

SUMMER 2016



# The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA



## THE CHURCH GOES OUT

BUILDING RELATIONSHIPS WITH OUR NEIGHBORS

INTENTIONAL YOUNG ADULT COMMUNITIES

RETHINKING MEMBERSHIP

A DAY OF SERVICE



The North Carolina  
**DISCIPLE**

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**COVER ILLUSTRATION**

*By Summerlee Walter*

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## ABOUT 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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July / Summer Issue

By the Rt. Rev. Peter James Lee

# LOOKING AHEAD

As a country and as a church, we are looking ahead. Our country faces a divisive and heated presidential election campaign, as demonstrated at this summer's political conventions. At our annual convention in November, the Diocese of North Carolina will announce the nominees for election as the XII Bishop Diocesan of North Carolina, with the election set for March 2017. Beginning the last Sunday in June, the gospel readings we hear on Sundays from Luke's Gospel will be those that punctuate Jesus' movement towards Jerusalem and his final confrontation with the authorities. "When the days drew near for [Jesus] to be taken up, he set his face to go to Jerusalem." (Luke 9:51) His insistent urgency to his followers was emphasized by his image from farming: "No one who puts a hand to the plow and looks back is fit for the kingdom of God." (Luke 9:62) Plowmen know to keep their eyes ahead or the furrows will not be straight.

Many opinion polls tell us the American people are dissatisfied with the direction of the country and many feel powerless to change that. But our faith tells us something much different: We are empowered to make a difference with who we are and what we do. In the eight months I have served among you as your assisting bishop, I have seen the differences people of faith can make. So far, I have visited some 27 of our congregations, and I am impressed by their faithfulness and energy. I have confirmed and received dozens of Spanish-speaking people in Wilson, dozens of teenagers in the Myers Park neighborhood of Charlotte, and



more in the many places in between. In most of those churches, our people are making a difference. The renewal of our churches is one way to revive our sense of the common good. In 2000, Robert Putnam published his insightful book, *Bowling Alone*, which told the story of the decline of voluntary associations in America, including bowling leagues, and the rise of extreme individualism in our culture throughout the 20<sup>th</sup> century. In 2015, *New York Times* columnist David Brooks published “The Road to Character,” a chronicle of how heroes of the spirit have overcome that extreme isolation. Brooks contrasts what he calls “resume virtues” with “eulogy virtues,” the difference between accounts of our accomplishments and descriptions of our character, and how the latter is so much more important to the well-being of our common life. In his account, character contrasts with the self-preoccupation so common in our culture.

Christians make a difference now as we did in the first century of the Christian movement, so vividly described in the Acts of the Apostles. One of my favorite characters in the Book of Acts, described in Acts 16, is Lydia, an especially appropriate model for the contemporary church. She was a woman, likely a refugee (she is described as from Thyatira, now in modern Turkey), living in the Roman cosmopolitan city of Philippi in Macedonia. She was probably rich, since she is described as a dealer in purple cloth, a luxury item of the first century. Paul’s teaching led to the conversion of Lydia and her whole household, a home she opened to Paul and his companions. So the first European convert in the Jesus movement was a rich, generous woman, who was a successful refugee. Paul made a difference, and so did she. Some scholars think that Paul’s special affection for the church at Philippi may have part of its roots in Lydia’s financing of Paul’s mission trips.

We make a difference, then, in the way we support our local congregations, our diocese and the wider church, with our witness, our presence and our treasure. We make a difference in the way we reach beyond our churches to stand with people who are vulnerable. Our churches are doing just that across the diocese: Holy Trinity, Greensboro, is involved with the Cottage Grove neighborhood, a generally low income neighborhood of Greensboro, where the emphasis is to be with people, not just do things for them, to help them build up their community (page 22). St. John’s, Charlotte, when I visited

in the spring, gave and blessed dozens of practical gifts for refugee women. St. Timothy’s, Winston-Salem, is one of many churches in the Diocese who don’t just serve the homeless populations in their neighborhoods, but welcome them as members of their church and invite them into church life (page 19). In May, I blessed a house built cooperatively by nine of our Wake County parishes with Habitat for Humanity.

As I write this, the Rt. Rev. Anne Hodges-Copple, our bishop diocesan pro tempore, a diocesan team and young adults from all over the world are in South Africa as part of “Lift Every Voice,” a three-year program designed to introduce young voices to the truths of racial and social injustice and invite those voices into developing diocesan programs that work toward reconciliation.

In June, I participated with Bishop Hodges-Copple in the ordination of four men and a woman as transitional deacons, deacons whom we expect will one day be priests. Our church (rightly, I think) requires all priests – and bishops – to be first ordained a deacon to emphasize that servant ministry is at the heart of leadership, leadership that equips people to recognize the gifts God has given each of us so we can make a difference.

Joseph Blount Cheshire was Bishop of North Carolina from 1893-1932. He was deacon in charge of Chapel of the Cross in Chapel Hill from 1878-1880. During that time, I’m told he walked to Durham and established St. Philip’s Church, named for a deacon. One of his descendants told me he was buried in the vestments of a deacon because he remembered his service as a deacon to be among the happiest days of his ministry.

Bishop Cheshire was a forward-looking leader who helped people make a difference.

We live at a time when disillusionment with politics, fear of terrorism and unease with tolerating people who are different can sap our spirits.

We in the church can make a difference by looking forward with hope and confidence. That hope and confidence are important qualities for all of us in what our beloved Presiding Bishop Curry calls the Jesus Movement. We make a difference. Embrace that reality with joy, and we will move forward.

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*The Rt. Rev. Peter James Lee is the Assisting Bishop of the Diocese of North Carolina. Contact him at [peter.lee@episdionc.org](mailto:peter.lee@episdionc.org).*

Many opinion polls tell us the American people are dissatisfied with the direction of the country and many feel powerless to change that. But our faith tells us something much different: We are empowered to make a difference with who we are and what we do.

# AROUND THE DIOCESE

Picnics, service in the community, VBS, Flat Jesus at the beach - it's summertime in the Diocese of North Carolina.

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

Photo by Kelly Tinsley Pope



Every family at St. Mark's, Huntersville, received a Flat Jesus to take with them on their summer adventures. They're posting pictures to the church's Facebook page so everyone can stay connected and see where people are encountering Jesus in their lives. Here Flat Jesus relaxes at the beach.

Photo by Lisa Wallace



On Trinity Sunday, May 22, the people of Trinity, Mount Airy, held their first Picnic on the Grounds. The weather was beautiful, and parishioners young and old enjoyed fellowship and wonderful food.

Photo by Jessica Dunlap



The children of Holy Comforter, Charlotte, make crab cupcakes during the church's Surf Shack VBS.



The Church School at St. Timothy's, Raleigh, visited Raleigh Fire Station 9 to thank the firefighters with handmade cards, brownies and cookies in honor of International Firefighters Day on May 4. The church's Men's Group hosted a barbecue fundraiser.





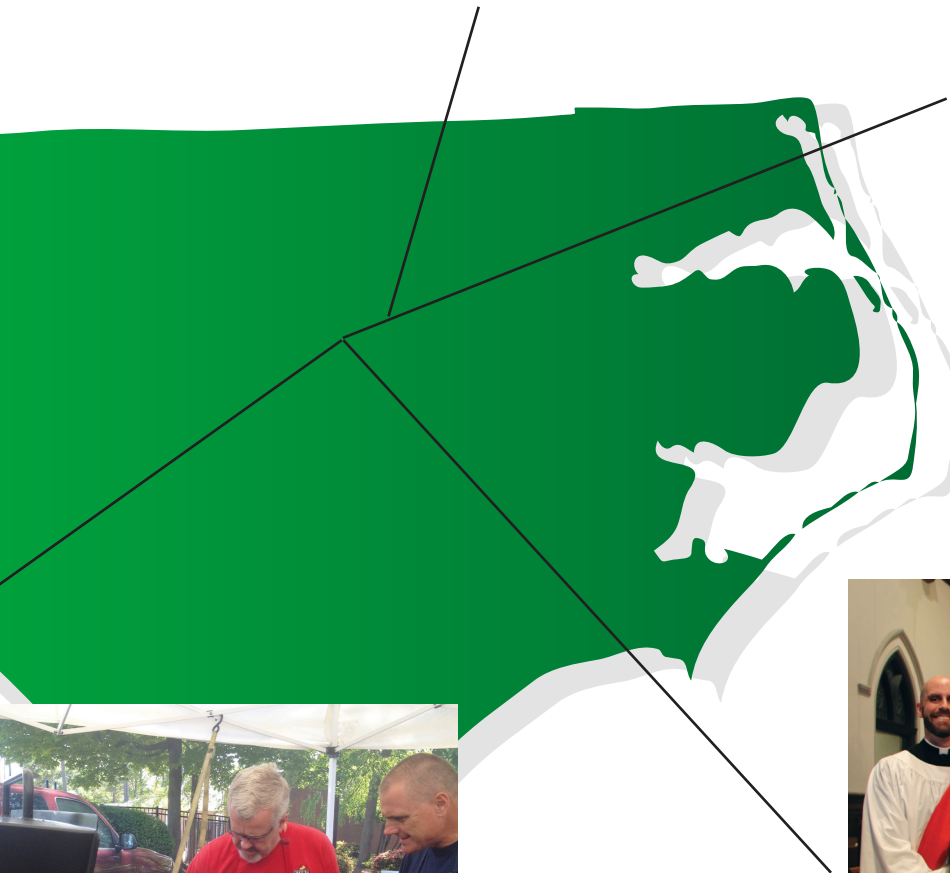
Photo by Summerlee Walter

On June 5, more than 100 Episcopalians gathered for Honoring our Ancestors, Creating a Legacy: Closing Eucharist for Church of the Epiphany, Rocky Mount. Here the Rt. Rev. Anne Hodges-Copple stands with the remaining members of the congregation.



Photo by Julie Allen

Members of the vestry at Good Shepherd, Raleigh, prepare and serve food at the Shepherd's Table Soup Kitchen.



Photos by Sarah Culton



Photo by Christine McTaggart

On June 12, the Rt. Rev. Anne Hodges-Copple ordained five transitional deacons: the Rev. Timothy Meyers, the Rev. Amy Duggins, the Rev. Joseph Wolyniak, the Rev. Javier Bautista and the Rev. Gregory Farrand.

