

Fall 2018



The North Carolina DISCIPLE

THE SECOND ADVENT
RACIAL EQUITY
HURRICANE RELIEF AND RECOVERY



The North Carolina
DISCIPLE

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COVER PHOTOS

Historic Good Shepherd, Ridgeway looks especially beautiful nestled among the fall foliage. *Photo by Donald S. Johnson*

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The North Carolina DISCIPLE

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

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



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LEARN PRAY

WORSHIP

BLESS GO

REST TURN

By the Rt. Rev. Sam Rodman

PRACTICE THAT'S NOT ABOUT PERFECTION, BUT THE WAY OF LOVE

Becoming Beloved Community is hard and ongoing work. That is why this year we again are focusing our annual convention around it. Last year we gave an overview of the work and spoke about the labyrinth as an icon for the journey. We also identified the four components of Becoming Beloved Community as defined by The Episcopal Church: Truth Telling, Repairing the Breach, Proclaiming the Dream and Practicing the Way of Love.

This year at Convention we will turn our attention, in more detail, to two of these components: Truth Telling and Practicing the Way of Love. We will take a more in-depth look at our history of race and the way it has impacted and shaped our lives and the life of the Church. We will hear the stories of three Historically Black Episcopal Congregations and their journeys. We will listen to the ways the Church has supported them and also the ways the Church has failed them. We will look at ourselves as we hear these accounts and reflect on what happened, what we might have done

differently and what we might do differently in the future.

Doing this work together is both a challenge and a gift. This past August, Diocesan Council, which acts as the convention between conventions, participated in a two-day training that was part of our commitment to Becoming Beloved Community. Based on the Racial Equity Institute model, the group spent two days learning more about the history of race as a construct and the impact racism has on individuals, organizations, institutions and the systems of our society.

The group chose to do this work together because we decided that in asking the Diocese to engage in this work, we needed to lead by example and engage in the work ourselves. The training was intense, thought-provoking, eye-opening and enlightening. It was an exercise in truth telling at many levels. We worked hard at sharing our respective truths and doing so in a spirit of love, acceptance, understanding and commitment to one another. It was not a perfect process,

but we all learned from one another and as we went deeper into the work, we found we were deepening our connections with each other and with the group as a whole. In a sense it was a model for the work we are trying to engage in across the diocese.

For me, the challenge to listen to hard truth, with love, and to speak hard truth, with love, is at the heart of what it means to become beloved community. One could make a case that Practicing the Way of Love should be the last piece of this work, after we have Repaired the Breach and Proclaimed the Dream. I counter that we need Practicing the Way of Love to guide us in all aspects and dimensions of this work.

We need to be grounded in the love of God as we have these hard conversations. Only it allows us to hear one another clearly when we listen AND to hear and understand how our words are received when we speak. Some have called this the art of holy listening, but it means we are fully open to the presence and experience of the other, both when they are telling their story AND when they are listening to ours.

Of course this is not easy, and it's not even particularly natural. We are used to formulating our response even while someone else is still speaking. Taking the time to be fully attentive and to listen deeply can feel strange at first. And listening, as we speak, to how our words may be heard and received takes a different kind of focus and concentration. But this kind of listening is essential in building authentic community, in building beloved community.

Practicing the Way of Love is also a source of support and strength for us because the work is hard, the conversations can be hard, and staying emotionally present can be hard when we hear something that hurts or when we find ourselves becoming defensive.

So how do we Practice the Way of Love? First we understand what the Way of Love is. It is the way that gives us the spiritual fortitude to stay fully engaged. It is not a straight path, but rather a cycle so we may return again and again to its gifts. The cycle was introduced and outlined by Presiding Bishop Michael Curry at the 79th General Convention this past July: Learn, Pray, Worship, Bless, Go, Rest, Turn.

We will introduce and speak about these steps in more detail at Convention. But I encourage you, in the lead up to Convention, to consider taking one of these steps as part of your own personal preparation, as a way of getting ready and focusing.

Maybe this is an opportunity to **Learn** more about some dimension of our diocesan mission you haven't explored before. Maybe it is a time to go deeper into one of our own Becoming Beloved Community priorities articulated last year: Spiritual Formation, Collaboration, Support for Vulnerable Congregations, Care of Creation and Racial Justice and Equity. These are all part of Becoming Beloved

Community.

Maybe you are feeling called to **Pray** in a deeper, more intentional way for the Church, for this Diocese, for our common mission, for the work of Becoming Beloved Community.

Perhaps **Worship** is something that has been crowded out of your schedule lately, and you want to reclaim that, to make more space and time to worship God in community with others who share in this journey.

Perhaps you are feeling a fuller sense of God's blessing, and you want to share that with others. This could be a time for you to **Bless** those around you, at work, at home, at school, in some intentional and meaningful way, as you live into the promise of God's blessing.

Or maybe God is calling you out, as you get ready for Convention, calling you to **Go** to a place where some of this work is already happening: The Galilee Center in East Charlotte, Christ's Beloved Community in Winston-Salem, or San Jose in Smithfield, to name just a few. Maybe this is where your energy needs to be as we prepare to engage again in Becoming Beloved Community at Convention.

Or maybe you are tired, worn out, run down. You have been going all out for far too long and you just need to slow down and catch your breath, to **Rest** in God. Rest is a vital part of our journey and an important step in the Way of Love.

Or maybe it is time to **Turn** from where you have been focused and shift your energy and attention to a new place, a new area, where God is asking you to offer your gifts. Or perhaps there is something that has been a source of distraction for you, draining your energy, diluting your focus, and it is time to let that go, to **Turn** and leave it behind. This can also be part of your preparation for Convention this year.

The Way of Love provides guidance on your lifelong journey, so as with any journey, start with a single step. Pick one. Don't try to do it all at once. Reflect and discern which of these steps is calling to your heart as we get ready to gather for Convention. This will be a great point of entry for each of us into the Way of Love, and a great opportunity for all of us to experience first-hand the gift this simple rule of life can be for us as we prepare to go deeper into the work of Becoming Beloved Community. While our Convention focus will be on the Becoming Beloved Community components of Truth Telling and Practicing the Way of Love, you can believe the seven spiritual practices of the Way of Love can, will and must be applied to every one of our diocesan goals as we move toward Becoming Beloved Community.

I so look forward to seeing you there and to discovering together how this Convention will deepen and expand our

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

AROUND THE



WINSTON-SALEM

The people of St. Anne's, Winston-Salem, marched in Winston-Salem's Pride Parade on October 13. The church's theme: royal wedding. *Photo by Mark Biggam*



CHAPEL HILL



GREENSBORO

On October 20, Holy Spirit, Greensboro, held its third community health fair and community-building celebration, which included talks about recovery, domestic violence and sexual assault, mental illness, anxiety and depression, maternal and natal health for low-income mothers, recycling and ecological health, bullying and nutrition; attendees received basic physical health screenings and kids enjoyed activities like face painting. *Photo by the Rev. Audra Abt*



Members from Holy Family and The Advocate, Chapel Hill, and St. Philip's, St. Luke's, St. Titus', St. Joseph's and El Buen Pastor, Durham, all marched in Durham's annual Pride Parade on September 29. A Movable Feast passed out water to marchers.



HUNTERSVILLE

St. Mark's, Huntersville, held its annual Blessing of the Animals at Latta Plantation Nature Reserve in order to engage the community. An animal rescue group was on site, and parents from La Escuelita San Marcos sold food to raise funds for the preschool. *Photo by the Rev. Sarah Milholland*



WAXHAW

Worshippers at the 9 a.m. service gather for a group photo on Commitment Sunday at St. Margaret's, Waxhaw. *Photo by Elizabeth Pfeifer*

THE DIOCESE



DURHAM



LITTLETON

On Oct. 21 Historic St. Anna's, Littleton, offered its first Sunday service since 2007. Led by the Rev. Brian Benton, vicar of St. Alban's, Littleton, the local Historic Properties Committee is overseeing repair work and will share the church and parish hall with Elder James Fitts and In the Name of Jesus Ministries of Littleton. Here Ophelia Gould-Faison and her daughter, Shari Faison Julius, celebrate their church home's newest chapter. *Photo by the Rev. Dr. Brooks Graebner*



SOUTHERN PINES

On September 28, members of the Wharton family broke ground on the new Wharton Building at Penick Village in Southern Pines. St. Titus', Durham, members Fletcher D. and Annie M. Wharton were the first black residents of Penick Village. *Photo by Mary Hawkins*



COSTA RICA

Delegates from the Diocese of North Carolina and the Diocese of Texas, including the Rev. John Talk, Gordon Talk, Mav Hankey, and Carolyn and Fred Giltzow of Emmanuel, Southern Pines, attended the ordination of the Rt. Rev. Orlando Gómez (seventh from right) in San José on October 13. *Photo courtesy of Emmanuel, Southern Pines*



CHARLOTTE

Approximately 90 participants from 10 Charlotte Convocation churches gathered at Holy Comforter, Charlotte, on September 22 for an altar guild workshop. Here Mary Virginia Woodall conducts an introductory altar linens workshop. *Photo by Bill Short*

NEW, NOTABLE & NEWSWORTHY

DIOCESE RECEIVES \$996,000 LILLY ENDOWMENT CLERGY SUPPORT GRANT

The Diocese of North Carolina has received a nearly \$1 million Lilly Endowment grant to help establish Reimagining Curacies, a program designed to form newly ordained clergy into community-conscious leaders dedicated to the values of Becoming Beloved Community through authentic community and racial reconciliation. It is part of Lilly Endowment Inc.'s Thriving in Ministry, an initiative to support a variety of religious organizations across the nation as they create or strengthen programs to help pastors build relationships with experienced clergy who can serve as mentors and guide them through key leadership challenges in congregational ministry.

The Diocese is one of 78 organizations located in 29 states taking part in the nearly \$70 million Thriving in Ministry initiative. The organizations reflect diverse Christian traditions: mainline and evangelical Protestant, Roman Catholic and Orthodox. Thriving in Ministry is part of Lilly Endowment's grant-making to strengthen pastoral leadership in Christian congregations in the United States, a grant-making priority at Lilly Endowment for nearly 25 years.

