

Spring 2018



# The North Carolina DISCIPLE

COMMUNITY LUNCH

CARBON  
FARMING

ALSO IN THIS ISSUE | PREVIEW: THE 79<sup>TH</sup> GENERAL CONVENTION



 The North Carolina  
**DISCIPLE**

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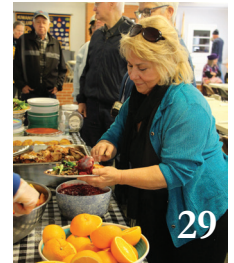
A volunteer serves a healthy, hot meal during the weekly Pittsboro Community Lunch hosted each Thursday by St. Bartholomew's.  
*Photo by Summerlee Walter*

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## The North Carolina DISCIPLE

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

Contact the communications staff at [communications@episdionc.org](mailto:communications@episdionc.org) with any questions or feedback regarding these communications, or to submit ideas, articles and photos.



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# THE RESURRECTION AND THE JESUS MOVEMENT

*Our diversity plants the roots for Becoming Beloved Community to grow*

Easter is, in a profound way, the beginning of the Jesus Movement. The dimensions of Jesus' life — his teachings, his proclamation of the good news, the dramatic healing stories, the parables, his call to the disciples — all predate his death on the cross and his resurrection. And yet, the story of Jesus' life and teachings would be fundamentally different without the witness and testimony of those who encountered the Risen Christ and the way these encounters transformed their lives as disciples and apostles. The powerful promise of life over death is at the heart of the gospel and at the center of what we believe about Jesus. Without this event, his teachings, as valid, wise and innovative as they were, would be missing a vital and essential element.

The Jesus Movement is a resurrection movement. And Easter is a season to share our resurrection stories. Some of those stories may be about people we lost, whose presence has been made known to us in some powerful way. Other stories of resurrection speak more to the power of God overcoming or overturning some seemingly impossible barrier or challenge. But all are rooted in the same power: God's power of life over death.

When my daughter, Kate, was in the eighth grade, one of her teachers gave the class an assignment to memorize and present a poem of their choice. Kate chose "And Still I Rise" by Maya Angelou.

I had never heard the poem before Kate picked it, but in hearing it over and over again as she worked on it, it made an indelible impression on me. I was struck by the power of Angelou's words to convey what I experience as a dynamic central to the Christian faith and an essential dynamic in the journey of discipleship: that the power of resurrection, of hope over despair, of liberation over oppression, of life over death has been unleashed in the world. Though we can't reproduce it in its entirety here, even a sampling of Angelou's verse illustrates the power of the poem.

*You may write me down in history,  
With your bitter, twisted lies,  
You may trod me in the very dirt,  
But still, like dust, I'll rise.*

*Does my sassiness upset you?  
Why are you beset with gloom?  
'Cause I walk like I've got oil wells,  
Pumping in my living room.*

*Just like moons and like suns,  
With the certainty of tides,  
Just like hopes springing high,  
Still I'll rise.*

I think again about this poem as we engage more deeply in the work of Becoming Beloved Community. To me, this work is resurrection work. This is living into the power of the gospel promise of freedom from bondage, of liberation over oppression, of truth telling over systemic evil. This is the movement of life over death. This is the work we are called to do, and it begins here and now.

At the 202<sup>nd</sup> Annual Convention last November, we shared five priorities set to serve as a road map for our early journey: 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; support for vulnerable congregations; missional collaboratives that will be regionally cultivated; lifelong formation; and reconnecting to the land.

After convention, our Diocesan Council began to look more intentionally at the first priority and bring to it some specificity and action. They agreed to do more work, both individually and collectively, to explore what Becoming Beloved Community around this priority would look like. This involved additional commitment of time and energy to engage in training and conversation. It also included looking at our own history, in this diocese, and asking ourselves the hard questions about our own journey and the impact of systemic racism on our churches.

We are asking that each of our congregations enter into this same kind of intentional, focused engagement around this and every priority. Diocesan resources abound for every one of them to help inspire and support you in your work, and there are more in development.

The beauty of a movement is there are many ways to engage in this work. There may be other ways, in your prayer and through your own discernment, that the Holy



Spirit is prompting you to explore the call of Becoming Beloved Community. What shape will this take for you and for your congregation? What will the next step on your journey of discipleship look like?

Let us know! Share your story. There are many different ways to be part of this movement. Just as there were many different experiences of the Risen Christ. The stories we share with each other help the movement to grow and spread, just as the stories of peoples' encounters with the resurrected Jesus helped the expansion of the early church.

The gift in all of this is the gospel promise of life over death. It is an invitation to experience the new life that comes in doing this work. It is God's promise of transformation.

Shakespeare famously wrote "a coward dies 1,000 times before death, the valiant taste of death but

once." But when it comes to the resurrection, just the reverse is true. The new life of the resurrection is something we are actually called to experience many times over before the full and final resurrection that is promised us at the end of our days.

The season of Easter is a season to celebrate all the incredible, unexpected, miraculous and life-changing expressions of the resurrection, to tell those stories and to celebrate the promise of God's victory of life over death. The invitation to become beloved community is at the heart of this celebration. It is a powerful embodiment of the Jesus resurrection movement. Happy Easter!

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*The Rt. Rev. Sam Rodman is the XII Bishop of the Diocese of North Carolina. Contact him at [sam.rodman@episdionc.org](mailto:sam.rodman@episdionc.org).*



I may write me down in history,  
with you bitter,  
you may trod me in the very dirt,  
twisted lies,  
like dust, i'll rise.

# AROUND THE DIOCESE

Remember to send photos of happenings in the life of your congregation to [communications@episdionc.org](mailto:communications@episdionc.org).

Photo by Bill Welch



The Rev. Lyn Stabler-Tippett and guests applauded after she cut the ribbon for the official opening of the medical loan closet supported by Trinity, Mt. Airy, and named in her honor.

Photo by John Bullock



The people of St. Thomas, Reidsville, took Ash Wednesday to the local YMCA with Ashes to Go on February 14.

Photo courtesy of Noah Ambrose



Students at UNC-Greensboro joined a nationwide walk-out to call attention to gun violence on March 14. Noah Ambrose, a first-year student from Emmanuel, Southern Pines, holds a megaphone.

Photo by Amy Campbell



Led by youth from Lift Every Voice, the recently concluded three-year anti-racism program led by the diocesan youth department, young people from Greensboro and High Point gathered in January for the first in a series of monthly workshops to create and share spoken-word poetry and develop their own voices to speak out about the issues that mean the most to them.



Photo by Aletia Payne

The Johnson Sevice Corps enjoyed dinner with their bishops in the group's Durham intentional community on February 6.



Photo courtesy of the Rev. Jan Lamb

More than 200 people of all ages raced during the sixth annual Jingle Bell LEAP 5K Fun Run on December 2, 2017. The race benefitted the bilingual preschool located at St. Luke's, Durham.



Photo by Zayra Jazmin Mendez-Ortiz

Iglesia de la Guadalupe, Wilson, celebrated their patron saint's feast day on December 10, 2017.



Photo courtesy of St. Mary Magdalene

The people of St. Mary Magdalene, Seven Lakes, celebrated being debt-free with a mortgage burning before a recent Sunday morning service.



Photo by David Stroud

Acolytes from Good Shepherd, Raleigh, attended the National Acolyte Festival at Washington National Cathedral on October 27, 2017.

# NEW, NOTABLE & NEWSWORTHY

## FALL 2017 MISSION ENDOWMENT GRANT RECIPIENTS ANNOUNCED

The Mission Endowment Grant board has announced six recipients in the fall 2017 grant cycle. The deadline to apply for the spring cycle of Mission Endowment Grants is April 16, 2018; the fall 2018 deadline is November 30.

- **All Saints', Concord, \$25,000:** This grant will fund a collaborative effort among many churches to provide Racial Equity Institute (REI) training.
- **Calvary, Wadesboro, \$25,000:** This grant will support housing for underserved and unrepresented homeless families in Anson county, where no shelters exist for families or women with children.
- **Christ the King, Charlotte, \$15,000:** This grant will provide for a part-time vicar to stabilize and grow the congregation at an Episcopal mission in the heart of a growing and changing Charlotte neighborhood.
- **Chartered Committee on Hispanic Ministry, \$25,000, \$20,000:** This two-year grant request will partially fund a diocesan Hispanic missionary who will be positioned in the eastern part of the Diocese.
- **Interfaith Prison Ministry for Women, \$25,000, \$25,000:** This grant will partially fund a Mentor and Outreach Manager position that will serve ministries at the NC Correctional Institute for Women; First Presbyterian, Raleigh, and St. Mark's, Raleigh.
- **North Greensboro Missioner, \$25,000, \$25,000:** This request is the result of a collaboration among the Greensboro Episcopal congregations of St. Barnabas, St. Francis and Holy Spirit. This grant provides salary support for this position to provide for collaborative relationship building and ministry

in the areas of youth and young adults, refugee and immigrant neighbors, and adult formation.

The Mission Endowment Grant is a permanent endowment created for the specific purpose of supporting the diocesan mission strategy of establishing “the Episcopal presence of Christ in communities in ways that brings the community to see Christ’s presence among them.”

What makes the grant unique is expanded eligibility in applying for the grants. While grant projects must relate to missionary initiatives located within the 38 counties of the Diocese, the initiatives themselves do not have to be associated with diocesan entities. Only one participating member of the proposed project team is required to be associated with a diocesan entity; the rest of the team can build out from there. This opens the door to greater eligibility, including:

- strategic partnerships between diocesan and outside entities, including interfaith and secular entities,
- companion relationships and
- partnership ministries of congregations, institutions and organizations of the Diocese.