# NEW, NOTABLE & NEWSWORTHY

## BISHOP SEARCH UPDATE - AND INSTAGRAM

The nominations are in! Many thanks to everyone who took the time to nominate gifted and talented priests from around the country for consideration to be the XII Bishop Diocesan of the Diocese of North Carolina. The Nominating Committee is hard at work going through the nominations and applications to set a preliminary round of interviews with early candidates. The slate to be considered for election in March 2017 will be announced at the 201<sup>st</sup> Annual Convention in November 2016.

Meanwhile, take a moment to meet the Transition Committee (page 12), the members of which are getting ready for their work with the slate of candidates in the coming months.

Stay up-to-date by visiting the website dedicated to the search: [bishopsearch.dionc.org](http://bishopsearch.dionc.org). The site is also available in Spanish: [busquedaobispo.dionc.org](http://busquedaobispo.dionc.org). You can also help us introduce the diocese to candidates by posting photos of church life to Instagram using #ThisIsDioNC.

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## 2016 SPRING CYCLE OF MISSION ENDOWMENT GRANTS AWARDED

The Mission Endowment Grant board offered a special 2016 spring application cycle for the grant introduced in 2015 to support the creative and Spirit-filled ministry taking place all throughout the Diocese. The board is pleased to announce the ministries that are spring recipients of a Mission Endowment Grant.

- **Christ's Beloved Community** (*Disciple*, Winter 2016) - Led by the Rev. Dr. Chantal McKinney, this ministry is working to develop a church plant in the "south side" of Winston-Salem that will be intercultural, bi-denominational (Lutheran and Episcopal), and bilingual (Spanish and English). This grant is for \$20,000.
- **St. Andrew's, Haw River** (*Disciple*, Spring 2016) - This grant will allow for a bilingual (Spanish and English) service of Holy Eucharist to be offered once a month to the Hispanic neighbors of St. Andrew's. The exact amount of this grant is still being determined, but will likely be approximately \$8,000.
- **Winston-Salem Campus Ministry** - This grant will allow for a ministry presence at the North Carolina School of the Arts through the hiring of a missionary. This grant is for \$5,450.

- **St. Mark's, Huntersville** - This grant will be used for the development of racial reconciliation classes and building a relationship with a nearby African-American congregation. This grant is for \$8,000.

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."

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 (church or other) entity; the rest of the team can build out from there.

Up to five grants in amounts ranging from \$5,000 to \$25,000 will be awarded each year. One and two-year grants are available, and the next round of applications will be accepted this fall until November 30, 2016.

For more information Mission Endowment Grants, visit "Grants and Scholarships" under the "Resources" tab at [episidionc.org](http://episidionc.org).

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## AUDIT REPORTS DUE SEPTEMBER 1

The deadline for churches to submit annual audit reports is fast approaching. Please make a note on your calendars of the September 1 deadline and refer to the

updated audit procedures available at [episidionc.org](http://episidionc.org) under the "Resources" tab.





## LIFT EVERY VOICE: 2016 – HOME SAFE AND SOUND

Ninety-four individuals from Botswana, South Africa and the United States have completed the travel portion of the second phase of “Lift Every Voice,” a three-year grant program designed to build an understanding of social injustice and help participating young people develop a vision and skills to lead their dioceses’ programming around race and inclusivity.

During their time in South Africa, the travelers met several significant leaders in the fight against Apartheid,

including Archbishop Desmond Tutu and Father Michael Lapsley, an Anglican priest who lost both arms and an eye in 1993 because of his anti-Apartheid work and now directs the Institute for Healing of Memories. Participants also visited Robben Island, where Nelson Mandela was imprisoned for 18 years.

Look for expanded coverage of the trip in the voices of those who took it on diocesan communication channels and in the pages of the Fall 2016 issue of the *Disciple*.

## THE RT. REV. JO BAILEY WELLS CONSECRATED BISHOP OF DORKING



The Rt. Rev. Dr. Jo Bailey Wells and the Rt. Rev. Anne Hodges-Copple outside of Canterbury Cathedral during Wells’ consecration as Bishop of Dorking.

On June 29, the Rt. Rev. Dr. Jo Bailey Wells was ordained Bishop of Dorking at Canterbury Cathedral in Canterbury, England. She is the first female bishop consecrated in the southeast of

England. In her new role, she will serve as the bishop suffragan to the Diocese of Guildford.

Wells previously served as chaplain and later dean of Clare College at Cambridge University, pastoral tutor at Ridley Hall, Cambridge, and director of the Anglican Episcopal House of Studies and Associate Professor of Bible and Ministry at Duke Divinity School. Immediately prior to her consecration, she served as chaplain to Archbishop of Canterbury Justin Welby for three years. She is also canon theologian at Liverpool Cathedral.

The Rt. Rev. Anne Hodges-Copple and the Rev. Lisa Fischbeck, as well Dr. Sam Wells, former dean of Duke Cathedral and Wells’ husband, attended from the Diocese of North Carolina.

## SCOTT WELBORN ASSUMES NEW ROLE

On August 1, long-time database manager and receptionist Scott Welborn will become the administrative assistant to the canons and accounting assistant. While callers to Diocesan House will still hear Scott’s voice on the other end of the line when the new part-time receptionist is not in the office, Scott’s primary role will now be

assisting Canon Marlene Weigert and Canon Catherine Massey while continuing to maintain the database and manage the office.



## IT'S NOT TOO LATE TO DO JUST ONE THING

Before your college freshman head to campus, there's still time to do Just One Thing and refer them to the chaplain or congregation at their university, community college or military base destination.

The Just One Thing initiative was created by a task-force of the Committee on Higher Education, which recognized a need to connect young adults to the Episcopal Church on campus or wherever their journey takes them. Because of federal student record privacy laws, most college and university campuses will not provide names or

contact information to campus ministries, even if incoming students express a specific interest in the campus ministry.



Look for the online form under "Quick Links" at [episditionc.org](http://episditionc.org). It takes one minute to complete, and it will generate a notification to the chaplain at your student's campus or to the young adult missionary for a referral.

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## NUEVO AMANECER 2016

Nuevo Amanecer is a church-wide conference for Latino/Hispanic Ministries, and the 2016 event is taking place August 29 through September 1 at Camp Kanuga. Co-sponsored with The Episcopal Church's Office of Latino/Hispanic Ministries and the Latino Office of the Evangelical Lutheran Church in America (ELCA), this biennial event offers practical tools and a network of support to equip for ministry those working (or those

who want to work) within the Latino/Hispanic community.

The conference is bilingual, and interpretation services are offered. Financial assistance is also available. For more information or to register for the conference, visit [kanuga.org](http://kanuga.org). To inquire about financial assistance, contact the Rev. Audra Abt at [audraabt@gmail.com](mailto:audraabt@gmail.com) or the Rev. John Heinemeier at [johnheinemeier@gmail.com](mailto:johnheinemeier@gmail.com).

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## A VOCATION TO PREACH

Duke Divinity School is offering "A Vocation to Preach," a day of reflection on preaching, on September 19 from 8:30 a.m. until 5:30 p.m. Among the presenters will be Thomas Long of Emory University and Divinity faculty the Rev. Dr. Lauren Winner, Ellen Davis, Will Willimon, Charles Campbell, Luke Powery, William C.

Turner and Richard Lischer.

The day will begin with worship and end with a reception in honor of Professor Lischer, who retires this year.

There is no cost to attend the event, but registration is required. For more information or to register, visit [divinity.duke.edu/events/vocation-preach](http://divinity.duke.edu/events/vocation-preach).

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## CONVENTION IS COMING

Planning is underway for the 201<sup>st</sup> Annual Convention taking place November 18-19, 2016 in Raleigh. (The convention is relocating for just this year due to construction at the Benton Convention Center in Winston-Salem.) Certificates of election of lay delegates were due to Diocesan House by August 1; please mail late certificates as soon as possible.

Pre-Convention convocation meetings this year will again be a blend of online webinars and in-person gatherings. The online budget meetings are already scheduled (see calendar on opposite page), and other meeting dates will be announced in late summer. Stay up to date by connecting with the Diocese on social media and Please Note.

### STAY IN TOUCH



Keep up with our diocese through social media!

[www.facebook.com/EpiscopalDioceseNC](http://www.facebook.com/EpiscopalDioceseNC)

[www.twitter.com/EpiscopalINC](http://www.twitter.com/EpiscopalINC)

[www.instagram.com/episditionc](http://www.instagram.com/episditionc)

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



If you're not already subscribed to Please Note, you can do so in seconds by using the link in the "Featured Media" box at [episditionc.org](http://episditionc.org).

A full Convention preview will be shared next issue.

## IN CASE YOU MISSED IT

### *Working Together*

On May 21, 2016, the Rt. Rev. Peter James Lee, assisting bishop of North Carolina, blessed the Dooley family's new home, built in partnership between Habitat for Humanity of Wake County and an "Episcopal Coalition" of nine Wake County churches, including St. Augustine University, St. Ambrose, St. Mark's, St. Michael's, St. Paul's (Smithfield), Christ Church, Good Shepherd, Nativity, Episcopal Campus Ministry-Raleigh, and the Diocese of North Carolina. Not only did this group come together for this Lenten project to provide the volunteer support to construct the home, it committed \$65,000 to its building.



The Rev. Stephanie Allen (Nativity, Raleigh), the Rev. Joyce Cunningham (St. Ambrose, Raleigh), the Rev. Callie Swanlund (Christ Church, Raleigh), the Rt. Rev. Peter James Lee, the Rev. Canon Cathy Deats, the Rev. George Adamik (St. Paul's, Cary), the Dooley family, the Rev. Greg Jones (St. Michael's, Raleigh), and Rick Beech, Habitat for Humanity of Wake County's vice president, faith relations, gather around the temporary altar after the Episcopal Coalition/Habitat for Humanity dedication.

### *Diocesan Historian Honored*

The Rev. Dr. Brooks Graebner, rector of St. Matthew's, Hillsborough, and diocesan historian, received an honorary Doctor in Divinity from Virginia Theological Seminary on May 21. A press release from the seminary noted "[his] commitment to social justice in the present through a better understanding of the past is remarkable."



Congratulations, Brooks!

### *The Rev. Roxane Gwyn Named as Interim Dean of Raleigh Convocation*

The Rev. Roxane Gwyn has accepted the invitation to serve as interim dean to the Raleigh Convocation.

She fills the seat left vacant by the Rev. Vicki Smith following Smith's move to Kansas earlier this year.

