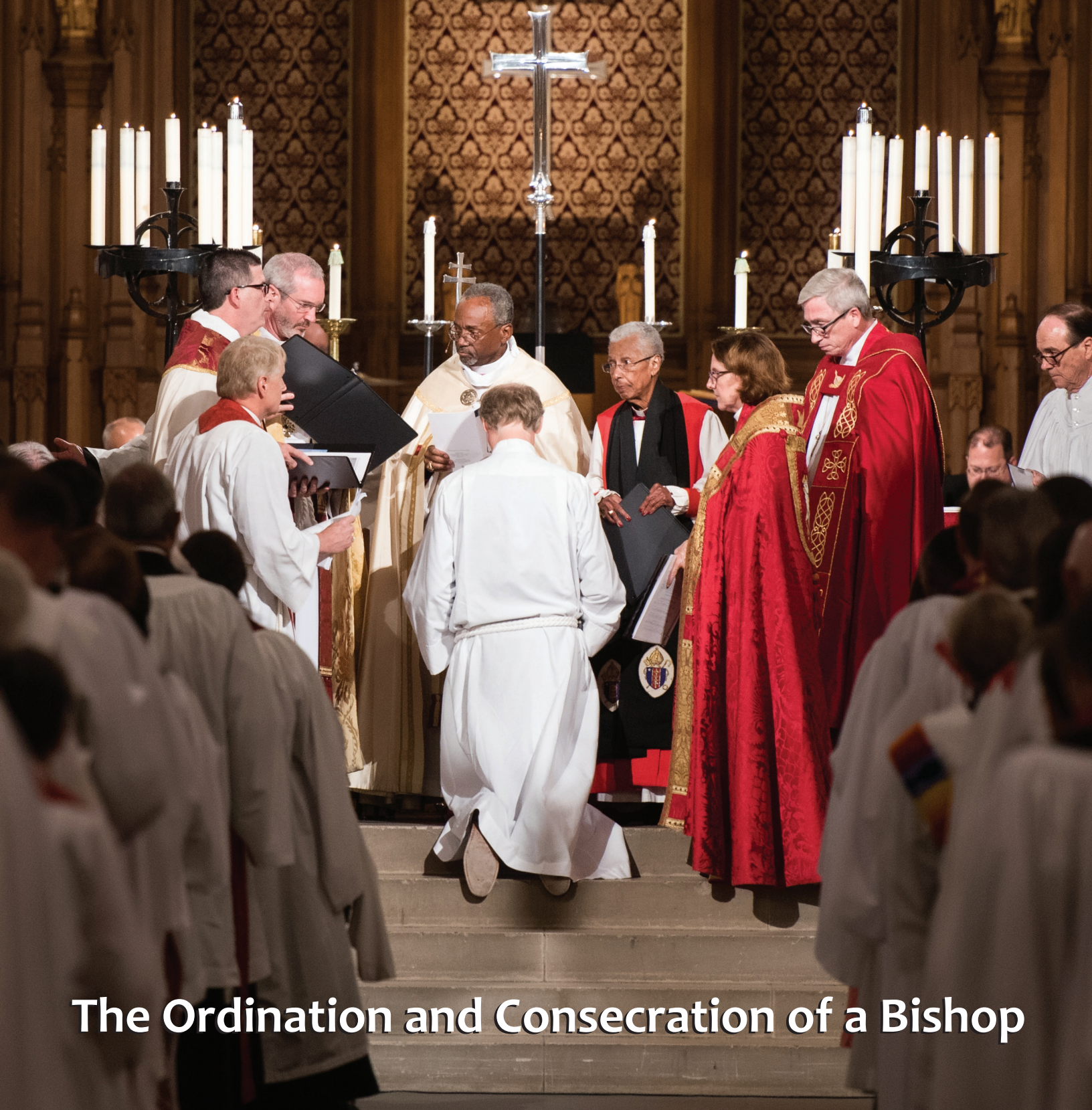


Summer 2017



The North Carolina DISCIPLE



The Ordination and Consecration of a Bishop



 The North Carolina
DISCIPLE

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COVER PHOTO

The Rt. Rev. Sam Rodman takes his ordination vows. Photo ©Brian Mullins and used by permission.

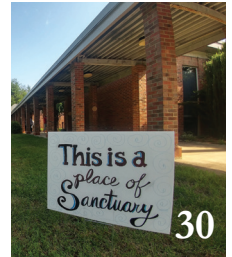
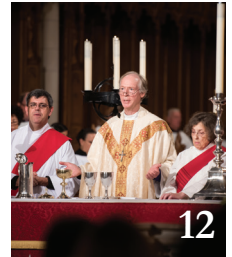


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The North Carolina DISCIPLE

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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October / Fall Issue
January / Winter Issue
April / Spring Issue
July / Summer Issue



By the Rt. Rev. Sam Rodman

Mutual Mission

In the days leading up to July 15, 2017, a number of people asked me the difference between an ordination and a consecration. If there was a difference, was I being ordained or consecrated or both? It's a good question and is, in fact, an ongoing conversation in the life of the Church right now. Even the *Book of Common Prayer* is ambiguous on the subject. The service we celebrated at Duke Chapel is called the Ordination of a Bishop, but embedded in the service is a section called the Consecration.