To apply for a Mission Endowment Grant, complete the Common Application found at [episditionc.org](http://episditionc.org). The Common Application will submit your grant request not only to the Mission Endowment review board but also to other grant review boards, including the Missionary Resource Support Team, the Episcopal Church Foundation and the Parish Grant Program.

For more information on the Common Application and all grants available through the Diocese of North Carolina, visit [episditionc.org](http://episditionc.org) and look for “Grants and Scholarships” under the “Resources” tab.

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## THEY DID IT! DIOCESAN YOUTH MEET BISHOPS' BALL FUNDRAISING GOAL

In the Winter 2018 issue of the *Disciple*, we shared with you a goal the youth attending this year's Bishops' Ball had set: to raise \$5,000 for Episcopal Relief and Development's hurricane relief efforts.

A Dance-a-Thon was developed, and a fundraising site was found to track by-the-dance pledges and donations. Youth organizers created a video explaining the effort and how to take part. Participants of Bishops' Ball took to

social media to spread the word, and though their goal was lofty, by the end of Saturday's dance in February, the youth had surpassed it.

The final tally was unavailable at the time this issue went to print, as checks were still arriving at diocesan offices to supplement online donations. But the total continues to rise past \$6,000, so it's safe to say the youth of our diocese did what they set out to do and then some.



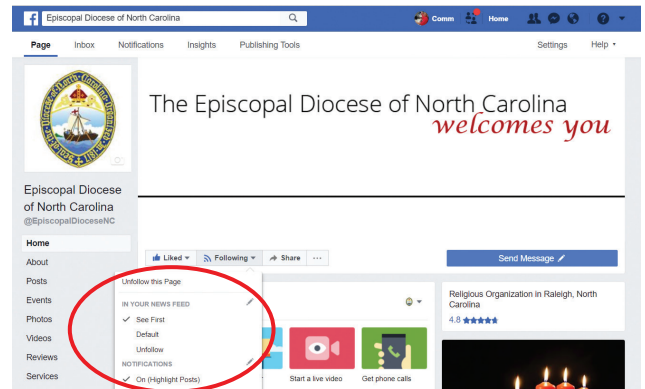
## FACEBOOK CHANGES DON'T HAVE TO MEAN YOU MISS OUT

If you feel like you're seeing fewer posts from your favorite pages in the last few months – whether it's the Diocese or your own church – it's possible the information shared by these entities is not reaching you.

Earlier this year, Facebook changed the way it funnels information to you. Posts from your friends and family are now prioritized, putting posts from “brand” pages (such as dioceses and churches) down on the list of things to enter your news feed.

The good news is that if information from pages you've liked in the past is important to you, you can tell Facebook you want to see these posts, and it's easy to do.

- Go to a page you've “liked” (such as the Diocese or your church).
- If you haven't “liked” it yet, go ahead and do it.
- Next to the “Liked” button, click the arrow on the “Following” button.



- Select “See First” under “In Your News Feed.”

This does not necessarily put a page's post first in your news feed, but it does signal to Facebook that you want to see content from that page on a regular basis.

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## NEW REFUGEE MINISTRY RESOURCE AVAILABLE

HomeTown, a new podcast from Episcopal Migration Ministries, focuses on refugees, their stories and the conflicts that forced them to flee their homelands. Developed as part of the Good Book Club Lenten offerings from The Episcopal Church, this is a wonderful new resource for everyone, especially those interested in refugee ministry.

HomeTown is available on SoundCloud, Stitcher, Google Play and iTunes. Featuring voices from across the United States, the Episcopal Church and the New

American community, each podcast episode includes a reflection on the week's Scripture reading, facts and figures about refugee resettlement, and an interview with a New American. Among the interviews are New Americans resettled from Bhutan, Uganda, Democratic Republic of Congo, Afghanistan and more.

To learn more about Episcopal Migration Ministries or to get started listening to HomeTown, visit [episcopalmigrationministries.org](http://episcopalmigrationministries.org).

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## ASSET MAP UPDATE

Episcopal Relief and Development has launched the new and improved Episcopal Asset Map. Beautifully designed and now mobile-friendly, the Asset Map is truly a nationwide tool to highlight the work and of all Episcopal churches and ministries.

Originally designed as a resource for times of emergency, the Asset Map quickly grew into a way to showcase the everyday resources Episcopal churches and ministries had to offer. As the map developers describe it, “[t]he map is a powerful tool that allows you to see not only what is happening around your diocese, but throughout the Church. The map can help you build networks with people interested and involved in similar ministries so you can share ideas and strategies, or it can be a jumping-off point

for entirely new directions. In times of disaster or emergency, the map will serve as a framework for assessment and response, showing a disaster's impact and how local bodies are responding. At all times, the map can serve as a platform to connect and inspire.”

Any information added to your church's listing on the old site was automatically migrated to the new site. If you haven't yet updated your church's listing, now is the time to do so! Now that the new site is up and running, the map soon will become the “Find a Church” tool on both The Episcopal Church and diocesan websites.

For more information on the Asset Map or to view your church's listing, visit [episcopalassetmap.org](http://episcopalassetmap.org).

## JOSEPHINE HICKS NAMED ERD VP OF EPISCOPAL CHURCH PROGRAMS

Earlier this year, Episcopal Relief and Development (ERD) announced Josephine Hicks (St. Peter's, Charlotte) as Vice President for Episcopal Church Programs, effective January 8.

In her new position, Hicks is leading a newly created department, Episcopal Church Programs, with the goal of deepening the organization's programs and engagement within The Episcopal Church.

"We are excited and honored to have Josephine join our organization in this new capacity," said Rob Radtke, President of Episcopal Relief and Development. "She knows us well, having served as a member of our Board of Directors, and she is widely respected throughout the Episcopal Church. Josephine's expertise will be invaluable in enhancing relationships with individuals and institutions around the Church, a major priority in our current strategic plan."

As Vice President for Episcopal Church Programs, Hicks will focus on developing programs and resources to meet the needs of Episcopal dioceses and congregations by overseeing staff working with the U.S. Disaster Program, Engagement and Episcopal Asset Map teams.

"My hope is that the Episcopal Church Programs team will help Episcopalians better understand and connect with Episcopal Relief and Development and find ways to engage their faith through our work in the U.S. and around the world," noted Hicks.

Hicks, a trial lawyer, has 30 years of experience litigating disputes for a wide range of clients, including public utilities, manufacturers and other businesses. Most recently, she was a partner with Parker Poe Adams & Bernstein,



Hicks (right) visited the Anglican Women's Development Center in Yelwoko, Ghana, during a recent pilgrimage. Photo courtesy of Josephine Hicks

LLP in Charlotte, North Carolina. She is a graduate of the University of the South (Sewanee) and Vanderbilt University Law School. She is also the author of *If There's Anything I Can Do...What You Can Do When Serious Illness Strikes*, a book aimed at those who want to help colleagues, friends and loved ones experiencing serious illness or needing care at the end of life.

Prior to joining the organization, Hicks served as Church Attorney for the Episcopal Church and handled investigations and ecclesiastical disciplinary proceedings under the canons for the Episcopal Church. She has held other leadership positions within the Church, including serving as a member of the Church's Executive Council and General Convention deputy for the Diocese of North Carolina. She also served as a member of the Joint Nominating Committee that conducted a search for the Presiding Bishop and as the lay representative from the Episcopal Church to the Anglican Consultative Council. She's also served extensively on the diocesan level, most recently on the nominating committee in the search for the XII Bishop of the Diocese of North Carolina. Her relationship with the Church, the Diocese and the work of Episcopal Relief and Development are important ways that she lives out her faith.

"A strong relationship with Jesus doesn't happen only on Sunday mornings or within the church walls," Hicks said. "In Matthew 25, Jesus called us to feed the hungry, clothe the naked and heal the sick. Episcopal Relief and Development provides an opportunity to respond to that call."

To learn more about Episcopal Relief and Development, visit [episcopalrelief.org](http://episcopalrelief.org).

### STAY IN TOUCH

Keep up with our diocese and bishops!



Episcopal Diocese NC



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[www.vimeo.com/episcopalinc](http://www.vimeo.com/episcopalinc)

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Twitter - @samuelrodman

Instagram - @bishoprodman

Facebook - Anne Hodges-Copple

Twitter - @bishoannehc

Instagram - @ahodgescopple

# EPISCOPAL PUBLIC POLICY NETWORK OFFERS ADVOCACY RESOURCES

With conversations increasing across the Church regarding topics like gun violence and gun control, the #MeToo movement, immigration, the environment and more, remember the Church also provides resources to help you navigate and, if you are so called, take action in the conversational waters.

Through the Episcopal Public Policy Network (EPPN), those moved to stay informed or take action on key issues can find a plethora of resources.

Part of the Episcopal Church Office of Government Relations, EPPN and its parent office work to affect policy

at the government level. Grounded in the resolutions of General Convention and Executive Council, they strive both to work on behalf of Episcopalians and to equip them to become advocates.

By connecting with EPPN, interested Episcopalians can receive action alerts and policy updates, guidance on taking action and find resources on priority issues. Among the resources are a new five-week course on Civic Discourse and “Faith and Citizenship,” a “guide to effective advocacy for Episcopalians.”

Learn more at [advocacy.episcopalchurch.org](http://advocacy.episcopalchurch.org).

## IN CASE YOU MISSED IT

### Green Tips

At the 202<sup>nd</sup> Annual Convention, Bishop Sam outlined the diocesan priorities for 2018, one of which is reconnecting to the land and our environment.

The Chartered Committee on Environmental Ministry is helping us to get started with weekly tips to guide each of us toward a more environmentally friendly way of life.