Reimagining Curacies focuses on developing clergy into transformative leaders during their initial placements in congregations after they graduate from seminary. While traditional curacies place new priests in one congregation for two or three years, this new model will assign cohorts of three priests to three vibrant congregations near each

other for three years, with each priest serving one year in each congregation. These placements will be geographically proximate to one another but differ in size, liturgical preference, racial and ethnic composition, community context and specialized ministries. North Carolina's rich mixture of urban, suburban and rural communities in close proximity to each other will allow priests to experience the range of challenges and gifts the state's communities have to offer.

These new priests will also benefit from spiritual direction, mentoring, coaching and leadership development experiences with their peers and colleagues. It is the Diocese's hope that supervising and mentoring clergy will continue to develop their own sense of vocational identity for the future church and experience the gift of real relationship with peers and partners in ministry. At the same time, the congregations involved in this initiative will develop a broader sense of their own gifts, as well as their own missional identity.

The Diocese hopes this program and what we learn from it will offer a model to other dioceses and to The Episcopal Church as a whole. As seminaries—and the Church—change, we need additional models for clergy formation that take seriously the challenges and opportunities of ministry in this age. By reimagining curacy for the future Church, we hope to enable new clergy, longer-tenured clergy and congregations to thrive in ministry together.

DIOCESAN FLEECES MAKE GREAT CHRISTMAS GIFTS!

Need a great Christmas gift idea? The diocesan youth department is offering a limited-time chance to purchase fleeces embroidered with the Diocese of North Carolina shield. Fleeces are available as navy long-sleeved zip-ups (pictured here) and black vests.

All proceeds will go to support hurricane relief efforts, especially at Trinity Center, the Episcopal Diocese of East Carolina's retreat center. You can find the order link on the homepage at episditionc.org, and all orders must be placed no later than November 30. A selection of these jackets and vests also will be sold during Diocesan Convention. Purchases can be picked up at the Raleigh diocesan office or during Convention, or orders can be shipped directly for \$5 per item.

For more information, contact Beth Crow, lead youth missionary, at beth.crow@episditionc.org.



EPISCOPAL FARMWORKER MINISTRY HIRES NEW EXECUTIVE DIRECTOR

The board of the Episcopal Farmworker Ministry (EFwM) is glad to announce that Lariza Garzón has been hired as the organization's Executive Director. Garzón began her new role at EFwM on September 10, only two days before Hurricane Florence severely affected those she was hired to assist.

Garzón was born in Bogota, Colombia, where she lived until the age of 18. She moved to the United States with her family and attended Stetson University, where she double majored in Latin American Studies and International Relations.

She is passionate about food production systems and farmworker justice. Before moving to North Carolina, Garzón worked as a community organizer in Florida, mobilizing young people in support of farmworker campaigns. She also lived and worked in Oaxaca, Mexico, where she documented the impact of U.S. policies in the lives of everyday Mexicans, including the issues of food sovereignty. Before joining Episcopal Farmworker Ministry, Garzón worked as the Director of Community Education for the Farmworker Unit at Legal Aid of North Carolina.

Garzón became involved with the farmworker movement when she was a college student and interned at the Pierson office of the Farm Worker Association of Florida. This experience was very transformative and allowed her to develop cherished relationships with many members of the farmworker community throughout the state.

Garzón now lives in Raleigh with her partner and her dog, Max.



- *Episcopal Diocese of East Carolina*

FALL CYCLE MISSION ENDOWMENT GRANT APPLICATIONS DUE NOV. 30

The November 30 deadline for the fall cycle of Mission Endowment Grant applications is fast approaching. Mission Endowment Grants are diocesan grants that encourage collaboration and partnerships. While grant projects must relate to missionary initiatives located within the 38 counties of the Diocese, the initiatives themselves do not have to be associated with diocesan entities. Only one participating member of the proposed project team is required to be associated with a diocesan entity; the rest of the team can build out from there. This opens the door to

greater eligibility, including:

- Strategic partnerships between diocesan and outside entities, including interfaith and secular entities
- Companion relationship
- Partnership ministries of congregations, institutions and organizations of the Diocese.

For more information or to apply for a Mission Endowment Grant, visit episdionc.org and look for "Grants and Scholarships" under the "Resources" tab.

THE REV. LOUISE ANDERSON NAMED ERD DIOCESAN LIAISON



The Rev. Louise Anderson has been named Episcopal Relief & Development liaison for the Diocese of North Carolina, taking the baton from former liaison Reid Joyner. Anderson began her tenure only a short time before the arrival of

Hurricane Florence, and she has been tireless in her efforts already, working directly with both Episcopal Relief & Development and diocesan staff, fielding inquiries and coordinating resources, and matching volunteers with opportunities, a task that will be ongoing for years to come. The Diocese gives great thanks for the ministry Reid Joyner provided in this role for so many years, and we are blessed to have that ministry continued by such capable and willing hands.

DIOCESE OF COSTA RICA ELECTS NEW BISHOP

On July 21, the Diocese of Costa Rica, companion diocese to the Diocese of North Carolina, elected the Rt. Rev. Orlando Gómez as the new bishop diocesan.

If the election of a new bishop wasn't exciting enough, the election itself was a source of excitement as it began at the election convention on July 14. The assembly was soon forced to suspend the convention due to a tropical storm. Delegates resumed a week later, and Gómez was elected on the third ballot.

Originally from Turrialba, Cartago, Gómez has served in the priesthood since 2000 and has been part of the mission of The Episcopal Church since 1991. He most recently served as the minister-in-charge of All Saints Mis-

sion, in San Rafael Abajo, one of the poorest districts in the south of the province of San José, where he is a recognized leader, having developed a social, communal and environmental ministry in conjunction with the local government and other social organizations.



Gómez was consecrated October 13 in San José.

UPDATE YOUR ASSET MAP LISTING (YES, THE INFORMATION IS USED!)

It's not too late to update your Episcopal Asset Map listing—in fact, there's never been a better time. Not only did we replace the church directory and individual church pages on the diocesan website with the Asset Map on October 31, it was used as an emergency resource during the recent hurricanes to assess storm damage and responses.

Every church in the diocese is represented by a map pin, but your church is more than that. If it is not updated already, make sure your church's listing includes at least some contact information, service times and your church's ministries. To update your listing, visit episcopalassetmap.org and search in the Diocese of North Carolina.

COMMITTEE FOR CHRISTIAN FORMATION AND LIFELONG LEARNING OFFERS NEW RESOURCES

The Committee for Christian Formation and Lifelong Learning has spent a great deal of time in 2018 assessing formation needs and evaluating available resources, reimagining formation needs and how to provide for them. The committee will share new resources for individuals of all ages as well as congregations throughout 2019, but the work is already starting with the advent of a monthly offering of timely and seasonal resources. Shared the first week of each month in Please Note, the weekly diocesan newsletter, the resources are easy to access and appropriate for a wide audience.

Recommended resources for fall included:

- “A Life of Grace for the Whole World,” a study course, using Bible study, discussion questions and activities based on the House of Bishops' Pastoral Teaching on the Environment and co-written by the Rev. Jerry Cappel and the Rev. Stephanie M. Johnson. A youth version of the curriculum is also available.
- Planning a Holy Hike with your community, family or youth group. A Holy Hike is Eucharist in the outdoors or liturgical hiking with communion. See holyhikes.org for ideas or more information.

Look for the next installment of formation resources the first week of November. To subscribe to Please Note, visit episditionc.org.

STAY IN TOUCH

Keep up with our diocese and bishops!



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www.vimeo.com/episcopalnc

IN CASE YOU MISSED IT

Diocese welcomes the Rev. Canon David Sellery as Canon for Congregational Mission

The Rev. Canon David Sellery joined the diocesan staff on October 1 as the canon for congregational mission. This is a new position and different in scope and focus from a canon to the ordinary position.



Sellery's work is centered on providing support and resources for the congregations of the Diocese of North Carolina and working closely with the bishops, canons (regional

and office-based), staff, local leadership and diocesan ministries.

In addition to developing diocesan and ecumenical collaborations, Sellery will be instrumental in recruiting, developing and training teams to provide direct support and consultation to our vulnerable congregations, working with the bishop and communications department to integrate further this work's mission focus into the overall diocesan communication plan, and expanding and deepening our global mission partnerships, especially with our companion dioceses in Costa Rica and Botswana.

Sellery brings to this work an interesting combination of leadership experience, having served a variety of parishes in Tennessee, New York and Connecticut in addition to holding senior nonprofit and fundraising positions. He has a deep spirituality and life of prayer that anchors his innovative approach to ministry in the 21st century, and he has a proven track record in using partnerships and creative outreach to build relationships within communities. In his most recent parish, St. John's in Salisbury, Connecticut, Sellery developed a ministry to those hiking on the nearby Appalachian Trail, and he was also a weekly contributor to local NPR radio and television programming. Sellery has a Bachelor of Arts degree in English from the University of Connecticut in Storrs, and he received his seminary degree from General Theological Seminary, in New York City, in 1992.

He is joined in his move to the Diocese of North Carolina by his wife, Jane, and their two sons.

DIOCESAN EVENTS

November

- 3 Archives and More: A Workshop for Local History Keepers, Calvary, Tarboro
- 10 Seeing the Face of God in Each Other: Anti-racism Training, All Saints', Concord
- 16-17 203rd Annual Convention
- 25 Safe Church Training, St. Timothy's, Raleigh

December

- 11 Safe Church Training, St. John's, Charlotte

January

- 19 Diocesan Youth Civil Rights Day, International Civil Rights Center & Museum, Greensboro

Look for additional events and more detailed event information online at episdionc.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.

The Rev. Sarah Hollar nominated for Bishop of West Tennessee

The Rev. Sarah Hollar, rector of St. Mark's, Huntersville, has been named to the slate for the IV Bishop of the Diocese of West Tennessee. Hollar is one of three candidates on the slate, which is comprised entirely of women. The election will take place on November 17 during West Tennessee's diocesan convention.



THE 203RD ANNUAL CONVENTION PREVIEW

The 203rd Annual Convention of the Diocese of North Carolina will take place November 16-17 at the M.C. Benton, Jr. Convention and Civic Center in Winston-Salem.