Gwyn is currently the vicar at Trinity, Fuquay-Varina. She will serve as interim dean until the Raleigh Convocation gathers in the fall to complete the formal process of nominating and electing a new dean.



## DIOCESAN EVENTS

### August

- 25-27 Education for Ministry (EfM) Mentor Training, St. Francis Springs Prayer Center
- 28 Annual Service at St. Andrew's, Woodleaf
- 30 Safe Church Training, Level II, Emmanuel, Southern Pines

### September

- 1 Safe Church Training, Level II, St. Andrew's, Rocky Mount
- 3 Anti-Racism Training, Emmanuel, Southern Pines
- 8 New Clergy Orientation, Diocesan House

### October

- 4-6 Clergy Conference, Hawthorne Inn & Suites, Winston-Salem
- 11 Pre-Convention Budget Meeting, 7 p.m., online
- 12 Pre-Convention Budget Meeting, 10 a.m., online
- 12 Pre-Convention Budget Meeting, 2 p.m., online
- 16 Pre-Convention Budget Meeting, 3:30 p.m., online
- 28 Happening 63, Camp Walter Johnson

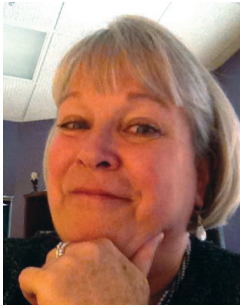
### Save the Date

- Nov. 18-19 201<sup>st</sup> Annual Convention
- Mar. 4, 2017 Election of the XII Bishop Diocesan
- July 15, 2017 Consecration of XII Bishop Diocesan

Look for additional events and more detailed event information online at [episdioc.org](http://episdioc.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.

# MEET THE TRANSITION COMMITTEE

**BETH GRACE** | St. Michael's, Raleigh



I am a writer, editor, journalist and communications professional who runs her own business, WordWorks Communications. I am an active member of St. Michael's, Raleigh, and a past senior warden and vestry member. I also have served on the personnel and

finance committees and as a longtime delegate to Diocesan Convention. I currently chair St. Michael's communications committee and am a member of newcomers and several other committees. I also am active on the diocesan level, serving on the Swindell Speakers Committee and occasionally working on special editing projects with staff.

**MARY GORDON** | St. Mary's, High Point



I have been a communicant at St. Mary's, High Point, for 43 years. On the diocesan level, I currently serve as Diocese of North Carolina Episcopal Church Women interim president. Last year I was honored to represent North Carolina at the Episcopal Church

Women Triennial in Salt Lake City, Utah. I also serve on the Botswana Companion Link Committee.

I am a retired educator of 34 years, past president of Guilford County Association of Educators and current president of the Chi Chapter of Delta Kappa Gamma.

In my life at St. Mary's, I proudly serve as a Stephen minister, a Eucharistic visitor, a member of the senior altar guild and a greeter, in addition to delivering meals to Open Door Ministry. I have had numerous other responsibilities within my church in the past, including being a member of the vestry and serving as a delegate to Diocesan Convention.

I am excited about being a part of the Transition Committee as we assist with welcoming the candidates for bishop to North Carolina and our diocese.

**THE REV. VELINDA HARDY**, *co-chair* | Church of the Saviour, Jackson



I have served as a deacon in the Diocese for 15 years. Presently, I serve at the Church of the Saviour, Jackson. In servant ministries I have worked in prisons and shelters and with food distribution to the needy. I am a member of the Forgiveness and Reconciliation Project, which operates out of Mount Vernon, New York. Our mission field is Rwanda, where we work in prisons and with community groups that give support to AIDS victims and the impoverished.

**LAURIE HOLDEN** | Emmanuel, Southern Pines



For the past 30 years, I have been a parishioner at Emmanuel, Southern Pines, where I was married and both of my children were baptized and confirmed. Fifteen years ago I started a part-time staff position overseeing children's formation and Vacation Bible

School. Four years ago that job became a full-time position and now I oversee formation for children, youth and adults, as well as our community outreach program.

I have served on Diocesan Council for the past four years and will rotate off this November. I also have been part of the Swindell Speakers Fund Committee. Most recently, we organized the Diana Butler Bass visit and online book study for *Christianity After Religion*, and I was part of the team that wrote the online questions. We were also very involved in looking at the format of our Diocesan Convention and how we could take it out of the traditional space that we have become accustomed to and move it into Galilee. I am currently the chair for the Chartered Committee for Lifelong Christian Formation.

I am looking forward to shepherding our candidates for bishop diocesan through the Episcopal election process.

I am married to Michael Holden, a CPA in Southern Pines. We have two grown children, Laurel and Joseph. I have a tri-color Pembroke Corgi, Penny, and a crazy Tuxedo cat, Oliver. I am a dedicated walker, knitter and maker of Anglican Prayer beads.

**LYN HOLT** | St. Peter's, Charlotte



I have been a member of the Diocese since I moved from the Diocese of Southwest Florida to Charlotte in 1980. I was a member of Christ Church, Charlotte, for 20 years, until I was called to become director of youth formation at St. Peter's, Charlotte, 14 years ago. I served on the vestry at

Christ Church, completed the four-year Education for Ministry (EfM) course and mentored an EfM group. My husband, Harris, and I have led workshops for engaged couples and gifts and talents workshops for new members. I have taught and coordinated the Journey to Adulthood (J2A) program at St. Peter's since 2002, led nine J2A pilgrimages and assisted other churches in the Diocese in planning and executing their youth pilgrimages, including eight convocation-wide youth mission trips. I was a founding youth leader of the Charlotte Convocation's Episcopal Outreach Camp for middle schoolers 20 years ago, and I have participated in many diocesan youth events, such as Bishop's Ball and now HUGS Camp. I serve as a diocesan Safe Church trainer and I am a certified J2A workshop trainer for Leader-Resources.

I am honored to be a part of this holy work and will do my best to assist all candidates to feel good about their experience with the process and with the Diocese.

**ADRIENNE KOCH** | St. Cyprian's, Oxford



I am a candidate for ordination to the priesthood and a member of St. Cyprian's, Oxford. I currently serve as an intern at St. Titus', Durham, and as a resident chaplain at the veteran's hospital in Durham. I am also a project director at Duke Divinity School, where I oversee the formation of an online peda-

gogical archive of Duke Chapel sermons.

I received my B.A. in Liberal Arts from Malone University in 2004, with concentrations in Theology, Psychology and Communications, and completed my M.Div. with a certificate of Gender, Theology and Min-

istry from Duke Divinity School in 2011. I am in my final year of the Theological Studies Program at Sewanee: The University of the South.

I offer my leadership gifts of creative brainstorming, writing, teaching and speaking to the transition committee, along with relational connections in the diocesan, Duke and Durham communities.

**PETER MACON**, *co-chair* | St. Mark's, Huntersville



I am a member of St. Mark's, Huntersville, a board member of Las Escuelita San Marcos and a founding board member of the three-school Las Escuelita initiative with Holy Comforter, Charlotte; St Alban's, Davidson and St. Mark's.

On the diocesan level, I serve as chair of our companion relationship with Costa Rica, assisting in development and implementation of a strategic plan for the Diocese of Costa Rica. I am also a two-term member of Diocesan Council, currently focused on the demographic changes in our diocese.

I serve as director of Macon & Associates Inc., a design firm offering material and processing solutions to consumer companies including Hasbro, Google and major athletic companies. We are considered a futurist company.

I hope to bring innovative and strong collaborative planning as we welcome the new bishop diocesan to North Carolina.

**THE REV. BRAD MULLIS** | Trinity, Statesville



A native North Carolinian, I will celebrate the 20<sup>th</sup> anniversary of my ordination as well as 20 years of service in this diocese in June. I served seven years as the associate rector of Church of the Nativity, Raleigh, and am in my 13<sup>th</sup> year as the rector of Trinity, Statesville.

I have served on the Chartered Committee on Christian Education and the Chartered Committee on the Diaconate and also served a term on Diocesan Council. Currently I am the vice-chair of the Episcopal Church Foundation and a member of the Bishop's Committee on Justice in Agriculture.

I am pleased to be part of the election and transition process as the Diocese welcomes a new bishop.

**MEARS PITT** | Calvary, Tarboro



My name is Mears Pitt, and I'm a lifelong member of Calvary, Tarboro. I have been the senior warden and junior warden for Calvary as well as served on several other committees. My family owns an Ace Hardware store here in Tarboro; I am the fourth generation to run this store. I am married to Courtney

Pitt and have two children, Ben who is 10 and Caroline who is six. I look forward to working on this transition committee and helping in any way I can.

**THE REV. DANIEL J. REEVES** | St. Luke's, Durham



I am the curate at St. Luke's, Durham. I grew up in the Oklahoma City area and moved to Durham to pursue a Masters in Theological Studies from Duke Divinity. I continued my education with a Post Graduate Diploma in Anglican Studies from Virginia Theological Seminary. Before ordination I

worked in Durham as a barista, tennis instructor, the visitor relations specialist at Duke Chapel, and the chaplain's assistant at the Episcopal Center at Duke.



The Transition Committee met with the Rev. Janey Wilson, president of the Standing Committee, during its retreat in June.

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**NEXT STEPS**

August 1-19

- Online interviews with nominees

October 20-22

- Discernment retreat with semifinalists

November

- 18-19: Diocesan Convention, during which the slate of candidates will be announced.
- A petition period opens, during which additional candidates may come forward.

February 2017

- Walkabouts held around the Diocese to meet the nominees

March 4

- Special one-day Convention to elect our next bishop diocesan
- March 11 is the alternate date in the event of inclement weather

By Lacy Broemel

# IN THE PUBLIC SQUARE

*The role of Episcopalians in an election cycle*

When you hear the words “election season,” what comes to mind? For some, election season may cause dread or annoyance. Endless political commercials and inescapable media commentary tend to come to mind for me. Some people feel an election is completely irrelevant to their daily lives while others grapple with the threat of disenfranchisement as voting rights laws are stripped away.

But what else could come to mind? How about opportunity? What if an election were seen as an invitation to be at the table and to have your voice heard? This invitation to participate in our democracy is an incredible, even sacred, invitation if we are prepared to accept it as such.