Launched in January, each tip is a call to action, and each is a small step that’s easy for anyone and everyone to implement. The idea is that with a small weekly change to our actions or thought processes, in time we’ll see a host of new habits in place. Even more important, we will start to understand that if each of us makes one small change a week, collectively and together we will start to make a big difference.

Though one new habit is shared every week, if you haven’t started already, it’s not too late. There is no chronology to the tips, so you can jump in and start anytime.

You can see the weekly tip each Monday on the diocesan social media channels, or you can see them all on the diocesan website on the Environmental Ministry page. Be sure to share them, and feel free to share tips of your own!



## DIOCESAN EVENTS

### April

- 11 Safe Church Training, St. Mark’s, Raleigh
- 13-15 Genesis Youth Event, Camp Walter Johnson
- 14 Safe Church Training, Trinity, Fuquay-Varina
- 17-19 CPG Wellness Conference, Winston-Salem
- 25 Celebration of New Ministry for the Rev. Tyrone Fowlkes, St. Mark’s, Raleigh
- 27 Church Security Presentation, St. Mark’s, Raleigh
- 29 Annual Service at Historic St. George’s, Woodleaf

### May

- 5 Ordination to the Diaconate, Phillips Chapel, The Canterbury School, Greensboro
- 6 Safe Church Training, Holy Comforter, Burlington
- 16 Safe Church Training, St. Paul’s, Winston-Salem

### June

- 15-16 Deacons’ Retreat, Haw River State Park, Browns’ Summit

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

# PREVIEW: THE 79<sup>TH</sup> GENERAL CONVENTION

*July 5-13, 2018; Austin, TX*

The 79<sup>th</sup> General Convention of The Episcopal Church (TEC) is taking place July 5-13, 2018 in Austin, Texas. The three years since the last gathering have held many changes for the Diocese of North Carolina, most notably the election of Bishop Michael Curry as Presiding Bishop and the election and welcome of Bishop Sam Rodman as our XII Bishop. But while we have experienced a great deal of transition, our forward movement in mission areas never slowed, and it is this momentum we carry with us to Austin to join with the rest of the Church as we — and all Episcopalians — look ahead at the work we're ready to do.

## HOT TOPICS

The following are only a handful of the topics to be discussed at General Convention. Learn more and follow them all at [bit.ly/GCVirtualBinder](http://bit.ly/GCVirtualBinder).

### Budget

The 2019-2021 budget is based on The Jesus Movement with evangelism, racial reconciliation and justice, and environmental stewardship as priorities. It may be difficult to make direct comparisons between line items in prior budgets and projected costs in the coming triennium because the new budget reflects how the TEC staff is organized by department, rather than how funds are spread across the Five Marks of Mission and other areas as in past budgets. See the draft budget and highlighted changes at [episdionc.org](http://episdionc.org).

### Revision of the Book of Common Prayer

Conversation on this topic is expected to center around next steps following the report of the Standing Commission on Liturgy and Music. The report offered two suggestions: start work on a full prayer book revision, with a minimum nine-year timeline, and live more fully into the prayer book as it exists now. The latter sugges-

tion asks Episcopalians to understand better the current prayer book and go deeper into it, fund better (and more) translations, align needed resources, and get a better understanding from all churches of what is used and not used. Both options have budget implications.

### Evangelism and Racial Reconciliation (Becoming Beloved Community)

These are ongoing priorities of the Episcopal Church. Conversation is expected to continue on their budget implications and continued efforts.

### Sexual Harassment, Exploitation and Gender Bias

At the House of Bishops meeting in March, the bishops accepted a statement on the topic of sexual harassment, exploitation and gender bias. The statement affirmed the need for additional conversation and action in all of these areas and recommitted to the work. In January 2018, as part of the committee work that takes place between General Conventions, a Church-wide committee (a sub-committee at General Convention) was created to examine needs. To date, no resolutions have been put forth. Expect more conversation, as well as time and space set aside to invite the sharing of stories, during this summer's gathering.

### Gun Violence

At the House of Bishops meeting in March, the bishops accepted a statement supporting the efforts of students in Parkland, Florida, and youth across the United States for their leadership in working for reform to prevent future gun violence. Bishops also pledged to “recognize the urgency of this moment and recommit to working for safe gun legislation as our church has called for in multiple General Convention resolutions.” Expect more conversation on this topic.

**DID  
YOU  
KNOW?**

The Rt. Rev. Anne Hodges-Copple and Canon Marlene Weigert are running for positions on the Church Pension Fund board, and deputy Alice Freeman is running for Executive Council.

Justin Mullis (St. John's, Charlotte) will represent Province IV as a member of the General Convention Official Youth Presence. He will have seat and voice by the rules of the House of Deputies and can participate in committee hearings and floor debates.

**DID  
YOU  
KNOW?**

### Israel

This topic has been a source of much contention over the years. Conversation at General Convention is expected to center on a look at recent political actions and their effects on those living in the region. Expect legislation to be introduced to clarify positions and suggest forward-looking action.

### Salary for President of House of Deputies

Traditionally an unpaid position, President of the House of Deputies has grown into a full-time job. The demands of the position and its lack of compensation (it's currently expenses only) limits the number of people who might be called to serve in it. Conversation at General Convention will center around it becoming a paid position to remove barriers for anyone who might wish to be considered for the position in the future.

### Cuba

Until the rise of Fidel Castro, there was an Episcopal Diocese in Cuba as part of TEC. With a change in government, the discussion at General Convention is expected to center around if and how to invite the ongoing Church in Cuba back into the TEC fold. At issue: the Church in Cuba is its own province in Anglicanism, so it may or may not be interested in a TEC return. Also, should an invitation be extended and accepted, where in the existing Church structure would the diocese reside?

### Marriage Rites

This topic continues the prayer book conversation, deciding which liturgies will be available for use and whether liturgies following the 78<sup>th</sup> General Convention will replace those in the prayer book. Conversation is also expected to determine how long diocesan bishops will be able to give or withhold approval for the performing of same-sex marriages within a diocese.

## **FOLLOW CONVENTION**

There are many ways to keep up with the happenings of General Convention, both before and during the gathering:

### Before General Convention

- Bookmark [generalconvention.org](http://generalconvention.org), the website housing all things General Convention.
- Visit the General Convention page on the diocesan website ([episdionc.org](http://episdionc.org)) for full preparation and coverage of North Carolina's presence.
- Throughout May and June, watch for videos in Please Note and on social media from deputies explaining more about the hot topics and work to be done at Convention.

### During General Convention

- Bookmark and follow [bit.ly/GCVirtualBinder](https://bit.ly/GCVirtualBinder), the online virtual binder containing all General Convention-related materials, for access to everything deputies and bishops can view. This includes resolutions, committee reports, legislative committee meetings, calendars, agendas, daily journals, elections, floor amendments, communications, the constitution and canons, and, when it is available, the budget. See what our deputation sees as they see it.
- Watch available livestream coverage on the diocesan homepage ([episdionc.org](http://episdionc.org)).
- Follow on Twitter for live updates throughout General Convention ([#GC79](https://twitter.com/GC79)).
- Read daily recaps on the diocesan website.
- Visit us on Facebook for daily recaps with deputies, live interviews and other interesting things as they happen.

## MEET THE DEPUTIES

The deputies representing the Diocese of North Carolina were elected at the 201<sup>st</sup> Annual Convention in 2016.

### THE REV. KEVIN MATTHEWS



Position: Chaplain, St. Mary's House, Greensboro  
General Convention

Committee:  
13 Committee to Receive the Report of Resolution A169 (on Prayer Book Revision)

Personal Statement

Matthews' long-term experience in college and young adult ministry keeps

him in touch with the challenges facing our church in reaching out to a population that increasingly sees no value in participating in any form of formal religion and our need to find creative ways to evangelize. As a member of the Commission on Ministry, he worked to see that we ordain people prepared to minister in this post-Christian world in which we live. As a three-time delegate to General Convention, Matthews is experienced in the processes of legislative committee work, preparation of the budget, the nuances of the daily work sessions and the need to ensure resources are appropriately and fairly distributed to support the priorities of the Church.

### THE REV. SARAH BALL-DAMBERG



Position: Associate Rector, Church of the Holy Family, Chapel Hill

General Convention

Committee: None assigned  
Personal Statement

Ball-Damberg has served as a campus minister, vicar of a small mission, and deacon and associate rector of program-sized churches. The

combination of these positions and her work with the Diocese has given her perspective on the hopes and concerns of a wide range of communities of faith. They have also taught her to listen for how God is moving in the lives of people of many different ages, backgrounds and experiences. She served as a first-time deputy to the 78<sup>th</sup> General Convention in 2015 and looks forward to building on that experience to serve faithfully and effectively

on behalf of the Diocese and the Episcopal Church as we discern together where and how Jesus is calling his church to follow him.

### THE REV. JAMIE L'ENFANT EDWARDS



Position: Rector, St. Clement's, Clemmons

General Convention

Committee: None assigned  
Personal Statement

As a first-time deputy in 2015, Edwards was a student of the vast workings of General Convention. Typically, a deputy is not even assigned to serve on a committee until his

or her second General Convention, so there is a tacit assumption deputies will be elected to serve multiple times. Edwards looks forward to continuing the work begun in 2015 by serving the Church more even more fully in Austin.

### THE REV. HELEN SVOBODA-BARBER



Position: Rector, St. Luke's, Durham

General Convention

Committee: 16 Churchwide Leadership

Personal Statement

Svoboda-Barber had the opportunity to be a part of General Convention as a deputy, volunteer and youth observer from the Dioceses

of Kansas and Ohio. She found the Holy Spirit showing up in the intense long days on the legislative floor, in the passion of early morning hearings, in the diversity of vendor booths and, of course, during the outstanding worship. Having served congregations of various sizes in three dioceses, Svoboda-Barber brings a depth of knowledge of congregational life as well as connections with many in the wider church. She carries the concerns of our congregations to General Convention and the work of General Convention to our congregations.