The theme of this year's gathering is *Becoming Beloved Community: Telling the Truth and the Way of Love*. As the Episcopal branch of the Jesus Movement, we follow the way of Jesus. His way is the Way of Love, and that love has the power to change lives and change the world. We dream and work to foster beloved communities where all people may experience dignity and abundant life and see themselves and others as beloved children of God.

During last year's Annual Convention, we affirmed our commitment to form loving, liberating and life-giving relationships with one another. We passed a resolution, "On Supporting the Vitality of Historically Black Episcopal Congregations in the Diocese of North Carolina." We were encouraged to find ways to help sustain the Historically Black Episcopal Congregations through prayer, bringing awareness of their existence and telling the stories of these congregations.

This year, we will hear the stories of three of the Historically Black Episcopal Congregations of our diocese, both during the Thursday evening session preceding Convention and during the business of Convention. We will be joined by the Rev. Melanie Mullen, The Episcopal Church director of reconciliation, justice and creation care, who will help us to weave our stories together and introduce us to a "rule of life," the Way of Love: Practices for Jesus-Centered Life. These practices, for individuals, ministry groups and congregations will help us to grow as communities following the way of Jesus. They will help us to speak with each other in this hard work of telling the truth about the Church and race and to grow as reconcilers, justice-makers and healers in the name of Christ.

GETTING DOWN TO BUSINESS

The deadline to submit resolutions and nominations was October 8 at noon. All resolutions and nominations submitted by the deadline are available through the Yapp app and in the pre-Convention materials linked to the Annual Convention page at episdionc.org.

All newly introduced amendments to the constitution will require affirmative votes in consecutive conventions (2018 and 2019) in order to pass. Resolution 203.1 is a

constitutional amendment introduced in 2017 on which Convention will vote for the second time this year.

Late resolutions and nominations are in order during the first legislative session of the Convention. The Convention must agree to consider a late resolution by a two-thirds vote. Late resolutions amending the constitution or canons are not allowed. A late nomination must have a nominator and two seconders, all from different parishes or missions.

The following are brief descriptions of each resolution; the full texts of resolutions and comments are available on the Convention page and the app. The resolutions before Convention are:

- **Resolution 203.1 On Clergy of Churches in Full Communion with The Episcopal Church**

This is a second vote on a constitutional amendment to Article III, Section 3 of the constitution to extend membership in the clergy order of Convention to clergy of denominations in full communion with The Episcopal Church who meet all other requirements.

- **Resolution 203.2 On Amending the Constitution to Comply with the Canons of General Convention Pertaining to Voting Privileges for Clergy Without Canonical Residence**

Amends the diocesan constitution to align with the canons of The Episcopal Church in allowing only clergy who are canonically resident in the Diocese of North Carolina to vote during the Annual Convention.

- **Resolution 203.3 On the Official Clergy Roll of the Annual Convention**

Amends Canon 1.1 to reflect the current practice of publishing only the names of clergy entitled to seat at the Annual Convention (instead of publishing names, addresses and phone numbers).

- **Resolution 203.4 On Technical Corrections to the Constitution and Canons**

Amends Canon 12.2 to authorize the commission on constitution and canons to make technical corrections (grammar, spelling, etc) to the constitution and canons.

- **Resolution 203.5 On Publication of the Journal of Convention**

Changes the language of Canon 5.1 to recognize the Journal of Convention is published digitally instead of as printed copies.



- **Resolution 203.6 On Election of Deputies and Alternates to General Convention**

Revises Canon 34 to accord with current practice in the Diocese of North Carolina and to conform to the canons of General Convention.

- **Resolution 203.7 On Failure to Achieve Timely Compliance with Canon 30 or Canon 17**

Changes the rules of order of Convention to deny vote but not seat to lay delegates from congregations that do not file their parochial report or audit in a timely manner. It also removes the provision stating Convention can reinstate the right to vote to lay members of congregations that did not pay their fair share asking, which the constitution of the Diocese does not allow.

- **Resolution 203.8 On Departments of the Diocesan Council**

Edits Canon 15 outlining departments of Diocesan Council to conform with current practice.

- **Resolution 203.9 On Convention Voting Procedures**

Changes Rule XXII(c), which currently assumes Convention votes by paper ballot, to allow for other means of voting.

- **Resolution 203.10 On Commending Jan. 30 as the Feast of King Charles the Martyr**

- **Resolution 203.11 On Commending Dec. 18 as the Commemoration of William West Skiles**

MEET THE NOMINEES

In addition to hearing reports and voting on resolutions, the Convention will also elect members of Standing Committee (two clergy, one lay), members of Diocesan Council (two clergy, three lay) and one lay trustee to Sewanee, The University of the South.

The nominations received by the deadline are:

- Diocesan Council, Clergy Order: The Rev. Tyrone Fowlkes, the Rev. Linda Nye, the Rev. Miriam Saxon
- Diocesan Council, Lay Order: Alice Freeman, Garland Homes, Ronald Sigrist, Gilbert Small
- Standing Committee, Clergy Order: The Rev. Sarah Ball-Damberg, the Rev. Jamie L'Enfant Edwards, the Rev. David Jackson, the Rev. Dixon Kinser, the Rev. Sallie Simpson, the Rev. Jemonde Taylor
- Standing Committee, Lay Order: No nominees
- Board of Trustees, University of the South (Sewanee), Lay Order: Emerson Bell

THE BUDGET

The projected 2019 Mission and Ministry budget has changed little from the 2018 budget, although it has been arranged differently to better reflect the diocesan priorities the Rt. Rev. Sam Rodman outlined during the 202nd Annual Convention. These include engaging in deeper dialogue



FOLLOW LIVE

Convention will stream live on the diocesan homepage at episditionc.org, or follow Convention on Facebook, Twitter and Instagram with #DIONC203.

and multi-layered conversations around the dynamics of difference with particular attention to race, political tensions between left and right, and the economic divide; support for vulnerable congregations; missional collaboratives that will be regionally cultivated; lifelong formation and reconnecting to the land.

The budget totals \$4,598,060. The proposed 2019 budget reduced the fair share percentage from 11 percent in 2018 to 10.875 percent in 2019. The revenue side of the budget also reflects income from the interest—not principal—on dedicated endowment funds. The Diocese has always used interest on endowment funds this way, and the proposed 2019 budget seeks to clarify what those funds support.

The budget webinar, along with the narrative budget and balance sheet, are available on the Annual Convention page and the app.

UPDATED DELEGATE ORIENTATION VIDEO

Secretary of Convention Chuck Till has updated last year's delegate orientation video, which is available on the Annual Convention page. Delegates can take their time learning all they need to know before Convention convenes, and the folks following along at home can also learn more about how Convention works.

The in-person orientation will still take place on Friday, November 16 at 9:15 a.m. to answer any remaining questions.

GET THE APP

The 203rd Annual Convention has its own app on Yapp, and it has everything you'll need to prepare for and navigate Convention, either on site or from home.

On the app you'll find schedules; nominations, resolutions, reports and more; menus, including options for those with dietary restrictions; maps; a list of things to do and places to eat; a place to share your pictures and a regularly updated news feed.

To get Yapp via mobile device, download the app from the App Store or Google Play. Click "Download an existing app" or "+" (depending on your device) to search, and type "DioNC203" when prompted to enter the Yapp ID. To access the app via desktop, go to <https://my.yapp.us/DIONC203> and follow the download instructions. If you have questions or suggestions, please contact communications@episditionc.org.

HURRICANE RELIEF, PART 1: WE ARE MARCHING (COLLABORATIVELY) IN THE LIGHT OF GOD!

As Hurricane Florence churned and lumbered toward our mid-Atlantic and southern coastlines, diocesan Communications Director Christine McTaggart, Canon to the Ordinary Marlene Weigert and yours truly took part in an unusual breakfast club: a daily 8 a.m. conference call of bishops, canons, disaster response coordinators and communicators from dioceses across the areas of possible impact. Brought together and hosted by Episcopal Relief and Development for the days before, during and after Florence's pummeling winds and rains, our virtual community shared genuine bonds of affection and expertise as we charted our courses of action.

Even those not in the storm's path were part of the collaboration: the Rt. Rev. Sam Rodman took part in the calls before departing North Carolina just ahead of the hurricane to lead the long-planned pilgrimage to Botswana (page 18). Before leaving, Bishop Sam was involved in the development of our planned response. Technology allowed us to keep our bishop diocesan close to the heart of matters at home, even as he and his fellow pilgrims tended the bonds of affection with our companion diocese in Botswana.

The multi-diocesan system of support created ahead of Florence's landfall kept our lines of communication open during the storm and expanded our capacity to respond quickly and effectively. By the grace of God and expertise of Episcopal Relief and Development and those involved at the diocesan level, this network of colleagues embodied the virtues of collaboration as we prepared, endured and responded to the devastating impact upon homes, schools, businesses and crops in the path of Hurricane Florence.

BEFORE THE STORM

Neither the success of the collaboration nor the effectiveness of response came from actions or relationships formed overnight. All were the result of relationships and collaborations that started long before the storm. McTaggart and Weigert, in partnership with Episcopal Relief and Development,



Volunteers from Christ Church, Raleigh, serve a hot, homecooked meal to farmworkers after Hurricane Florence. Photo by Erik Taylor

have been working for several years with our parishes and missions to strengthen our local and regional disaster preparedness plans. Lessons learned during Hurricane Matthew helped us be better prepared and more effective this time around. Tools such as the Alert Media emergency communication system and the Episcopal Asset Map allowed us to know at a glance how our churches were faring and who had services to offer in terms of shelter, food and other assistance. (Yes, we actually use these tools, so if you're not current on them, please see page 10 or contact communications@episdionc.org).

We knew to enlist the input and planning of those at the local level most likely to be directly impacted by the storm. Our local leaders knew exactly what help would be needed and connected with those likely to be able to assist. In keeping with that spirit of anticipation and collaboration, I called the new executive director of the Episcopal Farmworker Ministry (EFwM), Lariza Garzón, on her first day of work—just two days before the storm hit—to consider the particular situation of seasonal workers living in migrant camps. Due to the remote location of the camps, seasonal farmworkers are often the hidden and forgotten victims of destructive winds and rising waters.