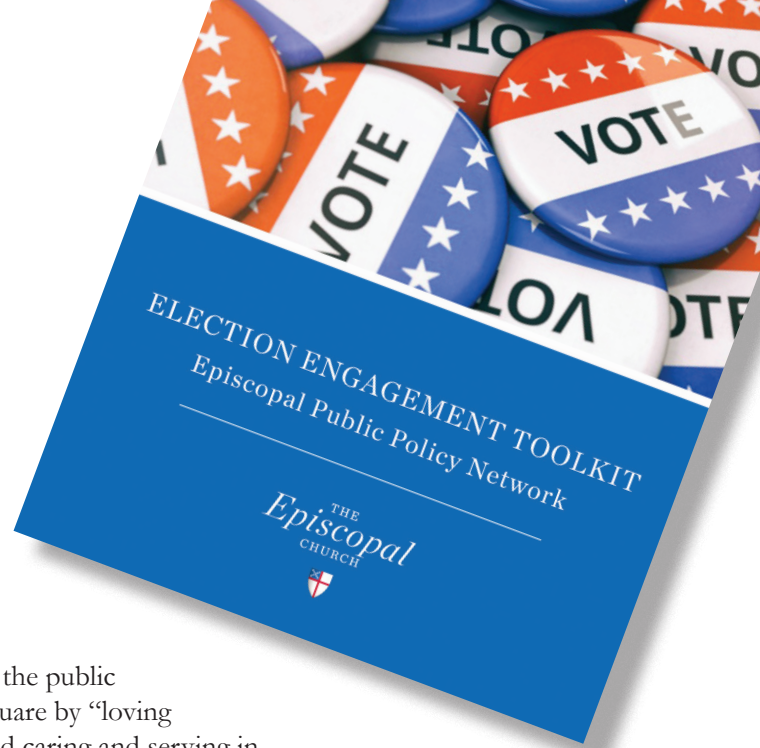
As followers of Jesus, we are called to engage in the public square just as Jesus did. We are called to bring love, compassion and civility into the way we interact with others. We are called to be and speak out with the oppressed, the hungry and the outcast, and, just as importantly, we are called to insert the values of compassion and justice into the systems and structures that guide our society. Every day until November 8, we have a unique opportunity to do the holy work of building the Kingdom of God here on earth. By participating in the electoral process, we have a chance to live our lives the way Jesus did and come closer to God through service to our nation and our neighbors.

## CHURCH AND STATE

In this election, Episcopalians have an opportunity to exercise the faithful practices of advocacy and civic engagement. We can cast our vote for the candidate who will create and promote policies that respect the dignity of all people. We can call upon candidates and elected officials to speak with civility. We can model civil speech and respectful listening in our homes and our communities, and we can work to ensure all people have access to participate in our democracy. In this election in particular, Presiding Bishop Michael Curry calls on Episcopalians to participate

## LEARN MORE

Download the Election Engagement Toolkit from the Episcopal Public Policy Network at [episditionc.org](http://episditionc.org).



in the public square by “loving and caring and serving in the way we see Jesus doing it in the New Testament. That is a counter-narrative to a narrative of narrowness, bigotry and polarization.”

Official Episcopal policy passed by our General Convention and Executive Council recognizes voting and political participation as acts of Christian stewardship, calling upon congregations to engage in conversation on public policy issues, to develop voter registration and issue-education campaigns, and to advocate for protection of voting rights. The Episcopal Public Policy Network has resources and tools for you and your congregation to use to engage in the electoral process, with a special focus on what churches can and cannot do in the election season and guidance on things like nonpartisan involvement, action timelines, suggested activities and more.

How will you participate in the electoral process to better our democracy, and serve your neighbor and yourself? By speaking out for voting rights, engaging in civil discourse and casting a ballot, you have a sacred opportunity to serve the whole body of Christ. And if we reflect on one of the foundations of our faith, loving your neighbor as yourself, it is clear that our voices and our votes count. A vote for a candidate or a ballot initiative grounded in love and compassion can impact the hungry student in our community school, the health and wholeness of our Earth, and the immigrants and refugees that seek safety and opportunity in our nation.

Will you accept the sacred invitation to build a just and peaceful society by participating in this election season?

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*Lacy Broemel is the Refugee and Immigration Policy Analyst for The Episcopal Church Office of Government Relations, following her tenure as the office's Manager for Communications and Operations. Contact her at [lbroemel@episcopalchurch.org](mailto:lbroemel@episcopalchurch.org).*

By the Rev. Alissa Newton

# MOVING PAST MEMBERSHIP

*Developing Faith Practitioners in Community*

On any given Sunday at St. Columba's Episcopal Church in Kent, Washington, somewhere between 70 and 85 people attend morning services. Among them are folks like Lydia, a member of 30-plus years who is there every week. Lydia never fails to greet newcomers and old friends alike with a smile and genuine, quiet interest. Newcomers often end up in conversation with her at coffee hour and admire how she has learned, over time in this little church, how to draw closer to God and better love her neighbor.

Also present most Sundays are people like Peter, a father in his late 30s who attends with his two small children and his partner. They came to St. Columba's a couple of years ago, looking for a community where energetic kids could be loved and formed in faith. Peter and his family are in church almost every weekend. They bake communion bread every few weeks and are excited about being on the planning team for this summer's Vacation Bible School. Neither Peter nor his spouse have felt the need to be confirmed or received as Episcopalians, at least not yet. Still, they pledge, and they are deeply woven into this community of faith.

If it happens to be Mother's Day (or Christmas, or Easter) you might find Liz in church at St. Columba's. Liz's grew up at St. C's, and her mother still attends. Liz isn't so sure about church or its usefulness in her daily life, but she comes on the high holy days. St. C's has a nametag for her, and people are always glad to see her. It

matters to Liz how people at St. Columba's pray, and she takes pride in what the church does in the community despite making it through the doors only once or twice each year.

Finally, at St. Columba's every Sunday there is evidence of people who are not there but still matter greatly. The last Sunday of the month, offerings for the church's food bank are blessed by the prayers of those gathered. The bulletin always contains a schedule of activities for the week, which includes a 12-step meeting, the worship schedules for two ethnic congregations that rent space, and other community oriented activities that take place inside and outside this church's walls on a regular basis.

"How many members are there in your church?" It's not an easy question to answer. In the case of St. Columba's, if we think about membership only as what is written on a parochial report or what appears in our baptismal records, almost all of the people described above would be left out of the answer to the question. I propose there is a better question to ask.

## THE PROBLEM WITH MEMBERSHIP

What's wrong with thinking in terms of membership? As a church we have always used records, membership numbers, and Average Sunday Attendance (ASA) to track aspects of our vitality and health. In today's culture and climate, however, there are several flaws with depending on the paradigm put forth by a membership mentality:



- Membership is binary. You are either in or out. As Episcopalians, we seek more nuance than this in other aspects of our spiritual life, so why not here?
- Membership assumes a willingness to participate in formal processes and recordkeeping. More and more people coming to church are not energized by or invested in these things.
- Membership is outdated. We need better ways to conceptualize current attendance patterns and attachment behaviors between people and communities of faith.

### CHOOSING A PRACTITIONER PARADIGM

What if we stopped viewing the people who connect in multiple and varied ways with our congregations as “members” or “nonmembers,” and instead began to view them all as developing faith practitioners? That is, what would it look like if we looked past membership and began to examine how people at multiple levels and intensities of connection with our congregations use those churches to mature their individual faith practices?

There are several advantages of a practitioner paradigm:

- A practitioner paradigm assumes variable levels of skill, participation and investment by people in a congregation. By acknowledging that people use congregations to develop their faith at different levels and to different degrees, leaders can become curious about how to meet each person joyfully where he is and how best to invite him deeper into the Christian life as lived in and through their particular congregation.
- A practitioner paradigm recognizes a key purpose of church: the development of faith practitioners, in community.
- A practitioner paradigm assumes value and giftedness at all levels of practice. This means every person who interacts with your place is a gift from God, a person who is in some way, even if just through vicarious connection, using what your congregation is or does to develop and mature her faith practice.

### FAITH DEVELOPMENT IN COMMUNITY: A MODEL

The Faith Development in Community Model, a visual model and theory developed by the Rt. Rev. Melissa Skelton for use in the College for Congregational Development, can help us visualize the different levels and ways that people interact with and attach to a particular congregation in order to develop their faith. For each ring on the model, think about different ways to meet people where they are, recognize the value and giftedness they bring from that place, and work as congregational leaders

to invite them deeper into the development of their faith, in community.

*Vicariously Connected:* “The Church I don’t go to.”

Vicariously connected people are everyone who is connected to your church but does not attend. These folks may be neighbors to your church property, parents of kids who go to your parish school, patrons of your thrift shop or food bank, folks who connect to you via social media or any of a number of other possibilities. They experience your community’s practice of faith in a vicarious way, and they bring their unique personalities, gifts and needs into the sphere of influence of your congregation. Meet them where they are by taking good care of your building and grounds, by remembering them in prayer and by greeting them with gladness when they enter your space for any reason. Invite them deeper by being a good neighbor, clearly communicating your service times and finding ways for them to come into contact with people who can speak in a welcoming way about the experience of developing their faith in your community.

*Occasional Attenders:* The Christmas and Easter Crowd.

Occasional attenders to your congregation are the people who come literally one or two times each year. They are connected to you, and they also have good reasons for coming very infrequently. Perhaps they attend more regularly elsewhere, are a grown child or spouse of a more frequent attender, or are in town only a couple of times each year. Regardless, meet them where they are by noticing them and greeting them well. Appreciate them when they do come to worship. Invite them deeper by putting your best foot forward on days you know they will attend, like Christmas or Easter. Help your more frequent attenders notice and welcome this group with open hearts and minds.

*Sunday Sacramentalists:* A regular pattern of attendance.

This group of people includes almost everyone who maintains a regular pattern of attendance in worship that is more frequent than one or two times per year. This group can be very mixed in terms of both attendance frequency and in its use of your congregation to develop its faith. Some Sunday Sacramentalists attend every week while others may attend just once or twice a month, or once a quarter. Some are tentative in their spiritual life, while others are actively pursuing a deeper spiritual life. This is also a mixed group in terms of involvement in congregational life. Some may be very involved in the daily and weekly life of the congregation, while others observe from a distance or prefer simply to worship. Regardless, everyone who connects in this way to your place can articulate some level of belonging and probably considers

your congregation a primary place for the development of faith in community. In a healthy congregation, most people are Sunday Sacramentalists. Meet them where they are by providing ways for them to learn and grow in community: formation and enquirer's classes as well as opportunities to deepen their faith through service and participation in worship.