Here is the way I understand and think of it: On July 15, I was ordained a bishop in the Church of God. What was consecrated in that service was a relationship between a diocese and its new bishop. To put it simply, I was ordained, but we were consecrated, together, for one another.

A HOLY PURPOSE

Consecrated. The word means, literally, "made holy." But the secondary meaning of the word reminds us we are made holy for a purpose. In this light, I suggest that as a missionary diocese, we have been consecrated for mission. It's why all of the readings for the consecration were chosen from the Propers for the Mission of the Church.

It sounds simple, but mission, too, has had its moments of ambiguity and a complicated history in the life of the church. For many years, our understanding of mission was caught up in a colonialist mindset: the idea we have something—the gospel—and we bring it to people who do not have the gospel. The implication here is one of superiority. We have something they do not. We have something they need.

A more contemporary understanding of mission is one of mutuality. The presumption is that God is already at work in us and in others. The gospel power of the love of Jesus is unleashed in the world by his life, death and resurrection. What we share is our experience of the gospel and of Jesus' love. Our mission, though, is not only to share what we have experienced, but also to listen to and honor the experience others have of the gospel of

God's love and Jesus' resurrection power. This is certainly the understanding of mission that frames the Jesus Movement. Like disciples, we follow in the way of Jesus. Like apostles, we are sent out to one another to bear witness to the many ways God's love and power are at work in us and the world around us. Sometimes we are telling the story; sometimes we are listening to the stories of others. Modern mission is mutual.

The old understanding of mission has more to do with assumptions about culture, superiority, wealth, race, class and gender. The old ways have more to do with hierarchy. And some of the symbols of the office of bishop have their roots in that same hierarchical history, especially the clothes, the vestments. Many have pointed out that part of the service appears more like a coronation than a consecration. The new bishop is given a cope, which looks very much like a robe. A mitre is placed on the new bishop's head, evoking images of a crown. A ring is placed on the finger of the bishop, and, in dioceses where there is a cathedral, the new bishop is seated in a special chair, which seems for all intents and purposes like a throne. The crozier can easily bring to mind elongated images of the scepter.

None of these images is how I view these symbols in my own mind. So I would like to suggest some new associations for these traditional signs of office that have less to do with hierarchy and more to do with advocacy. Associations that are less connected to monarchy and more connected to mutual mission.

The Cope: Instead of some kind of royal robe, I prefer to think of the cope, with apologies to Harry Potter, as a "visibility cloak." What I mean by this is the Church is called, especially around issues of justice, to give visibility to those who are treated unfairly. And not just to make their predicament visible, but to use its power and authority to provide them a measure of safety. For example, St. Barnabas, Greensboro, is providing this kind of visibility in its offering of sanctuary to Juana Ortega, bringing light to her plight as well as protection to her person, as the people of St. Barnabas stand with her in her vulnerability (page 30).

The Mitre: The point of this hat is not to be like a fancy crown, but to point away from the person wearing it and draw our attention, figuratively, toward God: God as the source of gospel love and power; Jesus as the embodiment of that love and power; and the Holy Spirit as the one moving among us and drawing our attention to the many expressions of that gospel power unleashed in the world. The mitre is intended to point us to Galilee, to our mission, to the call we have all received to be disciples and apostles of Jesus. The mitre points out the ways in which Jesus has gone before us into Galilee, inviting us to open our doors to the communities we serve, to partner with others in gospel work. The mitre points to incarnations of the Jesus Movement all around us.

CONNECT WITH BISHOP SAM

Connection is a part of any relationship, so as we embark on our relationship with our new bishop, we invite you to connect with him on social media. Here's where you'll find him:

- Facebook: Sam Rodman
- Twitter: @samuelrodman
- Instagram: @bishoprodman

The Ring: The ring is less about power and the authority of the office of Bishop and more about making sure our gospel witness has a ring of authenticity, that we are telling our stories with humility and recognizing it is by God's grace that we move forward in our mission. I am reminded how the people of All Saints, Concord, in their partnership with the Cabarrus County Schools in opening their public preschool, said they thought the project would take three years, but prayer cut the time to only 10 months (*Disciple*, Winter 2017). That kind of authentic witness not only rings true, it also builds trust when, as leaders, we pay attention to the true source of our power and authority.

The Crozier: This, of course, is anything but a scepter. It reminds us of the shepherd's crook, and that "all we, like sheep, have gone astray," and Jesus is our "Good Shepherd." It reminds us, too, that we all need to be poked and prodded from time to time to follow our call as disciples and apostles. The crozier reminds us that in this work, we are never alone. The abiding presence of our Good Shepherd is both our rule and our promise. The crozier reminds us Jesus is at the heart of the relationship that has been consecrated between all of you, the Diocese of North Carolina, and me, your new bishop.

The Bible: This is the gift the new bishop receives that reminds us all other gifts are rooted in Gospel power and take their authority from the grace of the Holy Spirit. And it is by that grace our faithfulness to our call to mission and mutuality becomes the gift of one another at the heart of this consecrated relationship.

It is with deep gratitude I embark with you on this mission we share.

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

AROUND THE DIOCESE

Remember to send photos of happenings in the life of your congregation to communications@episdionc.org.

Photo by Ron Alexander



All Saints, Greensboro, has a creative new fundraiser: a weekly farmers market held in the church parking lot, with a portion of proceeds going to fund church projects.