Also serving in the Clergy Order:

First alternate: The Rev. John Gibson

Second alternate: The Rev. Deb Blackwood

Third alternate: The Rev. Miriam Saxon

ALICE FREEMAN



Parish: St. Mark's, Wilson  
General Convention Committee: 08 Social Justice & U.S. Policy  
Personal Statement

Freeman loves the Episcopal Church and considers this an especially exciting and invigorating time to be a part of a movement that proclaims the Good News

of Jesus Christ. She believes each of us has a role to play in bringing others to clarity and peace. Her career experience has mostly been in the area of administration, budgeting, strategic planning and thinking. She has used that experience in the Church serving on and as Diocesan Council, Nominating Committee, Senior Warden, Episcopal Church Women, Penick Village Board and General Convention. She believes in consensus building and looking for ways to make things happen instead of looking for reasons why things won't work. She knows that to be effective and get things done, one must establish relationships and trust.

MARTHA ALEXANDER



General Convention Committee: 06 The Episcopal Church in Cuba  
Parish: Christ Church, Charlotte  
Personal Statement

Since 2003, Alexander has been a deputy from the Diocese of North Carolina to the General Convention. She has served on committees

while attending the conventions and, at the 78<sup>th</sup> General Convention, was chair of the Legislative Committee on World Mission. One of the many skills Alexander brings is the knowledge and workings of the General Convention and the Episcopal Church. She is committed to learning, discussing and reflecting on the issues before us, as well as keenly listening to the many creative voices within the Church as we work together to solve them.

JOSEPH FERRELL



Parish: Chapel of the Cross, Chapel Hill  
General Convention Committee: 04 Governance & Structure  
Personal Statement

Ferrell has served as a deputy from North Carolina to the five most recent General Conventions. He had an interesting committee assignment

in each of these, most recently on the Committee on Constitution and Canons. He considers it an honor and great privilege to have participated in some of the most challenging and far-reaching decisions the Church has faced in modern times, and he is committed to continuing that progress.

ATHENA HAHN



Parish: Church of the Nativity, Raleigh  
General Convention Committee: Vice Chair, 13 Committee to Receive the Report of Resolution A169 (on Prayer Book Revision)  
Personal Statement

The Episcopal Church continues to go through a time of restructuring and

transition. General Convention will discuss and vote on legislation related to a wide variety of important topics including race and reconciliation, the role of provincial structures in the Church, and possible options for future revision of the Book of Common Prayer, to name a few. Hahn offers a unique and experienced millennial perspective on the issues the Episcopal Church continues to examine.

Also serving in the Lay Order:

First alternate: Marlene Weigert

Second alternate: Jeanne Kutrow

The 79<sup>th</sup> General Convention of The Episcopal Church marks the first time in history in which women comprise the majority of the House of Deputies.

DID YOU KNOW?

By Summerlee Walter

# MOVING TO ZERO

*One church's carbon farming journey*

You might recall from your high school biology class a simple formula: water + sunlight + carbon dioxide = oxygen + sugars. The process of photosynthesis by which plants convert raw materials into glucose, the fuel molecule they need to survive, is of course much more complicated than that, but the basic formula is accurate in its depiction of both the inputs and the outputs of the process. Six carbon dioxide and six water molecules go in, and six oxygen and one glucose molecule come out. For humans, this equation undergirds everything. Plants form the basis of all food chains – and therefore of all food – and their ability to convert carbon dioxide to oxygen as a byproduct prevents us from suffocating on our own exhaled waste.

Perhaps less well-known, plants also play an integral part in the carbon cycle, moving carbon from the atmosphere into the soil. As plants sequester carbon from the air in the soil through their roots, the soil grows healthier, more nutrient dense and better able to retain water. Plants growing in carbon-rich soil in turn grow healthier, are more drought resistant and, in the case of cultivated plants, produce higher crop yields. Within this natural cycle, when these healthy plants eventually die, they decompose and release their stored nutrients, including carbon, back into the soil.

Today, though, plants need some additional help to keep up with the volume of greenhouse gases entering the atmosphere each year through the burning of carbon-based fossil fuels. Church of the Nativity, Raleigh, is trying to do its part through a carbon-farming initiative that is part of the congregation's commitment to become a zero-waste church, a project led by parishioner Dargan Gilmore.

Carbon farming is a type of restorative agriculture that aims to increase the rate at which plants are able to recapture carbon from the atmosphere and sequester it in the soil. This is achieved by applying compost instead of chemical fertilizers to cropland and gardens. Studies show applying compost to cropland increases organic carbon in the soil by up to 100 percent compared to chemically fertilized soil. In California, farmers have been able to increase crop yields by up to 250 percent through the long-term application of compost.

According to Carl Sigel, who leads Nativity's Environmental Stewardship Committee and is a member of the Diocese's Chartered Committee on Environmental Ministry and the North Carolina Composting Council, about 40

percent of the world's soil had been seriously degraded through what he calls "our perfectly reasonable efforts to feed ourselves and our families." The problem, he says, is our efforts to fix the degradation mainly through the use of inorganic chemical fertilizers don't address the underlying imbalance in the carbon cycle.

"Everything in nature is recyclable, outside of humans," he explained. "We need to figure out how we can come back into right relationship with the rest of Creation."

## FROM STEWARDSHIP TO INCARNATION

In the very first chapter of the Bible, God separates the water from the dry land and, viewing the ocean and the soil, sees that it is good. Later in Genesis, God makes humankind and charges them with caring for the created order, calling the arrangement very good. This narrative forms the basis for many Christian calls to environmental stewardship. According to the Rev. Stephanie Allen, however, the call "goes beyond stewardship to incarnation."

"Here we are in the middle of Lent and the middle of an understanding of Christ being a person...and loving the world enough to do that," she reflected. "For God to become human and interact with the Creation in that way tells us who we are [as Christians] and what we're about. If we don't believe that's true, the rest of it is pretty meaningless. The incarnation tells us that God cares about this world and cares about us. If God loves the earth, perhaps we should love it and care for it, too."

Allen, who serves as Nativity's rector, also points out Jesus's charge to love our neighbors as ourselves provides another compelling reason to be thoughtful about how we interact with the natural world.

"You can't trash the planet without trashing people," she said, explaining that every piece of trash we throw away has to go somewhere, posing both an environmental and a human danger. "Throwing away food because I didn't use it is keeping it from people who could use it."







Carl Sigel held the sole bag of trash produced during the 2017 Shrove Tuesday pancake supper at Nativity, Raleigh, at which 120 people were fed. Karen Ridout, a core Zero Waste Church team member who recently passed away, dumped food scraps from home into one of Nativity's three outdoor compost bins. The Rev. Stephanie Allen held up Nativity's very last styrofoam cup. Photos courtesy of Carl Sigel

For Allen, it's not just about the moral issue of wasting food when so many people go hungry. She's also become aware through Nativity's carbon farming journey that when uneaten food ends up in a landfill, it doesn't turn back into harmless soil. Buried under literal tons of garbage, organic matter lacks the oxygen to decompose naturally. Instead, it gives off methane, a potent greenhouse gas. In this way, the issues of food insecurity and climate change merge.

"For me, it's two pieces," Allen explained. "It's certainly the composting piece, and it's also thinking about what we throw away and what happens to it after we throw it away." Her church has certainly been thinking hard about that question.

## MOVING TO ZERO WASTE

The people of Nativity have long been invested both in decreasing waste and helping their neighbors access healthy food. In 1989, then-parishioner Jill Stanton Bullard (now a deacon in the Diocese) co-founded the Inter-Faith Food Shuttle to rescue edible food in danger of landing in the trash and deliver it to food insecure members of the community. Since then, the church has engaged with numerous environmental topics ranging from faith and science dialogues to a parish-wide energy audit in 2012. In January 2018, the church installed 106 solar panels on the education building.

Throughout Nativity's journey toward becoming more

sustainable, food waste and responsible stewardship of natural resources has remained a focus. In 2013, Nativity launched its Nativity Community Garden and the next year joined Inter-Faith Food Shuttle's Plant a Row for the Hungry program. Today, 16 10- by 4-foot raised beds fill the garden. Produce is delivered to a local senior center.

Beginning with their 2017 Shrove Tuesday pancake supper, Gilmore and Allen moved Nativity to using only washable, recyclable and reusable cups, plates and flatware. That day, cooking for and feeding 120 people produced one small bag of trash. In June 2017, Nativity received a grant from The Episcopal Church's Advisory Council on the Stewardship of Creation to support the carbon farming project they call "Becoming the Good Soil, Bearing the Fruit That Will Last." On September 17, Nativity officially moved to using compostable drinking cups during all church events. Five months later, all food service items are either compostable or washable. The church contracted a local commercial composting company to supply them with indoor compost collection bins.

Sigel attributes Nativity's success with composting to the measurable, visible nature of the endeavor. After that 2017 Shrove Tuesday pancake supper, for example, seeing the one small bag of trash the event produced drew cheers from the crowd.

The congregation's enthusiasm, however, does not mean there are no mistakes. Especially as the church was transitioning to using compostable materials, people

## LEARN MORE

To learn more about composting, carbon farming and how to start, visit Nativity's environmental stewardship blog, "Zero Waste Church" at [zerowastechurch.org](http://zerowastechurch.org). Each month, the blog focuses on a different theme for Creation care.

became confused about which items were recyclable and which were compostable. To address the issue, the church created signs with pictures of different types of items that explained what to do with them. During events, "compost czars" stand by the collection bins and help to educate people about the process.