*Mature Practitioners:* The magnetic center. This is a core group of people who, through practice and time, know how to use what your church specifically has to offer to develop their Christian faith. They attend Eucharist as regularly as they are able and have developed a pattern of prayer and action that reflects a mature Christian faith. They may or may not be very active in the non-worship life of the congregation. What sets them apart from the Sunday Sacramentalists is that this group is mature in its ability to use what your church has to offer to develop its faith. While their faith is not better or more valid than any other place of connection on this model, they are a

magnetic core that can draw other people deeper into the life of Christian faith. It is a good idea for congregational leaders to invest time and energy into this group, and the activities and programs that nurture them, because as they develop others will naturally be invited deeper to join them.

The practitioner paradigm is only one way to think about the life and development of a congregation, but it makes the point any approach must fulfill. It's time to look beyond traditional measures of membership to the missional purpose of our congregations: to develop Christian people at all levels of faith and to develop congregations who become local expressions of God's love, hope and justice in our world.

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*The Rev. Alissa Newton is the program director for congregational development for the Diocese of Olympia in addition to serving as vicar at St. Columba's in Kent, Washington. Contact her at [waneaton@ecww.org](mailto:waneaton@ecww.org).*

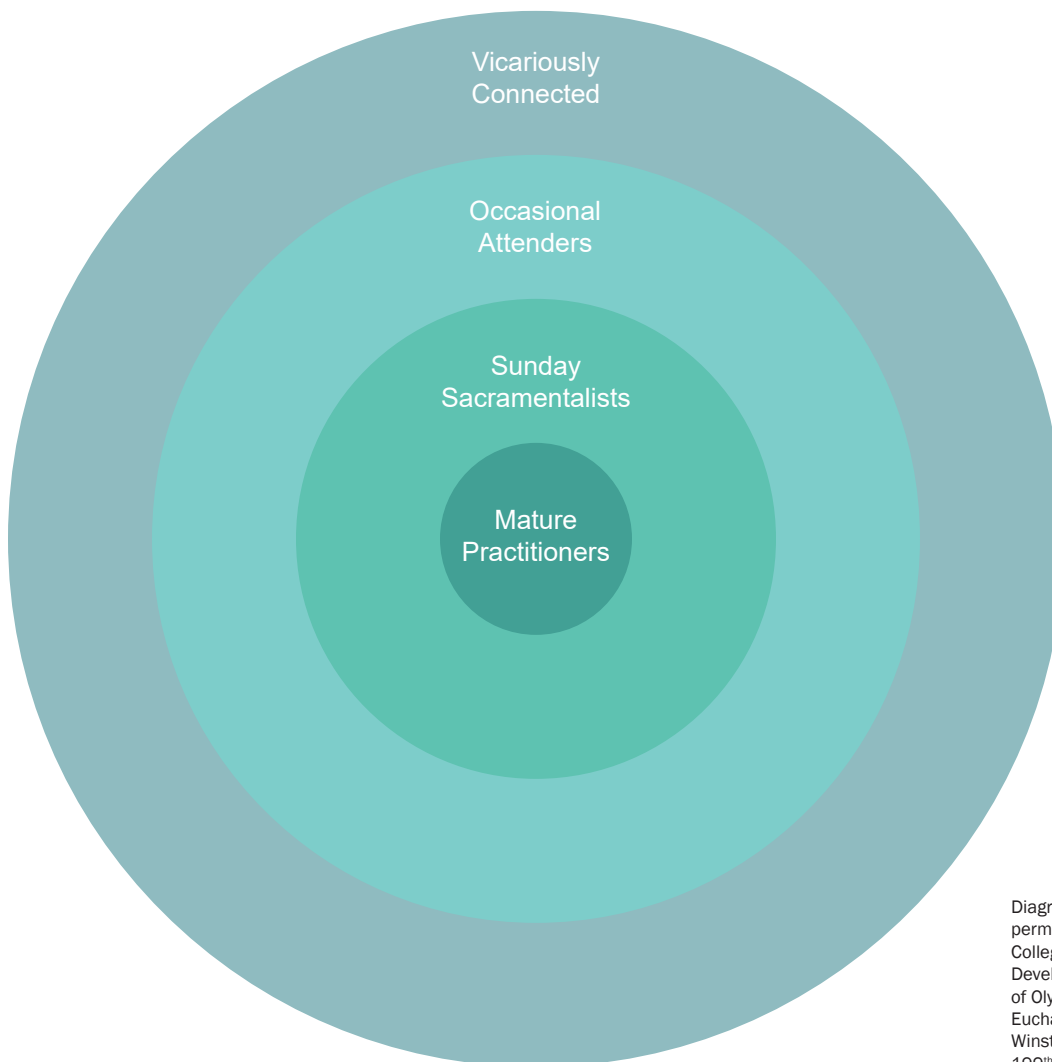


Diagram adapted with permission from the College of Congregational Development, Diocese of Olympia. Page 16: The Eucharist at St. Paul's, Winston-Salem, during the 199<sup>th</sup> Annual Convention. Photo by Christine McTaggart

By Christine McTaggart

# NEIGHBORS IN OUR MIDST

*When ministry becomes relationship*



There are few among us who don't know about the problem of people experiencing homelessness. We see them about, sometimes asking for assistance but more often than not simply keeping to themselves and getting through the day.

Most walk right by these neighbors, usually unsure of what to do or say or how to help. Some genuinely want to offer assistance but either don't know where to start or are simply overwhelmed by the scope of the problem.

But what would happen if instead of seeing the homeless community only as people in need of help, we saw them as brothers and sisters with whom we could be in relationship? What difference would that make not just to them but to ourselves?

Several diocesan churches have begun to find out.

## **MINISTRY OF ACCOMPANIMENT**

St. Joseph's, Durham, had been doing homeless ministry for years, morphing and changing with the times, when

several years ago they experienced a shift that changed the fundamental approach.

It began when the Rev. Colin Miller, at that time a layperson at St. Joseph's, started praying the Daily Office with those who spent the night on church grounds. As that relationship developed, the church started offering breakfast following prayer, even if all they had to offer was a simple bowl of cereal.

Soon word began to spread, and others began to appear. What started as an offering soon became the regular morning routine: Morning Prayer followed by breakfast.

"It wasn't an intentional decision," said the Rev. Karen Barfield, vicar of St. Joseph's. "It started with an invitation to prayer and grew into more because of a desire to deepen fellowship and follow prayer with conversation."

To this day, St. Joseph's offering is not a formal food pantry or soup kitchen; it is an ongoing invitation to prayer and fellowship. Some come for the prayer, some come for the food, and some come for both, but all are welcome.

As one might expect, a lot of relationships have developed from the conversations over the meals that follow prayer.

### **CIRCLE OF SUPPORT**

To no one's surprise, what was learned during those conversations is that for those without a home, there are a lot of obstacles to finding one. Sometimes it's a personal challenge like addiction or illness, and sometimes it's a lack of resources or knowledge needed to navigate the seemingly endless red tape.

Sometimes it is simply an inability to approach a well-meaning system set up to require those least able to do it to take the initiative.

By March 2015, the relationships between members of St. Joseph's and those who slept on the church property each night had grown to where the members were beginning truly to understand these challenges. And so began the formation of what St. Joseph's calls the Ministry of Accompaniment, a circle of support whereby two or three church members deepened their neighbor relationship by walking with someone to identify their needs and to work to help meet them. Whether medical, housing-related or in some other area, resources are identified, transportation is arranged, and appointments are accompanied so additional help and companionship are there at the ready.

"It's about 'being with' someone to be whole and healthy," said Barfield.

It is sometimes surprising to learn all of this – the Ministry of Accompaniment, the daily meals, responding to real-time needs such emergency shelter on freezing nights – is done by a congregation of about 39 people. "The entire congregation is engaged," said Barfield. "No one comes to St. Joseph's unless they're interested in being in relationship with the poor."

But members of the congregation are not the only ones in these relationships. More than half of those who came to pray now engage in church life in some way. One gentleman was, within a month of starting to attend, invited by one of the church's ushers to usher with him. Another has become a member of the congregation, been confirmed and has since served on the vestry. He is still awaiting housing.

Even those who don't attend church reciprocate in some way. One man cleans up St. Joseph's courtyard every morning. Others pitch in to clean up and do the dishes after breakfast is served. A few, despite having almost no resources of their own, have even made donations to the church.

"Our congregation is more of a community," said Barfield. "[It] extends beyond those baptized and confirmed, and it includes our neighbors, partners and even other congregations."

The relationships at St. Joseph's only continue to

deepen, and the offerings continue to grow. The church is working with local partners to offer shelter on cold nights this winter. It has become part of a Duke Divinity School collaborative health initiative to identify mental health issues and needs.

But at the heart of it all remains the relationships – relationships that began with a prayer and a desire to go deeper.

### **OPEN WELCOME**

Sometimes proximity is all it takes to change how we view a situation. In the case of St. Martin's, Charlotte, that proximity meant sharing church life with three homeless neighbors living on church grounds, including Little Richard, a gentleman who has lived on the grounds for four years and has come to have relationships with several members of the congregation.

"We learn as we go," said Marion Sprott-Goldson, former parish administrator (who recently departed to attend seminary). "We learn about how we can respect one another and engage one another in the Christian life and community."

For St. Martin's, that means making church life all inclusive. Just recently, the church held a celebration and Little Richard said when he saw the invitations and announcements around the church, he never doubted he was included in those invited.

When cake was served, "I had around six slices," he said, laughing.

The invitation is open beyond those who live on the grounds. Sprott-Goldson shared a story of a girl she knew years ago who, when living on the streets, routinely sought shelter at churches less for safety than because of the feeling of hope that came with them.

"I wonder," said Sprott-Goldson, "does just the physical building give comfort and hope in times where it seems so hopeless?"

There's reason to associate churches with hope. St. Martin's, like others throughout the diocese, makes food available for folks who need it, stays ready with emergency blankets in the wintertime and opens the church to those looking for shelter during cold winter months. It serves as a meeting space, and its members help navigate the red tape of trying to utilize available resources and be accessible to serve as a sounding board.

Yet as much as St. Martin's stands ready with resources, parishioners understand the one thing that's even more important: listening. One of the biggest misconceptions about those who are homeless is that "all homeless people want 'blank,'" said Sprott-Goldson. "Whatever it is. I've heard it from churches and well-meaning people, 'what all homeless people want.' Blanket statements jump us into stereotypes and giant labels without knowing the person behind them."