Photo by Summerlee Walter



Youth and young adults from across the United States, South Africa and Botswana gathered at Haw River State Park for the third and final year of Lift Every Voice, an initiative of the Diocese of North Carolina to address injustice, racism and reconciliation.

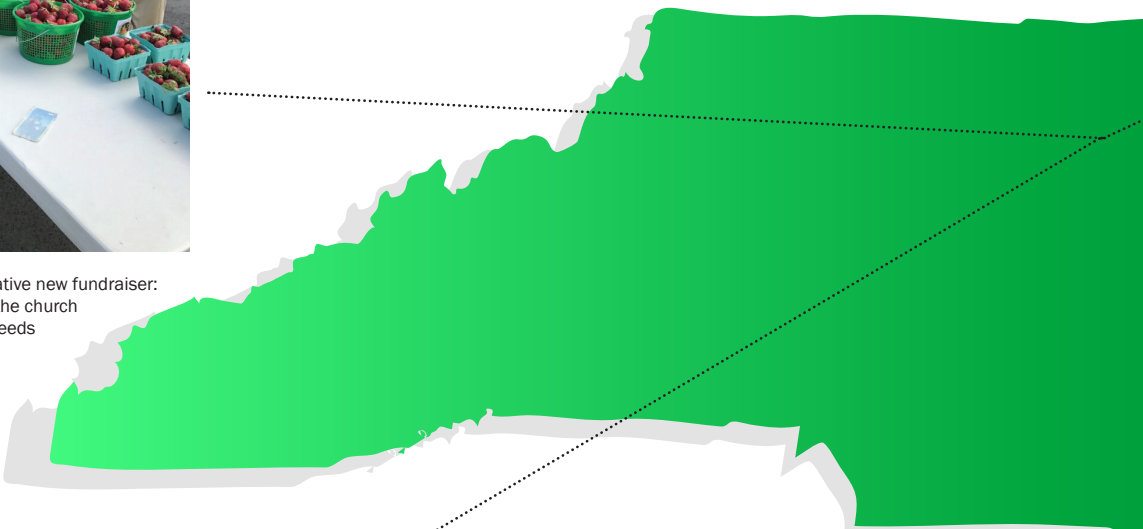


Photo by the Rev. Audra Abt

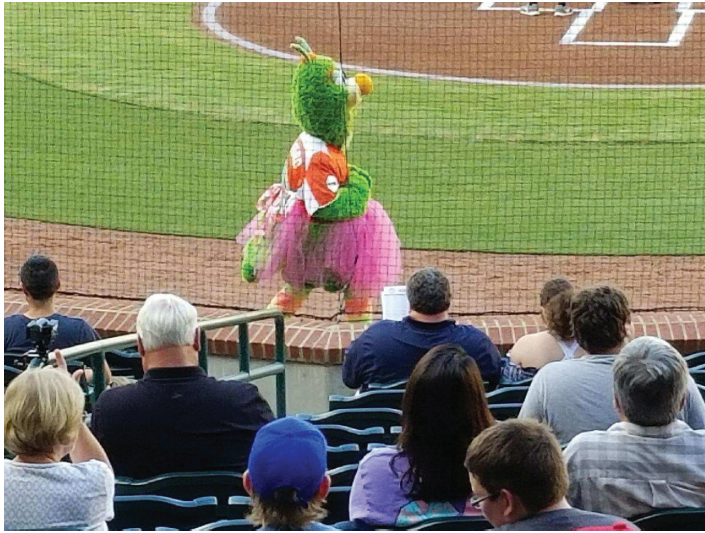


During the week of July 10, 25 youth from seven different churches (five Episcopal, one Quaker and one United Methodist) in Greensboro and High Point took part in a local mission experience centered on the theme of Refuge and Sanctuary.



Emmanuel, Southern Pines, hosted a shoe-cutting event for Sole Hope, a nonprofit offering "HOPE, healthier lives, and freedom from foot-related diseases through education, jobs, and medical relief." Forty parishioners used hard plastics (from laundry detergent bottles, etc.) and denim to create more than 110 pairs of shoes for Ugandans who suffer from jiggers, a parasite that burrows into the feet causing nerve damage and extreme pain.

Photo courtesy of Holy Trinity, Greensboro

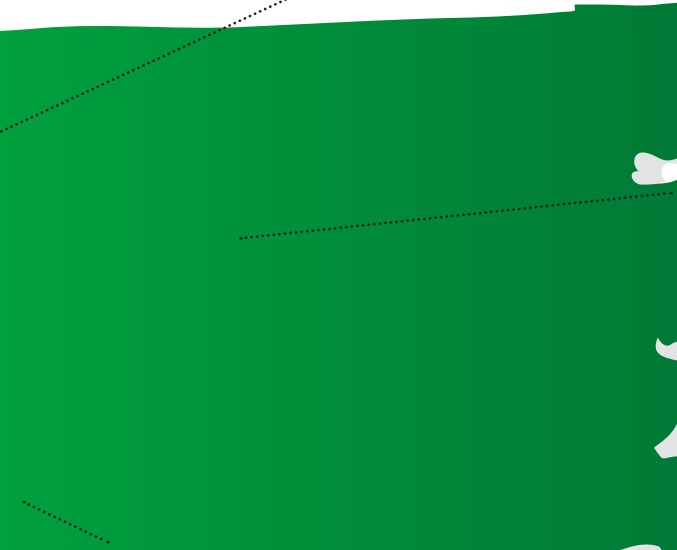


Greensboro Episcopalians recently gathered for a night together at a Greensboro Grasshoppers minor league baseball game.