The educational component is an ongoing effort. A recent change in the design of the compostable cups, for example, caused confusion. People who are accustomed to composting at home sometimes balk at the idea of putting meat, bones and dairy products in the collection bins. (Traditional backyard composting excludes these materials, but commercial composting facilities can accommodate them.)

Despite these hiccups and the continuing volunteer

effort required to make the operation run smoothly, Nativity's efforts are growing. The church recently added a third, larger bin to accommodate the congregation's composting needs. Parishioners also have the option of collecting food scraps at home and depositing them either in the indoor collection bins or the outdoor compost bin the church uses to produce the compost for their own community garden.

Looking to the future, the congregation intends to continue reducing the amount of waste they produce. They recently started working with TerraCycle, a company specializing in recycling hard-to-recycle materials, like chip bags. In addition, Allen has made it her mission to place smaller compost collection bins in the church's restrooms so people can easily compost their used paper towels.

Sigel and Nativity also serve as ambassadors to other churches interested in carbon farming. Christ Church, Raleigh, recently started composting through a commercial composting company. St. Michael's, Raleigh, and Community Church of Christ, Raleigh, have also started composting. To Sigel, composting's appeal is easy to explain.

"It's something we all can do to make a difference."

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*Summerlee Walter is the communications coordinator for the Diocese of North Carolina. Contact her at [summerlee.walter@episdionc.org](mailto:summerlee.walter@episdionc.org).*



Some of the fruits of carbon farming include fertile soil, high crop yields and more nutritious produce. Nativity donates vegetables from their flourishing community garden to a local senior center. *Photos courtesy of Carl Sigel*

## MORE WAYS TO CARE FOR CREATION

While many churches in our Diocese are working on composting as a form of environmental stewardship, there are several other ways congregations engage in caring for Creation.

### *LEED-certified Community Life Center at St. Mary's, High Point*

Sixteen years ago, St. Mary's set a goal to grow and expand the Kingdom of God in their community. As part of fulfilling that goal, the church built a Community Life Center across the street from their 1928 church building. The St. Mary's Community Life Center houses St. Mary's Music Academy, English as a Second Language classes, NA, AA and EA meetings, and special events.

As part of the building process, St. Mary's Environmental Stewardship Committee worked with the Community Life Center Steering Committee and the vestry to construct the building so it qualified for LEED (Leadership in Energy and Environmental Design) certification. Sponsored by Green Business Certification, LEED certification criteria include site selection (to mitigate sprawl), water conservation efforts, energy efficiency measures, recycling construction waste, using local materials, promoting renewable energy and clean air quality indoors, and landscaping with native plants.

According to Gray Hudson, the project architect, St. Mary's Community Life Center is among the first LEED-designated Christian church buildings in North Carolina.

### *Rain Garden at St. Ambrose, Raleigh*

St. Ambrose, Raleigh, is located in the Walnut Creek wetland, an ecosystem home to species as diverse and unexpected as blue herons and mink. Beginning with the construction of Raleigh's first water tower in the 1880s, however, the city used the ecosystem as a dumping ground for wastewater. Working from the idea that water laced with raw sewage needed to flow only 50 feet before becoming potable, city officials had no qualms about pouring wastewater into the Rochester Heights community occupied by African-American citizens.

Beginning in 1996, St. Ambrose sought to redress this example of environmental racism and rehabilitate the natural ecosystem. Flooding from Hurricane Fran highlighted the extent to which the wetland was no longer able to perform its natural function of efficiently absorbing water back into the ground. Joining with Trinity, Fuquay-Varina, the church organized annual

clean-up days and lobbied for rezoning of the Walnut Creek wetland. Their efforts helped create the 42-acre park and Walnut Creek Wetland Center that now sits across from the church.

St. Ambrose's most recent effort to restore the wetlands has taken the shape of a 600-square-foot rain garden. A rain garden is a depressed area in landscaping designed to capture rainwater runoff from parking lots, sidewalks, rooftops and other impermeable surfaces and redirect it back into the ground. Plants in the rain garden help to uptake pollutants from the water. These gardens help to prevent flooding and soil erosion while also stopping polluted rainwater from making its way into sources of drinking water.

Strategically located next to the church's parking lot, the rain garden was built in partnership with the Raleigh Stormwater Quality Cost Share Program as part of the city's efforts to protect and steward its water supply and the health of Raleigh's citizens. The city matched a \$5,000 grant from American Rivers, a nationwide river conservation organization, that helped to fund the project.

Not only does the rain garden have a remarkable absorption rate — a city official who sampled the soil said it was the best in Raleigh — but it also draws people out into nature. The Rev. Jemonde Taylor, rector of St. Ambrose, reports seeing parishioners stand on the stepping stones in the rain garden and look out at Walnut Creek, something he hadn't seen before.



The Walnut Creek Wetland Community Partnership installs a rain garden at St. Ambrose, Raleigh. Photos courtesy of WCWCP

# THE THINGS THAT MAKE FOR PEACE

## *A journey to the Holy Land*

Recently I drove by Durham School of the Arts, and as I approached the school I saw something odd. “That’s weird,” I thought. “Why is there such a long line of students and adults standing outside on such a cold spring day?” As I continued to drive alongside the school I realized the entire campus appeared ringed by hundreds of students and adults in the respectful choreography of a silent vigil. The grace-filled solemnity broke into my conscience as my throat tightened and tears welled. It was March 14, the one-month anniversary of the massacre at Marjory Stoneman Douglas High School.

“How long, O Lord, how long?” I prayed.

“Blessed are the peacemakers,” Jesus says in the Beatitudes. (Matthew 5:9) But what, I wonder, are the things that make for peace? What can bring peace to our schools, our streets, our homes? What can bring peace to those people and places near and far where neighbor turns to violence and turns against neighbor?

I have signed countless petitions to reduce gun violence. I continue to participate in marches aimed at reducing the availability of assault rifles. I’ve joined efforts to de-escalate violence between communities of color and law enforcement. I have been part of any number of demonstrations and campaigns for peace among “those who are far off and those who are near.” (Ephesian 2:17) I pray the daily office, which I believe aligns my heart and mind with the will of God to overcome hate with love and overcome despair with hope.

Making a pilgrimage to the Holy Land is also a way to seek “the things that make for peace” as Jesus desires of God’s faithful. (Luke 19:41) Going into a part of the world too often reduced by the nightly news to a cacophony of confusion and violence and discovering instead a legacy of peacemaking and beloved community is food for the

soul for followers of Jesus. Today’s pilgrims are like those Greeks of Jesus’ day who came to Jerusalem and said to the disciple Philip, “Sir, we would see Jesus.” Pilgrims going to Jerusalem, Bethlehem, Nazareth, Capernaum and the Sea of Galilee will come to know Jesus, read the Bible and see our Palestinian and Israeli neighbors in whole new ways.

### THE JOURNEY

This April I am making my third pilgrimage to Palestine/Israel, and this time I am joined by 38 pilgrims from the Diocese of North Carolina. I asked the Rev. David Umphlett and the Rev. Sally French to help me lead this journey so that others may taste and see and hear how faithful Christians, Jews and Muslims have built their lives upon the hard stones of the past along with a fragile but enduring hope for a more peaceful future.

We invite you to follow along on this journey (see sidebar). We want to share with others the experience of getting down to the literal and spiritual bedrock of our faith. The holy sites of the Churches of the Nativity in Bethlehem and the Holy Sepulcher in Jerusalem show us how different branches of the Jesus Movement have learned to negotiate a shared stewardship.

We want North Carolina disciples to be able to read Holy Scripture having waded in the Jordan River, or walked in the Judean wilderness and surveyed the striking geography of the Kidron Valley from the beautiful Mount of Olives. We want to break bread together beside the Sea of Galilee where the Risen Lord may have prepared breakfast for Peter and other fisher folk about to become apostles. We want to watch as pilgrims find themselves able to navigate the winding streets of the Old City and move with increasing confidence from the Jewish Quarter to the Armenian Quarter to the Muslim Quarter. We want to be there as fears melt away



at the Shepherds' Fields of Bethlehem and tears well up as we walk the Via Dolorosa (the Way of the Cross).

Amid the things that make for peace are the people. Against the backdrops of the western wall of the Temple Mount and the security wall that separates Palestine and Israel, we will walk with those living the contemporary struggles and listen to Christian, Jewish and Muslim voices.

We will be guided and inspired by the Archbishop of Jerusalem and the Middle East, the Most Rev. Suheil Dawani. With him we will see the work of our Church in this part of the world through Episcopal institutions of learning and healing: St. George's Cathedral and College in Jerusalem, St. Luke's Hospital in Nablus, and St. Vincent's Maternal and Child Health Center in Bethlehem, a Roman Catholic institution.

### THE LIGHT HAS COME

In our *Book of Common Prayer*, Canticle 11 for Morning Prayer is composed of verses from the 60<sup>th</sup> chapter of the Book of Isaiah where the author describes a vision of Jerusalem that has become a place of light and peace and welcome for all nations (p. 87):

*Arise, shine, for your light has come,  
and the glory of the Lord has dawned upon you...  
Nations will stream to your light,  
and kings to the brightness of your dawning.  
Your gates will always be open....  
Violence will no more be heard in your land,  
ruin or destruction within your borders.  
You will call your walls, Salvation,  
and all your portals, Praise.  
The sun will no more be your light by day,  
by night you will not need the brightness of the moon.  
The Lord will be your everlasting light,  
and your God will be your glory.*

Pilgrims will notice the light in the Holy Land. There is something strikingly luminous about the sunlight as it strikes the stones of the cities, the fields of grain and olive

## FOLLOW THE JOURNEY

Follow the pilgrims' journey as they travel through the Holy Land April 9-20.