Said Little Richard, “[I] wish folks knew people go through different parts in life. People go through changes, and it can mess [them] up. They have challenges they have to get over.”

Spratt-Goldson summarized perhaps the greatest gift of being in relationship with St. Martin’s homeless neighbors. “Our relationship with those living on our grounds puts a face on homelessness and who our neighbors really are,” she said. “It’s been eye-opening to have a relationship with someone who does live on the street and realize there is a face, a person and to know he is my brother as much as anyone is my brother or sister.”

## TWO SIDES OF THE SAME COIN

St. Timothy’s, Winston-Salem, has long been involved with homeless ministry, and, since February 2014, it has served as an emergency overflow shelter during the 122 coldest nights of the year. With more than 180 members of its congregation involved in keeping the shelter running smoothly, building relationships with homeless neighbors in the local community has grown into a year-round ministry.

“We moved away from outsourcing what it means to be in relationship and communion with other people,” said the Rev. Steve Rice, rector of St. Timothy’s. “We’re actually meeting with those who are our brothers and sisters in Christ and doing what we’re called to do. Once you take that step, once you take that risk and get real and do what we’re supposed to do, then that has transformational characteristics as was promised would happen.”

St. Timothy’s also moves beyond church walls. In its work with its homeless neighbors, it often goes out to those with whom it began a relationship through the church’s programs. The Rev. Katie Bryant, St. Timothy’s children and outreach United Methodist elder, and Lea Thullbery are two often seen in all corners of Winston-Salem, building trust and genuine relationships.

“They are like our family,” said Thullbery of those they meet. “Just like family is there for you when you need something, that’s what we try to be.”

“Community is what people lose when they’re homeless,” said Bryant, “and so we step in and be that for them so we can help them create a sustainable community for themselves.”

Bryant and Thullbery also recognize that in the eyes of many they meet, the two women are the church, a sentiment that is a natural extension of seeing ministry at work within church walls.

“Homeless ministry and glorious worship are two sides of the same coin,” said Rice. “That’s the point. The



During our conversation with Little Richard, he received a phone call we are happy to report led to his recent – long-pursued and long-awaited – housing approval. *Photo by Marion Spratt-Goldson Page 19: One morning the Rev. Barfield arrived at St. Joseph’s to find the church’s Homeless Jesus statue decorated. Photo by Karen Barfield*

Eucharist flows into this – we receive Christ, he’s in us, and we’re told to see Christ in each other. They’re part and parcel of the same thing.”

## EXTEND THE INVITATION

Whether your church is in an area with homeless neighbors or those in other kinds of need, being open is the key to extending the invitation to a relationship.

“Everyone has a gift to share,” said Barfield. “Reach out and find out what those gifts are, and invite them into church life.”

Added Spratt-Goldson, “It’s all about engaging and ‘being with’ people. If that means opening closed doors so people can take advantage of facilities, do it. More than anything, listen. Listen to their stories. Listen to how we see Jesus in each other and what that relationship leads to. I don’t think there’s an exact science to anything, but I think just as any relationship grows, we see where we each might be able to take a step forward and help each other. It’s relationship building. Where that leads is up to God.”

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*Christine McTaggart is the communications director for the Diocese of North Carolina. Contact her at [christine.mctaggart@epsidionc.org](mailto:christine.mctaggart@epsidionc.org).*



## BONUS CONTENT

Learn more about St. Timothy’s journey to becoming an overflow shelter in the “Read All About It” section at [epsidionc.org](http://epsidionc.org).



A cottage grove community gathering with A Movable Feast and the community garden. Photos by Beth McKee-Huger

By the Rev. Beth McKee-Huger

## COTTAGE GROVE FOR LIFE!

*Proving the impact of “being with” instead of “doing for”*

Too often, we as church flit through a neighborhood, “doing for” people what makes us feel good, then going home. Too often outsiders take over neighborhoods, replacing deteriorating housing with lovely buildings, gentrifying while dislocating residents. But what if, instead of “doing for” to fulfill our needs or agendas, we sought opportunities for us to “be with” people as they transform skepticism to trust and hope? What if we “do with” people to take action together to revitalize a community?

If you want to see what it might look like, make a visit to Cottage Grove.

### RECLAIMING IDENTITY

In the 1950s and 60s, Cottage Grove and the surrounding neighborhood in southeast Greensboro bustled with shops and professionals. In 1976, the main street was renamed South English and became a cut-through from East Market to Lee Street (now Gate City Boulevard). The neighborhood’s vitality was compromised, and the bustle inevitably slowed. Business closings, disinvestment and many broken promises later, residents of Cottage Grove decided they had enough and would reclaim their neighborhood identity. Neighbors formed the Cottage Grove Neighborhood Association and adopted the theme “Cottage Grove for LIFE!” to proclaim the new energy for a healthy place to live. They are working among themselves and forming partnerships with outside groups – and holding everyone involved accountable for their part in Cottage Grove’s plans for the future.

The vision for that future is bright. Community resi-

dents contacted more than 300 of their neighbors to solicit opinions on priorities. Top responses included a health clinic, jobs, better housing, vegetable gardens, bus shelters, safe parks and English for Speakers of Other Languages. With priorities identified, a direction was established, and outreach began to find dedicated partners to help support this neighborhood determined to reach its goals and realize its vision.

### PARTNERSHIPS AND LEADERSHIP

As partnerships were sought to address the neighborhood priorities, the relationships built led to the involvement of key area groups, including the Cottage Grove Initiative, Mustard Seed Community Health, the Greensboro Housing Coalition, New Hope Community Development Group, Cone Health, NC A&T State University and UNC Greensboro. So dedicated were these groups that the relationships gradually became a shared leadership that is still working out the particulars of that governance, so rare is it to see a neighborhood voice in true collaboration with big institutions and small nonprofit organizations.

The results, however, are clear and easy to see.

In April 2016, Mustard Seed Community Health opened primary care services on South English, which remains “Main Street” of the neighborhood. Mustard Seed serves very low-income children and adults, with or without insurance, bringing quality health care within walking distance of Cottage Grove residents. Growing on faith and supported by donations, Mustard Seed takes seriously Jesus’ parable about the Kingdom of God being like a tiny

mustard seed growing into the home of birds. This medical ministry is growing to become the health home for people from every continent and a model for the transformation of the health system from treatment of illness to promotion of wellness. Health Outreach Teams of student interns, anchored by bold and insightful Community Health Workers from Cottage Grove, extend “upstream” healthcare into homes.

New Hope Community Development Group planted vegetables in the raised garden beds beside Mustard Seed so patients can take home healthy foods “prescribed” by Dr. Beth Mulberry. Agriculture students from NC A&T State University worked with Cottage Grove green thumbs and New Hope to prepare and plant.

Education is a big part of Cottage Grove revitalization. College students are learning a whole new approach to community engagement by helping the gardeners and interning with the clinic. Children at Hampton Elementary enjoy music, art, reading and physical activities on “Hampton Saturdays,” when Congregational United Church of Christ and New Hope Missionary Baptist join with the outstanding Hampton staff to provide enrichment. Holy Trinity, Greensboro, and Christ United Methodist collected books to give to the Hampton students. Parents and other adults in the neighborhood prepare for better communication and employment opportunities by studying English for Speakers of Other Languages and GED.

Disastrously substandard apartments are being rehabilitated by responsible investors. The Greensboro Housing Coalition advocates on behalf of tenants in the rental properties whose owners have not yet decided to repair or sell. Cottage Grove residents want new housing on the vacant land and are engaging with developers so they can be treated with respect and provided an opportunity for input into decisions.

BCBSNC Foundation awarded Cottage Grove a Community-Centered Health grant, integrating clinical services with “upstream” health: gardens, hous-

ing, education and community engagement to promote wellness rather than waiting until a crisis necessitates emergency room visits.

### ANSWERING THE CALL

As our Bishop Anne Hodges-Copple says, “being with” our neighbors is God’s call to the church. We are called to respect and support communities as they choose their own futures. That call is being answered. The Episcopal Church’s Called to Transformation Asset-Based Community Development (ABCD) training recognizes and builds on the gifts of individuals, congregations and organizations rather than “toxic charity” that strips respect and responsibility. It focuses on the many ways “being with” is so much more beneficial than simply “doing for.”

The momentum is building. The Cottage Grove Neighborhood Association reaches out to neighbors to let everyone know that this time, instead of broken promises, positive changes are underway. But this is not a magic wand others wave to make everything perfect. This is the opportunity to transform the community from the inside, based on the goals and the efforts of neighbors, and seeing those efforts supported by the time, expertise and funds offered by partners. This is the opportunity to learn leadership skills: how to get neighbors to raise their voices effectively and to dig into the work (literally, in the case of community gardens), how to make the most of the contributions of eager college students and church groups while clearly defining the community’s own identity, how to stand up for their own vision in the tension between the egos of others. The neighborhood association is planning leadership development trainings and health outreach fairs, to build a sustainable infrastructure and attract more neighbors to see that they really can create the future they envision.

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*The Rev. Beth McKee-Huger is a regional deacon for the Diocese of North Carolina. Contact her at [beth.mckeehuger@episdionc.org](mailto:beth.mckeehuger@episdionc.org).*





Photo by Robert Cassanova

By Christine McTaggart

## NEW HABITS

*Incorporating Go Speak and Invite>Welcome.Connect into everyday church life*

Go Speak: Sharing our Faith and Invite>Welcome.Connect are two programs introduced in the last few years to give churches tools to help their members go deeper in relationship with each other and to learn to be comfortable sharing their faith. Several congregations not only participated in the dedicated events coordinated by the Diocese, but also have since incorporated the programs and their concepts into everyday church life.

### GO SPEAK: UNFREEZING THE FEAR

Trinity, Statesville, first tried Go Speak when introduced to the Diocese in 2014, and the congregation enthusiastically responded. The church had a history of using the theology category of “Table Topics,” a game with a similar conversational format, but many planning to attend the Go Speak evening admitted that because of the focus on sharing faith, they “were not looking forward to it” and expected to be “out of the comfort zone.” By the end of the evening, however, those same participants acknowledged they had, in fact, enjoyed it and the structure of the program was very helpful.

“I think it unfroze some folks a bit,” said the Rev. Brad Mullis, rector of Trinity. “It took away some of the fear [of sharing faith], and it helped some folks see that their experience was authentic and valued.”

