our convention Eucharist in side-by-side English and Spanish. We do readings in both English and Spanish and we try to do not only the Lord's Prayer, but other parts where we can listen and speak in Spanish. This year at Convention, Morning Prayer has been planned by the Costa Rica committee and Bishop Orlando will officiate in both English and Spanish, and we are hoping to stream it live to Costa Rica where others will participate along with us. Noonday prayer has been planned by the Botswana committee and will have elements from the Setswana language in it. In both offices there will be music from each culture. The evening service is being planned by our diocesan youth.

What are your plans for the coming year?

We will be continuing our work in 2020 as we plan next years' liturgies for the diocese. We are trying to adapt to the changes in our larger church and context, and discover what that means for our liturgy here in this diocese. We hope to finish our task force work in the spring. We may need extra resources as liturgies are developed, not only in English, but in other languages, and as they are made available.

Submitted by
The Rev. Darby Oliver Everhard

Bishop's Committee: Pastoral Response

Statement of Purpose

The Pastoral Response Team's canonical purpose is to ensure the Pastoral Response mandated by the provisions of the Canons of the General Convention of The Episcopal Church (Title IV, Canon 8) in matters of Ecclesiastical Discipline. The work of the team extends beyond this mandate, however, as members of the Team have been called upon to bring insight and guidance to congregations in situations where the normal pastoral resources of the congregation are at their limits, and to be available as a council of pastoral advice and/or pastoral backup to the bishops and diocesan staff.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Each time the Team is called upon for Pastoral Response, effort is made to plan the response(s) best fitted to the racial, political, and economic nature of the individuals and communities involved.

Missional collaboratives that will be regionally cultivated

The Team seeks to make use of supplemental pastoral Co-Respondents as needed for ongoing, more local and available resources, calling upon local clergy and lay caregivers whose skills will be helpful.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Both in the course of responding to extraordinary pastoral needs and in the ongoing work of reflection on the work the Team is called upon to do, ways of encouraging healthy living, both for clergy in their vocation and congregations in their common life are discussed and recommended.

What other work has your committee done on behalf of the Diocese?

Most recently, the members of the Pastoral Response Team have been working with the bishops on implementing the call of the 2018 General Convention to offer Listening Circles and a diocesan Listening Liturgy as Pastoral Response to those who have been impacted by abuse in the course of their church life. Our hope is to provide the opportunity to promote healing, reconciliation and renewal for those who have experienced harassment, exploitation, or assault by those in power.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

New members are being sought for the Team to give voice to the ever-widening range of cultural diversity within the diocese.

What are your plans for the coming year?

The Pastoral Response Team exists as a Bishop's Committee, and continues its work under the bishop's direction.

Submitted by

The Rev. Warren L. Pittman, chair

Bishop's Committee on Prison Ministry

Statement of Purpose

The purpose of the Bishop's committee on Prison Ministry is to serve as a diocesan resource for education, communication, and networking, as it directly relates to ministering to our brothers and sisters in Christ that are incarcerated in state and county institutions throughout the diocese.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Race and the economic divide are frequent themes occurring in dialogue centered on prison ministry. These disparities are discussed with some frequency, both at BCPM meetings, and with incarcerated individuals during visitations, retreats, and in Christian formation settings.

Missional collaboratives that will be regionally cultivated

Several members of the BCPM are actively involved in prison reentry support and mentoring. Activities include:

- "Circles of Support" is a program of the Interfaith Prison Ministry for Women (IPMW). This program provides material support and direction for women transitioning from the Women's Correctional Institution in Raleigh back into society.
- Yokefellows Ministry at the Orange Correctional Center provides mentoring support. The Yokefellows program "Yolks" inmates with mentor volunteers in a listening ministry that allows inmates to speak from their hearts about life's challenges and their hopes for the future. This weekly ministry provides a nurturing atmosphere for personal growth and transformation.
- A BCPM member working with the Re-entry Faith Teams of Durham, NC is providing re-entry support to men and women transitioning from prison back into the Durham community.

Lifelong formation

Committee members are participating in weekly Christian Formation programs and extended periodic Christian formation retreats at a few of the penal institutions in the diocese. The Forsyth Correctional Center has weekly Morning Prayer Rite II and Christian Formation. The Orange Correctional Center has weekly Yokefellows mentoring activities.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

All of these principals are being experienced continually by both prison ministers and those incarcerated in the various institutions that are served. Prison ministers experience a turning from old stereotypes of incarcerated men and women, as they learn their stories, and worship and pray

with them. This provides a blessing for their lives as they go out from facilities they serve. Imprisoned men and women learn about the love of Christ and experience the care and fellowship of prayer and worship from prison ministry volunteers that spend time at various institutions. This provides a blessing for those incarcerated and hopefully some hope and inner peace allowing them to go forward and rest in the promises of Christ.

What other work has your committee done on behalf of the Diocese?

Members of the BCPM have been an integral part of the drafting of diocesan resolution 203.12 that was adopted at the 203rd Convention of the Episcopal Diocese of North Carolina. The resolution calls on the diocese to examine the current process of pretrial release in North Carolina in conjunction with other organization currently focused on the same, while also considering this process in light of the teachings of Jesus and our own baptismal covenant. Members of a subcommittee of the BCPM met several time over the course of this year with various legal, social justice, and academic groups, to acquire education and direction related to ongoing bail reform work within the state. Recently, we have created an informational flyer in a “Myth vs. Fact” format in an effort to introduce others in the diocese to the issues surrounding the pretrial release process.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

Unfortunately, the demographics of our states jails and prisons have not changed much over time. Impoverished people and people of color still make up the majority of those incarcerated.

What are your plans for the coming year?

Our committee plans to continue to engage in the ongoing work of providing services, education, and fellowship within the jails and prisons of our diocese. Educational work concerning pretrial release reform will also continue into 2020, but we are unsure of the prospective timeline beyond 2020. We do not at this time perceive the need for a change in the level of diocesan resources we receive.

Submitted by
The Rev. Darby Oliver Everhard

Bishop's Committee on Racial Justice and Reconciliation (RJRC)

Statement of Purpose

We provide support for the Diocese's ongoing efforts to address racial justice issues, with a special focus on tackling these matters through the lens of spiritual formation. That includes, but is not limited to, administering the Diocese's Dismantling Racism Workshop, providing alternative opportunities for exploring issues of race, and supporting initiatives that line up with our church-wide efforts to more fully embody God's Beloved Community.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

We have continued to have a steady stream of requests for subsidy assistance to attend the Racial Equity Institute training. Part of the recurring challenge is that trainings fill up before Episcopalians can sign up. This is especially the case in Charlotte, where trainings give preference to participants in the criminal justice system. A member of our committee, Chuck Collier, took the initiative to apply for grant monies that have enabled REI trainings to be offered beyond the criminal justice system. Those efforts are continuing.

The bulk of our energies this year have been spent revising our current anti-racism training alongside Dr. Catherine Meeks of the Absalom Jones Center for Racial Healing. We are confident that our work this year has yielded a theologically-robust model for anti-racism training in our diocese. We believe that we have also established a more sustainable path for recruiting and equipping new trainers.

We held our second Beloved Community Retreat this year: a gathering of the RJRC, Hispanic/Latinx Chartered Committee, and Black Ministries of the Diocese. Alongside the continued support of the Diocese through Canon Rhonda Lee, Fr. Daniel Robayo, and Larry Stroud, we invited Mauricio Castro, IAF organizer with the NC Congress for Latino Organizations (NCCLO), to facilitate a session on relational power and organizing strategies. These conversations are laying the groundwork for further collaboration.

Support for vulnerable congregations

We continue to be in conversation with the Black Ministries of our Diocese to support our historically Black congregations.

Missional collaboratives that will be regionally cultivated

We continue to support Episcopalians who participate in the Racial Equity Institute training, which connects them to a larger, local network of equity work within each region of the Diocese. Through grant funding acquired by Episcopalians who participated in REI workshops in Durham, we have been able to support the work of Communities In Partnership (CIP), a POC-led

community development organization that, among other things increases access to educational and employment opportunities for historically-disadvantaged populations and recently helped host a Faith Summit on Child Poverty and Racism attended by 400+ individuals.

Lifelong formation

This year, we revised our diocesan Dismantling Racism Workshop. With the help of Dr. Catherine Meeks of the Absalom Jones Center for Racial Healing, we developed a one-day training that more adequately addresses the work of anti-racism as a systemic issue as well as a commitment to lifelong spiritual formation.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The newly-developed training is structured around a Eucharist with Renewal of Baptismal Vows. It is therefore grounded in the practice of discipleship, one which we hope will lead into further work beyond the one-day training.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

In these particularly divisive times, we believe the work of understanding the structures by which racism perpetuates itself is of the utmost importance.

What are your plans for the coming year?

The work continues. If anything, we need to make more concrete commitments to racial justice across the board, not just on the part of a select Committee.

Submitted by

The Rev. Javier Almendárez-Bautista

Board of Examining Chaplains

Statement of Purpose

In 2019, the Board of Examining Chaplains fulfilled our Charge by advising the Bishop of the Diocese and the Commission on Ministry on the academic preparation of participants in the ordination process in the six areas of a theological education, as defined by the Canons of the Church.

This work includes

1. Interpreting the General Board of Examining Chaplains' assessment of student performance on the General Ordination Exams
2. Recommending ways that students might address perceived deficiencies in their preparation
3. Evaluating alternative processes for academic preparation when deemed appropriate by the Bishop of the Diocese and the Commission on Ministry
4. Undertaking other tasks related to its core responsibilities when requested by the Bishop of the Diocese

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Our responsibility is to help ensure that candidates for ordained ministry in the Diocese of North Carolina fulfill canonical requirements for academic preparation for ordination.

Support for vulnerable congregations

We seek to ensure that the clergy of the diocese are appropriately prepared for their work with congregations.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are called upon to evaluate the preparation of candidates who are preparing for ordination through non-traditional paths.

What are your plans for the coming year?

We will continue to meet our responsibilities to the Bishops and to the Commission on Ministry, as described above, and to address specific issues as requested by those to whom we report.

Submitted by

The Rev. John N. Wall, D.D.

Botswana Links Committee
Chartered Committee on Global Missions

Statement of Purpose

To continue the partnership and strengthen the relationship between the people and parishes of the Diocese of North Carolina and the people and parishes of the Diocese of Botswana, and to support the ministries in the Diocese of Botswana (such as Holy Cross Hospice and St. Augustine's Theological School).

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

In June of 2019 we welcomed six Botswana pilgrims to our Diocese. Prior to their arrival a planning group spent over six months carefully preparing their itinerary so that these two clergy and four lay leaders might better understand the work we are doing in this Diocese, and thereby deepen our connections between our dioceses. One focus of their time here was visiting the Levine Museum of the New South in Charlotte and the Civil Rights Museum in Greensboro so that they might learn about the deep roots of racism in the American South and particularly in North Carolina. They also worshiped at several of our primarily African-American parishes (Chapel of Christ the King, St. Ambrose, and St. Titus). They also had conversations, with both of our bishops, about our diocesan efforts to counter racial injustice. In those discussions of the problems facing our churches, we learned that there are many shared issues and concerns, such as economic disparities and political tensions over homosexuality and the ordination of women.

Support for vulnerable congregations

St. Augustine Theological School in Gaborone struggles financially in its mission to provide ordained leadership in remote and vulnerable parishes in Botswana. In 2019 we provided \$1000 in direct support of the School, as well as recruiting Professor Fred Horton as one of their instructors for 8-10 weeks, and we paid for his and his wife's travel expenses for this teaching time in Gaborone. We also have provided assistance to parishes in Botswana who are struggling to build expansions of their worship spaces.

Missional collaboratives that will be regionally cultivated

In June of 2019 the chairs of the Companion Link Committees (Botswana, Newcastle, and North Carolina) had a week-long consultation in Gaborone about how to coordinate and sustain our three-way relationships.

Lifelong formation

The church leaders in Botswana requested assistance with training of lay ministry leaders, which we have done in 2019 primarily through our continuing support of the seminary in Gaborone.

We have also sought their aid in learning how to better employ our lay leaders within our parishes here in North Carolina. In consultation with the bishop and Link Committee leaders in Botswana, our committee and past pilgrims to Botswana (in 2016 and 2018) have continued to teach about the lively spiritual formation and worship we have seen in Botswana when visiting there, as well as from our time across the Diocese when pilgrims came here this past June.

Creation care

In our conversations with our Companion Diocese of Botswana and with Bishop Metlha Beleme and Father James Amanze, their Link Committee Chair and Dean of the seminary, we have explored how this financially poor country is exploring expansion of tourism as the diamond trade has dwindled, with a focus on how to do this in a way that is environmentally sustainable and expresses gratitude for the beauty of God's Creation.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We are developing a cycle of prayer for clergy and parishes in Botswana, in conjunction with their other companion link committee in Newcastle, England. So we are regularly praying, by name, for our friends in Botswana. In June Bishop Anne Hodges-Copple offered a daylong seminar/spiritual retreat at the cathedral in Gaborone, primarily for women leaders, on Mary, Martha, and Lazarus as a model of family life. When we are able to go to Botswana, we worship with our friends there daily and learn from their deeply engaged and lively worship practices.

What other work has your committee done on behalf of the Diocese?

We have financially supported the care of the dying in Gaborone at Holy Cross Hospice, a ministry of the Diocese of Botswana and Holy Cross Anglican Cathedral.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

In June our Link Committee Chair participated in the consultation with Botswana's other major Companion Link (Newcastle, England) to coordinate our efforts in Botswana. In those discussions we talked about ways to keep youth involved in the church and how to better use social media as an evangelism tool. We also promised in the future to support the Diocese of Botswana's plan to develop a cottage industry, administered at Holy Cross Cathedral, which will make African stoles and chasubles to be purchased and used in both the Diocese of North Carolina and of Newcastle.

What are your plans for the coming year?