One of the heartbreaking lessons Garzón learned after Hurricane Matthew through her work for North Carolina Legal Services is that the workers in the camps were cut off from sources of food and water during and long after the storm passed. We knew our seasonal workers would also lose their anticipated and necessary income due to crop damage, leaving them physically and economically stranded. I knew that if we could put Garzón and EFWM Program Director Juan Carabaña in touch with the willing and the able of the Diocese of North Carolina as well as Episcopal Relief and Development, the response would be extraordinary. And it was, as you can read in the account of their work with the Rev. Jim Adams and Christ Church, Raleigh (page 16).

The collaboration among our dioceses in North and South Carolina continue to benefit from the hard-won lessons of hurricanes past as well the experiences of our neighbors in Texas, Florida, Puerto Rico and the Virgin Islands. Being one, holy, catholic and apostolic church means we walk with our sisters and brothers across the Church in responding to natural disasters. These are not short walks but a journey of recovery that will last for years in some of the harder-hit areas. Mission teams for clean-up and rebuilding have started, and the need for these teams will last a good long while.

THE POWER OF PARTNERSHIP

Our diocesan capacity to utilize meaningful partnerships was magnified by Hurricane Florence, but the story of collaboration goes much wider and deeper. Our ability to work together is not forged by natural disasters. On the contrary, what we are able to do in times of crisis grows out of the work we do day in and day out. The power of partnerships is one we are harnessing more and more as the world becomes ever more connected, and the results cannot help but astound and inspire.

At the 203rd Annual Convention of the Diocese of North Carolina, Christ's Beloved Community/ Comunidad Amada De Cristo will officially be welcomed as the newest congregation in our diocese. This church plant in Winston-Salem is a joint venture of the Diocese of North Carolina and the North Carolina Synod of the Evangelical Lutheran Church in America. We have worked for more than four years in a careful, intentional process to bring forth an intercultural, bilingual, bi-denominational worshipping community.

Churches in Greensboro have come together to forge the Northern Greensboro Mission Zone, an alliance present to the needs of residents from other countries who are making Greensboro their new home. When last spring a tornado cut a path of destruction across residential areas in East Greensboro, a rich combination of committed Christ-centered relationships, asset

mapping and assistance in navigating relief and recovery grants once again responded (*Disciple*, Summer 2018). Episcopalians and their partners are continuing to assist in rebuilding neighborhoods and generating new community grounded in the love of God though news trucks and cameras crews have turned their attention elsewhere.

Networks of partnership, collaboration, new creation and redevelopment crisscross our diocese. As the scope of Galilee Ministries of East Charlotte expands, the Galilee Council composed of Charlotte churches has been agile and adaptive in building out the governance structures and fundraising capacities to keep up with the demands of the ministry's success. Over in Raleigh, excitement is building as clergy and lay leaders participate in the creation of a new Industrial Areas Foundation (IAF) community organization dedicated to seeking and protecting the welfare of all Raleigh neighborhoods, families and employees. All Saints, Concord, with assistance from the Racial Justice and Reconciliation Committee, funds from Mission Endowment Board and expertise from RISE!, a Charlotte-based program for addressing systemic racism, convened Cabarrus County leaders for racial equity training (page 22).

Our capacity as the Episcopal branch of the Jesus Movement in North Carolina is expanding with the addition of two new staff members: the Rev. Canon David Sellery, our new canon for congregational mission, and the Rev. Daniel Robayo, missionary for Latino/ Hispanic ministries. Robayo is having an immediate and fruitful impact on strengthening the lay leadership at La Guadalupana, Wilson, and San José, Smithfield, areas in the eastern part of our diocese where shifting demographics show us significant opportunities for church growth among our Spanish-speaking sisters and brothers. Sellery is working with the bishops and regional canons to implement a new model for bringing more vitality and sustainability to our more vulnerable worship communities.

Though news headlines may cast a long and discouraging shadow over our dreams, the light of Christ shines more brightly in the discipleship of our fellow Episcopalians. As members of the Body of Christ we know we act in concert with God's grace and our love of neighbors. Moving together our gifts are multiplied and our strengths are enhanced. When we reach out and collaborate with others to meet the needs in our communities, we are ambassadors of reconciliation and evangelists for the Dream of God. When "Jesus calls us o'er the tumult," we are ready to respond: "Here I am, Lord."

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

HURRICANE RESPONSE, PART II: A POST, A CONVERSATION AND A CHANGE OF PLANS

Meaningful collaborations can take many forms, as responses to Hurricane Florence recently proved. Inspiring post-storm stories of the human condition at its best are entirely too numerous to capture here, but we share three involving churches in the Diocese of North Carolina. Each partnership took a different form, but all carried a great deal of impact and meaning for those involved.

A POST: ST. PAUL'S, WINSTON-SALEM

It began with a Facebook post. The Rev. Nancy Vaders, deacon at St. Paul's, Winston-Salem, knew parishioners would be anxious to contribute to hurricane relief after escaping the worst of Florence and knowing their neighbors to the east couldn't say the same. So she turned to Facebook to see what she could learn about what was happening in the harder-hit areas, and as New Bern was on that list, she checked in on Christ Church, located on the Neuse River in the heart of the town. Amazingly, the church had come through the storm without damage, and within a day or two of it passing, church leaders had communicated with local shelters about the most-needed items in the area. The church created a wish list on Amazon so donated goods could be managed and shipped directly to Christ Church, which served as a distribution point.

Vaders knew her fellow deacon at Christ Church, the Rev. Lisa Kirby, so she reached out to her friend to learn more about the effort, and after hearing about its simplicity and efficiency, she knew this was something St. Paul's parishioners would embrace. With the permission of the Rev. Paul Canady, rector of Christ Church, St. Paul's became Christ Church's partner in response, sharing widely the link to the Amazon wish list and encouraging all who received it to respond. And respond they did.

"Parishioners loved the fact their donations were going to just the right place at the right time," said Vaders. "It was seamless, and even though we weren't there in person, we felt the connection with a parish that was meeting the needs of their neighbors. We loved being a part of that response."

Vaders has no doubt this is only the start of the partnership between the two churches. "[This experience] reminded me how connected we are with each other," she said, "and how relationships, even formed via a social media post, can turn into a real and tangible expression of God's call for us to love our neighbors."



Supplies collected for Hurricane Florence survivors by members of Young Adult Ministries, Winston-Salem, filled a hatchback. Photo by the Rev. James Franklin

Christ Church continues to assist their local community, and their wish list is still active. To view it and purchase items on it, visit bit.ly/ChristChurchNewBern.

CHRIST CHURCH, RALEIGH

In the days when it was still unclear exactly who throughout the state would be impacted, it was clear that no matter what the storm's path, the eastern part of the state—including the Episcopal Farmworker Ministry (EFwM)—would not escape.

Knowing food and water would be of paramount importance to those living in the migrant worker camps, the Rt. Rev. Anne Hodges-Copple and the Rev. Jim Adams, rector of Christ Church, Raleigh, spoke days before the storm about creating a plan to respond to those needs as soon as the storm was through. Bringing in Liz Stroff, director of parish programs for Christ Church, and Lariza Garzón, brand-new executive director of EFwM, a plan was developed that would allow for quick organization and response.

First, a sign-up list for cooking and delivering meals was established using SignUp genius, an online tool useful in organizing volunteer groups. Next, in conversation with EFwM, an Amazon wish list was created of items expected to be needed so those who could not participate in the meal response could still contribute to the relief efforts; the list provided for both EFwM and a number of other organizations.

"We saw how effective the wish list was during an earlier

backpack supply drive,” said Stroff. “It takes the guesswork out and the uncontrollable variables of donated goods out of the equation, and anyone, regardless of age, physical ability or resources can take part.”

Last but not least, among the donation links shared with the congregation was a link to donate directly to Christ Church to help with the purchase of food for meals and other supplies associated with the relief effort.

The day after the storm left the area, the planning team regrouped and established that the plan did, indeed, need to be put into action. For one day a week in the six weeks to follow, a team of Christ Church volunteers cooked, delivered and served hundreds of hot meals to workers in their camps, the visits coordinated by Garzón and an additional network of volunteers familiar with the camps and able to provide translation services. More than 200 people were served the first day alone, with the total rising to more than 500 at the one-month mark.

Meanwhile, back at Christ Church, other volunteers received the donations purchased on Amazon, organizing the goods to relieve EFwM and others from having to do so. Financial donations not needed to cover the cost of supplies were used to support other church partners providing relief in hard-hit areas. Not counting the multitude who contributed through financial or Amazon donations, 69 parishioners were directly involved in the effort to cook, deliver and serve the meals, along with donation receipt and delivery.

“I know our response happened on a slightly larger scale, but this model can be adjusted for any size church that wants to do something similar,” said Stroff. “You don’t have to do it alone—you can partner with others. The trickiest part is the coordination, especially when things happen quickly, but having a plan ahead of time and using tools like a SignUp genius or Amazon list makes it so doable.”

At the heart of Christ Church’s response was conversation: knowing the gifts they had to offer, thinking ahead to how they might be offered, and forging the relationships every day that allowed those gifts to be received.

A CHANGE OF PLANS: YOUNG ADULT MINISTRIES, WINSTON-SALEM

When Hurricane Florence was heading for North Carolina, the Rev. James Franklin and the young adults in his Winston-Salem ministry were ready to respond. With an original intent to partner with St. Paul’s, Clinton, circumstances dictated a change of plans that instead saw students pull together a food and clothing drive to assist a Greenville student’s efforts in that area.

The quick pivot was not even the first associated with the storm. “We were supposed to be on retreat that weekend,” said Franklin. “And we were supposed to be at Trinity Center,” the Episcopal conference center in the Diocese of East Carolina that sustained severe damage during Florence. The confluence of events led to a decision by students that for the rest of the academic year, they will forgo retreats and spring break and instead dedicate their time to hurricane relief work. At the time we went to print, plans were still in development as needs continue to be assessed, but the young adults in Winston-Salem are looking into work days on several Saturdays in the winter months and are hoping to spend spring break lending a hand in Wilmington.

But should those plans change, too, they’ll be ready.

HOW YOU CAN HELP

Recovery from Hurricanes Florence and Michael is a long journey into which we are only a few short steps. Your help has been tremendous, and it is still needed.