Since 2014, Trinity has continued to use Go Speak in different ways. It’s been used at a vestry retreat to engage

in conversation and promote new ideas. Most recently, Trinity offered a Go Speak evening around a parish supper, combining the unity of a communal meal with the intimacy of breakout sharing sessions.

Mullis said one of the special things Go Speak reveals to participants is that one’s experience “may not always look religious in the stained-glass way we think it should, but God was there in that experience. And in listening, you hear other folks may have experienced God in ways that may echo the way you experience God.”

### GO SPEAK: HEARING NEIGHBORS

Calvary and St. Luke’s, Tarboro, have long been two Episcopal congregations close in proximity, located within blocks of each other and sharing clergy and a website. But with histories that date back hundreds of years and have weathered social storms and changes not unique to the region, the two have maintained separate identities for generations and were content to do so.

Until Go Speak.

When the program was introduced in 2014, both churches wanted to take part. Separate events were planned, but they worked together to provide a chance for all to be included, including youth and those confined to homes or nursing facilities. Established relationships between parishioners were set aside to “mix things up” and introduce new relationships and make the night more



impactful. By the night of the dinners, more parishioners participated than generally attend services on Sunday.

As expected, those who attended the dinners enjoyed their time together, but it was the lasting impact that has shown the power of sharing faith.

According to the Rev. Janey Wilson, rector of Calvary and vicar at St. Luke's, Go Speak allowed folks to learn things about each other in a town where everybody knows everything about everybody.

"[It] reminded us that if we really care for one another, going deeper is the thing to do. Finding that out opens our hearts to look outside our community and be more welcoming."

The welcoming began with each other and expanded from there. Since experiencing Go Speak, the two congregations have started sharing worship space, as Sunday services alternate between locations throughout the summer. Calvary launched a backpack program and adopted a middle school only blocks from the church. Young adults now get together at the local pub for a drink and conversations on faith.

"Go Speak was a real turning point [for us] in terms of how we go forward," said Wilson. "We're listening more deeply. We've been welcoming new families and doing a better job of it. [Go Speak] has given us a common vocabulary, which at the end of the day is as much about Christian formation as it is about community building."

Indeed, Go Speak continues to have a presence in Calvary and St. Luke's church life as part of their Christian formation offerings. But its true incorporation has been in the effects of taking part in it rather than the program itself. Since that first dinner, parishioners at Calvary and St. Luke's listen deeper and are growing together.

"We may not have shared the same stories [that night]," said Wilson, "but we all shared the experience."

## WELCOME HOME

When Oxford native Jerry Broyal returned in 2013 to care for an aging parent, he was interested in finding a church home after many years away. Raised Catholic, he visited several denominations to no avail. It was on the advice of a friend who thought he might connect with The Episcopal Church that he explored St. Stephen's, Oxford, one Sunday morning.

As he ascended the steps at the 8 a.m. service, he was greeted by David and Frances Matthews, who wished him good morning, said they hadn't seen him before and asked if he usually attended the later service. When Broyal admitted to being a first-time visitor, they offered a welcome, literally opened the church doors for him, got him a bulletin and offered to sit with him if he wanted company or someone to guide him through his first Episcopal service. Broyal accepted.

The welcome continued after church and again the next

week when he attended the 10 a.m. service. As he returned again and again, parishioners continued to make sure Broyal was invited to be a part of church life both at and outside of services. The invitations were extended without pressure to accept, and he saw they were genuinely put forward in the interest of building a relationship.

"I felt really embraced by the church," said Broyal. "After 40 years, I'd finally found my church home."

## "EMBARRASINGLY SIMPLE."

Broyal's experience is a textbook example of Invite.Welcome.Connect in action. But it didn't happen by accident.

The tenets of Invite.Welcome.Connect resonated with the leadership and parishioners of St. Stephen's as soon as program founder Mary Parmer's convention presentation was brought back and shared. They saw quickly a few areas within the church that could use improvement. From there, said the Rev. Jamie Pahl, rector of St. Stephen's, "what we did was almost embarrassingly simple."

Leadership used several video segments from the Invite.Welcome.Connect website and presented them at a meeting to which the entire congregation was invited. They stopped along the way to discuss segments and review how the subjects were implemented at St. Stephen's. How was the church inviting? Welcoming? Connecting?

"It incited a lot of conversation," said Pahl.

The conversation led to action. Welcome materials were redesigned to be less informational and more invitational. Newcomers invited to attend the post-service and extremely popular coffee hour are accompanied by a greeter to make sure introductions are made without the newcomer being overwhelmed. Goodie bags are given as gifts before newcomers depart. The church continued its long-standing policy of offering access to the church sanctuary 24 hours a day, seven days a week.

"In some ways, it's been more of an awareness," said Pahl. He encourages congregations to utilize the Invite.Welcome.Connect resources available to them and "create conversation about where you stand and want to be." Create an atmosphere folks want to be a part of, and understand it must be genuine and will likely not happen overnight, as true relationship building is a progressive process.

The time and effort is worth it, and what St. Stephen's has created in Oxford has proven to be rewarding and sustaining. The church embraced the facets of Invite.Welcome.Connect not as pieces of a program to be checked off a list, but instead as guidelines for a way of life in which we're all called to engage.

"We want folks to say 'that church made me feel so welcome, they were so friendly and they have a good time with each other'" said Pahl. "We are actually living what we say."

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# IT'S NOT ALL ABOUT YOU

*Preparedness planning is as much about being ready to reach out than protecting what's yours*

Emergency. Accident. Disaster. Tragedy.

These are all scary things to contemplate and as much as we all know we should make a plan to be ready should they occur, we also have a tendency to put off the assembly of such a plan. Sometimes it's because there are genuinely pressing matters that need our immediate attention, and sometimes it's because we believe there's always time to do it before we might have to deal with a problem. Sometimes the concept of developing a plan is overwhelming, and most often, it's just uncomfortable and depressing to think about it all.

Unless we approach it from a different angle.

Instead of thinking of a preparedness plan as protection in the event disaster befalls us, let's think of it in terms of an opportunity for ministry.

## FIRST STEPS

In the coming months, the Diocese will be developing and sharing resources and engaging in conversation as we walk along with you, reviewing and strengthening our own preparedness plan as we encourage you to develop yours.

The process can feel overwhelming, so we'll take it one step at a time. The first one? Decide who in your congregation will take on the task of putting the plan together. This person or persons will need to work with church leadership and parishioners to think through church assets, write up the plan, share it with others and perhaps even reach out to establish additional relationships within your community.

We'll make resources available for organizations and individuals so that both your church and each parishioner can have a plan in place.

The first of those resources are already in place at [episditionc.org](http://episditionc.org). Look for "Preparedness Planning" in the Quick Links box on the homepage. Resources available include checklists to put a basic plan in place as the deeper development process progresses.



When we do, we realize that in gathering information about assets we may have to guard or replace in the event of a problem, we're really building a list of gifts to share with our community.

## ASSETS ABOUND

It's surprising how much a church can realize about itself in the development of a preparedness plan. At first glance, you might think you don't have a whole lot to offer because your congregation size may not be large, or you might not be as financially well-resourced as other churches. But if you look at what your church has in terms of how it might help others, you might just be surprised at how rich you are.

For example:

- Ministries. What ministries do you have currently in place that might be able to respond to a neighbor in need? Shelter space? A food pantry? A soup kitchen? A community garden?
- Church space. What spaces might you have that could be opened to neighbors? Perhaps a parish hall could serve as a shelter, a community meal space or even a storage space for donations coming in and awaiting distribution. Maybe you have a parking lot that would serve as a rally point to collect donations.
- Parishioner gifts. Every church is brought to life by those who attend it. What gifts do your parishioners have to offer? Are there carpenters, electricians, cooks, nurses or simply outstanding organizers in your pews?
- Relationships. Don't think in terms of having to do everything yourself. Welcome the opportunity to add your gifts to those of others. Who are those others? What relationships are already established that might become partnerships in helping others?

It's not unusual when a church realizes it has even more to offer than it thought to put some of its resources into action, thereby expanding its outreach into its community every single day.

Makes you want to get started, doesn't it?

## ALL IN HOW YOU THINK ABOUT IT

Of course, the good a preparedness plan can do does not extend only to neighbors; it should not be overlooked

or forgotten that a plan's first opportunity to do good is for the very parishioners it is meant to serve. By having a plan in place, a church has a much better chance of protecting valuables and crucial information that will help it to resume its pastoral role in the event of an emergency. By planning ahead on how to respond to its own congregation, a church's membership can know they are caring for each other as well as their community neighbors.

At the end of the day, a response plan might be predicated on the need to be ready to respond in the event of an emergency, but if approached in a mindset of being ready to help others, preparedness planning can prove to be an excellent way to re-establish and newly discover all the gifts your congregation has to give.

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Episcopalians in the Diocese of Eastern Michigan help deliver water to Flint during the city's recent water crisis. Having a preparedness plan allows churches to be ready to help neighbors in need during disasters natural and man-made. *Photo by Katie Forsyth*

## GET ON THE MAP

The Episcopal Asset Map is one of the greatest ways you can reach out to your local community both in times of emergency and everyday. Is your church sharing all it has to offer? Check at [episcopalassetmap.org](http://episcopalassetmap.org).

**Asset Map of the Diocese of North Carolina**

Click here for instructions.

**Ministry services**

- Advocacy
- Aging, Health and Wellbeing
- Career Services and Education
- Children and Youth Ministries
- Community Gardens
- Donation Coordination/Distribution
- Economic Development
- Food Pantries
- Immigration Services
- Meal Programs
- Mission Trips and Partnerships
- Prison Services
- Shelter and Housing

**Regular Languages of Worship**

Please select one or more items

**Proximity Search**

\_\_\_\_\_ Miles from \_\_\_\_\_

**Type of Facility** Search Terms

- Church
- School

Map Symbols: Church School Other Places sharing an address

Map navigation controls:

Map data sources:  Google Maps Normal  OSM Mapnik  Google Maps Hybrid



By Summerlee Walter

# GROWING INTO COMMUNITY

*Johnson Service Corps expands*

In 1998, Margaret Johnson, a long-time member of Chapel of the Cross, Chapel Hill, passed away, leaving her entire estate to the church. Johnson, while faithfully attending the church for decades, had kept to herself, so her gift came as a surprise. The church had no idea how much she might have saved during her years as a librarian at the University of North Carolina – Chapel Hill, and Johnson left neither a hint nor any instructions regarding the use of her gift. The church was free to use the estate, which all told consisted of a few hundred dollars and some property, to meet whatever need it identified.