Bishop Rodman is committed to renewing the Companion Link Agreement at Diocesan Convention in 2020, and we are in the initial stages of planning for a 3rd pilgrimage to Botswana in September of 2020 so that more NC parishioners may worship with and learn from our brothers and sisters in Botswana. We also will continue to provide financial support to St. Augustine's Theological School and assist in sending instructors there, such as Leon Spencer next summer. We will also continue our support of the work being done for the dying at Holy Cross Hospice and exploring training options and materials for extending lay leadership training for parishes in Botswana.

Submitted by
The Rev. Miriam S. Saxon

Chartered Committee on Grants

Statement of Purpose

To review and award grants for continuing theological education, both clergy and laity. Also, we provide seed money in the form of Parish Grants for outreach.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

One of our most interesting grants this year was awarded to St Stephen's, Durham. They are developing an educational program "A Theo-aesthetic Approach to Anti-racism" based on the dissertation of Dr. Jeremy Godwin.

From the application: We propose to develop an approach to anti-racism education for churches and other faith communities that foregrounds theology. A theo-aesthetic approach is based in the arts and seeks to address anti-racism education through aesthetic events. Our approach is built on the framework developed by Dr. Jeremy Godwin in his dissertation (PhD awarded May 2019). Participants engage in theo-aesthetic experiences, each followed by discussion. Participants also keep a journal throughout. The first experience is a museum-type display of 20 exhibits of images, artifacts, and film clips exploring historical depictions of Jesus. The participants reflect on their own images of Jesus, making connections with the history of race in US history. The second experience focuses on how Christian practices have been distorted by the entanglement of race with theology. It consists of ten interactive stations with primary source materials and symbolic representations of Christian practices. The third experience is a liturgy consisting of prayers, readings, and music that develops an alternative to the theological distortions explored in the first two experiences. Participants then engage in a conversation using contemporary and scriptural readings to understand how the early Church handled issues of exclusion and inclusion. Discussions throughout focus on how we might continue the work of anti-racism. We propose to: 1) refine and extend these three experiences to all St. Stephen's parishioners and the wider community and 2) develop additional experiences. For example, we will develop a dramatic rendering of Ralph Ellison's *Invisible Man* coupled with creative encounters with historical scholarship on the Church's contested role in the work of the Civil Rights Movement and its ongoing legacy. The stories of our lives and the places we inhabit will be articulated and explored, and a vision for our life together developed and pursued. Progress will be assessed using action research methods, including focus groups, surveys, and participant journaling. Thus, participants will recognize, acknowledge, and reckon with our history and inherent racial biases, leading us closer to God's hope for all people to live in harmony and love. We will provide this theo-aesthetic approach to anti-racism to other communities through a blog outlining the approach and curating resources and publications in regional and national outlets.

Missional collaboratives that will be regionally cultivated

The project at St. Stephen's as listed above

Lifelong formation

Continuing Theological Education Grants to both clergy and laity. Highlights include interim ministry education, missionary developers, iconography workshop, and Holy Land pilgrimage.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We strive to offer funding to bless others.

What other work has your committee done on behalf of the Diocese?

Each of our committee members also serve as Lay Wardens in their respective convocations.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We support grassroots ideas.

What are your plans for the coming year?

We anticipate continuing as is.

Submitted by
Beth Morphis

Chartered Committee for Hispanic Ministries

Statement of Purpose

This committee serves to foster and develop Hispanic Ministry throughout the Diocese; serves as a resource and support network for all involved in ministry with people whose primary language is Spanish; and provides coordination and oversight for evangelism, sacramental ministry, education, advocacy, and financial and strategic development in conjunction and with the support of the Diocese.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

This year we conducted our second joint meeting with RJR and Black ministries to foster relationships, receive training in community organizing, and deeper listening skills across differences. We believe it's important to build stronger connections and relationships among Latino congregations and historically Anglo and Black congregations, so we select committee members not just for their passion for Latino ministry but their interest in fostering networks and relationships that bring people together in this way. The mission of this committee makes us part of the formation of Beloved Community in the diocese.

Support for vulnerable congregations

Our Latino congregations and communities each experience varying degrees and types of vulnerabilities. We're identifying ways in which we can support their capacity building for ministry. We provide resources from our budget in order for congregations to participate in Nuevo Amanecer and other training and fellowship opportunities.

Missional collaboratives that will be regionally cultivated

Our work with RJR and Black Ministries over the past 2 years has been spurred by a vision of connecting people from different congregations and ministries who over the longer term will be better situated because of these relationships to enter into missional collaboratives. Newly initiated gatherings for clergy who are involved in Latino Ministries are also creating more opportunities for collegial and missional relationships to take shape. All of these efforts are in the beginning stages; as we build relationships with local church leadership and diocesan committees outside the Chartered Committee for Hispanic Ministries, we are doing so with the hope and expectation that these relationships will lead to increased missional collaborations.

Lifelong formation

This is an area of severe need. The Committee is trying to create more opportunities for lifelong formation in our Latino churches by training people in TEC's Academia Ecumenica de Liderazgo. Two lay leaders were trained this year as facilitators, and we hope to deploy them for

some initial workshops in 2020 as well as identify at least 2 more people strategically located in different parts of the diocese to be trained as facilitators. In 2019 we began planning for a diocesan wide day of lay leader capacity building workshops, and we aim to offer this formation event in 2020.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Whenever we gather as a committee or with other committees, whether to plan events, check in about different ministries, or do capacity building, we intentionally build in time for Prayer and Worship. One of our main priorities related to our existing Hispanic congregations is equipping lay leaders for more active leadership in their local churches as well as to know more about diocesan structures and ways of participating in this part of Episcopal life, so Learning (a mini-workshop or teaching) is built into any gathering as well. The advocacy work that Hispanic congregations and members of the committee engage in participates in God's call for individuals as well as society to Turn toward more just and dignifying treatment of all people, including immigrants and their families who are neighbors, co-workers, parishioners, and friends.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

The committee sees the evolving dual needs of supporting existing congregations and leadership focused on ministry among Spanish-dominant and first generation immigrant communities and developing capacities to reach 2nd generation and beyond Latinos and Latinas who are bicultural, bilingual, or English-dominant. Demographically, our state has many more people who fall into this second population, and this reality will be very important to account for as we promote ministry and encourage every part of our diocese to see ministry with Latino/Latina neighbors as very doable. The Chartered Committee is supporting the New Camino event (Sept 27-28, 2019) which is particularly geared toward educating and encouraging Episcopalians to engage with the multi-cultural, multi-generational, multi-faceted population of neighbors who are Hispanic/Latino/Latina.

What are your plans for the coming year?

Our committee is in transition, developing a new Chair from among Latino clergy, and will seek in 2020 to establish a work plan that uses the talents and energies of its members as well as friends of Latino/Hispanic ministry to find new ways of supporting existing ministries, educating and equipping the wider diocese, and engaging in advocacy in the rapidly shifting political landscape that we live in.

Submitted by
The Rev. Audra Abt

Chartered Committee for Lifelong Christian Formation

Statement of Purpose

To support and encourage Christian formation - lifelong growth and deepening in the knowledge, wisdom, service and love of God as followers of Jesus - in our diocese.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

We are wholly engaged and committed to the work of Becoming Beloved Community. We continue to partner with churches and communities to provide resources for racial healing and awareness. This summer we participated in a pilot of Sacred Ground, an intensive 10 week film and reading offered by the national church that examines the history of discrimination in America. On Thursday night before convention, we will show Emanuel: The Untold Story of the Victims and Survivors of the Charleston Shooting and offer a panel discussion afterwards. We have been planning for multiple offerings in 2020, including an "All Read: Becoming Beloved Community" for the diocese that will encourage congregations to read Howard Thurman's "Jesus and the Disinherited" or Debby Irving's "Waking Up White" and will provide resources for conversation and reflection. In March, we will have a diocesan pilgrimage to Selma and Montgomery. We are also partners in the Race Matters Tour coming in April.

Support for vulnerable congregations

In addition to the ways described above, we have provided scholarships for discipleship conferences to members of vulnerable congregations, have discussed and provided formation resources and ideas, and are offering multiple formation opportunities.

Missional collaboratives that will be regionally cultivated

We have helped coordinate the Race Matters tour - an effort spearheaded by Chuck Collier to bring local communities together to engage in conversations around race and begin racial healing. Debby Irving, the author of *Waking Up White: Finding Myself in the Story of Race*, will speak or lead workshops in at least six communities.

Lifelong formation

Spiritual growth and formation is the center of this committee's work. This year we have been exploring both intergenerational formation and needs across the spectrum of life stages. We have filmed a curriculum for families with Dr. Susan Campbell entitled Whole Hearted Parenting that examines how our Baptismal Covenant and the work of Brene Brown inform and shape our values in parenting and how to better foster resilience and belonging in our children. This year we will offer our first online retreat in Epiphany (described below) as an effort to reach multiple communities and individuals.

Creation care

Our committee has provides recommendations for communities seeking a greater commitment to creation care, as well as offering more experiential ideas and opportunities, such as holy hikes.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

These practices fundamentally shape our work and we place particular emphasis on learning as it is way into all of the others and our specific charge. We have featured various Way of Love resources in Please Note and regularly encourage congregations and communities to use resources provided by the national church (such as the video series Traveling the Way of Love or the retreat guide). We also curate resources on each practice.

Our committee is imagining new ways of bringing the diocese together around this Way. In Epiphany, we will have a diocesan retreat with Scott Stoner of Living Compass that will kick off on a 28 day online retreat opportunity for all. This retreat will be dedicated to setting our intentions for the new year and considering how the Way of Love shapes those intentions. We are now planning a diocesan acolyte festival in October 2020 and considering a Way of Love celebration for 2021.

What other work has your committee done on behalf of the Diocese?

We continue to explore how best to inspire and support formation, how to communicate formation opportunities and resources, and how to connect these with our communities. We liaison with other committees such as the RJRC and Swindell so that our work is part of the unifying broader fabric of the diocese.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are working with Communications to better utilize technology, by updating our web pages, planning an online spiritual retreat for Epiphany, and offering seasonal resources. Embodied formation is also important and we are planning a pilgrimage for March, as well as Lenten labyrinth walks. One growing edge is to provide resources in Spanish.

What are your plans for the coming year?

Much of the good work planned this year will come to fruition in 2020 and beyond. We will need funding to support the many initiatives outlined above.

Submitted by
The Rev. Ginny Bain Inman

Chartered Committee on Youth (CCY)

Statement of Purpose

The purpose of the CCY is to plan and execute events for the diocesan Youth Department, and to work in tandem with the Youth Department to assist and support the work of that team. It is notable that in 2019 the youth Department underwent significant changes in leadership, structure and the redefinition of roles and areas of focus. As the CCY worked to provide support wherever possible, this report is submitted on behalf of both CCY and the Youth Department to reflect the work done together over the last year.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Through the youth events and program offerings of the CCY we have continued to discuss and embrace the work of Becoming Beloved Community. We have continued to work to make all offerings of the CCY to ensure that they are welcoming to all.

Support for vulnerable congregations

We continue to be in conversation with our Regional Canons and Bishops to offer intentional support to vulnerable congregations.

Missional collaboratives that will be regionally cultivated

We continue to support convocational offerings throughout the Diocese, like the Summer Outreach Camp that is offered in Greensboro and Charlotte. We would like to continue collaborative efforts like these throughout the Diocese.

Lifelong formation

Each of the youth events that are planned and led by the members of the CCY offer opportunities for young people to grow in their Christian faith. The CCY strives to find ways to incorporate issues that are on the hearts and minds of the young people in our Diocese.

Creation care

We are continuing to consider ways in which our youth events and offerings can be more sustainable and more environmentally conscious. In the course of planning events, environmental considerations are incorporated. The intent is to model and form behavior that is environmentally sustainable.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The CCY is a committee, but more than that, it is a body of Christ that continues to do the work

of the Way of Love. We come together several times a year to learn, pray, worship and rest together. Through the annual retreat and additional gatherings, we turn our focus to the work we have been given to do and in turn go and serve the youth and youth ministries throughout our Diocese.

What other work has your committee done on behalf of the Diocese?

Members of the CCY also participate in the Provincial Leadership conference held each year. Youth and Adults from Province IV come together to share and discuss current issues that each Dioceses are facing and how we might support these Diocese.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

The CCY and the youth department work together collaboratively with youth and their leaders to meet the needs of the Youth in our Diocese in an ever changing culture. We are finding and creating new ways to connect with one another. We are being intentional in offering focus groups and varied workshops that allow youth to discuss and process issues and how their faith is intertwined.

What are your plans for the coming year?

Our plans for the coming year include continuing the weekend youth events in our Diocese, Hugs Camp and supporting the efforts of the convocations in offering summer programming. We also plan to send a youth contingent from our Diocese to the Episcopal Youth Event in the summer of 2020. In the Fall of 2020 our Diocese will host the Provincial Leadership Event.

We anticipate our need for resources to remain at a similar level to the current year and anticipate that our budget will fluctuate due to the increasing cost of holding youth events, specifically the rental cost of a facility large enough to hold our youth and weekend events. In the coming year we will continue to consider what it means to support children's and family ministry throughout our Diocese, and consider if budget monies may be needed in these areas of ministry.

Submitted by
Lisa Aycock

Commission on Constitution and Canons

Statement of Purpose

Our commission has a two-fold charge as set out in Canon 12: to conduct a continuing, comprehensive review of the diocesan constitution and canons, proposing amendments when necessary, and to review any proposed changes to these documents, offering its opinion where appropriate.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Commission consistently reviews the canons with an eye toward identifying aspects of our canon law which fail to serve the diocese in its mission, especially those outlined above. The Commission is always ready to hear from members of the diocese with specific concerns.

Support for vulnerable congregations

The canons exist to support all congregations, especially the vulnerable ones.