Photo by Summerlee Walter

The Rev. Stephanie Yancy, the Rt. Rev. Anne Hodges-Copple and the Rev. Sarah Woodard helped celebrate the June 28 Pauli Murray Commemorative Service held at St. Titus', Durham.



Photos by Rebekah O'Donnell



Photo by Summerlee Walter

The Rt. Rev. Methla Beleme (left), Bishop of the Anglican Diocese of Botswana, attended the Rt. Rev. Sam Rodman's consecration as a representative of our companion diocese. He is pictured here with the Rev. Dr. Leon Spencer and Rodman during a reception at Good Shepherd, Raleigh.

NEW, NOTABLE & NEWSWORTHY

REMEMBERING THE RT. REV. ALFRED “CHIP” MARBLE

The Rt. Rev. Alfred “Chip” Marble, Jr., Bishop of Mississippi (resigned) and former Assisting Bishop of North Carolina, joined the saints on March 29, 2017. He died peacefully at home, surrounded by family and the prayers of the Diocese.

Bishop Marble’s long ecclesiastical career was marked by a passion for justice and racial reconciliation. As Bishop Coadjutor of Mississippi, 1991-1993, and later as Bishop of Mississippi, 1993-2003, he demonstrated courageous leadership. More recently, he continued the same work as Assisting Bishop in the Diocese of North Carolina from 2005 until 2013.

During his time in North Carolina, Bishop Marble was very involved with Greensboro’s efforts to establish the first Truth and Reconciliation Commission in the United States to examine the “context, causes, sequence and consequences” of the November 3, 1979, shooting of five anti-Ku Klux Klan demonstrators by Klan members, all of whom were acquitted. His efforts came to fruition when the commission released its final report on May 25, 2006.

Bishop Marble was also a founding co-chair of Greensboro Faith Leaders Council, an intentional effort to be an interfaith, interracial community of faith leaders from all traditions joining their voices together on behalf of their city. He worked with the Beloved Community Center in Greensboro and the NAACP of North Carolina, and he reinvigorated the Racial Justice and Reconciliation Committee in the Diocese of North Carolina. Bishop Marble continued to remain involved in recent city-wide efforts at racial reconciliation. He was honored with the Bishop’s Medal at the 198th Annual Convention in recognition of his work on behalf of the poor, immigrants, the LGBT community and all who are disenfranchised or ignored.

“If ever there was a saint who understood that the work of reconciliation is the work of evangelism, it was Chip Marble,” said the Rt. Rev. Anne Hodges-Copple, bishop suffragan of the Diocese of North Carolina.

Before being elected Bishop Coadjutor of Mississippi, Bishop Marble served as a chaplain at the University of Mississippi and in parishes and missions throughout the state. He also served for eight years as Assistant to the Bishop of East Carolina (a role that today is usually considered a Canon to the Ordinary), the Rt. Rev. B. Sidney Sanders.

Bishop Marble will be remembered fondly for

his deep devotion to God’s justice, his sparkling humor and straightforward sensibility, and the “Mississippi Rain Dance” that was always a hit with attendees at the annual Bishops’ Ball youth event.

Bishop Marble is survived by his wife, Diene, and his two sons. He was laid to rest in Mississippi and celebrated in two North Carolina memorials.

(Top) The Rt. Rev. Chip Marble with the Rt. Rev. Anne Hodges-Copple and the (then) Rt. Rev. Michael Curry at a Moral Monday rally in downtown Raleigh. (Bottom) Bishop Marble received the Bishop’s Medal at the 198th Annual Convention. Photos by Summerlee Walter



MUSIC THAT MAKES COMMUNITY

At the 201st Annual Convention last November, in addition to the opening Eucharist, the weekend featured a stunningly beautiful Evensong. It featured a cantor leading a call and response prayer that sent voices soaring so high and created such a powerful spiritual space in the lobby of the Raleigh Convention Center, every person within its reach stopped to listen.

If you were among those moved, either from attending or from watching the video shared afterward, you can learn more about paperless song leading and how to incorporate it into your worship by attending the Music That Makes Community workshop taking place Saturday, November 11

from 9:30 a.m. to 4 p.m. at the Advocate, Chapel Hill. The workshop will explore the basics of paperless music, teach “new songs to enrich your community’s worship life and reflect on strategies for cultivating participatory singing and liturgy.”

Music Makes Community will also host a free “Community SING” at Advocate the night before at 7 p.m. All are welcome.

The workshop registration fee is \$25; refreshments, a light lunch and workshop materials are included. Discounts are available for students, seminarians and seniors. To learn more or to register, visit theadvocatechurch.org.

NATIVITY, RALEIGH, RECEIVES STEWARDSHIP OF CREATION GRANT

The Episcopal Church recently announced the awarding of 16 grants totaling \$123,910 in the second round of grantmaking managed by the Advisory Council for the Stewardship of Creation and approved by the Executive Council.

Among the recipients is Nativity, Raleigh, awarded \$10,000 toward its work, *Becoming the Good Soil*, of reducing the serious effects of climate change by engaging in regenerative agriculture through carbon farming, specifically by supplementing land with compost. In simple terms, one goal of carbon farming is to increase

soil organic matter (SOM) to help draw carbon out of the atmosphere and sequester it in the ground.