- Visit the page dedicated to the Holy Land pilgrimage at [episditionc.org](http://episditionc.org). There you'll find insights shared by the travelers and links to photos and videos.
- Like the Diocese on Facebook (page 9) and enjoy videos and photos from the pilgrims as they're happening.
- Join the trip's Facebook Group (Episcopal Diocese of NC Holy Land Pilgrimage) to enjoy even more as you interact with the pilgrims as they travel.
- Follow the trip on Twitter and Instagram using #EDNCHolyLand
- Follow Bishop Anne on social media:  
Facebook – Anne Hodges-Copple  
Twitter - @bishopannehc  
Instagram - @ahodgescopple

trees, and the hills of sand in the wilderness. Perhaps a great darkness tried to cover the land, but faith in the God of Abraham shines brighter. My greatest hope for our band of pilgrims is that whatever the experience “over there,” it will enlighten our minds with a deeper knowledge of God and kindle a desire to pass the peace of God with all our neighbors near and far. Yes, it can seem that a great darkness covers our land, but “our hope is in the Name of the Lord; the maker of heaven and earth.” (Psalm 124:8)

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*The Rt. Rev. Anne Hodges-Copple is the VI Bishop Suffragan of North Carolina. Contact her at [bishopanne@episditionc.org](mailto:bishopanne@episditionc.org).*

The Sea of Galilee and the City of Jerusalem.  
Photos courtesy of the Rt. Rev. Anne Hodges-Copple



# THE RELATIONSHIPS WITHIN

There is incredible work going on throughout the Diocese of North Carolina, with example after example of ministries going out in the world to “meet people where they are.”

For two churches, the relationships established through the congregations’ outreach efforts created a realization they wanted to put that same energy into building connections and relationships within the congregation itself. Feeling it as much a call as any other, both churches have found space for tending to these relationships. Though both spaces are very new and using very different approaches, each congregation is already realizing as many gifts come with maintaining relationships as do with building them.

## FUN IS FAITHFUL

St. Philip’s, Durham, is a congregation known for its outreach and work in its local community. Social justice, racial reconciliation, environmental care, urban ministry — the list of service opportunities is long, the efforts of the congregation are tireless and the collaborative relationships developed throughout Durham County range wide.

But in late summer 2017, the Rev. Jonah Kendall, rector of St. Philip’s, sensed another need developing in his congregation, and this time it faced inward. On separate occasions, several long-time members of St. Philip’s approached Kendall and expressed a wish to connect with

those with whom they shared Sunday worship in a setting outside of services. They wanted to feel more connected as a community.

“We’re so known for our outreach in the local community,” said Kendall. “The work there certainly provides opportunity for collaboration and relationship building. But when a number of people approached me with essentially the same request, I sensed the desire for a connection with each other beyond the posts of social media or worshipping on Sunday. And as a rector I want that for my congregation — not just to feel connected to the Church, but to each other. That’s how we get closer to God. But how to do it?”

It turned out the seeds of the answer had been sown earlier in the summer when Kendall preached a sermon that became the basis of what would become Fun is Faithful. Built on the parable of the mustard seed, he spoke of God’s power to turn something small into something large. “It implies God is working alongside us,” he said, “allowing things to take root and grow, and learning to trust that is happening and knowing not everything is up to us. We must trust God is working in our lives.” Kendall then spoke about having fun and the idea that when we have fun, when we let down and let go, we create a space for God to work in our lives.

When his parishioners began expressing their wish to feel closer to one another, Kendall thought perhaps some fun might be a step in that direction. He recruited a few of those who had approached him, and together they brainstormed ideas. The first gathering was held in October 2017 and was a classic: Game Night.

Participants were asked to bring a board game to place on one of the tables; from there, everyone was free to play whatever looked like fun. Approximately 75 people came out that first night, and everyone had a good time.

The second outing was to the local bowling alley, and the night provided valuable lessons. Only about 15 people attended, letting organizers know that cost was an important factor and potential barrier. The majority of participants in the first two events were members of young families, and activities that included a cost for an average of four people made it less enticing than simply providing a way to spend time together.

The third gathering was the charm, and it came in an unlikely form: a square dance. “I put it on the idea list because I remember learning it in school and laughing as we learned,” said Colleen Kelly, one of the Fun is Faithful organizers. “It’s great just to laugh with people and bond, and sure enough, we laughed all night long, and it was wonderful.”



Folklore Certified performed at St. Philip’s recent square dance as part of their Fun is Faithful initiative. Photo by Kirk Royal

More than 100 people put on their dancing shoes and came to the event, all the more amazing since the square dance took place on a February night when the region received a significant snow-fall. This time it wasn't only families that came out; parishioners of all ages took part, making it a truly intergenerational event.

"It feels good to have fun together," said Kendall. "One long-time parishioner told me, 'That's been one of the missing ingredients, just having fun with each other.' It's been touching to name this and find space for something we all long for, and it's already started increasing the connectivity and bringing people together in a way that runs a little deeper than when they see each other only on Sunday morning."

## EPISCOPARENTING

Raising children has never been easy, but helping kids navigate today's fast-changing world presents parents with challenges never before faced. For some, this makes having a supportive network and a true community more important than ever.

This was the case for Jean Foster, a member of Trinity, Statesville, and the energy behind Trinity's newest ministry: Episcoparenting.

"She came to me with a simple request," said the Rev. Brad Mullis, rector at Trinity. "I want my children to grow up with church friends in a church community."

"I think having other Episcopal parents to help us maneuver through raising our children is important," said Foster. "But this was as much about building a community for the kids to grow up in as it was about providing parents peer support."

Foster's request was met with enthusiasm, and she went to work bringing the idea to life. She sent an email to all Trinity parents, inviting them to join her for breakfast and conversation before services on Sunday morning. While the parents met in one room, the children could be found just across the hall in Sunday school, but with all able to go back and forth if needed.

The idea's value was recognized immediately; four couples came to the initial meeting in early January 2018, and already that number has more than doubled to 10 regularly attending couples. They make it easy on each other, marking the start time of each gathering as "9:30ish" so no one hesitates to come in if they run late and providing breakfast so there's one less obstacle to getting there. Each meeting has a planned conversation topic or formation question ready, but the discussion often follows its own direction.

"We don't have a formal format like we do in a class," said Foster. "It always ends up being more of a discussion. Everyone wants their child to have a faith community, and



The Episcoparents (and kids!) of Trinity, Statesville, gather for a cookout on March 17.  
Photo by Jean Foster

the conversation organically points to what's happening in that moment for us, like how do we do faith in the home?"

It's that combination of support and faith that Episcoparents seek. In just the few months since the first meeting, a Facebook group has already formed to stay in touch throughout the week, and plans are being made for other meeting times and spaces to accommodate Trinity parents for whom Sunday morning meetings can be a challenge.

And while these early days are focusing on building a community of support for parents and peers for children, the long-term hope is to see it become an organic conduit to building back church into the raising of children.

"We've made a commitment to raise our children in Christ, and we're choosing to do that in The Episcopal Church," said Foster. "The biggest goal for all of us is to develop a space where children want to go and where they have friends, and where parents have each other."

## NAME IT

While very different approaches, both Fun is Faithful and Episcoparenting have a lot in common. Both came into being as a result of recognizing a need by and within a congregation. Both provide a space to bring people together and an opportunity to make connections that might otherwise be hard to make. And both find a new way to let God work in our lives.

For those recognizing a similar need in their own congregations, those involved with Fun is Faithful and Episcoparenting have simple advice. "If you hear a longing in your community," said Mullis, "listen to it."

"Speak up and name it," said Kendall. "Don't be afraid or think having fun or making new connections with each other is of any lesser value than anything else you do."

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# A NEW APPROACH TO PREPAREDNESS

*Taking it one step at a time*

There is no better time to develop a preparedness plan than when all is calm. It allows you the space to think through multiple scenarios and put response plans in place. It gives you the freedom to check, purchase and replace emergency equipment and supplies. It gives you the opportunity to run drills and come together as a congregation to ensure each person knows the plan, what resources are available and how to respond in a given emergency.

And while preparedness planning certainly has a primary focus on responding to emergencies, putting a plan together has an everyday benefit as well. In the thinking through of responses and resources, a congregation often brings to light all the ministries and community contributions it makes every day.

It's understood that putting together a preparedness plan can feel overwhelming or simply lack a sense of urgency. There is often something more pressing and demanding of time and attention than a disaster-type crisis. When thoughts do turn to planning, it's often in response to a specific worry instead of the development of an overall plan.

The Diocese of North Carolina understands the demands on our churches, both in terms of time and resources. But we also understand the importance of putting together a preparedness plan when it's not immediately needed. So we've developed a new approach to help you take it one step at a time.

## A NEW APPROACH

Rather than proposing plans be developed with one long form, the Diocese has developed resources to help you approach it as a module system. Though all modules should be completed in the interest of preparedness, they can be done one at a time and in the order of importance to the church. The module approach also makes it easier to invite expertise into the plan; rather than one person trying to do it all, modules provide a great opportunity to utilize skills and experience within the congregation.

The first module is the "core module," or the summary of key information that may be needed in any emergency. Having it in one place makes it easy to draw from when a situation arises; the thinking will have been done ahead of time, and only the execution of the plan will be needed when stress levels are running higher. It is not intended to include every detail but rather to provide quick access to leadership, spokespeople, available communication channels,

resources and more.