Missional collaboratives that will be regionally cultivated

In any areas of our common life where a change in canon law would be helpful to the creation of new ministry collaboratives, the Commission stands ready to assist.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Our work is undergirded by a desire to help the diocese do what it wants to do. To the extent that we are supported by Christian practices, we learn from each other's considerable wisdom; we seek the Holy Spirit's guidance in all matters, mundane and extraordinary; we hope to be a blessing to our diocesan family by providing it with a trellis upon which our common life may be ordered.

What other work has your committee done on behalf of the Diocese?

We will be submitting, for second reading, a revision to Article III of the constitution. Article III.3 of the constitution currently permits certain non-canonically resident clergy serving cures in the Diocese of North Carolina to vote in our conventions, a violation of Canon I.13.1 of the canons of General Convention. Our amendment proposes changing the Constitution to reflect the long-standing principle that a member of the clergy should not have voting privileges in more than one jurisdiction and that only the diocese in which the member of the clergy is canonically resident may extend voting privileges. As stated last year, this is necessary for our constitution to

conform to the canons of the General Convention. A change in the constitution must have the support of two, successive diocesan conventions. This will be the second and final vote.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

Our diocesan constitution and canons should be translated into Spanish. Professional translators should be contracted to do this at once and money should be appropriated from the diocesan operating budget for this purpose.

What are your plans for the coming year?

Our existence is mandated by Canon 12. We need a budget to translate the constitution and canons into Spanish.

Submitted by
The Rev. Dr. Clarke French

Commission on Ministry for the Diaconate

Statement of Purpose

The Commission on Ministry for the Diaconate assists the Bishop in matters pertaining to:

- (a) The enlistment and selection of persons for the diaconate and in the guidance and pastoral care for all candidates for ordination as vocational deacons;
- (b) The guidance and pastoral care of deacons;
- (c) The continuing education of the ministry; and
- (d) Such other related matters as may be directed from time to time by the Bishop. Under the guidance and oversight of the Bishop, the Commission on Ministry for the Diaconate interviews each candidate for ordination to the diaconate to ascertain personal readiness for that ordination.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Lifelong formation

In addition to ensuring that prospective deacons complete the internship program, the theological prerequisites, and a Clinical Pastoral Education (CPE)-based program, the COM-D makes recommendations to the bishops with regard to continuing education for deacons.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The principals of the Way of Love undergird the entirety of the work of the COM-D. Prayer: We begin all of our meetings with prayer. Some meetings begin with the daily office. Turn: We require those in the discernment process to spend time in reflection and discernment all along the way, and particularly during their parish internships. Learn: They are required to be proficient in certain academic areas, either by taking courses offered during the discernment process or demonstrating their proficiency in other ways. They are learning throughout the process. Worship: They are required to participate in worship during their internships, and expected to be active in prayer and worship throughout their time in the process. Bless: They are frequently asked to articulate how the Spirit is calling them to bless others. Go: Prospective ordinands are frequently reminded that if they are ordained they will be asked to leave their home parishes and to go where the Bishop assigns them. Rest: The need for appropriate self-care is emphasized to those in the process. Interviews with the COM-D include questions about how they relax and rest.

What other work has your committee done on behalf of the Diocese?

The COM-D is currently working with two people who will start an internship in January 2020;

5 Postulants who will begin their formation year in the Clinical Pastoral Education (CPE) program pending successful interviews at the end of October; and two Candidates for Ordination to the Diaconate whom we hope will be found ready to be ordained on January 4, 2020.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We anticipate working with the bishops and the Bishops' Committee on the Diaconate to diversify the number of deacons in the Diocese of North Carolina. We will work to identify, select, and provide formation opportunities to candidates who are Latino/Hispanic, African American, or members of other ethnic minority groups. This would include providing materials in Spanish. We will look for people who can help us identify potential candidates in the Eastern part of the Diocese.

What are your plans for the coming year?

We hope to work with an increasing number of persons interested in becoming deacons in the years ahead.

Submitted by
The Rev. Stephanie Yancy

Commission on Ministry for the Priesthood

Statement of Purpose

We are appointed by the bishop to discern, along with their sponsoring presbyters and congregations, an individual's call to ordained ministry to the priesthood. We also advise these individuals in their formation in seminary, provide opportunities for growth, and help to evaluate their progress as they prepare to serve in ministry.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Commission on Ministry believes we are preparing people to serve the church in divided times, and our interviews with candidates on matters of theology, practical ministry, leadership, and worship reflect this concern. Deeper dialogue is always a part of the formation of persons for the priesthood, because the ordained ministry naturally encompasses the current challenges of political, racial and economic tensions.

Support for vulnerable congregations

When the Commission interviews persons for postulancy, we ask what they imagine their future ministries will look like, and place special emphasis on exploring opportunities to serve rural congregations, historically black congregations, and under-resourced areas of our diocese.

Missional collaboratives that will be regionally cultivated

The Commission on Ministry values the gifts of persons for ordained leadership to lead locally in missional collaboratives, and works to provide opportunities for our candidates in their formation to expose them to this important work.

Lifelong formation

The Commission on Ministry interviews persons with a specific focus on their personal life of prayer, ongoing formation, and educational growth. This is frequently communicated to the candidate as lifelong work, that they will one day model and teach to their own congregations in their ordained leadership.

Creation care

The Commission on Ministry expects persons in preparation for ordained ministry to expand their theology of God's creation beyond their own leadership of a local congregation, and find creative ways to connect congregations to missional opportunities to care for God's world.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The Commission on Ministry participates in the work of prayer and worship as we counsel and interview our candidates for ordained ministry. We are also charging these persons to go and do likewise, as they learn, pray, worship and bless through their work in formation.

What other work has your committee done on behalf of the Diocese?

We are emphasizing the need for spiritual direction among our candidates at the earliest possible stage, and are also exploring ways we can improve our recruitment of minorities (persons of color, LGBTQ, women, and younger generations) for ordained ministry.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are constantly aware of the changing demographics of our diocese and work to actively recruit gifted persons and streamline a process of ordination that reflects these challenges.

What are plans for the coming year?

Yes, we will continue our work in 2020. The Commission on Ministry will have an increase in our work load due to a class of eleven nominees applying for postulancy, which is seven more persons than we had last year.

Submitted by

The Rev. Sara Ardrey-Graves

Committee on Campus and Young Adult Ministry

Statement of Purpose

The Committee on Campus and Young Adult Ministry (CCYAM) will assist the Bishop Suffragan in oversight and is the primary advocate for the developing and strengthening of campus and young adult ministries in the Diocese of North Carolina as it works to bring young adults to follow in the way of Jesus Christ. This Committee is accountable to the Department of Youth and Young Adults and through the Department to the Diocesan Council.

In accordance with Canon 16, the bishop shall appoint members to the Committee, and shall annually designate the chair of the Committee. The Committee's membership shall consist of one (non-staff) member per campus/young adult ministry program. Campus Ministers and Young Adult Missioners are encouraged to attend meetings of the Committee and shall be ex officio members.

Terms of office for members of this Committee shall be three years, and their terms shall be staggered. No member shall be eligible to serve more than two successive three-year terms, until one year has elapsed following expiration of the last term.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

In many ways, Campus and Young Adult Ministries are at the forefront of these discussions, as the young people we serve are very much immersed in the wider discourse around race, politics, and economic disparity. Operating in multi-cultural contexts, these conversations are the lingua franca of our ministry fields. Students in Charlotte grieved fellow students, connected with the ministry, who were killed in a campus shooting, and joined in the pastoral rapid response in the incident's aftermath. Students at Davidson fostered conversation with Jewish students following an instance of Anti-Semitic language on campus. In Greensboro, students stood in solidarity with Jewish students after the Tree of Life shooting in Pittsburgh. In Raleigh, students from NC State and St. Augustine's held joint Bible studies to discuss sexuality in scripture. St. Augustine's students joined Habitat builds and community feeding organizations. Duke students regularly joined parishioners at La Iglesia El Buen Pastor to distribute food through the Inter-Faith Food Shuttle, sparking ongoing discussion and work on the intersections of race and economics in the hardships faced by Latinx immigrants. Episcopal Student Fellowship at Wake Forest University held a spring retreat based on the Way of Love materials and used the Lenten Way of Love as a Lenten preaching series for spring semester 2019." Or something to that effect? In Chapel Hill, the ECM at UNC/The Chapel of the Cross was involved in hosting a panel discussion in response to Silent Sam last spring, and we were part of an Interfaith Service Day last year and

will be hosting an Interfaith Thanksgiving event this year with our Campus Ministers Association. The Johnson Service Corps focused its formation programming on gentrification, immigration and sanctuary, NC's indigenous population, and the rural-urban divide. Among young adults in our diocese, issues of social justice are central to the practice of our common faith.

Support for vulnerable congregations

The congregants who bring life to the campus and young adult ministries in our diocese are, in no abstract way, the future of the church. The litany of demographic reports on church involvement among young adults demonstrates that ministries which foster communities of faith among young adults plant the seeds for the Church's future. To be very frank, that is exactly what our campus and young adult ministries are doing, day in and day out. We are in the mission field, developing ministries and inviting people to live lives of faith in Jesus Christ.

Missional collaboratives that will be regionally cultivated

In one sense, our committee's very work is a regional collaboration among local ministries. Going forward, we seek to develop more opportunities for the sharing of ministry resources and ideas, and to offer more diocese-wide programs for college students and young adults, particularly in the area of vocational discernment, which is an ever-present focal point for the people we serve. Laundry Love is a missional collaboration between Episcopal Student Fellowship at Wake Forest, St. Anne's and St. Paul's, Winston Salem that serves neighbors through building community. Additionally, Winston Salem Campus and Young Adult Ministries has begun an intersectional, third-space ministry based on a group begun by the Raleigh Missioner called, "Brave Space." This is a place for people to "out" as both LGBTQ+ and Christian. Brave Space is in partnership with local churches, universities, and LGBTQ communities.

Lifelong formation

Campus and Young Adult ministries fill a vital role in the church, helping connect people with Christ and the Church during the years when they are first encountering the world as adults and articulating their adult identities. Our ministries are centered in sacramental worship, spiritual formation, and service to the world around us. Each of our ministries focuses on vocational discernment and the creation of spiritual community, foundational elements of lifelong faith. Our ministries in Charlotte and at UNC/Chapel of the Cross have been completing work, funded by Lily grants, to more robustly connect young adults with discernment practices. Young adults truly bring inquiring and discerning hearts to their lives of faith, making our communities places of dynamic and exciting exchange.

Creation care

As with the above issues of racial, religious, and political difference, creation care is an immediate concern to those we serve. Their futures are more subject to the impacts of climate change, and they are keenly aware of the consequences of inaction. As such, the core connection between our faith in God the creator of the Earth and caller of stewards and the very real challenges facing humanity is not something we dance around in our preaching, in our Bible Studies, or in our corporate decision-making. In Chapel Hill, the ECM group works with the

Creation Care committee here to host low and zero impact events. Composting and reduced use of disposable products are practices we are incorporating. Our ministries hold relatively little property, but strive in our practices to minimize our ecological impact.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Last spring the ECM in at UNC/Chapel of the Cross had a semester-long small group on the Way of Love topic, and this fall our Student Chaplains are engaging a in 50 Day Bible Challenge using Forward Movement's The Way of Love resource.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are at the leading edge of the church's work in the dynamic mission field of our time. From the development of the YEAH app in Raleigh, which facilitates young adult gatherings around the diocese to focuses on mindfulness and contemplative worship in Winston-Salem and Durham, campus and young adult ministries are the living intersection of the timeless guidance of the Gospel and the dizzying pace of modern information exchange.

What are your plans for the coming year?

Our ministries date back over 170 years in this diocese, and will continue to be a vital part of our work sharing the Gospel and building beloved community going forward. As we move into an uncertain future for the church, a greater level of resource will allow for a bolder, more robust proclamation of Jesus' love in corners of our diocese where people thirst deeply for it.

Submitted by
Dr. Samuel J. Laurent

Costa Rica Companion Diocese Subcommittee
Chartered Committee on Global Missions

Statement of Purpose

The Costa Rica Companion Diocese Subcommittee works to foster and enhance the our companion relationship with Iglesia Episcopal Costarricense, the Episcopal Diocese of Costa Rica. The Subcommittee provides information and support to congregations planning work pilgrimages, sponsors Diocesan pilgrimages, supports the Costa Rica Companion Diocese Officer (CDO) in her work, and emphasizes the importance of mutuality in the relationship.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Costa Rica Subcommittee has discussed for the past several years the dynamics of a partner relationship between a first-world and developing country (Costa Rica, while wealthy in comparison with its neighbors, still has a significantly lower standard of living than the US). This has required a great deal of intentionality on the Committee's part to recognize that mutuality in the relationship requires that work pilgrimages from the US follow the priorities of the Bishop of Costa Rica, and that they are intentional about building time into the work pilgrimage for relationship-building, so that they are getting to know the people and the culture as well as doing "good work." Costa Rica also has had racial tensions between Afro-Caribbean and Hispanic cultures, and most groups that have spent time in different parts of the country have seen that racial tension is not unique to the US. In short, the Committee has worked to create the kind of climate in the relationship that allows for open and honest conversation around issues that are common to both our countries, including race, immigration (20% of Costa Rica's population are immigrants), young adult ministry, etc. This was particularly the case in this year's Diocesan Pilgrimage, both in terms of the conversations that took place during the pilgrimage, and the offering of scholarships that permitted persons to participate who would not otherwise have been able to do so.

Support for vulnerable congregations

The Committee has viewed this in several ways:

- We offer a stipend for the CDO so that persons whose families are not able to support them in this important ministry are able to participate--so that the opportunity to work for 1-2 years in Costa Rica with the Diocese is not limited by an individual's economic status.
- As noted above, we have offered scholarships and propose to do so again in 2020 so that participation in the Diocesan Pilgrimage is open to persons at all income levels.