In addition to the implementation of carbon farming to local soil, Nativity will work to educate individuals and congregations about regenerative agriculture through, among other channels, the development of a white paper to be made available to all churches.

The Diocese will follow the development of this work, but you can learn more about carbon farming now and stay connected with Nativity’s environmental efforts on its Creation Care blog at nativityonline.org.

ORDER YOUR 2017-18 GOSPEL-BASED DISCIPLESHIP BY SEPT. 30



This year we will once again work to be good stewards of both material and financial resources by printing copies of the 2017-2018 *Gospel-Based Discipleship* based on orders received.

As we did last year, there will be no automatic distribution of a set number of copies to churches or to those who have requested hard copies in the past; however, we are happy to supply you with whatever you need.

If you would like copies for your church, or if you are an individual who would like a hard copy for your own use,

please place your order with Diocesan House no later than Sept. 30. There is no charge for the 2017-2018 *Gospel-Based Discipleship*, but we do need you to place your order.

Copies ordered will be printed and shipped in early November.

The 2017-2018 *Gospel-Based Discipleship* will also be available in its entirety as a downloadable and printable PDF on the diocesan website, and its daily offerings will continue to be offered on diocesan social media channels.

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

To receive the daily offerings online, find us at:

- Facebook ([EpiscopalDioceseNC](https://www.facebook.com/EpiscopalDioceseNC))
- Twitter ([@episcopalnc](https://twitter.com/episcopalnc))
- Instagram ([@episdionc](https://www.instagram.com/episdionc))

ALL SAINTS', CONCORD, PARISHIONER FEATURED IN NEW BOOK

Jackie Whitfield, parishioner at All Saints', Concord, is a familiar name to *Disciple* readers who were moved by the story and efforts of her and her fellow faithful at All Saints to develop and open the Lockhart Early Learning Center, a preschool that serves children of Cabarrus County families living in high-poverty situations ("What Do You Have, What Do You Need?," *Disciple*, Winter 2017).

The story of the church's partnership with the Cabarrus County Schools is shared again with additional insights from Whitfield in *All Our Children, The Church's Role in Addressing Education Inequity*, a new book from Church

Publishing.

All Our Children is a collection of essays and theological reflections that give voice "for the justice of all children, regardless of background or faith. [It] is a strong advocate for faith-based social groups...to make improving the quality of public education a part of their mission." In addition to being a call to arms, *All Our Children* offers how-to direction on ways congregations can partner with public schools and other community organizations.

All Our Children is available from Church Publishing at churchpublishing.org or by calling (800) 242-1918.

MISSIONARY RESOURCE SUPPORT TEAM OFFERS SECOND SEED GRANT

The Missionary Resource Support Team (MRST) is offering a second 2017 seed grant application process, due September 15. If you are working to start a new worshipping community, the seed grant of up to \$7,500 may be just right for you. This grant becomes available fairly

quickly after the application deadline so it can be a flexible source of financial support for your new project. If you are interested, contact the Rev. B.J. Owens at bernard.owens@standrewsgso.org or download the Common Application at episditionc.org.

JUST ONE THING

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

The Just One Thing initiative works to connect young adults to The Episcopal Church on campus or wherever their journey takes them. Look for the online form under

"Quick Links" at episditionc.org. It takes less than one minute to complete, and it will gener-

ate a notification to the campus minister at your student's campus or to the young adult missionary for a referral.



UPDATED EMERGENCY PLANNING FORM

It's the time of year to be creating and reviewing your church's emergency preparedness plan. For those who need a bit of help getting started, the Diocese has created an updated template to help you on your way. A combined version of the "Bronze" and "Silver" templates offered

by Episcopal Relief and Development, the new template comes complete with pre-filled diocesan information.

For more information or to download your template, visit episditionc.org and look for "Preparedness Planning" in the Quick Links box.

AUDIT REPORTS DUE SEPT. 1

The deadline to submit annual audit reports is fast approaching. Please make a note on your calendars of the

September 1 deadline and refer to the audit procedures available at episditionc.org under the "Resources" tab.

NC COUNCIL OF CHURCHES OFFERS NEW APP

The times in which we live may prove to be an unparalleled time in history. The current political climate has proven to be chaotic at times and deeply troubling to many people of faith. Each new day seems to bring with it a new set of concerns, and it's hard to keep track of it all. To help you do it, the NC Council of Churches has a new app to serve as a resource to help you stay connected. Up-

to-date NC legislation coverage, theological reflections on current events, conference, seminar and event information and more are now available at your fingertips.

The app is available for both iOS and Android devices. Simply visit the App Store or Google Play and search for "NC Council of Churches."

IN CASE YOU MISSED IT

The Bicentennial Celebration Continues

Though The Episcopal Church in North Carolina commemorated its Bicentennial April 21-23, 2017, at Christ Church, New Bern, we're not done celebrating this milestone. The special traveling exhibit is still making its way across the state, and we're still accepting stories for the "200 Stories" collection.

For more information on all things bicentennial, visit bicentennial.dionc.org.

Lift Every Voice 2017

The third year of Lift Every Voice, a multi-national young adult ministry examining racism and reconciliation, took place July 21-25 at Haw River State Park. We'll be bringing you lots of coverage in the Fall issue, but until then, check out videos, photos, interviews and writings from the young people who attended at lifteveryvoice.dionc.org.