From there, the planning is separated into four separate modules: natural disasters, medical emergencies, church security and property damage. Though there is response overlap between the four categories, each has specific elements to consider. In each module, planners will find resources from experts and organizations, available tools like apps or checklists, a downloadable, form-fillable plan template, information and guidelines to help you complete the template, and blank plans to help you pull together a response specific to a situation, such as an impending storm.

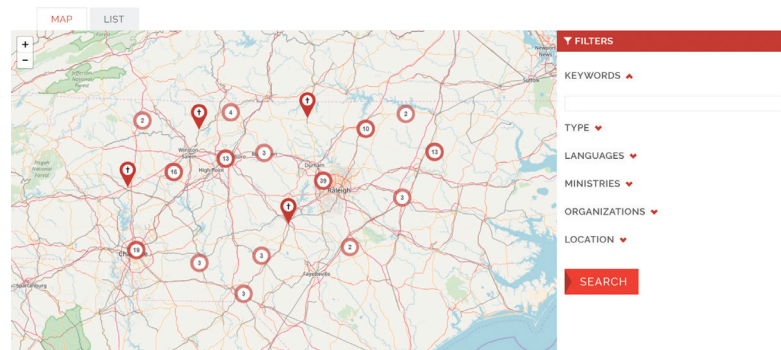
The new preparedness section of the diocesan website is and will continue to be a work in progress. Presentations and webinars (see next page) are taking place throughout April, and resources will be developed and posted as well. Preparedness plans should be routinely checked and updated, and the tools offered to help you with yours will be as well.

## FIRST STEPS

*Update your entry on the Episcopal Asset Map.* On the Preparedness Planning page of the diocesan website, visitors will find information on and access to the Episcopal Asset Map. The Asset Map is a joint project of The Episcopal Church and Episcopal Relief and Development (ERD). Originally intended as a tool for use in locating resources as part of disaster response, it quickly became apparent its real purpose is to provide access to and highlight everyday ministry throughout the Episcopal Church. Every Episcopal church and mission is included, providing everyone with an opportunity to share the news



DIocese OF NORTH CAROLINA



A partial map of the Diocese of North Carolina as viewed on the Episcopal Asset Map



of all their church or ministry has to offer, both every day and in times of trouble.

As explained on the map itself, “[t]he map is a powerful tool that allows you to see not only what is happening around your diocese, but throughout the Church. The map can help you build networks with people interested and involved in similar ministries so you can share ideas and strategies, or it can be a jumping off point for entirely new directions. In times of disaster or emergency, the map will serve as a framework for assessment and response, showing a disaster’s impact and how local bodies are responding. At all times, the map can serve as a platform to connect and inspire.”

The Asset Map was recently redesigned to be more user friendly, to be optimized for mobile and to allow for more storytelling. As soon as the launch of the new site is complete, the Asset Map will be integrated into the Episcopal Church’s website as its “Find a Church” tool. When that happens, it will become the church map and search tool on the diocesan website as well.

Please take a moment to visit your church’s listing at [episcopalassetmap.org](http://episcopalassetmap.org), even if it’s already been completed. (We want to ensure all data was transferred correctly when the new site launched.) Once you choose the Diocese of North Carolina, click on “See the Map,” and you can find your church either by “map” or “list” view. Select your church and complete any edits on the link found under “Looks Out of Date?” or “Update this Place” at the top of the page; once submitted, it will be approved by a map administrator and made public.

*Find volunteers with experience.* You might be amazed to learn of the experience sitting in your church’s pews. Instead of asking one person to generate the entire preparedness plan, ask for a volunteer with the appropriate expertise to run point on each module. Church leadership will still be tasked with being familiar with and approving the final plan, and perhaps even coordinating the efforts of the module volunteers/committees, but the work will be lightened by enlisting more (and knowledgeable) hands.

*Explore the modules.* Take some time to look through the respective modules in the Preparedness Planning section of the diocesan website. Though we’ll continue to add resources and information as needed, there’s enough there now to get you started and familiar with the approach.

## LISTEN TO THE EXPERTS

One of the resources offered in each module is thoughts from experts on what to consider and think about for the relevant topic. We have three lined up to take place in April; all are expected to be recorded and made available on the diocesan website on the appropriate topic’s module page. There is no cost to attend any of the offerings; however, registration for all is required. Register for any of them on the diocesan website in the “Events” section.



St. Luke’s, Durham, hosted a Save-a-Life workshop on March 10. Participants learned how to use the church’s Automatic Electronic Defibrillator (AED) machine and perform compression-only CPR. Photo by Christine McTaggart

- **April 16, 2 p.m. – Webinar: Preparedness Planning for Natural Disasters**  
Lura Steele, program coordinator for ERD’s U.S. Disaster Program, shares insights on factors to consider when preparing for an approaching storm or other natural disaster.
- **April 24, 2 p.m. – Webinar: Preparedness Planning for Medical Emergencies**  
Jeffrey Hammerstein, paramedic and assistant chief and community outreach/EMS Public Information Officer of Wake County EMS, takes participants through key factors of being ready to provide assistance in the event of a medical emergency along with tips on how to prepare for and assist first responders coming to help.
- **April 27, 10 a.m.-1 p.m. - Church security presentation (St. Mark’s, Raleigh)**  
Agents from the NC State Bureau of Investigation will share the types of potential threats with which churches are faced, steps you can take to help reduce them and the need for security assessments. A site assessment will follow the presentation. Also discussed in the presentation will be the benefit of developing relationships with local law enforcement and how to identify safety resources you may already have.

It’s hard to make preparedness planning a priority, but it is worth the effort. While everyone hopes the plan will never be needed, you’ll be grateful to have it ready in the event you do. And if you don’t ever need it, the effort will still leave you with a clearer understanding of your ministries and all the ways you bring the Church to your communities.

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When you ask Lisa Aycock what the best thing about HUGS Camp is, she'll laugh and ask, "Besides being the coolest camp ever?" Aycock is a youth missionary for the Diocese of North Carolina and the driving force behind HUGS (Helping Understand God Through Sharing). "A unique camp for unique people," as all of its marketing materials proclaim, HUGS pairs campers with a variety of special needs with high-school helper campers whose sole task for the week is to help their campers participate fully in summer camp. Some campers use motorized wheelchairs to get around, feeding tubes to eat or assistive devices to hear. While most communicate verbally, others use picture boards or communicate only through facial expressions. Regardless of each camper's abilities, however, the camp staff adapts every activity to include every camper. Whether it's swimming, relay races, crafts or the annual talent show, everyone has equal access to a traditional summer camp experience.

"It's a regular camp," Aycock emphasized.

A lot of work goes into running this regular camp, however. Signing up as a helper camper is a serious commitment for the dozens of high school students

— many of whom return year after year — who attend each summer. All helper campers learn how to do bed lifts and chair transfers, assist in toileting and showering, clean feeding tubes and communicate with campers who are nonverbal. Not all helper campers will need all of those skills to assist their assigned camper, but they are all prepared to fill in should a fellow helper camper step away for a moment. Remarkably, the helper campers are not paid for their service. In fact, they pay a fee comparable to a week of summer camp in order to help their fellow campers get showered and dressed, eat their meals, navigate social situations and, most importantly, have fun.

The helper campers are there because they, like their camp buddies, love to be at HUGS.

"Every time I think about what is HUGS Camp, I think about energizers in the morning," Kate Akerman, a six-time helper camper and three-time HUGS camp counselor, said. "I picture singing so off-key, so loudly, laughing our heads off. I think about pool time and carnival night and everything just being laughter. We had a bathroom incident that ended with poop everywhere, and that's normally something that would



By Summerlee Walter

# HUGS CAMP

## 30 YEARS OF CHANGING LIVES

be so frustrating — nobody wants to clean poop — but we were all just laughing and our camper was laughing. HUGS Camp just brings a magic to every moment.”

For many helper campers, the HUGS experience is so powerful it transforms the course of their lives. Two helper campers from Virginia recently started a club at their school to help students recognize the dignity in all their peers. Helper campers from a Pentecostal church have started a weekend camp modeled after HUGS. For others, the impact of HUGS extends to their vocational discernment. Former helper campers have pursued careers in special education, occupational therapy and genetics.

“Their whole vocation has been impacted from volunteering at HUGS Camp,” Aycock explained.

Akerman is one of those helper campers. After earning a bachelor’s degree in Recreation Management with a concentration in camp management from Appalachian State and working in camps full-time for a couple years, she is now the anti-bullying coordinator for the LGBT Network Bay Shore Center in Long Island, New York.

“HUGS is the first place I learned the language of

inclusion instead of tolerance,” Akerman explained. “It’s something I’d always felt but didn’t have words for. The diversity of creation is very much the joy of creation. HUGS is the first place I saw that and the first place I really knew I needed to fight for it.”

Ben Hatley, who has been involved with HUGS in varying roles since the summer after his freshman year of high school in 2008, also found his calling through his time at HUGS.

“It really was a direct influence on my career path,” he said. “I always told people I wanted to continue working with this population as a hobby, but when the engineering plan was scrapped [after his first two years of undergraduate school], I turned to HUGS, what I had always loved to do, and that absolutely led me here.” Here is a bachelor’s degree in psychology and a graduate degree from Auburn University’s Applied Behavior Analysis master’s program. After his graduation in May, Hatley will take a position working with children and young adults with autism at an autism and behavioral health center in Birmingham, Alabama.

“What I would tell people when I was trying to get them to HUGS is that was where you could see

## APPLY FOR HUGS!

Applications for HUGS campers and helper campers are open now through May 15. Staff applications close April 30. Applications are available under “Upcoming Events” in the “News & Events” tab on the diocesan website ([episdionc.org](http://episdionc.org)).

the love of God and what the church is supposed to be and what ministry is supposed to be so clearly,” Hatley explained. “It’s a week full of love where the high schoolers would empty themselves — just give everything they have and love these campers — and the campers would love them back, unconditionally love them back.”