- We acknowledge that a number of the congregations in Costa Rica might be considered vulnerable in some way. To that end, supporting those congregations is one of Bishop Orlando Gomez's priorities, and thus, often work pilgrimages to Costa Rica are directed to work at and with those congregations.

Missional collaboratives that will be regionally cultivated

The Committee encourages the partnering of congregations in NC to undertake a work pilgrimage to Costa Rica, especially if a single congregation is too small to support a group on its own, or if there are several congregations who each have a few people who want to go.

Lifelong formation

While the Committee has never specifically called out lifelong formation as one of its priorities, we recognize that participation in the Companion Relationship is a formational experience if it is approached as an opportunity for a cross-cultural, mutual learning experience (which is why we are encouraging that approach).

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

While we do not specifically orient our meetings or our work around these practices, we do open meetings with prayer, we encourage learning and worship as integral parts of each work pilgrimage, and we are always trying to get more people to GO to Costa Rica, because being there in that relational frame of mind is what is transformational. We have also discussed the fact that the "learning" aspect of the work is so important and happens on multiple levels--how can we learn to be better attentive to context? How can we learn to appreciate each others gifts better? How can we be aware enough of our own biases and assumptions to make room for leadership by our Companion Diocese? This type of learning and reflection has transformed our approach from "helpers from the US" to "mutual laborers in the Kingdom."

What other work has your committee done on behalf of the Diocese?

In October, 2018, the Committee organized a delegation to go to the ordination and consecration of Bishop Orlando Gomez. The delegation, led by Bishop Gregg, included representatives from four of the NC congregations involved in the companion relationship. During that time, the delegation met with the delegation from Texas to discussion companion relationship priorities.

Alexandra Norman, the current CDO, staffed a booth and spoke at the 203rd Convention in November. At that time, she promoted the 2019 Diocesan Pilgrimage, which was in the planning stages.

The Pilgrimage took place the week after Easter, 2019, with five participants from three parishes and St. Augustine's University. The group participated in evangelism work at Iglesia El Buen Pastor in San Jose, visited a number of ministries and congregations throughout the Diocese, engaged in discussions of youth and young adult ministry, community outreach, advocacy for persons with HIV/AIDS and LGBTQ individuals, and celebrated the Feast of St. Mark with San Marcos, Limon. This trip was a wonderful opportunity to spend time with Bishop Orlando, learn

his priorities, and really become immersed in the culture, opportunities, and challenges facing ministry in Costa Rica.

The Committee began working on plans to bring Bishop Orlando to North Carolina. He will be in state from November 13-25, visiting congregations across the Diocese. We hope that this will provide him with an opportunity to better know our diocese, to learn what our congregations are doing particularly in the areas of racial reconciliation, missional orientation, community outreach, and young adult ministry.

The Committee also has worked with the Diocese of Texas, and most recently with the Young Adult Service Corps of TEC, to develop a sustainable funding stream for the CDO.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

One way our work is evolving has been through the addition of scholarships to our budget request, so that more people from differing backgrounds can experience the relationship. We also find that engaging the companion relationship as peers is important to help us adapt to changing demographics at home. It also helps us realize that the mission field is changing everywhere, not just in North Carolina--which is another reason we are hoping to encourage more congregations to become involved in work pilgrimages.

What are plans for the coming year?

The Committee will continue its work into 2020, the major plans currently being a second Diocesan pilgrimage to Costa Rica, and planning for a 2021 visit by a Costa Rican delegation to North Carolina. Work will continue to ensure the sustainability of the CDO position, which supports not only work pilgrimages from US dioceses, but also the work of the Bishop of Costa Rica. While we will continue to update the Costa Rica Leader Guide for work pilgrimages, it is basically complete and available to any congregation wanting to organize a work pilgrimage. We do anticipate that we will have a somewhat higher budget in 2021, due to the expenses related to hosting a Costa Rica delegation. Our 2020 budget reflects full support of the CDO; we are hoping that this will be reduced in 2021 due to funding being provided in part from other sources.

Submitted by
The Rev. Rebecca R. Yarbrough, chair

Disciplinary Board

Statement of Purpose

Clergy take vows to uphold the “doctrine, discipline, and worship” of the Episcopal Church. When there is a question about whether a bishop, deacon or priest may have been involved in misconduct, the Church has two responsibilities. One is to see that justice is done. The other is to provide pastoral care for all involved, including the accused clergy person. Both of these responsibilities are entrusted to the diocesan bishop, and the Canons of the Church govern how matters are to be handled. In the Diocese of North Carolina these two responsibilities of the Diocesan Bishop are handled by two different groups of people. The Disciplinary Board, as described in Title IV of the Canons of the Episcopal Church, has the responsibility to investigate the matter, consider and decide whether a violation of the Canons has take place, and discern what must be done to bring about healing, reconciliation and justice for all involved. The Pastoral Response Team has the responsibility to provide pastoral care, under the guidance of the bishop, for each person and community impacted by a situation. The Pastoral Response Team has other gifts to offer clergy and congregations outside of the discipline process. The Disciplinary Board meets annually to reflect on best practices for the process including work with members of the pastoral response team, and the bishops. It is sacred work and we are privileged to serve in this unique way.

In 2019 I report that there was one case.

Submitted by
The Rev. George Adamik

Ecumenical and Interfaith Relations

Statement of Purpose

The purpose of the Ecumenical and Interfaith Relations Office is to promote deeper spiritual connections and friendships between members of the Episcopal Diocese of North Carolina and the many denominations and faith traditions who share our small portion of creation.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

We are especially in tune with the challenging aspects of interfaith dialogue and the political tensions around issues such as antisemitism and what appears to be a growing anti-Islamic culture.

Missional collaboratives that will be regionally cultivated

Building on our presentation at our Clergy Lenten Retreat and ongoing conversation with Bishop Rodman we are exploring the possibility of a establishing a Rabbi in Residence relationship with Raachel Jurovics beginning in 2020. We envision this ministry being able to assist the development of spiritual friendships across faith communities on a regional basis around the Diocese. In October 2019 this office helped promote a regional book talk in the Triangle seeking to encourage conversation between Jewish, Moslem, and Christian communities.

Lifelong formation

Our work promoting ecumenical and interfaith conversations encourages faith communities to take a deeper dive into the Holy Scriptures, especially in the context of the Scripture's early formation and experiences of the faith communities throughout the formation of our sacred texts.

Creation care

We seek to find ways of developing deeper spiritual friendships among people from many diverse backgrounds, caring for and honoring the image of God in all persons. Though other aspects of creation care have not specifically been addressed in our work to date there is certainly room for developing joint work in this area. To this end we have encouraged the reading of *Hospitable Planet* written by Dr. Stephen Jurovics.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Our Spiritual Friendship Lenten Clergy Quiet Day was designed to help us find ways to learn, pray, and worship together. The Diocesan setting during Lent allowed for quiet time to discuss or

meditate on passages from both Scripture and Oral Torah. Our hope is to make some of the materials from this workshop available to the wider diocese.

What other work has your committee done on behalf of the Diocese?

We are emphasizing the need for spiritual direction among our candidates at the earliest possible stage, and are also exploring ways we can improve our recruitment of minorities (persons of color, LGBTQ, women, and younger generations) for ordained ministry.

What are your plans for the coming year?

This office will function in 2020 as we continue to explore the concept of a Rabbi in Residence who can help us explore the roots of our faith and how to address issues of rising antisemitism in our society. We will also continue to follow the talks between The Episcopal Church and The United Methodist Church as our traditions continue to explore the possibility of full communion.

Submitted by

The Rev. Dr. Jim Melnyk

The Ella and Leicester Swindell Major Speakers Fund

Statement of Purpose

The Swindell Speakers Fund was originally conceived as a resource to sponsor spiritual thinkers and religious scholars of note to lecture at the diocese's Brown Summit Conference Center. Since 2011, the committee has had a different charge: use the funds in innovative ways to promote a missional attitude within the diocese.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

In 2018, supporting the Diocesan initiative to actively participate in racial reconciliation work, the Swindell Speakers Fund commissioned a graphic bible study, "More and More: A Bible Study to Expand the Tent so we can say, "We will!" with God's help." The "comic" focuses on examples in scripture when God urged his people to expand the tent, inviting those who had previously been excluded into full acceptance. This message is presented in art with scripture passages and reflection questions. It ends with promises made in our baptismal covenant and then asks, "what will you do with what you've considered in this study in light of the promises you've made?" We gave copies of the graphic bible study to all clergy and delegates at the 203rd Diocesan Convention.

Support for vulnerable congregations

We provided a link on the Diocesan website for extra in-house printing so that the studies could be reproduced at greatly reduced cost. We also provided an on-line version.

Missional collaboratives that will be regionally cultivated

In 2019, positive response to the More and More Bible Study led us to create ExpandingTheTent.org, a website where the study and posters can be downloaded and reproduced free of charge for churches and individuals in our dioceses and beyond. The site will host future Swindell initiatives as well. The Swindell Committee has proven that a designated speakers' fund can be transformed into innovative, creative, and spirit-led resources that "speak" to the people of God in the Diocese of North Carolina—and beyond—of our call to grow more deeply with Jesus Christ at the center of our lives, so we can bear witness to his way of love in and for the world. We continue to be grateful to the Swindell family for their lasting gift to the diocese through this fund.

Lifelong formation

People within our diocese and faith partners of other denominations who engaged the study said the scripture citations and discussion questions gave them biblical based insights and language to use to counter more exclusionary interpretations of our faith.

Creation care

The Moo-Cards we created to launch our ExpandingTheTent.org site are 100% compostable.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Swindell is a place we strive to learn something new from a perspective different from our own, examine God's challenge and blessing in that learning, turn from less effective habits and go be church in new life-giving ways.

What are your plans for the coming year?

Swindell interest in 2020 is providing resources to our vulnerable congregations for their plans to be church beyond their doors, to be an easy place for creative thinking, implementation and funding. We'd like to encourage of home grown ideas and assist in practical ways.

Submitted by

The Rev. Sarah D. Hollar

Environmental Ministry Committee

Statement of Purpose

The primary purpose of our committee is to promote the cause of Environmental Ministry in the Diocese. It is our goal to demonstrate that concern and care for God's ongoing Creation is not a peripheral concern to our spiritual path as Episcopalians but is instead at the very heart of the Gospel message to love God and love one's neighbor as one's self.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Conversations on environmental concern inevitably lead to a connection with issues related to public policy, which can be characterized by partisan political tensions. We recognize that the issues with which we are most concerned can contribute to political tensions and strive as a committee to present the perspective that Environmental Ministry and the consequent protection of God's Creation is not a partisan political issue but a mission goal that unites us all on behalf of honoring the gift of God's good Earth.

Environmental Ministry is also necessarily connected to issues of Environmental Justice, which seeks to address inequalities and discrimination perpetuated by environmental conditions.

Support for vulnerable congregations

Our energy assessment program as well as our annual Green Grant program has placed a strong emphasis on small and/or vulnerable congregations in the Diocese.

Missional collaboratives that will be regionally cultivated

Our committee works closely with North Carolina Interfaith Power and Light, an affiliate of the North Carolina Council of Churches, to promote environmentally sustainable ways of living in our regional communities. Members of our committee have also contributed to ecumenical and interfaith collaboratives in Raleigh and Chapel Hill based on addressing environmental concerns from a religious perspective.

Lifelong formation

We have a commitment to emphasizing Environmental Ministry in all aspects of our worship lives as Episcopalians. This includes but is not limited to talks given throughout the Diocese by members of our committee, sponsoring and endorsing conferences related to religiously based environmentalism, and the promotion of Creation themed liturgical resources for all age levels.

In 2019, we continued to advocate for the use of the environmental curriculum, A Life of Grace for the Whole World, co-authored by Jerry Cappel, Director of Province IV Environmental

Ministries. Several of our members have also promoted the work of Environmental Ministry through talks at education forums throughout the Diocese.

Creation care

Creation Care is our explicit mission and the motivation for all that we do as a committee. So, our answer to this question will be a bit different in that we start with the primary goal of Creation Care in mind, but it is our hope that we can promote the understanding that Creation Care is integral to the life of the Church. Our ministry is predicated on this foundational premise, and it is our hope that we can inspire individuals and communities throughout our Diocese to recognize and accept that valuing God's creation is intimately connected to living a life following the way of Jesus.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

At the heart of our committee's mission is a commitment to a love and value for the beautiful mystery of life on Earth. While we are proud of our identity as an Episcopalian committee, we recognize that the Way of Love, the Way of Jesus goes beyond denominational lines to reach non-Episcopalians, those who practice non-Christian religions, as well as those who do not affiliate with a religious tradition. While the mission of our work is primarily directed toward those in our Diocese, we intend for our prayerful reflection on caring for God's creation to emanate beyond the borders of our Diocese connecting us to our outside communities and those outside to the work that we do in order to form broader communities of love oriented to caring for God's good Earth.

What other work has your committee done on behalf of the Diocese?

We have distributed \$2250 worth of grants from our 2019 budget in five increments to the following congregations:

- Chapel of the Cross (Chapel Hill)
- Christ Episcopal Church (Albemarle)
- St. Clement's (Clemmons)
- St. Andrew's (Rocky Mount)
- St. Stephen's (Winston-Salem)

We have continued the Diocesan "Green Tips" initiative, which was begun in 2018. The tips are circulated via social media and provide simple ways that individuals and congregations can "green" their daily lives. The complete list of tips is available on the Diocesan web site. In January 2019, we began a monthly Reflection series as a companion to and extension of the Green Tips initiative in order to "go deeper" on topics important to Environmental Ministry. These reflections are published as blog posts through Diocesan Communications.

We also support parish initiatives such as Becoming the Good Soil Project and Zero Waste Church, which are a part of the ministry at Church of the Nativity in Raleigh.