DIOCESAN EVENTS

August

- 24-26 Education for Ministry (EfM) Mentor Training, St. Francis Springs Prayer Center, Stoneville
- 25-26 Deacons Retreat, Haw River State Park, Browns Summit
- 26 Safe Church Training, Level II, Good Shepherd, Rocky Mount
- 27 Safe Church Training, Level II, St. Paul's, Winston-Salem

September

- 10 Safe Church Training, Level II, Christ Church, Charlotte
- 16 Safe Church Training, Level II, Emmanuel, Southern Pines
- 17 Safe Church Training, Level II, Chapel of the Cross, Chapel Hill

October

- 3-5 Clergy Conference, Hawthorne Inn and Conference Center, Winston-Salem
- 7 Seeing the Face of God in Each Other: Anti-racism Seminar, St. Peter's, Charlotte
- 21 Safe Church Training, Level II, St. Thomas, Sanford

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.

STAY IN TOUCH

Keep up with our diocese through social media!



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www.instagram.com/episdionc



www.vimeo.com/episcopalnc



Clockwise from top: The Rt. Rev. Sam Rodman celebrates the Eucharist. Approximately 1,000 people fill Duke Chapel to see the ordination and consecration. Bishop-elect Rodman enters with Transition Committee member Lyn Holt. Our dedicated clergy navigated record-high heat in vestments and good humor. The Most Rev. Michael Curry adds a wax seal impression of his bishop's ring to the certificate of ordination. Photos 1, 2, 3 and 5 ©Brian Mullins; photo 4 by Summerlee Walter



THE ORDINATION & CONSECRATION OF A BISHOP

It was a joyful Saturday in Durham, North Carolina, on July 15, when the Rt. Rev. Samuel Rodman was ordained and consecrated as the XII Bishop of the Episcopal Diocese of North Carolina.

Rodman was elected on March 4, 2017, marking the culmination of a search that began after former bishop the Most Rev. Michael Curry was elected Presiding Bishop of The Episcopal Church at the 78th General Convention in 2015.

Approximately 1,000 people attended and participated in the 2 ½-hour service at Duke University Chapel, where Presiding Bishop Curry returned to North Carolina to celebrate his successor and serve as the chief consecrator. Several bishops served as co-consecrators, including the Rt. Rev. Alan Gates, bishop of the Diocese of Massachusetts; the Rt. Rev. Rob Skirving, bishop of the Diocese of East Carolina; the Rt. Rev. Jose McLaughlin, bishop of the Diocese of Western North Carolina; the Rt. Rev. Barbara Harris, bishop suffragan of the Diocese of Massachusetts, retired; and the Rt. Rev. Anne Hodges-Copple, bishop suffragan of the Diocese of North Carolina, who also served as bishop diocesan pro tempore during the time of diocesan transition, leading the diocese with grace and strength.

The Drummers of St. Cyprian's, Oxford, signaled the start of the service at 10:30 a.m., their synchronized

rhythm immediately creating an atmosphere of high energy and celebration. The steady beat of their drums provided the backdrop for the early part of the procession, which included liturgical dancer Diana Turner-Forte, the 80-person choir comprised of singers from churches across the Diocese, service participants, ecumenical and interfaith clergy, and diocesan clergy. As they were seated, the choir's voices joined the tympani drums and brass instruments in heralding the rest of the procession, including the visiting and co-consecrating bishops.

Readings were presented in both English and Spanish, though both Spanish and American Sign Language interpreters provided translation throughout the service.

The Rt. Rev. Gayle Harris, bishop suffragan of the Diocese of Massachusetts, delivered the sermon, where she engaged everyone listening, by turns drawing laughter, applause, cheers and murmurs of agreement. She spoke of how in a world of immense challenges, North Carolina is blessed, noting the state has mountains, beaches, forests, NASCAR and the best barbecue in the world. And perhaps the biggest blessing of all is North Carolina's proven wisdom in the selection of bishops, from Presiding Bishop Michael Curry, who "reminds us we're disciples," to Bishop Hodges-Copple and her "passion for mission



and evangelism,” to the Rt. Rev. Gary Gloster, bishop suffragan of the Diocese of North Carolina, retired, a “wise and faithful witness.”

“And now,” said Harris, “you have elected Sam Rodman to lead you and be a companion with you on this continuing journey.” She continued, “He is and will be a servant child of God with you, and who I know lives in and with the gospel of Jesus Christ. He seeks not only to abide in God with hope and faith and love for himself, but to offer that readily to others.”

After being presented gifts of his stole, chasuble, liturgical vestments from the Diocese of Botswana, cope, pectoral cross, ring, mitre, crozier and the Holy Bible, Rodman followed the Peace with thanks, saying, “Someone asked me this week if I would be a different person after today, and I said, no, I’ll be the same person, just with a bigger hat. But I feel like I have a bigger heart today....and it is that grateful heart that I offer to you, the people of North Carolina.”

Following the service, a light reception was held in Penn Pavilion on the Duke University Campus, and Bishop Rodman spent his first Sunday in his new position visiting St. Mark’s and La Guadalupana, Wilson, where before leading a bilingual service, he blessed the site of the church’s new soccer fields.