DONATE

Financial donations provide the most flexibility and support; three funds to which you might consider giving:

- Diocesan Fund (donations to hurricane relief via the Diocese of North Carolina): bit.ly/DioNCHurricaneFund
- Episcopal Relief & Development hurricane fund: bit.ly/ERDHurricaneFund
- Episcopal Farmworker Ministry (hurricane relief and the ministry): bit.ly/EFwMDonation

GET READY TO VOLUNTEER

’Tis the season to start thinking about putting together volunteer teams to help with rebuilding when areas in need are ready. The Rev. Louise Anderson, diocesan liaison for Episcopal Relief and Development, continues to coordinate, organize and share out opportunities and responses for interested churches and nonprofits, so if you or your team are interested in assisting in a hurricane-affected area, please contact her at ltanderson1@gmail.com.

SHARE RESOURCES

Be familiar with reputable resources that can provide assistance to others, whether it’s getting started with FEMA, available grants or pastoral support. Visit the diocesan website’s hurricane response page at bit.ly/NCHurricaneInfo to find resources related to Hurricanes Florence and Michael.



By the Rev. Canon Rhonda Lee

CLEAR CONNECTIONS

A pilgrimage to Botswana reinforces deep relationships between dioceses

We 14 pilgrims from the Diocese of North Carolina settled into the pews at St. Andrew's Anglican Church in Selebi-Phikwe, Botswana, alongside the few church members who were free in the middle of the day to greet us. Their rector, Father Seth, offered a prayer for our time together: "We thank you, Lord, that our friends from North Carolina have come to show us love." Parishioners and pilgrims introduced ourselves; we sang together; we talked about the challenges of ministering in economically depressed areas like Selebi-Phikwe, where the copper and nickel mine closed a couple of years ago, and former textile towns and declining farming communities in North Carolina. We gathered for a group photo in front of the altar before sharing a lunch the church had generously prepared. And then we pilgrims piled back into our minibus to travel to the next church where another group of siblings in Christ awaited us.

In our 10 days in our companion diocese of Botswana, we visited more than a dozen churches, a

couple of preschools, a hospice and a pop-up lunch offering at Princess Marina Hospital in Botswana's capital, Gaborone. We shared meals with clergy and lay ministers from Botswana and South Africa, including the Rt. Rev. Metlha Beleme, and also got to know a visiting priest from Botswana's companion diocese of Newcastle, England. The Rt. Rev. Sam Rodman led a class on vocational discernment for students and clergy at St. Augustine Theological School, and we participated in a church growth workshop modeled on Invite. Welcome.Connect, led by the Rev. Canon James Amanze and St. Augustine's ordinands. We saw large swaths of the Botswana landscape—and caught a glimpse of Zimbabwe—as we drove for hours from Gaborone in the south to Francistown in the north, in the capable and patient care of our driver, Tiabo, a lay minister at the Cathedral of the Holy Cross. We encountered (at a safe distance) a few of Botswana's renowned wild animals, including rhinoceros and giraffes, on a drive through the Mokolodi Nature Reserve. And just before returning

home to North Carolina, we enjoyed refreshments at The No. 1 Ladies Coffee House, named for the series of detective novels set in and around Gaborone.

As I immersed myself in the pilgrimage, I realized our songs, prayers, conversations and dinners reminded me of something. In my mind, I began to hear echoes of long-familiar words now coming to life for me in a new way. Words like, “I thank my God every time I remember you, constantly praying with joy in every one of my prayers for all of you, because of your sharing in the gospel from the first day until now.” The apostle Paul wrote those words in the mid-first century to a community that had welcomed him as a stranger and eventually loved him as a brother, and with whom he had shared the joyful good news of Jesus’s life, death and resurrection.

SO MANY FRIENDS

Our voyage to Botswana was not a “mission trip” in any sense of the word. But it was apostolic, grounded in the Good News of Jesus Christ, like the first Christians’ travels we read about in the New Testament’s Epistles and the Book of Acts. Our voyage incarnated the faith we Anglicans around the world share with each other, and put new faces on the Body of Christ. We pilgrims were received, not as strangers, but as friends and family members, because we shared a common identity as Christian disciples, and because our two dioceses had already invested deeply in our companion relationship. Signs of our connections were everywhere. Our leaders, the Rev. Dr. Leon Spencer and the Rev. Miriam Saxon, were greeted joyfully by old friends they had gotten to know on previous trips to Botswana. I was glad to shake hands again with Bishop Metlha, his wife, Thapelo, and Canon James, all of whom have visited North Carolina, and to meet James’s wife, Diana, and talk with her about Botswana’s role in the long fight against apartheid and white supremacy. Young adult alumni of Lift Every Voice smiled broadly when I passed on greetings from diocesan youth missionary Beth Crow, a leader of that three-year international journey of repentance, repair



Opposite: The Rev. Canon Rhonda Lee greets a new friend at St. Paul’s, Molepolole. Above: The children of St. Peter’s Daycare Center in Mogoditshane gather to meet their guests. Group conversations among pilgrims and Botswana formed a large part of the pilgrimage. Everywhere the pilgrims went, including St. Peter’s, Mmadinare, their hosts offered delicious food and excellent hospitality. Photos by Barbara Cooke

and reconciliation. The many members of Botswana's Mothers' Union who welcomed us were especially glad to meet Mary Gordon, our diocesan Episcopal Church Women president. Our Batswana (the term for residents of Botswana) friends cherished warm memories of the Most Rev. Michael Curry (and his recent royal wedding sermon) and were eager to get to know Bishop Sam and his vision for the Church.

COMMON GROUND

Like the first Christians who discovered communities across the Roman Empire had a lot of needs and challenges in common, Anglicans in Botswana and Episcopalians from North Carolina found we share many concerns. Our numbers are declining as our countries' versions of mega-churches (and in the United States, the proportion of religious "nones") increase. We wonder how small churches in rural areas with declining economies can be sustained, and what they would need to be able to thrive. We're all looking for faithful, rigorous, yet flexible ways to train candidates for ordination and to keep them connected to each other and to their diocese after they've been ordained, and we know we need to help laypeople cultivate a sense of discipleship through their daily life and work.

Beyond our shared needs and concerns, we found, again as the first Christians did, that we had spiritual and material gifts to offer each other. The Diocese of North Carolina has been helpful in establishing and maintaining St. Augustine's Theological School, less than a decade old, whose graduates are now helping to alleviate the shortage of priests in Botswana. On this trip, we carried a number of new theological and reference books, financially out of reach to the average student, to donate to the school's library. And the pilgrims offered encouragement to our Batswana friends in a simple way we didn't fully understand until we arrived, just by being ourselves; specifically, by five of us being female priests. Anglicans in Botswana have long desired to ordain women, and next year, they will seek permission from their Anglican Province of Central Africa to do so. We female priests were applauded wherever we went. We were invited to preach and were called "Moruti" ("priest") with respect and joy, and (my favorite) "Lady Father" with surprise and good humor; and we committed to pray with and for the female theological graduates who are ready to serve their church as clergy the moment it becomes possible.

The most obvious gift we North Carolinians received from our Batswana hosts was their unstinting hospitality. We visitors relied on them for everything from food and drink to language interpretation and bathroom access, and we were always treated generously. Everywhere we

went, we were offered lavishly spread buffets, tea, the fresh water we craved in the dry heat and peanuts, an African crop that our hosts were surprised to find was familiar to us. As we drove up to churches, we often spotted members working over a fire outside, putting the final touches on beef, vegetables, rice and sorghum. When they caught sight of our bus approaching, our new friends would jump up to wave and offer another gift: song. We were welcomed with song, we picked up choruses in Setswana, and we all sang hymns by Charles Wesley together. Many of us North Carolinians were left thinking we need more singing in our lives, so don't be surprised if pilgrims bring a desire for song back to our parishes!

COMING TOGETHER AGAIN

Our diocese will have an opportunity to reciprocate hospitality, and the two dioceses will continue to love and learn from each other, when a group of pilgrims visits North Carolina from Botswana next year (tentatively scheduled for June). It's impossible to predict what will most impress, intrigue or surprise our friends; what may seem familiar and what will seem strange. What we do know is that next year's pilgrimage will continue to do what previous ones have: put faces to names, put names into prayers, put human flesh on our oneness in Christ.

That's what companion diocese relationships do for the Church. They save us from abstraction and ground us in the Incarnation. Most talk of globalization today focuses on business and international crises and much of the talk is negative, tinged with fear of people we can't see, don't know and don't trust. But as Christians, we believe we are members of a Body that both transcends time and space and is also made up of individual persons living our lives in a dizzying variety of places and ways. This Body is infinitely rich and yet can never be bought or sold. Its foundation, and its lifeblood, is love. Connections between parishes and ministries within our own diocese incarnate that love, and remind us of it when we forget. But connections with Anglicans who live half a world away, whose mother tongue most Americans can't understand, whose history is dramatically different yet closely intertwined with our own, are an even more vibrant sign of our unity and diversity. As our world continues to grow smaller, and the Church enters more deeply into the challenging yet creative era in which we find ourselves, these companion relationships will offer more than we have yet received or imagined.

The Rev. Canon Rhonda Lee is a regional canon for the Diocese of North Carolina. Contact her at rhonda.lee@episdionc.org.



From top: North Carolina pilgrims volunteer at a pop-up soup kitchen set up in a tent outside of Princess Marina Hospital in Gaborone twice per week. The soup kitchen was founded by Lift Every Voice alumni who call themselves the Botswana Youth For Social Development Association. One thing the pilgrims experienced everywhere in Botswana they traveled: singing! The altar linens hanging in the Cathedral of the Holy Cross in Gaborone featured the national emblem of Botswana to celebrate the country's independence day.

A COMMUNITY-SHAPING COLLABORATION

How a group of six ecumenical churches started a county-wide commitment to racial equity training

In 2017, if someone living in Concord, North Carolina, wanted to take a Racial Equity Institute (REI) training, it required finding a scarce available spot in one of the Charlotte trainings hosted by Race Matters for Juvenile Justice, then braving traffic on I-85 while praying to avoid both the morning and evening rush hours. At least, that is what one would do until Race Matters for Juvenile Justice stopped accepting non-members in the REI trainings it sponsors.