Additionally, we have continued presenting our annual Rev. Thomas Droppers Green Congregation Award each year at Diocesan Convention.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are constantly attempting to broaden our reach within the Diocese to include all age levels as well as outreach to those outside of our tradition who may become interested in our Episcopal tradition through our Environmental Ministry work. This will include but not be limited to an expanded presence on social media through Facebook, spreading our message through Diocesan Communications through our Reflection and Green Tips series, and advocacy work from committee members in our region.

We have also discussed the possibility of creating an online social media hub to promote issues pertinent to environmental ministry. This project would primarily target young adults who may not have time in their current schedules to devote to committee work or participating in environmental ministry projects in their congregations and/or communities.

What are your plans for the coming year?

Yes, we plan to continue the work that we are doing and to expand on that work in 2020. We are planning to hold a Diocesan wide Environmental Ministry conference in early 2020 to provide education for those who are interested in starting this work and to connect those who are already engaged in Environmental Ministry in our Diocese to foster a connected and supporting community that unites people from across the Diocese.

We have asked for an increase in resources for 2020 and anticipate that our need for resources for this ministry will continue to increase in the years to come.

Submitted by
David C. McDuffie, chair

Episcopal Farmworker Ministry

Statement of Purpose

Episcopal Farmworker Ministry responds to the physical, emotional, and spiritual needs of migrant and seasonal farmworkers and their families, and actively supports opportunities for them to become self-directive. We seek to minister to farmworkers in three principal ways: through direct services; through development and support of programs that work towards the empowerment of farmworkers; and by encouraging leadership development, advocacy, and education aimed toward a systematic change of agricultural policy at local and state levels.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

EFwM provides a space for dialogue and education about racial and social inequalities, and the way in which the church can be involved in mending the wounds created by agriculture's long history of injustice. We host church groups every summer. This is an educational opportunity for churches, in addition to the services they provide to the ministry. EFWM strives to transform the injustices faced by the farmworker/immigrant community by providing direct services, opportunities for empowerment and leadership development, and advocacy. The work of EFWM is centered in the vision of Beloved Community.

Support for vulnerable congregations

We show the love of God by working with farmworkers and their families. We support La Sagrada Familia by providing transportation for farmworkers to attend services and by preparing the place of worship. We also partner with other vulnerable populations to create solidarity between our communities.

Missional collaboratives that will be regionally cultivated

EFwM is working to create a community of people who work and worship together in Jesus' name. We work with other organizations, churches, and individuals to support the farmworkers and immigrants in our region.

Lifelong formation

EFwM's activities involve children, youth, and adults, encouraging their life-long service to God through the care and support of those suffering injustice, and through their own empowerment.

Creation care

EFwM supports people in the community who are some of the most affected by environmental injustice. We strive to make agriculture more sustainable and healthy for the world, and for those who harvest our food.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We are called by Jesus to listen to the needs of the farmworker and immigrant communities and support them by working with them against the injustices and oppression that they face. EFWM strives to be a place where they can find love, hope and empowerment. Our staff works hard to provide services and programs where their humanity is elevated, their experience is valued, their skills, confidence, and empowerment are multiplied, and their service to God is fortified. We strive to not just learn the word of God, but to live and put into practice the word of God through our work.

We invite the community to participate in the Sunday service that takes place at the ministry on Sundays, with the local congregation, La Sagrada Familia (LSF). We support this congregation by providing transportation for farmworkers to attend services and by preparing the place of worship. We invite members of LSF, other congregations and spiritual leaders to join us for our events.

We create community by organizing monthly events to celebrate our accomplishments, our contributions to society, our unity, and our love of God. The joy and solidarity displayed in these events energizes us to move forward with our work. Community members are encouraged to get involved by volunteering and participating in future events and programs.

What other work has your committee done on behalf of the Diocese?

We have been in the forefront of hurricane disaster relief. We are expanding this work. We will soon develop disaster relief resources that we plan to share with the dioceses with the hope that they can facilitate their work with the Latinx population. We also provide a space for congregations to learn more about race, inequality and injustice. We encourage them to explore their role in this system of oppression, as well as what they can do to create equality.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

Our work focuses on migrant workers, but increasingly it also includes seasonal workers, their families, former farmworkers, and the overall immigrant community of the surrounding areas to the ministry. All of these groups are connected to agriculture and face similar challenges.

What are your plans for the coming year?

Our goals for 2020 are to strengthen our programs and to continue serving the farmworker/immigrant community in the area.

We hope that the community's involvement will increase so that their voices lead our work!

We are currently evaluating our programs and will make decisions on how to move forward with each one of them based on their need, success, and staff capacity. At this moment we have not made any decisions on ending any of them.

As EFWM grows, we anticipate that there will be an increase in the need for resources in the coming years.

Submitted by
Lariza Garzon

Episcopal Relief and Development

Episcopal Relief & Development continues its disaster relief work in the United States, addressing damage and needs due to natural disasters; as well as its work internationally by focusing on three life-changing development program priorities: 1) women, 2) children and 3) climate.

The work with women focuses on helping communities promote the rights of women and children and move toward the vision that everyone deserves a life free from violence in a society where they are treated with dignity and respect. Only then can communities truly heal and thrive. The work with children supports and protects children under six so they reach appropriate health and developmental milestones. This focus on early development is foundational and critical to helping children achieve their full potential. The work on issues related to climate focuses on how families and communities can work together to adapt to the effects of rapidly changing weather patterns. This work includes preparing for and recovering from climate-caused traumas such as floods, forest fires and hurricanes. These three areas were chosen because Episcopal Relief & Development and its partners can do things that other organizations cannot do as effectively or sustainably.

On September 11, 2019 Episcopal Relief & Development announced the launch of ONE THOUSAND DAYS OF LOVE, a \$3 million grassroots Church-wide fundraising campaign dedicated to expanding the organization's global programs improving the lives of children up to age six. The campaign started on September 4, 2019, and will run for 1,000 days, ending May 31, 2022.

In 2018, Episcopal Relief & Development spent 84% on programs versus 11% on fundraising and 5% on administration. Because of the support we receive from the Domestic and Foreign Missionary Society in the form of contributed services, in addition to income from own investments, at least 90% of every donor dollar goes directly to programs.

As your Network Co-Ordinator for Episcopal Relief and Development, I am available to come and be a part of your services, teaching adult formation, youth formation or preaching on Sunday mornings. Please contact me at ltanderson1@gmail.com for more information.

Submitted by
The Rev. Louise Anderson, Network Coordinator

Fair Share Appeals Board

Statement of Purpose

To review and discuss with congregation leadership fair share appeals that have been submitted by congregations and to make recommendations to Diocesan Council as to whether to grant or deny partial or full reductions of the fair share.

What other work has your committee done on behalf of the Diocese?

The Fair Share Appeals Board (FSAB) received no appeals from congregations during 2019 and therefore had no business to transact. This is the second time since creation of the FSAB in 2010 that no appeals were filed under Canon 18, Section 3. Thank you to the members of the FSAB for their willingness to serve.

Submitted by

David P. Broughton, chair

Francis J. Murdoch Memorial Society

Statement of Purpose

The Francis J. Murdoch Memorial Society administers a trust fund governed by Canon 37 of the Diocese of North Carolina which exists to aid “fit persons who desire to prepare for the ministry of the Church” (Canon 37, Sec.3). Under all ordinary circumstances, this aid is given in the form of a loan to a person enrolled in a seminary and which becomes cancelable upon ordination. Otherwise it shall be in full legal force and effect until paid.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

We have not addressed these issues in our work, as we simply administer the disbursement of funds from the trust to all eligible seminarians. In 2020 we intend to engage in conversation about how best to use the trust to address diocesan priorities, within the purview of our charter.

Environmental Ministry is also necessarily connected to issues of Environmental Justice, which seeks to address inequalities and discrimination perpetuated by environmental conditions.

Support for vulnerable congregations

We assist vulnerable congregations by providing needed funds to seminarians from parishes unable to financially support those they raise up for holy orders.

Lifelong formation

Theological education.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We pray for our seminarians and we are blessed with the gift of the Francis Murdoch Trust to financially assist them in their preparation.

What other work has your committee done on behalf of the Diocese?

In 2018 the Society awarded seven grants, totaling \$7,000 to seminarians preparing for ordination to the priesthood through the Diocese of North Carolina: Andrew Ancona, Eric Grubb, Jonathan McManus-Dail, Marion Sprott-Goldson, Marjorie Baker, Rebecca Ogus, and William Berry.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are increasingly interested in how to best support those preparing for ordination not enrolled in full-time residential theological education.

What are your plans for the coming year?

We will continue our work in 2020. We do not anticipate an increase in needed resources. We have moved our application and disbursement timeline to the spring of each year, as a way to best support seminarians who are in need of funds in the spring semester. We have also invited seniors to apply, as there is no restriction outlined in the trust or diocesan canon.

Submitted by
The Rev. Jacob Pierce

Galilee Ministries of East Charlotte

Statement of Purpose

The Francis J. Murdoch Memorial Society administers a trust fund governed by Canon 37 of the Diocese of North Carolina which exists to aid “fit persons who desire to prepare for the ministry of the Church” (Canon 37, Sec.3). Under all ordinary circumstances, this aid is given in the form of a loan to a person enrolled in a seminary and which becomes cancelable upon ordination. Otherwise it shall be in full legal force and effect until paid.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

In the past year, Galilee Ministries has hosted Tasha Morrison, founder of "Be the Bridge" racial bridging work, in a meeting with representatives of Charlotte-area churches. We have hosted a discussion circle on community issues as part of Charlotte's "On the Table" conversations, which touched on issues of race and violence in the community. In November we are beginning a series of "conversation nights" for Latino parents from Merry Oaks Elementary School who are learning English, and volunteers from the community who are learning Spanish. Our regular Women's Teas bring together women from Charlotte congregations with refugee women, for topics ranging from women's health to domestic violence, to share perspectives and learn together.

Galilee Ministries is also a place where differences are valued, and divides are at least narrowed. We host Christians of many stripes, Muslims, Hindus, Buddhists, Jews, agnostics and secular humanists--and have volunteers from all those groups working together. Our volunteers include the abled and the differently abled, those who have served time and members of law enforcement agencies, people on welfare and people who could probably purchase the whole property without blinking. All agree that there's something in the air at Galilee that draws us together, for which we thank God.

Support for vulnerable congregations

While Galilee is not itself a congregation, and does not currently host an Episcopal congregation, we provide worship space for two Montagnard and one Ethiopian Christian congregations. We also provide support for vulnerable populations (refugees, immigrants, homeless or extremely low-income persons, seniors, and disabled adults) in a variety of ways:

- English classes offered through the local community college for refugees
- Food provided to all groups through the Loaves & Fishes Food Pantry at Galilee, and through The Emergency Food Assistance Program (TEFAP), and the weekly Community

Meal prepared by Charlotte Community Kitchen that serves more than 125 persons each week

- After-school assistance offered through Catholic Charities to elementary and middle-school refugee children
- "Help Desk" and a number of other services offered to refugee families through Refugee Support Services
- Birthdays and Bingo monthly social gatherings for seniors and disabled adults from St. Andrew's Homes
- Galilee Gardens' space for 17 refugee gardeners to grow food for their families and communities
- We also offer space to groups who would have trouble affording space elsewhere, including an African-American youth theatre group that needed a place to rehearse, and the Bhutanese Community Association for karate and Nepali language lessons for kids.
- As noted above, we offer volunteer opportunities for all, including disabled adults and persons of all races and ethnicities. This is very empowering and enables everyone to be a contributor as well as a beneficiary of Galilee's ministries.

Missional collaboratives that will be regionally cultivated

Galilee's model is almost entirely collaborative and asset-based. We began as a collaborative of Episcopal congregations, several non-profits, and the local community college. We have continued using that model to reach out to partner with St. Andrew's Homes (a low-income senior housing project located directly behind our property), Project 658 (an evangelical ministry across the street from us), and a number of other groups including the Charlotte-Mecklenburg Police Department, our next-door neighbor whose representatives often come to just visit, and whose officers are being invited to use the new labyrinth as a way to decompress after tough shifts. We also continue to deepen our relationships with Episcopal and other congregations. We are currently in discussion with an emergent PCUSA congregation about partnering in service and potentially worship opportunities, and as noted above, are partnering with Merry Oaks Elementary to offer programs that benefit both their Hispanic parents and our native-English-speaking volunteers and neighbors.

Lifelong formation

One of the hopes when we started Galilee Ministries in 2015 was that it would become a place of formation around questions of diversity and God's action in the world, for all ages. This has happened not only through our outreach talks and through activities such as our Refugee Simulation Game, but also for volunteers who have the opportunity to work alongside other volunteers that in many other places, might only be considered recipients of service. Hospitality and kitchen volunteers are always engaged with people from different backgrounds, and this both broadens their perspectives and helps them see Christ more clearly in everyone. We all agree that Galilee is a place of transformation, but it's not us doing it as much as it is the Spirit of the place. Galilee's outreach and service programs also educate and engage young people, students, and adults around the causes of refugee and immigrant crises, the struggles they face, and the value they add to our society. In 2019, we educated groups including St. John's Youth group, students at Trinity Episcopal, The Cannon School, Piedmont Middle School, and Charlotte Christian School, as well as speaking at Adult Forums at Episcopal, Lutheran, Methodist and Presbyterian

churches. Service projects include these and other churches, and almost always include some type of educational component.

Finally, in September of this year, Toni Hagerman and Rebecca Yarbrough presented an on-line workshop for Episcopal Migration Ministries on Asset-Based Community Development as it has played out at Galilee Ministries.

Creation care

Galilee Gardens, while not entirely organic, does use many organic gardening principles. Water is provided through rain barrels as well as City systems, and natural fertilizers are most often used. Additionally, in 2019, we improved the buildings with a new Sanctuary roof, new handicapped-accessible bathrooms, a new HVAC unit and new lighting in the Flag Hall, we have tried to use water-saving, energy-efficient, and more highly insulating materials. The new roof also is built to handle the later addition of solar panels, if they prove feasible. The addition of a grease trap in the kitchen prevents grease from entering the the storm- and waste-water systems, and we are investigating the installation of a rain garden to help with some drainage issues.