From pre-festivities that began Friday and included a clergy luncheon with the Presiding Bishop and a dinner honoring Rodman, to the conclusion of Rodman’s first Sunday visitation as bishop, it was a weekend full of joy, spirit, gratitude, anticipation and excitement.

Prior to Rodman’s election, he served as the Special Projects Officer for the Episcopal Diocese of Massachusetts, a tenure that began after 16 years as the rector of St. Michael’s Episcopal Church in Milton, Massachusetts. Following the election, Rodman and his wife of 32 years, Deborah, relocated and now reside in Raleigh.



Opposite page, clockwise from left: The Rt. Rev. Sam Rodman greets the crowd for the first time as bishop. Attending bishops lay hands on Bishop Rodman as part of the ordination service. Bishop Rodman with his wife, Debbie, and friends David Cruthers, Jak Cruthers and Amy Kennedy. The Most Rev. Michael Curry and the Rt. Rev. Anne Hodges-Copple wait to enter Duke Chapel for the ordination service. The Rt. Rev. Gary Gloster adopts a creative approach to staying cool outside the chapel. Above: Attending bishops stand with the Rt. Rev. Sam Rodman after the ordination and consecration. Photos 1, 2 and 3 ©Brian Mullins; photos 4 and 5 by Summerlee Walter; above photo by Christine McTaggart

The People and Symbols of the Consecration

Bishop Rodman's ordination included people who have been part of his journey of faith, guiding and preparing him for this new leadership role. The Rt. Rev. Barbara Harris, who served as one of his co-consecrators, was our first woman bishop and first African-American woman bishop. They served together on the staff in the Diocese of Massachusetts. Rodman's mitre was a gift from the staff of the Diocese of Massachusetts. The chasuble and stole were presented by the Rev. Hall Kirkham, rector of St. Michael's, Milton, and Mary Wendell, former senior warden of St. Michael's, where Rodman served as rector for 16 years.

Rodman's family, wife Debbie, and daughters, Kate and Lee, gave and presented the ring. The ring features the imprint of the Seal of the Diocese of North Carolina. Also, engraved on the inside of the band are the words "with grace." The same words were embossed on the rainbow ring that was a gift of the Transition Committee during the Whistle Stop tour across the Diocese.

By the Rev. Dr. Brooks Graebner

FROM ASSISTANTS TO LEADERS

Suffragan Bishops in North Carolina

Deeply enshrined in the Christian tradition is the principle of having a single bishop in every community to safeguard the faith and order of the Church. St. Ignatius of Antioch, writing in the early second century, declared, “You must all follow the bishop as Jesus Christ [followed] the Father...let no one do anything apart from the bishop that has to do with the Church.” The Church in a given place could have multiple priests and deacons, but there would be only one bishop.

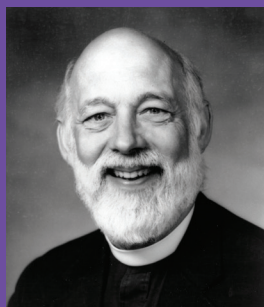
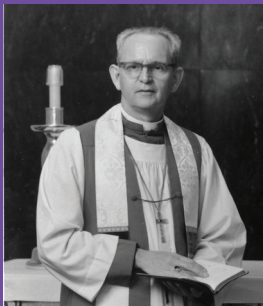
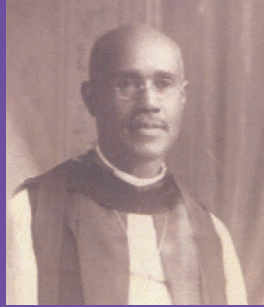
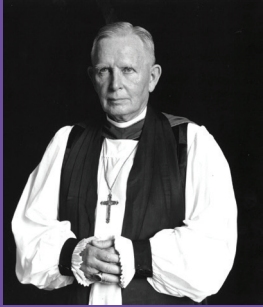
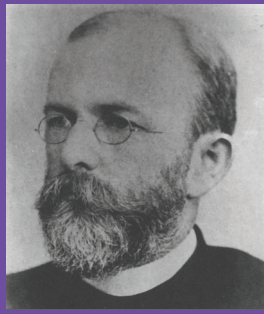
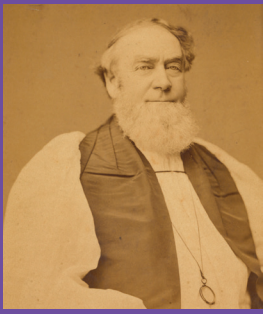
AND THEN THERE WERE TWO

But what happens when there’s enough work for two bishops in a given community? To address this challenge, the medieval church in England developed the practice of appointing *suffragan* or “supporting” bishops to help fulfill the duties of the diocesan bishop. In doing so, the principle of having a single bishop in charge of the diocese was upheld, but some of the work of the bishop was delegated to an assistant. The diocesan bishop principally functioned as an officer of the state, and the suffragan performed the sacramental acts.

At the Reformation, the Church of England continued to make provision for suffragans, but the practice fell into disuse as the spiritual and temporal duties of the episcopate were once again more fully integrated. When the American Episcopal Church was organized following the Revolution, the Constitution and Canons made no provision for suffragan or permanent assisting bishops. Instead, dioceses were authorized to elect assisting—now called coadjutor—bishops only if the diocesan bishop was having trouble fulfilling his duties by reason of “old age or permanent disability,” and if the assistant would one day become the diocesan.