Fortunately for the people of Cabarrus County, where both Concord and neighboring Kannapolis are located, the Rev. Nancy Cox had taken staff members from All Saints', Concord, to Charlotte-based REI trainings before registration was suspended, and she believed in the program's value enough to start inquiring how All Saints' might bring trainings to Cabarrus County. She was aided in her mission to bring REI trainings to the county by Chuck Collier, a parishioner and member of the diocesan Racial Justice and Reconciliation Committee, and a collaboration of six ecumenical area churches gathered

under the banner of Racial Equity Cabarrus.

More than \$75,000 in grant funding and multiple workshops later, leaders in local municipal and county government, school districts, police forces and hospital systems have participated in REI training.

"Last year, we had no workshops, and this year, we'll finish having nine in Cabarrus County," Collier explained.

The groundswell of support throughout Cabarrus County's religious communities, school districts, and city and county governments did not materialize overnight. The seeds of the effort were planted two years ago as a relationship blossomed between two churches with different demographics.

BEGINNINGS

As a result of the church's engagement with REI training, the people of All Saints' were ready to talk about race, white privilege and the ways in which the two influence both public institutions and private interactions in modern America. They just needed someone to talk to.

Throughout: During a Racial Equity Institute (REI) training in October, a diverse group of people from Cabarrus County learn about the history and present reality of institutional racism and white privilege. Photos by Chuck Collier



The Rev. Donald Anthony of Grace Lutheran Church, a Historically Black Church in Concord, is a well-known community leader, and he agreed to meet Cox and Collier for lunch one day in early 2017. They agreed to a six-week Lenten Bible study, hosted by All Saints', called Race and Faith. The relationships between the churches blossomed into a monthly dinner and program the churches alternate hosting. The congregations also came together this summer to study Jim Wallis's *America's Original Sin: Racism, White Privilege, and the Bridge to a New America*, inviting First Presbyterian Church Concord and Central United Methodist Church to join them.

Eventually the informal group of churches committed to racial equity expanded to include First Baptist Church and Trinity United Methodist Church, both located in nearby Kannapolis. Expanding to Kannapolis was important to the group, which calls itself Racial Equity Cabarrus, because a history of racism and economic injustice was built into the city's founding. Kannapolis was built in 1906 as a mill town for Cannon Mills Corporation laborers, while the executives lived nearby in the wealthier, better-resourced Concord. The consequences of that early segregation are still felt today.

Racial Equity Cabarrus is run by a steering group, composed of six clergy and two lay people with a balance of leaders who are people of color and white. The group's mission is "providing racial awareness training to the churches and the leaders in Cabarrus County to gain an understanding of the structural racism that exists in our nation and in our community. With that new understanding, we will take action to transform the systems and structures to provide racial equity." The group knew REI training would be a powerful tool in achieving that goal. They also knew the price tag—\$275 per person—might offer a financial excuse for institutions and individuals who lacked the motivation to engage in such training. To remove that potential barrier, Racial Equity Cabarrus decided to subsidize the training at \$150 per attendee, making it more accessible to everyone.

Providing subsidies for the number of participants they hoped to attract, however, was an expensive prospect. To fund their dream, Racial Equity Cabarrus applied for grants. The group received a \$25,000 Mission Endowment Grant during the fall of 2017 to fund their initial REI offerings. All Saints', Concord, contributed \$5,000 and the local United Methodist district also provided funding. In August 2018, they were awarded a \$31,681 United Thank Offering (UTO) grant on behalf of the Diocese for which Barbara Longmire, a parishioner at St. Luke's, Durham, helped them apply. The UTO grant allowed Racial Equity Cabarrus to conduct six RISE! and REI workshops, as well as a Groundwater training

LEARN MORE

- If you are interested in attending an REI workshop near you, visit the Racial Equity Institute's website at racialequityinstitute.com.
- Learn more about Racial Equity Cabarrus at racialequitycabarrus.org.
- Find information about diocesan subsidies for REI training and resources for racial equity work in your congregation through the Racial Justice and Reconciliation Committee of the Diocese under the "What We Do" tab at episdionc.org.

and monthly two-hour affinity groups to continue the conversations and practice the common language learned throughout the workshops. (Groundwater training is a three-hour introduction to racial equity put on by REI, and RISE! workshops, modelled after REI training, focus on race and in-depth spiritual examination.)

A GROWING MOVEMENT

With funding in place, Racial Equity Cabarrus was able to start engaging with local leaders and institutions to recruit people for the trainings. By leveraging the relationships members already had with people in municipal and county government, local school districts and police forces, Racial Equity Cabarrus secured meetings with Concord's city manager, mayor and police chief, the mayor and city manager of Kannapolis, the superintendents of Cabarrus County Schools and Kannapolis City Schools, and superior court judges. They offered each agency two scholarships to send representatives to a training in March 2018.

Here's the amazing part of this story: Every agency Racial Equity Cabarrus approached showed up to the training. And they paid the full price to send additional team members. And then some of the institutions sponsored their own trainings—at \$11,000 per 40-seat workshop—so more of their institutional leaders and employees could learn about the history and present reality of institutional racism in this country.

The chief of the Concord Police Department used the subsidized seats to send two command team officers and purchased five additional seats for himself, the deputy police chief and other department

leaders. The superintendent of Cabarrus County Schools attended and brought the two deputy superintendents. Cabarrus County Schools and Kannapolis City Schools decided to host five additional REI workshops this summer so their principals, board members and school resource officers could attend.

At Collier's suggestion that trainings in which only school personnel were in the room would not be very diverse, he and the Cabarrus County Schools superintendent invited the superintendent of Carolinas HealthCare System NorthEast Medical Center to join the trainings. The superintendent declined the subsidized seats so they could go to community leaders of color and instead paid for six members of her team and two leaders from Carolinas HealthCare System in Charlotte to attend. With that, the two largest employers in Cabarrus County—the school district and the hospital—were entering racial equity work.

The effects of engaging key government and community leaders in racial equity work are rippling outward. The superintendent of Kannapolis City Schools started the school year by asking principals what they planned to do differently with regards to racial equity. The mayor of Concord, Bill Dusch, is a vocal proponent of REI training and racial equity work.

“This has changed my life,” Dusch said. “I now look at my community differently. It's the first time in my



life I was able to sit down in a room with white people, African-Americans and Latinos and actually have a real conversation and break down the barriers.” His goal now is to send through the training all of the City Council and members of the city's management team, then branch out from there.

“Getting all the council and Kannapolis involved, that's when you'll start seeing the difference,” Dusch said.

THE NEXT STEPS

While more and more local leaders engage in racial equity training and look for ways to apply what they learned to their institutions, the work of relationship building and learning continues among the six churches that brought REI trainings to Cabarrus County. Beginning in October, the first Monday of each month will feature a Catalyzing Change conversation, during which a facilitator will help participants continue the conversation around race and analyze racism in their county. The pastors of the churches meet regularly to discuss race and racism, and the steering committee of Racial Equity Cabarrus is in the midst of strategic planning around racial equity.

Collier recently led an hour-long workshop with teachers and staff at Cannon School, a private pre-kindergarten through 12th grade school. He knows the first step in achieving racial equity is teaching everyone a common language around and understanding of race and racism so they can analyze the impact on local institutions. While he credits his rector, Cox, for her leadership and helping him develop as an advocate for racial equity, Collier knows the life- and institution-changing work of racial equity is beyond their power to achieve.

“God brought this together for good because that's what God does.”

APPLY FOR A GRANT

The next Mission Endowment Grant application deadline is November 30. Mission Endowment Grants are diocesan grants that encourage collaboration and partnerships, like the work of Racial Equity Cabarrus. Only one member of the proposed project team is required to be associated with a diocesan entity; the rest of the team can build out from there.

For more information or to apply for a Mission Endowment Grant, visit episditionc.org and look for “Grants and Scholarships” under the “Resources” tab at episditionc.org.



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

BAD WEATHER, GOOD COMMUNICATION

How the Diocese communicates with you during weather-related emergencies

While we will always continue to hope for clear skies and sunny days, the reality is the geographic region of the Diocese of North Carolina will continue to face severe weather threats. One consolation amongst the worry and preparation is that our communication with you has never been stronger, so none of us has to face the storm alone.

BEFORE THE STORM

As the forecasts clarify what we can expect, so does our conversation with you. When a storm approaches that merits the implementation of an emergency plan, in the days before the storm arrives, the Diocese shares resources and connects with clergy and congregations to support efforts to help churches and communities stay safe. We do this in a number of ways:

- **Diocesan communication channels:** Our website is the heart of the information we share. In addition to quick links and updates on our homepage, storm-related resources can be found in our preparedness planning section, and a constantly updated, storm-specific page houses all relevant information. We also share updates and resources on our Facebook and Twitter pages and, time permitting, in Please Note, our weekly e-newsletter.
- **Emails to clergy and communicators:** In addition to the information we share with all, we also communicate with clergy (via our convocation deans) and parish communicators via email to ensure churches are aware of the resources available to them as well as any protocols we may ask them to follow.
- **Check-in calls on Zoom:** When a storm of significant severity is expected, members of the diocesan response team now offer daily calls via Zoom before, during and after the storm. These optional calls are for clergy and church/preparedness leaders, so they can check in on each other's statuses, share relevant news and updates, answer questions and exchange ideas or suggestions. When an expected storm merits these calls, information on how to join is included in the correspondence and information shared with clergy.

DURING THE STORM

When the storm is in its active phase, the focus is always on staying safe. Circumstances permitting, any additional information to be shared will be distributed on diocesan

communication channels, updates to clergy via the deans and the daily calls.

- **Alert Media:** One additional channel that comes into play during the storm is Alert Media, an emergency mass communication tool to which we have access through our partnership with Episcopal Relief and Development. It allows us to check in directly with clergy and church leaders via text and email to stay connected and start building a real-time picture of how the diocese is faring. If your clergy or senior wardens did not receive alerts during Hurricane Florence, please contact communications@episdionc.org to confirm contact information.