Also this year, a butterfly garden was added to the front lawn this year for migrating monarchs, and the memorial garden is being redone to promote both a safer environment, but also one that uses native plants.

We also hosted Catholic Charities' Earth Day events, and celebrated the International Day of Peace with the installation of art in the peace garden.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We begin and end each Galilee Board meeting with prayer. It's notable that our new bylaws, adopted in March, 2019, include language that defines us as a ministry committed to discerning what God is calling us to do, and working to follow that call--which must be attended to in the way we do business. This demands flexibility as well as discernment, listening, and paying attention to the ways we are being blessed and ways that we can be a blessing to others.

Furthermore, as a part of the new emphasis on board organization, one of the board members is developing a board handbook, to facilitate the orientation for new board members. It's a way of teaching new board members about our norms, history, and expectations, and it also levels the playing field among the board.

Finally, because Galilee has grown to touch over 700 lives each week, we took a leap of faith to hire a part-time Operations Manager later this month, so that our Executive Director could have time to do her job, and so that she can also get some rest. We want Galilee to be life-giving to all--guests and neighbors, volunteers, board--AND staff!

What other work has your committee done on behalf of the Diocese?

Galilee Ministries regularly hosts groups such as Diocesan Council and offers to host any Diocesan or convocational gatherings. Our staff and board members have consulted with other groups hoping to undertake similar missional work, and are always available to respond to questions or to consult. We also make it clear that we are a ministry of the Diocese, with all

thanks to our Bishops for their vision in fostering this unique experiment in mission and ministry.

We have also improved this Diocesan property throughout the year, not only with the projects noted under the Creation Care section above, but with several painting projects, a new kitchen floor, parking lot re-stripping, a labyrinth, grounds renovation, improvements to the Flag Hall, and a NEST camera security system.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are probably the diocesan ministry most familiar with the changing demographics of our diocese, because almost all those demographics come through our doors. The primary ways our work has evolved and adapted over the past year include our increased valuing of a community college staff member who speaks Arabic and can interpret for multiple partners, including the Food Pantry staff, and the need for more of us to learn at least some Spanish so that we can support those Food Pantry clients (hence, the Spanish-language lessons that are a part of the Merry Oaks project). We are also learning what the balance is between acceptance of cultural norms different from our own, and the need to encourage those from cultural norms to adhere to those that are the standard here, particularly around things such as meeting attendance, building use, etc.

What are your plans for the coming year?

Yes, most definitely, we anticipate continuation of the work in 2020 and, God willing, beyond--because we are needed, and probably a great place to see Beloved Community in action.

Plans for the coming year include continued emphasis on board development, and stabilizing our financial situation and funding streams, as well as deepening relationships with current partners and congregations. We see the remainder of 2019 and 2020 as times to "slow down to go fast" in the future, adding the position of Operations Manager and further empowering our Executive Director in areas of management, decision-making, and development. Also in 2020, we will review additional potential uses of nave space; it is currently only used for a half-day on Sundays, and we believe it has additional potential to be a community-building space. We also expect that in 2020 we will re-examine opportunities for greater development of our spiritual presence in the community, as both the Executive Director and retiring Board Chair will become part of the New Episcopal Communities cohort check-ins.

Because of the increased staffing needs, and because we still have some capital needs, we do expect to need increased funding in 2020. We are grateful to the Diocese for their support in this coming year's budget, as well as to the Mission Endowment Funders, local congregations, and individual donors whose support has helped us build Beloved Community on the East Side of Charlotte!

Submitted by
Toni Hagerman, Executive Director

Good Samaritan Fund Board

Statement of Purpose

To support programs operated by any non-profit organization (church- or community-based) which provide economic opportunity, housing, education, health, social services access, and/or spiritual support for low-income African Americans in the Charlotte community. Strong consideration should be given to:

- Programs that work toward empowerment; and
- Those programs where the award of small grants makes a significant impact.
- To begin or support programs designed to support racial justice and reconciliation, including programs that provide equitable access to enrichment opportunities for low-income African-American children who otherwise would lack such access.
- To provide emergency support for needy African American families and individuals (This may consist of special grants to pastoral discretionary accounts in missions with limited resources to support discretionary funds; it also might be done by funding a special emergency grant program through a community resource such as Crisis Assistance Ministries.)
- To support the initiation of new mission activities specifically aimed at low-income African Americans within and outside the worshiping community, provided that there is a plan for the sustainability of such activities within three years of the program's inception

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

A grant request we funded for the first time this year was the Holy Comforter Book Study. The group conducted a study of Pamela Grundy's *Color & Character: West Charlotte High School and the American Struggle over Educational Equality* this past Sunday evening. With a socioeconomically, racially, and culturally diverse group, the four sessions and bus tour were filled with insights and rich discussion. The leadership of the group felt that the most important result of the book study was to enable participants to cross a divide and move toward the development of real relationships among the broad range of Charlotte citizens. In summary: •

- They had more than 100 people in the group and saw almost all of them at least once, most of them more than once, and a number at every session and for the bus tour.
- They had a few who wanted to get the emails and the book but recognized that they were unlikely to attend. For example, the CMS board chair, Mary McCray, wanted to join (and wanted to attend . . .). We also had several elderly WCHS alumni who wanted the book

and emails but who could not attend. (We attended the recent WCHS reunion to invite alumni.)

- The group included a county commissioner, a woman running for school board, a newly inspired education advocate, a civil rights lawyer, and folks who were clear that they could not have attended without a free book, dinner, and childcare. We had a person from Monroe and one from Durham, parents of WCHS alumni, people from the segregated and integrated eras, and dozens of educators of all types.
- Each session opened with table conversations designed to stimulate relevant discussion and connect people. An example: Describe a situation in which you were brave.
- Pamela Grundy's focus as facilitator was on conveying essential elements of the history and engaging people in dialog about the consequences of that history and, especially in our last session, how to move forward. A few participant final comments
- "I find this important, because as a middle-class Southern woman, I have a lifetime of privileged ignorance that I still hope to change, so that I can make some difference in our community."
- "We worked so long and so hard to integrate our schools, only to end up horribly segregated again. This hurts all of us significantly. Our community cannot be whole while we value some children less than we value others. Sharing a delicious meal together set the tone for our intimate discussions. The book was captivating. The bus tour was enlightening. Beth brought it all together, kept it moving, challenged us in the best way."

Support for vulnerable congregations

We provided funding support to the relocation of Saint Michael and All Angels Episcopal Church as they continue toward a new facility.

Missional collaboratives that will be regionally cultivated

We provided funding for a joint project between Saint Luke's in Salisbury, NC and Soldier's Memorial AME, Salisbury NC, to renovate a parsonage on their property. The purpose of the renovations was to get the house up to livable conditions so that the Senior Pastor of Soldiers Memorial AME could live in Salisbury instead of commuting from Charlotte. His constant presence in the Salisbury community would benefit Soldiers Memorial, the city of Salisbury and most importantly the relationship with St. Luke's, which is just one-block away. This project is consistent with Bishop's and Diocesan goal to Become the Beloved Community.

Lifelong formation

We provided funding for the Augustine Literacy Project, the local chapter of the Salvation Army, and the Charlotte Men's Shelter.

Each of these organizations provide ongoing programming to support the formation of positive life long choices for those they serve.

Our total funding allocations were as follows:

	Organization	Approved Allocation
1	Salvation Army	\$3,850
2	St. Michael and All Angels	\$14,000
3	The Augustine Literacy Project	\$6,000
4	Holy Comforter Book Study Project	\$5,000
5	Charlotte Mens Shelter	\$2,650
6	St. Luke's, Salisbury	\$3,000
7	Choir School (Charlotte)	\$5,500
	Total	\$40,000

Creation care

Our funding to support St Luke's collaboration in the restoration of the Parsonage for Soldier's Memorial is consist with this priority area.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Our board will undertake a review of this at our next meeting and explore ways to incorporate the practice into our deliberative processes.

What other work has your committee done on behalf of the Diocese?

We drafted and received approval of By-laws for the Fund Board.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We will continue to reach out to a diverse Charlotte community about our fund.

What are your plans for the coming year?

We will continue to allocate funds from the interest in the trust consistent with the Good Samaritan Fund Mission as well as the Diocesan objectives. Our resources are determined by the amount of interest avail from the fund.

Submitted by
Denise W. Spriggs

Historic Properties Commission

The Historic Properties Commission, authorized in 1997 under Canon 45, is charged with administering the officially designated "Preserved" historic churches of the diocese, promoting historic and architectural preservation, monitoring old Episcopal cemeteries, and other matters related to Historic properties owned by the Diocese.

The 11 designated "Preserved" churches do not have active congregations but have committee's that maintain the property and the use of the building having a required minimum of one Episcopal service a year with several having multiple services. The current historic churches with committee's are:

St John's, Williamsborough (1773)	Church of the Advent, Enfield (1880)
St Andrew's, Woodleaf (1840)	St Anna's, Littleton (1892)
St Mary's, Orange Co (1859)	St George's, Woodleaf (1893)
St Luke's, Northampton Co (1859)	Grace , Lawrence (1894)
St James, Kittrell (1872) committee to be formed	All Saint's, Warrenton (1913) committee to be formed
Holy Trinity, Townsville (1914)	

The Commission regularly awards the "Living" Historic Church designation to active congregations that continue to worship and care for historic church buildings. We currently have 22 churches that have requested and given designation.

The membership of the Commission consist of one representative from each preserved historic church, five at large members appointed by the Bishop and ex-officio members including the Historiographer, Archivist, Canon on Properties and the Diocesan Council liaison. The Commission meets twice a year, the first Monday in May and October.

The Commission has considered the moral obligation to the Anglican colonial cemetery in Halifax Co, Conoconnarra, worked with the establishment of the committee at St Anna's, Littleton, requested legal assistance for the right of way to the cemeteries at St Clement's, Ringwood and St James, Pittsboro. We awarded two historical markers to St George's and St Andrew's, Woodleaf. St Anna's, Littleton has done well as a new historic designated church having an excellent committee and already had 2 homecomings.

The Chairman has worked closely with the historiographer and the Archivist. He has visited several of the churches for their services and responded to churches interested in being designated and encouraged the program. The future will call for more funding and working closely with the Diocesan office. North Carolina has a rich Episcopal history that does not need to be lost, forgotten nor cared about.

Information and applications for the "Living Historic Church" designation may be obtained from the Historic Properties Commission, Episcopal Diocese of North Carolina, PO Box 7440, Wilson NC 27895.

Submitted by
J. Robert Boykin III, chair

Historiographer and the Chartered Committee for History and Archives

Statement of Purpose

By Canon, the Historiographer is charged with collecting, classifying, preserving, and publishing materials relating to the history of the Diocese. The Historiographer is also responsible for the oversight of the Diocesan Archives and for providing oversight and direction to the Archivist. The Chartered Committee serves as a council of advice to the Historiographer.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Historiographer and Archivist are deeply engaged in documentation and interpretation of our diocesan racial history. This year the Historiographer produced a set of six vignettes from our racial history to use in diocesan Dismantling Racism training. The Historiographer also wrote historical overviews of two black congregations: St. Anna's, Littleton and All Saints', Warrenton, and he transcribed four manuscript sermons of Bishop Henry Delany made available to him by a member of the Delany family. Those transcripts are now part of the diocesan archives. The Archivist has compiled a searchable database of all the persons confirmed in historically black churches between 1874 and 1982.

This work continues efforts to interpret our racial history that extend back over the past 12 years. The Historiographer and Archivist are currently working with the Communications department to consolidate all the presentations and papers related to our diocesan racial history in one place on our diocesan website. Moreover, the Archivist retains her active interest in the often-overlooked history of women's ministries in our church, and she has once again provided historically-themed materials for the annual meeting of the Episcopal Church Women.

Support for vulnerable congregations

All congregations are encouraged to maintain their historical materials and utilize them for a better understanding of their distinctive mission and identity. The Archivist consulted with six congregations this past year regarding their archives and answered over 50 individual research requests. The Archivist stands ready to assist any congregation in this work.

Missional collaboratives that will be regionally cultivated

The Historiographer and Archivist are especially interested in the connections between historically black and white congregations in the same community and in the network that once existed among black missions and schools. Central to this work is an appreciation for the efforts of the faculty, students, and graduates of St. Augustine's School in Raleigh, especially the Rt. Rev. Henry Beard Delany. The recovery of this appreciation can help to guide efforts to preserve and support African American churches in our Diocese.

Lifelong formation

The Historiographer has offered classes in adult formation at three parishes this year and continues to teach church history annually in the Deacons' Formation Program of the Diocese. In his residential community, he has facilitated a two-month study of Debby Irving's *Waking Up White* and co-led with the Rev. Dr. Homer Ashby a two-part examination of religion and race in America, using Kelly Brown Douglas's book, *What's Faith Got to Do with It? Black Bodies/Christian Souls*.

Creation care

The history of environmental ministries is a topic of interest to both the Historiographer and the Archivist. This subject area will be addressed in the Historiographer's book-length project on the history of the Diocese from 1960 to 2015. The Archivist has conducted oral history interviews with, and collected the papers of, Scott Evans Hughes, one of the key diocesan leaders in this area.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Neither the Historiographer nor the Archivist view their work as of merely antiquarian interest. Documenting and interpreting the history of our Diocese draws us into deeper reflection about our current practices and our ongoing relationships. The continuing call to repentance and renewal is never far from the topics we address.

What other work has your committee done on behalf of the Diocese?

The canonical responsibilities of the Historiographer include oversight of the Diocesan Archives and providing oversight and direction to the Diocesan Archivist. The Historiographer and Archivist are currently working closely with the Bishop and members of diocesan staff to secure adequate spaces for the safe storage, utilization, and processing of archival materials, which are currently scattered over ten separate locations. We hope to have this accomplished by the end of the current calendar year. This is a major undertaking and will greatly facilitate the research and writing projects of the Historiographer, especially the updating of the diocesan history to cover the years 1960 to 2015. The Historiographer is deeply grateful to the Archivist and to all those on Diocesan Council and Diocesan Staff who are working to effect this consolidation.