For the campers, too, the HUGS experience is life changing. Campers range in age from 11 to 39. Because

HUGS has no upper age limit, the top age will probably continue to increase. The flexible age range has allowed some campers to attend HUGS camp for decades.

“HUGS camp is the epitome of the way Christ wants us to live,” said Pam Love, whose son, Taylor, has attended HUGS Camp for more than 20 years. “It’s a place of unconditional love. [My son and I] have been here almost from the beginning, and this is the highlight of Taylor’s life and a very important part of mine.”

As HUGS Camp promises, through sharing their lives together for one week each summer, the campers, helper campers and adult staff members truly see God. The experience resonates throughout their lives in ways both profound and life-giving.

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(Clockwise from left) Five helper campers worked together to assist a camper from her wheelchair into the pool. Kate Akerman posed with her assigned camper as a helper camper. In 2017, Ben Hatley (left) returned to HUGS. All photos courtesy of HUGS Camp



By Christine McTaggart

## COMMUNITY LUNCH

*One church's offering becomes a county-wide collaboration*

If one is looking for inspiring ways to enter into missional collaborations as a means of Becoming Beloved Community, they need only look to St. Bartholomew's, Pittsboro, to see a community collaboration come to life.

Every Thursday for 10 years, St. Bart's has hosted Community Lunch, an offering that didn't break down community barriers so much as refuse to put them up in the first place.

"You are a stranger only until you walk through the door," said Karen Ladd, lay minister at St. Bart's and the founder of Community Lunch. "This is the only place I know of where people from all walks of life sit and break bread together and build bridges in the community."

### IF YOU BUILD IT....

Community Lunch began as an idea of Ladd's, who had experience as a volunteer in other food programs, including Shepherd's Table at Good Shepherd, Raleigh. When she approached the vestry of St. Bart's about serving food to the local community, she explained her vision and

how her approach was a bit different. She wanted to provide a meal to which everyone was invited, and while the target population would include people struggling with hard times, she wanted the offering to build bridges among all the strata of Pittsboro.

Keeping with St. Bart's long history of social ministry, the vestry approved the idea, and Ladd went to work. The first few months saw lunch served only once per month, but it was soon offered once a week. Ladd served as chef, promoter and host, and as the luncheon quickly built momentum, she reached out to friends to ask if they would be interested in helping with the cooking. As a core group of chefs developed, Ladd ran ads in the local paper explaining the Community Lunch concept, asking for volunteers and inviting all who wanted to attend. She extended the invitation in person, too, walking through neighborhoods and putting up posters in downtown Pittsboro. It didn't take long to see the results. "It just grew like wildfire," she said.

At first, most of the food served was purchased, with some donations coming in to supplement. But when word started to spread through the community that the weekly luncheon did, indeed, live up to its name, the community began to get involved.

"We're lucky in Chatham County to have some really wonderful local organic growers," said Ladd. "They came on board. Vendors at the local farmers market started to bring to us product left over at the end of the day so it could be put to good use." Other farmers came forward, and soon Community Lunch was collaborating with Farmer Foodshare, a nonprofit organization that "connects people who grow food with people who need food."

A local resident donated deer meat he had in his freezer, while others brought cakes and pies (they still do). Two Methodist churches started bringing desserts as well, and several local bakeries now donate bread and other goods every Wednesday in preparation for Thursday lunches. The more people got involved, the more word spread, and the more word spread, the more the number of folks involved grew.

"[People] like to do things for others," said Ladd. "That's the Body of Christ. This has really become sort of a beacon where people can find a place to help out and to be friends and really to be community."

## THE NEXT LEVEL

Within a few years, Ladd found her pastoral duties increasing, making it hard for her to maintain all the Community Lunch roles she had played since the start. She relinquished her cooking duties, and they were assumed by a local farmer with cooking experience. He stayed with the ministry for another couple of years, and then K.T. Leary came to town.



A recent lunch menu featured roasted chicken thighs with cranberry compote, rice and cheese fritters called arancini and a salad with herbed paneer cheese and blackberry vinaigrette. Photos by Summerlee Walter

Leary was new to North Carolina in 2015, having recently moved from Massachusetts. A professional chef, a chance request led her down what would become an incredibly fulfilling path.

“One day my sister-in-law asked me to get my brother out of the house and suggested a visit to St. Bart’s,” Leary remembers. It was on that visit she learned about Community Lunch. “I’m not an Episcopalian,” she said. “But I believe in community and the teachings of Jesus, and I believe in the message of being a force for good. The Community Lunch fit that for me.”

When she walked into the kitchen and learned no professional chef had ever held a leadership role in the ministry, she saw the potential her experience could enrich and develop. Leary knew she could contribute more than a love of cooking, so she went to work increasing the donor list and building a wider network within the community. Her goal was to seek out other organizations with feeding programs to develop mutually supportive relationships. She met that goal and more.

These days food comes from a multitude of sources: other churches, food pantries, the local community gardens – all of it high quality, all of it healthy. But what’s been built isn’t just a donor list, it’s relationships. As food comes in to St. Bart’s for Community Lunch, so does food go out once lunch has been served. Unused bread or extra food might be offered on a table for those in need to take home, while other, more perishable or hard-to-store items are shared with the local firehouse or Habitat for Humanity chapter. For Leary, the equation is simple.

“The more we have,” she said, “the more we are able to provide.”

## NO STRANGERS

“Everyone is invited,” said Ladd. For those who accept the invitation on any given Thursday, the Community Lunch itself lives up to its name.

The more than 125 weekly guests are greeted at the door by volunteers, who offer a warm welcome and a quick orientation on the flow of the meal. People from all walks of life come to share the experience; it’s not unusual to see those on lunch breaks from their jobs deep in conversation with those who don’t have a home. For a brief span of time, labels are set aside.

“We don’t make people self-identify as poor,” said Ladd. “So nothing we offer is received as charity. Everyone sees it as community, and everyone feels welcome and beloved.”

“It’s just a beautiful couple of hours,” adds Leary. “When you walk in the door, it’s noisy and joyous. There’s a lot of individual commitment to having a loving meal together, and it’s a chance to sit and talk with someone you might otherwise never get a chance to share a meal with.”

Part of the feeling surely comes from the open welcome and lack of labels. Part of it certainly has to do with the savoring of food that is regularly judged “delicious” and menus that might feature dishes such as chicken with a light cream and pesto sauce or an Indonesian red-lentil dal with baby kale. And part of it is the result of the tireless efforts of the volunteers, about half of whom are St. Bart’s parishioners, half of whom come from the surrounding community, and all of whom do whatever is needed.

“Volunteers are just everywhere and pitch in,” said Leary.

“At Community Lunch,” said Ladd, “no one is ‘less than.’ We’re all equal.”

### A COMMUNITY CONNECTOR

The impact Community Lunch has had on its surrounding community cannot be measured, but it is easily seen in the relationships developed over the years and the collaborations that continue to find new ways to work together.

When a local Presbyterian church wanted to offer racial equity training but did not have enough space to do so, St. Bart’s offered their parish hall. Other churches joined the partnership to spread the word about the training and increase the number of participants.

Later when renovations started on that same St. Bart’s space, the local Kiwanis club reached out to offer their “hut” for the weekly luncheons. The Seventh Day Adventist Church, also a key contributor of food — including the key proteins like meat, butter and cheese — offered to share their sanctuary as a worship space.

A St. Bart’s community garden was a natural offshoot of Community Lunch and a way to grow some of the needed food, but it also became a collaboration between the ministry and the local YMCA, whose day campers come to the church and tend the garden.

And in the kitchen of Community Lunch, you’ll find youth volunteers, the result of a partnership the ministry developed with Chatham Community in Schools, an organization that finds opportunities for children who have court-mandated community service to fulfill. Those who come to the ministry may not have skills or know what to expect, but what they find is what everyone who walks through the doors finds: love, acceptance and a genuine welcome. And once Leary begins taking them under her wing, her mentorship provides them with useful skills and a place where they realize they are valued.

### ALL ARE WELCOME

Between the growers, the organizations, the churches, the



Karen Ladd (left) and K.T. Leary show off the fruits of their labor. Photo by Summerlee Walter

nonprofits, the volunteers, the guests and more, it’s easy to feel as though there’s not a Chatham County connection that hasn’t been made with Community Lunch. The ministry has become a focal point for a community where everyone is truly welcome and invited to be a part of it.

At the heart of the collaboration is an understanding that people are not owners of community, they are a part of it.

For those who want to become a community connector themselves, Ladd advises, “Often when outreach projects are started, the people starting it think they know what the community needs instead of asking the community what it needs. Listen carefully. Step back when need be. Let the needs direct the outreach.”

In creating that space, you may find unexpected ways to do the work of God.

“Earlier this year, a couple of Methodist ministers came for lunch and said to us, ‘What you’re doing here is church,’” said Ladd. “And it’s really true. We sit down as the Body of Christ — broken and blessed, and we break bread together. We are a community, and we mean it when we say everyone is invited.”

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## Until we read again...

**Ensure** diocesan news and items of interest are appearing in your Facebook news feed with a few easy steps (page 9).

**Learn** from experts in various areas of preparedness planning, and explore the new approach to developing your church's preparedness plan (page 24).

**Follow** the pilgrims traveling with Bishop Anne Hodges-Copple to the Holy Land on Facebook (Episcopal Diocese of NC) and at [episdionc.org](http://episdionc.org) (page 20).

**Encourage** campers and helper campers to register for HUGS Camp 2018 (page 26)!