AFTER THE STORM

After the storm passes, the communication continues. Diocesan communication channels are updated as information is received, and the daily calls continue as long as they are helpful. Quick check-ins are sent via Alert Media so even those who may be without power can let us know how they are. As churches start to gather information about the status of their immediate areas, two additional tools come into play:

- **Impact Assessment form:** A tool developed by Episcopal Relief and Development, the impact assessment form is a (very) short questionnaire sent to clergy (again by email via the deans) asking a few simple questions to help us assess the impact of the storms around the diocese. It takes only minutes to complete, and the information helps build a picture of area damage done so we can respond and help as early and effectively as possible.
- **Daily activity form:** Similar to the impact assessment form, this tool (also developed by Episcopal Relief and Development) provides churches with a quick and easy way to let us know how recovery is going day-to-day not just with your congregation, but with your surrounding communities.

We can't prevent the storms from coming, but we can do our best to ensure no one in the Diocese of North Carolina feels alone when they arrive. As churches provide comfort and support to their communities, so do we strive to provide that same comfort and support to our churches.

Christine McTaggart is the communications director for the Diocese of North Carolina. Contact her at christine.mctaggart@episdionc.org.

PUTTING A NEW FACE ON RECOVERY

Recovery Ministries is helping redefine the disease of addiction

Many churches in the Diocese of North Carolina open their doors to Alcoholics Anonymous and other 12-step recovery programs to provide a space for meetings in support of those battling addiction. But how often do any of us stop to think about the people attending those meetings? How often do we consider that some in the pews with us on Sunday might be in recovery themselves?

According to Recovery Ministries of The Episcopal Church (RMEC), it is estimated that approximately 8 percent of the U.S. population struggles with substance abuse. That means for every 10 people sitting in church with you on Sunday, one of them is likely to struggle or have struggled with drugs or alcohol. While that is an eye-opening realization, what provides hope is that many of them *are* in recovery, and it's that success RMEC seeks to bring into the light.

IT'S NOT WHAT YOU THINK

"Addiction is a very treatable disease," said Twyla Wilson, licensed clinician, RMEC board member and parishioner at St. Matthew's, Hillsborough, "We have an image of what active addiction looks like, but not what active recovery looks like."

That is the mission of RMEC: to educate on the facts of addiction, help those affected by it, and "raise the awareness of clergy and other leaders about the disease of addiction and the redemption and grace found in recovery." It is an independent network comprised of both clergy and laity, and partner institutions include dioceses, parishes, schools and other agencies.

The ministry was founded in the early 1990s, a time when addiction was looked at as both a physical and spiritual disease. Since then, a great deal has been learned about the science of addiction, and it is now understood to be a brain disease; when taken by it, those affected have no more choice about it than those who suffer from other diseases.

"People get hung up on the issue that a person doesn't have to pick up a drink or a drug," said Wilson. "But through imaging we're now very, very clear that there's a complicated process at work in the brain that says [addiction] is much bigger than that. It's not a matter of will; it's a medical condition."

It is critical this fact be understood. "There's still a stigma that accompanies addiction," said Wilson, "and it prevents people from talking about it and seeking treatment when they need it. Yet the earlier we intervene with someone with addictive disease, the better the prognosis for recovery."

Happily, the stigma is not what it once was. Where it was once believed that help wasn't effective until a person hit "rock bottom," as the disease is better understood, the signs are more recognizable and more effective treatments have been developed. They are no longer "one-size-fits-all," and many now address the social, spiritual, genetic and psychological facets of addiction in addition to the physical and behavioral symptoms. The wait for rock bottom is no more, an approach that hopes to help people avoid a state where the damage done makes it incredibly difficult—in some cases impossible—to recover fully from some of the consequences.

THE NEW FACE OF RECOVERY

RMEC works to build a support network and reach those who need help before anything—or everything—gets out of control. Their focus today is to help Episcopal churches be recovery ready; whether in the form of education or offering a 12-step Eucharist and other supportive programming, the hope is to help clergy and church leadership build pastoral response teams in every diocese who are prepared to intervene when a person in need is identified. Approaching someone in need is not something to be done lightly, and RMEC works to educate those who may potentially be in a position of intervention to recognize the signs and know how to approach the conversation, what the available resources are and how to access medical care.

The support is not limited to helping find treatment for those affected by addictive disease. On the contrary, one of the cornerstones of the ministry is to provide a network for those in long-term recovery as well as support and resources for clergy and loved ones. The approach creates a noticeable difference in how those in long-term recovery are identified and recognized: namely, the emphasis is put on the recovery rather than the disease.

An illustration of this can be found in the way some in recovery are starting to introduce themselves. Where the familiar protocol is to hear a person say, "Hello, my name is...and I'm an alcoholic," those who have controlled their disease over a period of time are encouraged instead to say, "Hello, my name is...and I'm a person in long-term recovery. The last time I drank/used drugs was X number of years ago." Five years in recovery is the benchmark most commonly used, as it is the timeframe in which other diseases are considered in remission.

It is an approach building momentum. At the 2018 Gathering, the annual conference held by Recovery

Ministries attended by those in recovery as well as family members, almost all used the new terminology. To hear it delighted Wilson, who said, “There’s tremendous pride and grace and God’s love in recovery, and that should be shouted from the rooftops!”

WE ALL PLAY A PART

The impact of Recovery Ministries is exponentially enhanced when we realize we all have a part to play.

The work of the ministry is already supported by the Episcopal Church. At the 78th General Convention, a task force created by the Church to examine the Church’s policies as they related to substance abuse worked with committees to create and pass several resolutions that focused on the Church’s role regarding substance abuse, including new policies that outline strict regulations around the presence (or non-presence) of alcohol at church-related functions to ensure a safe and welcoming environment for all. The conversation is ongoing, with increasing encouragement for those in leadership positions to undertake training to understand better the true nature of addictive disease and long-term recovery, and the identification of ways to assist and support clergy who need help.

On the individual church level, we must understand the importance of spiritual support. “It’s absolutely a part of recovery,” said Wilson. “Knowing you’re not alone and that God loves us, is with us and enriches us for a new way of life is critical.”

Every one of us can contribute to that feeling of inclusion and love. Learn the facts about addictive disease to understand the challenges with which our neighbors may be living. Take a good look at your church’s culture to ensure policies and practices are truly and naturally inclusive; avoid “lip service” or “token gestures.” Take part in Recovery Sunday, a 12-step Eucharist churches are encouraged to celebrate at least once a year. Support the appointment of a recovery coordinator to ensure church leadership has the information and network to prepare them should a parishioner need help.

Most importantly, see those in recovery for who they really are: good people with a bad disease. Recovery is about going down to the depths and arising anew. As Wilson reflects, “It’s really like a resurrection when you think about it.”

Christine McTaggart is the communications director for the Diocese of North Carolina. Contact her at christine.mctaggart@episdionc.org.

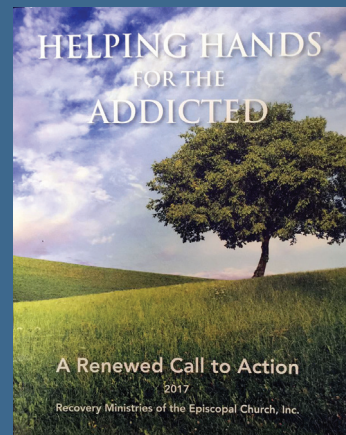
LEARN MORE

One of the best ways to support the new face of recovery is to learn more about it. There are several resources readily available:

Recovery Ministries of the Episcopal Church episcopalrecovery.org

Among invaluable resources, information on actions by The Episcopal Church and guidance on how to support those in recovery, you’ll find:

- *Helping Hands for the Addicted*, the handbook Recovery Ministries hopes to see in every church, as it “provides information, guidelines, and resources for congregations and members of the church to grow in skill for combating the destructive power of addiction.”
- Through the Red Door, a blog for recovering people to share the experiences of others who have walked through the red doors of Episcopal Churches and found spiritual support in their recovery.



Faces and Voices of Recovery

facesandvoicesofrecovery.org

Organization “dedicated to organizing and mobilizing the [more than] 23 million Americans in recovery from addiction to alcohol and other drugs...into recovery community organizations and networks, to promote the right and resources to recover through advocacy, education and demonstrating the power and proof of long-term recovery.”

Recovery Communities of North Carolina (RCNC)

rcnc.org

North Carolina chapter of the Faces and Voices of Recovery

Substance Abuse and Mental Health Services Administration

samhsa.gov

Includes 24-hour helpline assistance

Alcoholics Anonymous

aa.org



By the Rev. Daniel Robayo

THE SECOND ADVENT

A Meditation on the First Sunday of Advent

Almighty God, give us grace to cast away the works of darkness, and put on the armor of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen. - BCP, p. 211

First Sunday of Advent's texts:

Jeremiah 33:14-16; Psalm 25:1-9; 1 Thessalonians 3:9-13; Luke 21:25-36

Two visitations of Christ are mentioned in the Collect of the first week of Advent: first, in great humility, with a lowly birth in a stable; and finally, enthroned in his glorious majesty, to judge the living and the dead. Both visitations are the bookends of Advent. (In between, we have Christ's "daily visitation," which is the subject of the collect for the fourth Sunday of Advent). I venture here a few thoughts on Jesus' first and final visitations.

As Episcopalians, we love to observe Christ's first visitation. We remember that God came to us in the flesh as Emmanuel, God-with-us, the babe of Bethlehem. This is a God around whom we can more comfortably wrap our arms. Little Jesus, meek and mild. This is a much more manageable God. We are eager to welcome Baby Jesus. So eager, in

fact, we struggle with the secular culture's rush to sing Christmas carols in Advent. But we hang our purple or blue instead of our gold and white paraments. We sing "Veni, veni Emmanuel." We open our Advent calendars each day. We are like little kids, counting down the days until God's Present arrives. We ask each other, "Are you ready for Christmas?" We can do Advent as preparation for Christmas.

A MISSED OPPORTUNITY

The final Advent, more commonly known as the Second Coming, is a subject of great fascination in some branches of the Christian family. Not so much for Episcopalians. We resemble the larger secular culture's attitudes. We don't anticipate, much less desire, the final visitation. I remember reading somewhere that Lewis Grizzard wrote he once had an editor who claimed that he could summarize the whole New Testament in one short paragraph. It went something like this: "Jesus came and died. He's coming back again. And he won't be happy." This business of judging the living and the dead has a potentially ominous feel to it. A fully grown Jesus who renders judgment is a lot harder to take than sweet little Baby Jesus. I may be going out on a limb here, but I doubt that Episcopalians ask one another, "Are you ready for the Second Coming?" Doing Advent as preparation for Judgment Day lacks the joy that preparing to celebrate the first Advent has for us.