The congregation as a body entered a period of discernment, and, in an example of Galilee ministry before we as a diocese started talking about it, decided to extend its already strong outreach among young adults at UNC to those who had already graduated. The church decided to adopt the service corps model, and Johnson Service Corps was born.

Johnson Service Corps (JSC) was founded as a servant leadership development program with service to the Chapel Hill community and intentional community living within the furnished JSC house as the basis of participants' experience. Starting as a ministry of Chapel of the Cross, it became a separate 501(c)3 in 2005 and a founding member of the Episcopal Service Corps in 2008.

"Every Episcopal Service Corps site has a specific charism, and at JSC, that's servant leadership," Sarah Horton-Campbell, executive director of the Johnson Service Corps, explained. "It's an immersive, intensive experience in becoming a servant leader."

The formation occurs through once-per-week meetings

and regular corporate prayer and worship. House members receive a shared food budget (in addition to small personal stipends) and make joint decisions about ordering their common lives during business meetings and thrice weekly community meals. Outside of the house, they work at nonprofits and meet regularly with mentors who help them in their personal discernment. JSC welcomes members from ecumenical – and theoretically interfaith – backgrounds, but all members participate in a program of Christian formation.

## GROWING PAINS

The staff at Johnson Service Corps underwent a strategic planning process in early 2014 and identified a few areas in which the program practice did not fit directly within the program's mission. Members of the corps were supposed to be experiencing the broader community in the place they live and serve, but, with corps members interning in Durham, half of the participants were not experiencing full immersion in either the Chapel Hill or the Durham community.

"In order for corps members to understand the theology of place that extended to the community in which they are working, we either needed to get smaller and focus just on Chapel Hill or get bigger and open a house in Durham," Horton-Campbell said.

Leaders also discerned a need to expand the fall servant leadership course and add a vocation and money course in the spring that could be offered beyond members of JSC.

"We wanted to offer courses that are accessible to those



Photos by Sarah Horton-Campbell

## TIPS FOR INTENTIONAL LIVING

While most of us will never live in an intentional community of the sort Johnson Service Corps members experience, the basic principles of servant leadership they practice can be incorporated into everyday life. The three main pillars of servant leadership - communion, compassion and co-creation - are already familiar to most Christians.

According to Horton-Campbell, these three components flow in a loop, feeding into each other to form a complete picture of servant leadership. Contemplative spiritual practices of communion, like contemplative prayer, saying the Daily Office or using prayer beads, connect one to God and keeps one grounded. From this communion with God flows the ability to have compassion and be in communion with others. From that place of compassion flows the ability to co-create with God and others for justice and peace in the world.

These foundations of servant leadership can be incorporated into daily life in many ways. Setting aside time for prayer, practicing listening to hear, not to respond, and getting involved with a volunteer organization or social justice cause constitutes communion, compassion and co-creation without requiring dedication to an intentional living community.

"Incorporating their own contemplative or inward practice, practice of compassion and practice of co-creation - that's what we hope for all of our alumni to keep doing as they go on to do what they're going do," Horton-Campbell explained.

It is a model we can all follow.

Learn more about the Johnson Service Corps at [johnsonservicecorps.org](http://johnsonservicecorps.org), and keep an eye on Please Note for more information about the spring vocation and money course. The fall servant leadership course meets on Fridays, 9:15-11:30 a.m., September 9 – November 4. Registration information is available at [johnsonservicecorps.org](http://johnsonservicecorps.org).

young adults and offer that formation to a broader group of young adults," Horton-Campbell explained.

Opening a second house and expanding formation offerings required funding, and in the fall Horton-Campbell decided to apply for a Mission Endowment Grant to allow JSC to hire staff to accomplish those goals.

The Durham community starts in August after a year spent building infrastructure - hiring staff, locating a house and recruiting partner organizations. This fall, five young adults will live in each house, with a goal of six per house in August 2017. The new classes will roll out in the spring, and Horton-Campbell and her staff are already planning ways to invite participation from the broader community.

The expanded capacity from the grant will allow JSC to form even more servant leaders.

"We're of the mindset that this is really valuable curriculum and materials that are good for the intentional community but should also be shared with our partner organizations and the broader community," Horton-Campbell explained.

JSC will also be able to share a greater number of servant leaders with the community. Of those who graduate the program, one-quarter enter the ministry, one-quarter work with nonprofits and most of the rest become educators, counselors and medical professionals.

"This year of spiritual formation and intentional community at JSC has shown me the impact and strength in sharing my story," graduating corps member Ashley Reid reflected. "Walking my journey this year was definitely hard at times, but I discovered I found my own strength and hope in God when I shared my journey with my community. As a result our community got stronger as we shared more of ourselves."

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# A DAY OF SERVICE

*St. Margaret's, Waxhaw, deepens relationships in and outside the church*

When a congregation approaches its leadership and requests more opportunity to engage with its community, it's hard to say no. But St. Margaret's, Waxhaw, found itself in such a situation at the start of 2016. For years, the congregation has had a culture of outreach and mission, but its members clearly wanted more, asking specifically for more hands-on service opportunities and the chance to deepen the relationship between the church and its surrounding community.

## **BUILDING ON A STRONG FOUNDATION**

Traci Scott and Penny Feldser are the co-coordinators for outreach and missions at St. Margaret's. Both women had been involved in congregational outreach programs for years, and at the start of 2016 they were asked to serve in a leadership capacity to continue the church's culture of outreach.

When sitting down to plan for the year, Feldser found herself reflecting on the example set by other area churches, in which they served not one or two local organizations, but several at a time. What if St. Margaret's could do the same? What if they could broaden their outreach by creating more opportunity to serve the various ages, interests and abilities represented by St. Margaret's congregation? Could the variety serve both to increase the church's contributions to its local community *and* ultimately serve as a connection point for participants?

They decided to find out with the church's first-ever day of service.

## **CONNECTION THROUGH VARIETY**

The idea behind the day of service was to provide opportunities across a spectrum of causes and offer enough choices so that anyone who wanted to participate could, regardless of age, interest, physical ability or skill level.

Scott and Feldser first approached organizations with which the church already had an established relationship, whether that relationship was in the form of donor-to-recipient or one with which St. Margaret's had worked on previous volunteer activities. The idea was to start with the familiar and deepen the relationships between the organization and parishioners by giving participants a chance to "see behind the donation" and engage in hands-on experience.

Eight organizations in the Charlotte area were selected: Union County Community Shelter, Loaves & Fishes of Union County, The Closet Ministry, Second Chance

Monroe Boutique & Home Décor Stores, Waltonwood, Brookdale South Charlotte and St. Margaret's itself. Between them, projects ranged from providing fellowship to wood working to sorting materials to moving furniture to gardening and more. The wide variety of the projects provided age-appropriate opportunities for even the 5-and-under crew of volunteers.

More than 75 parishioners participated in the day, with ages ranging from four years of age to 70-plus years old.

"It was a truly intergenerational day," said the Rev. Suzanne Bruno, deacon at St. Margaret's. "It was wonderful. [To have that as the] representation for our very first service day in a very active month of the year – May – when there are so many activities going on with children and finishing up the [school] year plus graduations and marriages and what have you, was incredible."

## **A SPECIAL TOUCH**

Scott and Feldser put a special touch on the day with a pizza lunch at St. Margaret's for all volunteers. More than 50 of the participants accepted the invitation and returned to the church when their work was done to enjoy some congregational fellowship and bond over the experiences of the morning.

"People came back and sat around the tables, sharing their stories and this wonderful spirit of having been blessed from being out in the community blessing others," said Bruno. "That, to me, was a very special moment and a very strong validation of how meaningful the day had been."

The effects of the day lasted long after lunch. Said Feldser, "People served together that don't normally cross paths at church. I know I built relationships with people I wouldn't have otherwise, and [parishioners] now have more relationships within the church. They see people and feel like they're coming closer together with people they might not otherwise have known."

Scott also highlighted how the volunteer opportunities allowed organizers to "get to know [parishioners'] talents in a different way," as musical, artistic and a variety of other skills were revealed as folks answered the call to service.

Perhaps best of all, the day didn't end when volunteers gathered for the post-service lunch. "We've seen people extend what they did that day and keep working on their own and getting really passionate about things," said Feldser. "I think [the day of service] helped introduce people to more opportunities of needs within the community."





Scenes from St. Margaret's inaugural Parish Day of Service on May 14. Photos courtesy of St. Margaret's, Waxhaw

With the day of service an unquestioned success, the plan moving forward is simple: do it again, and make it bigger and better.

St. Margaret's has a strong history with the local chapter of Stop Hunger Now, doing events with them twice a year. Those will continue, but now days of service will complement them on the calendar to offer outreach opportunities once a quarter.

"Now that people know what it's all about," said Scott, "they can spread the word."

### CAST THE NET WIDE

Offering a day of service is something every church can do. Scott and Feldser shared advice gleaned from their experience for anyone looking to get started with a similar program:

- Start early and cast the net wide. "Even though there is no shortage of organizations that need help," said Feldser, "it's hard logistically and tactically to solidify specific projects on a specific date in a specific time range that appeal to all the different demographics and interests."
- Deepen established relationships. By starting with organizations with which your church already has a relationship, it's a wonderful opportunity for that relationship to go deeper.
- Have enough opportunities for everyone who wants to participate.
- Make sure the opportunities are appropriate to the ages, interests and abilities of those you are inviting to participate.

- Have backup plans in place in case more (or fewer) people sign up than expected to ensure all commitments to the organizations are fulfilled (and don't commit more than you think you can fulfill).
- Incorporate a way to come back together as a congregation at the end of the day to bond over stories and experiences.
- Be flexible!

Bruno summed up the experience: "[Folks] might write a check or bring canned goods to the church on the first of the month. They've heard about these places and they've donated items or money, but the beauty of the day of service was to put flesh or building to these. People went out to these facilities and did some of the hands-on work. And so now when some of these organizations are mentioned, people can visualize them more, and it becomes personal."

In one day, the congregation of St. Margaret's modeled how the chance for outreach relationships exists for us all, whether in the form of establishing a new one or going deeper with a cause long supported, or by developing relationships with each other as we work together.

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