What are your plans for the coming year?

The Historiographer has several projects related to neglected aspects of our diocesan racial history. These include a reexamination of the founding of St. Augustine's School and an essay highlighting the work of Bishop Delany in the twenty years prior to his becoming bishop. But the principal focus of the Historiographer's work will be the research and writing of the history of the Diocese from 1960 to 2015. Once processing space is available, the Archivist will be turning significant attention to the processing of records. These include the materials from closed churches and from the episcopate of Bishop Curry.

Submitted by

The Rev. Dr. N. Brooks Graebner, historiographer

Kanuga

Statement of Purpose

Kanuga is a gathering place inviting all people to experience each other, nature and the Creator.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

For years, Kanuga's Camp Bob has provided under served youth throughout the Southeast an enriching summer camp experience, free of charge, by collaborating with congregations and community organizations. This year, camp began a new tradition by providing two separate sessions to youth from the three counties that surround us. Our goal is to nourish the potential of all youth to become agents of change in their communities. We do that through positive camp community, leadership development, and by strengthening love and respect for God's creation.

Support for vulnerable congregations

Nuevo Amanecer, translated as New Dawn, is the largest Kanuga conference serving TEC biennially, and it celebrates and supports Latino ministries in the Church. Nuevo Amanecer is organized by the Office of Latino/Hispanic Ministries in partnership with Kanuga and will be held on May 12-15, 2020 with Presiding Bishop Michael Curry as keynoter.

Missional collaboratives that will be regionally cultivated

Kanuga is active locally and regionally with missional collaboratives like Interfaith Assistance Ministry, Friends of DuPont Forest and Camplify, which uses a series of camp-based and experiential learning programs to teach kids-in-need the life skills required to succeed and become the leaders of tomorrow. Kanuga awarded the Blue Ridge Service Corp, the Diocese of Western North Carolina's emerging Episcopal Service Corp project, \$9,000 through the Minkler Howell grant. As the Kanuga community, staff and guests, we have donated, through the Blood Connection's mobile bus, 144 units of blood. Each unit can help up to 3 patients in local hospitals, which means we could have reached as many as 432 people through our giving.

Lifelong formation

Established in 1928 by the dioceses of the two Carolina's, Kanuga originally provided summer programs and camps to people from across the Southeast. Within 10 years, Kanuga had become the largest conference center associated with the Episcopal Church. Today, Kanuga serves the Episcopal Church broadly through Faith and Education, Wellness and Recreation, Artistic Expression, Outdoor Exploration and Camp Activities.

Kanuga hosted 50 parish-wide retreats for churches across the Southeast, 13 from the Diocese of NC. We've developed a New Parish Weekend model at a reduced rate (family of four under \$500) that includes programming and childcare.

The Episcopal Church utilized Kanuga for the House of Bishops Spring Meeting, The General Board of Examining Chaplains, The Episcopal Church Foundation's Congregational Leadership Initiative and The Church Pension Group's Business Partnerships retreat. Province IV often utilizes Kanuga for Synod, ECW and Daughters of the King retreats. Sometimes our mission calls us to be a safe refuge from the storm. In early September, we served as an evacuation site for Bishop Gadsden Retirement Community from Charleston, SC. bringing about 80 assisted living patients to us, along with an equal number of staff plus family members.

In Kanuga developed programming, many offerings for Adults and Families, both familiar and new, occurred throughout the year. Often overlooked is it's impact on youth and children. Camp Kanuga experienced a 15% enrollment increase from 2018, Camp Bob, our free summer camp experience for children who are under served, experienced a 40% enrollment increase. Through Camp Kanuga, Camp Bob, Mountain Trail Outdoor School, KEY (Kanuga Empowered Youth) Conferences, Summer Conferences and Guest Period, Kanuga served nearly 5,000 youth and children.

Creation care

#elevateECOJUSTICE, a Creation Care and Environmental Justice gathering for the Church at Kanuga, March 13-15, 2020. This community will share stories from key players in the Church's creation care and environmental justice work, offer resources from groups intimately involved, and develop intentional plans for bringing this work to life in communities across the Church and the world. Elevate Eco Justice is part of Kanuga's annual Lansing Lee series which is made possible by an endowment established by Natalie Lee honoring the memory of Lansing B. Lee Jr. of Augusta, GA and with major support from the Buford L. Bowen Endowment.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Much of Kanuga is engaged in the work of Becoming Beloved Community, locally and globally. For example, Camp Kanuga, Kanuga's coed summer camp for ages 7-18 since 1931, incorporated the practices of the Way of Love into the staff culture and daily life of camp. Campers and staff come together for a period of time, a session, centered around Christian Community, having opportunity to be renewed and refreshed, to find and discover the Love of God again (or for the first time) in the midst of their busy lives. They spent time with each other and learning about Jesus and in many cases, his Way of Love became their Way of Life. Camp provides a unique opportunity for lifelong formation.

Camp Kanuga used each practice as a theme of the day. The Chaplain led each morning with a story, scripture and worship songs that fit the theme and gave a "challenge-of-the-day" to the campers & staff on how to live out these practices. In each cabin, during nighttime devotional, campers reflected on what it was like, what they learned in living out the Way of Love practices.

At the end of each session, Campers were challenged to live out these practices within their own circle of influence: home, schools and churches. Camp Kanuga will use the Way of Love practices again in 2020.

What other work has your committee done on behalf of the Diocese?

Ka-nu-ga, is a word borrowed from the Cherokee and once thought to mean the meeting place of many people. Last year, Kanuga unveiled our guiding set of Core Values: Service, Respect, Sustainability and Stewardship, to serve as the cornerstones of Kanuga's future. In March, we were pleased to reveal new mission and vision statements. In 1928, Bishop Kirkman Finlay envisioned a place in the mountains of Western North Carolina, rooted in the Episcopal Church, grown from the love of Jesus, and open to all people. These statements are both a reflection on where we have come from and on the values that we uphold today.

Our Mission: Kanuga is a gathering place inviting all people to connect with each other, nature and the Creator.

Our Vision: To inspire a more mindful and compassionate world.

Our Culture: We share the spirit of this place equally with all who desire its experience and affect in the world, and we welcome people of all religions, genders, ethnicities, nationalities, ages, abilities, sexual orientations and gender expressions.

Submitted by
Michael Sullivan, Jimmy Haden

Liaison for Refugee Ministries

Statement of Purpose

To provide support, assistance and information for those who are working with/interested in refugee and/or immigration issues.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

In the current national climate - refugees and immigrants have been cast as 'the enemy' - as 'the other' ... and a long history of welcoming people from across the world who had to leave their country of origin for a multitude of reasons. The history of migration/refugee welcome has enriched many communities around our country. They have contributed to economic development, community leadership and have become leaders in their respective communities.

This year - those who have sought entry into this country have been depicted as criminals, rejects, unwanted, incapable of making contributions of any sort. They have been warehoused, caged, stripped from parents arms ... relegated to mass 'warehousing' and death.

Support for vulnerable congregations

Undocumented persons this year are some of the most vulnerable in our country - especially young children forcibly separated from parents and kept in less-than humane conditions. Several churches across our diocese have offered assistance and/or refuge/sanctuary.

Missional collaboratives that will be regionally cultivated

Currently, I function as a resource for the rest of the diocese and congregations or initiatives who wish to reach out/provide support for immigrants and/or refugees. This is critical in a time where "normal" refugee resettlement under the terms of the UN Refugee Resettlement regulations has ground almost to a halt this year. As a nation that has always proudly led the world in the number of refugees resettled, we are now receiving roughly a quarter of the 85,000 people we resettled just three years ago. As of August 2019, 28,000 refugees were resettled in the US. The cap for 2020 has been set at 18,000.

Lifelong formation

As a Board Member for Galilee Ministries of East Charlotte, we have been involved in creating teaching and experiential resources for youth and adults around the issues involved in resettlement and integration faced by refugees in the Charlotte area. Materials and simulations have been shared during visits by groups of children, youth and adults who have come to Galilee to see what we do. Many of the resources are one the Galilee website and Facebook posts.

Creation care

Food - and feeding people - are a large part of Galilee Center... Wednesday noon meals, Loaves & Fishes Pantry, special celebrations with the general community with refugees and immigrants contributing foods particular to their culture. And the Garden is divided into small plots where families/individuals can cultivate food based upon their cultural preferences.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

Galilee Ministries of East Charlotte [and the resulting request of Bishop Anne for me to function as Liaison for Refugee Ministries] was the result of deacons gathering over an 18 month period to determine what community needs the then closed St Andrew's Episcopal Church might serve. The resulting exploration of the area of the Central Avenue corridor found the largest Elementary School in NC with 94 different dialects spoken - a community which had been welcoming to people from multiple nationalities and languages for almost a century - and a location which had been a multi-ethnic/racial community for a century.

Galilee was the result of prayer, reflection, conversations, learning - and finally taking that step forward and inviting Catholic Social Services [one of the national refugee resettlement agencies]; Central Piedmont Community College [provider of English-Language and Citizenship training in the Charlotte area], and Refugee Support Services to come and utilize the spaces at Galilee ... and we have not looked back since that initial invitation ... there are now over 700 individual receiving services weekly; 3 indigenous worshipping communities within the building weekends and people from Episcopal, Methodist, Lutheran and non-denominational churches volunteering at Galilee weekly.

What other work has your committee done on behalf of the Diocese?

We have provided information, displays, video/print materials, simulations for both church and community groups; Rev Rebecca Yarbrough and Toni Hagerman have presented at several national gatherings ... and info packets have been provided both within the diocese and at a national level.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

As the national dialog has tended to demonize "the other" we have continued to stress the need to WELCOME the stranger in our midst ... to reach out to those who are newly amongst us ... to encourage different communities to gather in our spaces ... to advocate for those still living in fear ... to provide resources and training options for those new to our community/country.

What are your plans for the coming year?

The work of welcoming the stranger, clothing and feeding the needy - responding to demonization of "the other" knows no ending ... we are here in witness to the love of Christ in ALL people ... to uphold the dignity of all. As we learn from those for whom we care and with

whom we work ... we are better able to equip ourselves and others to join in this "way of love."
This need will not "go away" in the coming year. I hope to provide a vehicle to link those across
our convocations in sharing what they are doing - and providing linkage to share resources.

Submitted by
The Rev Deb Blackwood, PhD

Mission Endowment Board

Statement of Purpose

It is the goal of the Mission Endowment Board to be stewards of the Mission Strategy Fund for the purpose of supporting initiatives which witness to Christ's presence in our communities. All financial support is seen as a venture mission fund and not supplementing the diocesan budget.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

Several of the grants we awarded involve dialogue across divides.

Support for vulnerable congregations

At least two of the grants awarded went to congregations in rural counties.

Missional collaboratives that will be regionally cultivated

All of the grants awarded involve collaborative efforts.

Lifelong formation

At least three of the grants involve formation priorities.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

We pray for the Spirit's guidance in reviewing grants, we learn about what the Spirit is doing around the Diocese through the applications, and we award resources of the Diocese to bless the good work that is being done.

What other work has your committee done on behalf of the Diocese?

Grants awarded in the cycle with a deadline of November 30, 2018 (for 2019) were:

Calvary Wadesboro: Helping to fund a case manager and operational costs for Homes for Hope, which provides housing for under-served and unrepresented homeless families in Anson county.

Durham CAN (Congregations, Associates, and Neighborhoods): Supporting the work to implement changes in affordable housing, employment with living wages, and access to education for minorities in the Durham area.

St. Luke's Salisbury: Provides funding for three projects related to Becoming the Beloved Community: professionally produced video interviews to capture narratives about living in the

Jim Crow South, historical research into the parish's establishment as it relates to slavery and race, and providing for an event headlined by Dr. Catherine Meeks and Bishop Will Willimon.

St. Mary's High Point: Helps to support the creation of an intentional Christian community where 4-6 young adults will work in justice work, leadership training, vocational discernment, and intentional community living under a rule of life.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are a funding stream that allows such ministries to seek financial support.

What are your plans for the coming year?

We will continue to receive applications and award grants until the Convention changes our governing canon.

Submitted by
The Rev. Robert Black

Missionary Resource Support Team (MRST)

Statement of Purpose

The Missionary Resource Support Team (MRST), a chartered committee of the Diocese of North Carolina, provides financial support to mission congregations, small parishes and newly established worshipping communities in the Diocese who are intentionally carrying out the mission of the Church, and that of the Diocese of North Carolina, in their unique ministry context.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

We provide a listening ear and support for missions and worshipping communities engaging with these dynamics.

Support for vulnerable congregations

The purpose of MRST is to offer support to missions, worshipping communities, and emerging ministries, some of which are vulnerable, some of which are on solid footing. We offer financial assistance and support when possible and approved by the Diocese.

Missional collaboratives that will be regionally cultivated

MRST helps fund emerging collaboratives.

Creation care

MRST does not offer much support on this front, but can offer funds via a Seed Grant if congregations/missions/worshipping communities wish to begin such a ministry focusing on creation care.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

MRST has worked to embody the ways of love in supporting these missions/worshipping communities, offering a listening ear and financial support system.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

MRST is wondering how it can live fully into the 'S' in its name. We are in discussion with the Bishops to make sure we are in line with their vision for the changing nature of the diocese.

What are your plans for the coming year?

Yes. We will continue to offer assistance to missions/worshipping communities and offer seed grants to new and emerging ministries. We expect our work to continue and may require an increase in resources.

Submitted by
The Rev. Daniel Reeves

North Carolina Episcopal Church Foundation, Inc.