We are missing an opportunity, however. The return of Christ tells us the human story—indeed, the story of the whole created order—does not end in chaos and destruction. The Revelation to John, also known as the Apocalypse, tells us that although it may seem like everything is going to hell in a handbasket, God is about to make all things new. We are moving toward Christ, the Alpha and Omega who is the origin and destination of all that is. The God who created all things with the Word; the God who liberated a ragtag collection of slaves and formed them into a people; the God whose word to the Blessed Virgin Mary was "fear not;" that same God gives us a word of hope and joy no matter how dark and dreary the world may seem to us. The purpose of the apocalyptic literature in the Bible is not to scare but to inspire us, that we may lift up our heads with confidence and be drawn toward the vision of all creation and all peoples united in harmony, reconciled to one another and to God in Christ. The final visitation is not about escaping this world. On the contrary, it empowers us to work toward the fulfillment of its vision in joyful and grateful recognition that God will bring it to fruition in the fullness of time.

THE CHOICE IS OURS

Notice, then, the collect's approach to the final visitation.

We, in this mortal life, are living during the time of Christ's first visitation. The first Advent graces us with the opportunity to prepare for the second or final Advent by casting away the works of darkness, here and now. Today Christ empowers us to judge our own lives, to weigh what we do, to choose to embrace the light and let go of the darkness. The word judgment in the New Testament is the same word as crisis. A crisis is a moment of decision, a time to choose a course of action.

We need not wait until the final Advent to hear the judgment of our works. We are in a moment of crisis in the here and now. Let's not waste it! The liturgical season of Advent is a moment of grace in which we can assess the way we live and make changes to embrace the light. How well are we imitating Jesus? Does our way of life conform to the pattern of the One who is Light from Light or does it resemble more the works of darkness that threaten to devour our soul and destroy the lives of those around us? Invitations to join in the works of darkness abound; our task is to cast them away and to embrace "the armor of light" that will protect us and make us agents of God's peace, justice and mercy.

The prospect of the Final Advent of Christ is neither ominous nor gloomy. The Book of Common Prayer reminds us that ever since the first Advent we are living "in these last days" (BCP, p. 368). The Incarnation has set the clock ticking on human history. How and when will it end? We do not know; idle speculation about the end of times is a form of evading our responsibilities for the here and now. It reminds me of Martin Luther, who, when asked what he would do if he knew that Christ was returning the next day, replied, "I'd go plant a tree."

Whole denominations have been formed, and more have been split, by speculations about the time and manner of the return of Christ. To me, discerning the time is not about predicting the future but about being so engaged in the present that, whenever it is Christ's final visitation takes place, we are found awake and engaged in the business of making our lives and our world instruments of God's reconciling love. Our lives are the texts contained within the two bookends of Advent.

If I were to speak to Grizzard's editor, I would give him the following summaries of the New Testament, from our Book of Common Prayer:

Christ has died.		We remember his death,
Christ is risen.		We proclaim his resurrection,
Christ will come again.		We await his coming in glory.

The Rev. Daniel Robayo is the missionary for Latino/Hispanic ministries for the Diocese of North Carolina. Contact him at daniel.robayo@episdionc.org.

LET'S BUILD SOME BRIDGES

An Interview with Lariza Garzón, executive director for the Episcopal Farmworker Ministry

Few people have a story of first days on the job to rival that of Lariza Garzón, new executive director for the Episcopal Farmworker Ministry (EFwM). Only two days into her tenure, Hurricane Florence arrived in North Carolina, affecting many farmworkers served by the ministry. Since then, Garzón and the other members of the EFwM staff have worked tirelessly to provide farmworkers with the things they need to survive and are now turning to the needs of longer-term recovery.

Yet despite the emergency that marked her first weeks and the work it will continue to require of her, Garzón still has a vision of what she would like to see the ministry become in the better days ahead.

Christine McTaggart: How did you get involved with farmworkers?

Lariza Garzón: I moved to the United States from Colombia in 1999. I was attending Stetson University [in DeLand, Florida], and I wanted to do a semester abroad but didn't have enough credits. So instead I did an internship

Every year, the Episcopal Farmworker Ministry serves more than 3,500 farmworkers, providing clothes, hygiene products, food, English as Second Language courses, counseling on immigration issues and spiritual guidance. These offerings haven't stopped, even as staff has responded to needs created by Hurricane Florence. *Photo courtesy of EFwM*



with the Farmworker Association of Florida, and it happened to be the year Hurricane Floyd hit. Part of what I did was help people fill out paperwork. When I asked them to sign, I realized a lot of them didn't know how to read or write. For me, that was the beginning of this journey, because I couldn't believe there were people in the U.S. who didn't know how to read or write. I didn't realize there was a population here that was so vulnerable. That experience made me commit to this community.

When the internship was over, I continued to volunteer with the Farmworker Association and then decided to go to Mexico for a semester to learn more about the country and the places where people were coming from. I stayed involved through school and got a job when I graduated with the National Farm Worker Ministry. I really got involved when I worked with them, and I never left. And now here I am.

CM: Tell us about what the state of the farmworker looks like on a national level. Does it differ from region to region, or is it a fairly universal situation?

LG: There are differences state to state, because each state has its own laws and differences in populations and geography. But overall, the same issues pop up over and over again. Farmworkers are a group very vulnerable to abuse, and there's a lot of wage theft, living in poverty, no job security and a lack of benefits workers in other industries have. To this day, farmworkers are feeling the effects of the Labor Relations Act, which protected workers and guaranteed a wage and overtime; it was passed in the 1930s but exempted farm and domestic workers. Farmworkers continue to be excluded from some of these protections, and they continue to have to face challenges people in other industries don't.

But don't think of farmworkers as helpless people, because they are strong, and they are organizing and putting campaigns together to find solutions. They are working to improve their own lives and the conditions in which they work. They have definitely achieved a lot, and given they [respectively] have so much to lose, it's amazing how much they do to try and improve conditions in the agricultural industry.

CM: What do you think are some of the greatest challenges farmworkers in North Carolina face today?

LG: Low wages is always one of the issues. No job security and lack of food access. Labor violations that are really hard for the government to regulate. Immigration status and the fear that goes with it. Unsafe living and working conditions.

Exposure to pesticides, nicotine poisoning, muscular and bone illnesses and heat-related illness. It's a lot, and of course it varies from farm to farm. Some are better than others.

CM: What attracted you to EFwM?

LG: Most of the work I've done with farmworkers has been done from the city. So I was excited to work in a rural community where people work and live. I wanted to help create a space that these folks can really occupy and come day after day and know it's really theirs. I wanted to be a part of something like that.

CM: What do you see as the ministry's greatest strengths?

LG: The staff and the relationship they have with the local community. You can tell things are done here in a way that preserves the dignity of those who need a helping hand. People feel comfortable here and know each other by name, which I think is really important.

And the support from both the Dioceses of North and East Carolina—the Episcopal part of the ministry. Workers are amazed to know there are so many people who care and worry about them. This little community center in the middle of Dunn has hundreds of people behind it who genuinely care about this population.

CM: What are your dreams for EFwM?

LG: Obviously to keep everything going that we're already doing, but I really want this community center to be a vibrant place just buzzing with people coming in and out all the time. I want to see programs for kids and women and that develop leadership within the community and to walk with people in that empowerment process as they realize they have a lot to offer and can make a difference. I want them to know they can help us develop the direction the ministry is going.

We want this to become a space where everyone feels so comfortable that if they have an event or a fundraiser or a meeting they want to hold, they know they can come here. We want them to have a place they know is for them. So much of that is already happening, and I just want to make it even bigger than it is right now.

CM: What do you need to make it happen?

LG: Money is always good! And I'd like to see us hire more staff when the time is right. It's just three of us right now, which makes it very challenging to serve so many. We need the continued support of the churches and for the people in the congregations to keep coming here and spending time with us and getting involved in the different programs.

For me, the best thing that could happen is for people to get to know each other and build a bridge between our communities so that when something like a hurricane happens, people aren't thinking in terms of "the farmworkers," but instead are thinking of the woman

HOW YOU CAN HELP

Whether it's with ongoing hurricane recovery or the ministry work that continues every day, the Episcopal Farmworker Ministry needs you if we are to keep building the bridges and connections between the farmworker and diocesan communities. There are several ways to help:

- Donate at bit.ly/EFwMDonation
- Contact the Rev. Louise Anderson at ltanderson1@gmail.com if you are interested in helping with rebuilding homes; she is coordinating volunteer opportunities.
- Watch diocesan communication channels for updates on needs of the families rebuilding their homes.
- Visit episcopalfarmworkerministry.org to learn more about EFwM or contact the ministry about opportunities to get involved or organize a presentation at your church.

they had dinner with or the man they worked with in the community garden. That's what is really important: developing relationships within the community. I'm hoping the support we get will look like that.

CM: Is there work you would like to see done (in the churches) on this end of the bridge?

LG: Yes. It definitely starts with education. Without it, it's very hard to get excited or invested or involved. If churches can organize a group, we can come and do a presentation or invite a farmworker to talk about their life. Once people become engaged, there's a lot they can do to support our efforts from their own communities. We can help build that.

CM: What else would you like our readers to know as you start to move forward?

LG: So far the hurricane has kept me from being able to reach out too much, but if what I've seen in the last few weeks is any indication of how the people of North Carolina support farmworkers, I cannot wait to see what we're going to be able to do together. People were so willing to build those bridges and let the farmworkers know they are not alone. It was wonderful to see the communities coming together, and I am really looking forward to meeting and connecting with people in the congregations and starting to build a relationship with everyone.

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Until we read again...

SUPPORT hurricane relief efforts. They are far from over, as those affected by the storm will be rebuilding for months and years to come. See page 17 for ways you can help.

WATCH the 203rd Annual Convention at episdionc.org or follow on social media with #DioNC203 (page 12).

START a new spiritual practice in the Way of Love, both as preparation for Convention and for our journey to come (page 4).

ORDER a diocesan fleece as the gift that keeps on giving (page 8). This limited-time offering will support hurricane relief efforts. Place your order at episdionc.org.