Statement of Purpose

"The purposes for which the Corporation is formed are to aid by making loans, grants, gifts, or otherwise, parishes, missions, or unorganized groups of the Protestant Episcopal Church in the Diocese of North Carolina, or institutions owned by the Diocese, in the erection, repair, renovation, or improvement of church buildings, grounds or property, the acquisition of church properties and the payment of priests or lay workers, under such rules and regulations as the Directors of this Corporation shall hereafter from time to time establish." (from 1955 charter)

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

A member of ECF visits each church that makes a funding request of us, learning about that congregation's ministry and setting and how our funds might assist with their mission. Through applications and visits we are able to view the diversity of the diocese, from wealthier to poorer to African-American to white to Latino, to urban to rural, and to learn of their successes and challenges in ministry.

Support for vulnerable congregations

NCECF provides mission grants to small and often financially vulnerable congregations for repairs and upgrades to their facilities. These grants relieve some budget pressure on these congregations and allow them to direct money and attention to mission. Since the 2018 Convention the NCECF made three mission grants to assist churches in their efforts to improve or repair their existing buildings. These grants totaled \$30,000.

Creation care

NCECF provides Green Grants to parishes and missions to assist with upgrades that reduce their carbon footprint and conserve energy. In the past year the foundation awarded seven green grants totaling \$40,000 to parishes making energy-conserving improvements to their facilities. One of these grants assisted with the installation of solar panels.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The NCECF is grateful to be able to practice the way of Blessing in its work. This year we were blessed to have just over \$100,000 available to us to share, and we were able to give \$70,000 of that to nine different congregations to bless their ministries.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

We are trying to be mindful of creation care initiatives and to see that needier congregations have priority as we allocate our resources.

What are your plans for the coming year?

The NCECF anticipates continuing its work in 2020, with roughly the same amount available in resources. I could anticipate increased need for facility repair and creation care upgrades, but our resources are fixed by the endowment from which we spend.

Submitted by
The Rev. Robert Bradley Mullis

Penick Village, Inc.

Statement of Purpose

Penick Village is a Life Plan Community that serves and cares for seniors as they age with independent living, assisted living, skilled nursing, rehab, and homecare services. But who is Penick Village? We are a family creating a loving community by making each day great for one another. Bringing this mission to life in each and every moment continues to be our main and loving focus.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Penick Village Family continues to work towards creating the loving “we”, the first word in our mission statement. Our three focuses are uniting the Penick Village Family, racial reconciliation, and caring for those who care for the residents. Our first relationship that constantly has to be nurtured is among the people who live and work at Penick Village. Through programs, conversations, shared opportunities and education it is clear that for the Penick Village Family to be most successful, the residents, families, and staff all have to have servant hearts and actions for one another to best uplift and bring our mission to life daily. When done successfully, this creates the feeling and experience of Galatians 3:28.

Penick Village’s racial reconciliation program continues with the goal of opening eyes, minds, and hearts to so much that we don’t know. We have worked to consistently expose ourselves to past and current experiences and events with deep discussions with one highlight of a performance/discussion with Sonny Kelly called “The Talk.” A conversation every African American parent has to have with his or her child about growing up in and living in yesterday’s and today’s America. Another highlight includes planning the 2019 Penick Village’s resident, family, and staff second racial reconciliation pilgrimage, this time to Atlanta and Montgomery, to create a better “we.” Third, the Penick Village Family has to identify and implement the best ways to honor and value the people who take care of the people. These are our co-workers, or better defined as shepherds, who guide the ministry with their hands on care and service roles. Penick Village has to get to the right scale so we can successfully address livable wages and benefits. We must grow and we will grow.

Support for vulnerable congregations

Penick Village continues Bishop Penick’s vision of helping those in financial need. We provided approximately \$1,400,000 of financial assistance this past year to our residents and we couldn’t have done that without the generosity of so many that believe in Penick Village’s mission and ministry. In addition to this assistance, Penick Village has the Theide Employee Emergency

Fund (named after a resident) and it provided just under \$38,000 in 86 grants and loans to our co-workers who experienced life's emergencies that sadly include unimaginable life tragedies. This emergency fund sure doesn't fix these events, but it does help create a much needed bridge and when our chaplain connects with them, a reminder that they are loved and not alone.

Missional collaboratives that will be regionally cultivated

In Joseph F. Coughlin's book, *The Longevity Economy*, he states that "old age is made up... Certain bits of our current idea of old age are grounded in biology. But most of it was invented by human beings for short-term, human purposes over the past century and a half." So, what does mean to the Penick Village Family and our mission? Our current strategic planning process has a primary focus – how do we all grow older better? We need to learn and implement the next ways to support and how people "do" and "be" as they age. Penick Village's Board of Directors is committed to addressing this very simple, yet complicated opportunity.

Lifelong formation

Penick Village's original building that was first occupied in April of 1964 has completed its ministry. In September of 2019, the last residents graciously relocated to give the opportunity for the removal and replacement of this building. Our 55th Anniversary Celebration was held at this building and as we think and plan for the future, we give thanks to God for those who were there many years ago to get this ministry off the ground. As we work hard to grow and improve what we do, we will work harder to stay true to who we are.

What are your plans for the coming year?

The Penick Village Family has many actions it is taking in the next year. It is starting with refinancing all of our debt to give us a strong foundation to plan for the replacement of our original building. We will open The Wharton, a 20 unit independent living apartment building named in honor of the first African Americans who moved to Penick Village. We will provide at least another \$1,400,000 of financial assistance to our residents in need, and we will continue to strengthen the Theide Employee Emergency Fund. Most importantly, we will create our plan for the next three to five years that will provide strength for consistency in creating a loving family, so that all who live and work at Penick Village may grow older better together.

Submitted by
Jeffrey I. Hutchins

Sewanee: The University of the South

Statement of Purpose

The University of the South is well known for its College of Arts and Sciences, one of the country's top liberal arts colleges; its seminary, one of 10 serving the Episcopal Church; and the Beecken Center, home of Education for Ministry (EfM), which has enlivened the personal ministry of more than 100,000 Christians. What is less known is that this University, owned by 28 dioceses in the Sewanee province of the Episcopal Church, is a center for learning that touches people of all ages.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The Roberson Project on Slavery, Race and Reconciliation at the University of the South is a six-year initiative investigating the university's historical entanglements with slavery and slavery's legacies. The Project is named after the late Professor of History, Houston Bryan Robertson, who was the first tenured African American faculty member at the university. The Robertson Project seeks to help the university confront our history in order to seek a more just and equitable future for our broad and diverse community.

Support for vulnerable congregations

The School of Theology has established the Sewanee Ministry Collaborative, a program that will create mutual mentoring groups for clergy. The Collaboration is focusing on contexts where mentorship is known to be especially important: Latino/Hispanic ministries; Black ministries; rural ministries; and for clergy trained in non-traditional theological education programs, with a special focus on women across all four groups.

Missional collaboratives that will be regionally cultivated

A new trustee Education for Ministry Advisory Committee is looking into this from the University's perspective.

Lifelong formation

The University of the South is a center for learning for all ages:
Preparing for adulthood Come to Sewanee for SUMMA and learn, through debate, how to connect reason, faith and tradition, while also preparing for college with a rigorous introduction to critical thinking. Or participate in the Young Writer's Conference, Choral Institute, or the Sewanee Environmental Institute's field studies experience and develop a creative talent or learn more about the natural world

On the path to the baccalaureate

Move successfully into adult life by earning a degree at the only University owned and governed by Episcopal dioceses. Study one (or more) of 36 majors, 43 minors, and 15 special programs, including an innovative civic engagement program that leads students to change the world for the better.

Getting ready for church leadership

Congregations raise up individuals who are called to ministry, and the School of Theology provides them rigorous academic training, grounded in a life of prayer and in the shape of the Anglican tradition. The result? Good priests, pastors, teachers, liturgists, and preachers, formed with a servant's heart to lead the church's service to the world.

We all have a ministry

EfM builds communities of mutual support and mutual discernment where participants study scripture, history, and theology and read and reflect on how God is calling them to work in the world. Invite Welcome Connect is a trans-formational ministry that equips and empowers clergy and lay leaders to enrich their practices of evangelism, hospitality, and connectedness. These offerings from the Beecken Center provide learning opportunities to Episcopalians and others whose fervent wish is to live lives of meaning.

Digging deeper

The Advanced Degrees Program gives Episcopal and other clergy deeply embedded in ministry the opportunity to dig deeper in their understanding of their faith and gain new energy in their ministries.

Diocese of North Carolina numbers

College students: 40

Seminarians: 1

Advanced Degrees students: 3, plus 9 alums

Creation care

The Sewanee Environmental Institute's field study experiences enables learning about the natural world and ways to care for it. In addition, for those whose faith is leading them to pursue environmental stewardship, the School of Theology offers a master of arts degree with a concentration in religion and the environment.

What other work has your committee done on behalf of the Diocese?

During the past fiscal year the University received \$500 in donations from the diocese and \$4,899 in donations from churches in the diocese. Returned to the diocese in the form of financial aid to college students, seminarians, and ADP students: \$607,607. (The average return on contribution for an owning diocese is about \$34 for each dollar contributed.)

Submitted by

George A. Brine

Task Force on Bail Bond Reform

Statement of Purpose

As stated in the Resolution (Substitute Resolution 203.12) adopted at the 203rd Annual Convention, the Task Force commitment was to examine current judicial pretrial release procedures in North Carolina. This review and consideration of current practices will be conducted in partnership with organizations currently engaged in the study of the money-bail system. Steps to support needed reforms will be taken.

How has your committee addressed each of the five priority areas of Becoming Beloved Community, as identified by our bishops? (Note: Different committees will focus on different priorities more than others, and the canons of the Diocese and committee charters guide the work of many committees.)

Engaging in deeper dialogue (and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide)

The current Bail Bond system disproportionately impacts on people of color and people living in poverty, including the working poor. Many organizations and groups across the state are also involved in studying the issues around the current system and members of the task force are meeting with these groups including the North Carolina Council of Churches, The Institute of Government at UNC, the ACLU and Self Help in Durham, the Bishop's Committee on Prison Ministry and Binkley Baptist Church in Chapel Hill.

Missional collaboratives that will be regionally cultivated

Discussions with other faith communities and social justice-involved organizations have occurred during the year including presentations to Presbyterian and UCC social justice focus groups and Congregations for Social Justice in Raleigh. This type of activity is expected to grow over the next year as well.

Lifelong formation

The Task Force and Bishop's Committee for Prison Ministry has developed an information sheet introducing the basics of why Bail Bond reform is needed which will be distributed at the 204th Convention. David Bland has applied for grant funding for the development of more educational materials and processes. Reform efforts involving the complex Bail Bond system are expected to grow and change as the various issues are studied and actions for reform are undertaken and it will be important for education in the congregations to continue well into the future.

In what ways do the practices of the Way of Love (learn, pray, worship, bless, go, rest, turn) undergird your committee's work?

The consideration of the money bail system is in keeping with the mandate of our baptismal covenant to strive for justice and peace among all people, and to respect the dignity of every human being.

How is your work evolving and adapting to a changing mission field and the changing demographics of our diocese?

The population of North Carolina is becoming more culturally and racially diverse each year and inequity of wealth is a huge issue. The current Bail Bond system impacts the poor and people of color disproportionately. People who cannot “make bail” are forced to stay incarcerated until trial. They often lose what jobs they have, lose their homes, and see their families displaced. Often they accept a plea agreement where they plead guilty in order to obtain release from jail, leading to a criminal record that will impact on future employment and housing availability. People who have the financial means to “make bail” can gain release until their trial. It is critical for people of faith to continue to gather information on alternatives for pre-trial release processes so that some of these inequities can be remedied.

What are your plans for the coming year?

The task force will continue its involvement in studying pre-trial release practices in conjunction with other groups and organizations and recommend reform efforts. There will be an anticipated increase in resources needed, somewhat dependent on the outcome of the grant application that David Bland is pursuing.

Submitted by
The Rev. Sallie O. Simpson

Thompson

This August, Thompson celebrated its 133rd birthday. At the close of June 2019, we also concluded a two-year journey to provide pathways to fill every single space on our Matthews campus. As we move ahead towards the twentieth year of this century, it is truly astounding to see what the last twelve months have brought. In the last year, Thompson has...

- Maintained our staff growth trajectory and added positions in all three core areas of the organization.
- Partnered with Cardinal Innovations Healthcare to open a unique Psychiatric Residential Treatment Facility focusing on young women aged 13-17, many of whom have experienced the trauma of human trafficking.
- Maintained and thrived in our partnership with Turning Point Academy, while entering into new arrangements with CMS to provide mental health and therapeutic overlays in multiple other schools in Mecklenburg County.
- Grown our revolutionary 12 year mentorship program, Friends of the Children, to 40 children in three different schools, hiring three new life navigators, and preparing to bring two more cohorts to bear.
- Awarded over 1 million dollars this last year in foundations and grants, providing an immense growth in program capacity and vision growth.
- Achieved 100% Capacity in all active cottages on our St. Peter's Lane Campus, and securing contracts to open our final previously unused cottage.
- Continued to rapidly grow our foster care program in response to the need in our state, seeing over 200% growth in the last 18 months, and continuing growth into Asheville, Wilmington, and several other counties in North Carolina.
- Achieved an immense growth in our preventive mental health services, with almost 1000 more children alone served in this core area of the organization
- Achieved a 70% growth across the total service continuum in the last twelve months, serving over 3600 children and families
- Raised over half a million dollars at our Annual Portraits of Courage Luncheon.
- Entered into multiple new partnerships and relationships in order to provide a multi-faceted and layered approach to the type of support we can offer to those in need.

In addition, our existing service continuum has continued to shine, producing strong outcomes across the board.

- 89% of children enrolled in our early childhood programs achieved gains.
- 93% of clients achieved mental health gains.
- 83% of families improved family functioning.
- 93% parent/client satisfaction rate.

We look forward to pressing forward, with your support, to new heights!

Submitted by

Will Jones, President/CEO