This is precisely what happened in North Carolina, when the Rt. Rev. Thomas Atkinson, by reason of his own declining health and the increasing demands of a growing church, called for the election of an assisting bishop. The Rev. Theodore Lyman was elected and served as Atkinson’s assistant from 1873 until Atkinson’s death in 1881; thereafter, Lyman became the bishop and served for another 12 years. He was, in turn, succeeded by the Rt. Rev. Joseph Blount Cheshire, Jr., who was elected assistant bishop just a few months before Lyman’s death. Cheshire served for 25 years before calling a successor. He and the Rt. Rev. Edwin Penick served together for 10 years until Cheshire’s death in 1932, when Penick assumed diocesan leadership.

Renewed interest in making provision for suffragan bishops started in the 1870s, both in England and America. The advantage was simply this: The diocesan bishop didn’t have to wait



The Rt. Rev. Theodore Lyman (assistant), the Rt. Rev. Joseph Blount Cheshire, Jr. (assistant), the Rt. Rev. Edwin Penick (assistant), the Rt. Rev. Henry Beard Delany (suffragan), the Rt. Rev. Richard Baker (coadjutor), the Rt. Rev. Thomas A. Fraser (coadjutor), the Rt. Rev. Moultrie Moore (suffragan), the Rt. Rev. Frank Vest (suffragan), the Rt. Rev. Huntington Williams (suffragan), the Rt. Rev. Gary Gloster (suffragan), the Rt. Rev. Anne Hodges-Copple (suffragan).

until incapacitation by age or declining health to call for episcopal assistance. Moreover, suffragan bishops made an attractive pool of candidates from which to elect diocesan bishops, since the Church could “judge by the manner in which they discharge their duties in that capacity, how far they are fitted for a wider sphere and weightier responsibility.” Still General Convention was reluctant to authorize suffragan bishops, concerned about creating what some detractors called a “sub-episcopate,” or two classes of bishop.

LEADERS IN THEIR OWN RIGHT

What finally swayed General Convention toward authorization of suffragan bishops was the desire on the part of some southern dioceses in the Jim Crow era to provide African-American bishops for work in black congregations. In North Carolina, under the leadership and hard work of Archdeacons the Rev. John Pollard and the Rev. Henry Beard Delany, more than 40 black congregations were established between the Civil War and World War I—enough to justify having a black bishop to minister to them. The constitutional change permitting suffragan bishops was passed in 1910; the Rt. Rev. Henry Beard Delany was made Suffragan Bishop of North Carolina in 1918 and served until his death in 1928.

Although Delany served with great diligence and effectiveness, persistent ambivalence about a racial episcopate on the part of both blacks and whites kept this practice from being continued. But the racial episcopate was never the underlying rationale for suffragan bishops, and The Episcopal Church began to utilize them in accordance with the arguments first put forward in the 1870s, namely, to afford dioceses additional episcopal assistance without necessarily having to choose a successor to the diocesan bishop.

In North Carolina, our Church had already undergone two diocesan divisions, one in 1883 and another in 1895, relieving some of the necessity for additional bishops. But as the Piedmont began to experience considerable economic and population growth after World War II, it was clear the diocese needed two full-time bishops. In 1951, the Rt. Rev. Richard Baker was elected coadjutor to serve under Penick until Penick’s death in 1959. As soon as Baker became the diocesan, he followed suit and called for a coadjutor. In 1960, the Rt. Rev. Thomas A. Fraser was elected, and they served together until Baker’s retirement in 1965.

At the 1966 convention, his first after becoming the diocesan, Fraser said he wouldn’t call for an assisting bishop right away. He changed his mind in less than a year. But instead of calling for a coadjutor, Fraser called on the diocese to elect a suffragan. Fraser was just 50 years old and expected to serve for another 15 to 20 years,

making the naming of his successor premature. So, in 1967, the Rev. Moultrie Moore, then serving as rector of St. Martin’s, Charlotte, was elected the suffragan. He served alongside Fraser until 1975, when he was elected Bishop of Easton in Maryland.

The same thing happened when the Rt. Rev. Robert Estill became our diocesan bishop in 1983. He, too, called for the election of a suffragan at the beginning of his tenure, and the Rev. Frank Vest, rector of Christ Church, Charlotte, was chosen. Vest served in this diocese from 1985 to 1989, when he was called to be Bishop of Southern Virginia.

Estill then issued a call for a suffragan to succeed Vest, and the Rev. Huntington Williams, rector of St. Peter’s, Charlotte, was elected in 1990. But this time the pattern was reversed. Upon Estill’s retirement in 1994, Williams became the transitional bishop, providing pastoral and administrative continuity while Estill’s successor as diocesan, the Rt. Rev. Robert C. Johnson, assumed leadership. That pattern continued under Johnson: He called for a suffragan a year into his episcopate, and the Rev. Gary Gloster, vicar of the Chapel of Christ the King, Charlotte, was elected in 1996. Once again, the suffragan was asked to provide transitional leadership when the Rt. Rev. Michael Curry succeeded Johnson in 2000.

After Gloster’s retirement in 2007, Curry met the need for additional episcopal assistance through an appointment process, utilizing the gifts and graces of individuals who were already bishops: the Rt. Rev. William Gregg and the Rt. Rev. Alfred “Chip” Marble.

But by 2013, Curry was ready to follow in the footsteps of Fraser, Estill and Johnson and call for the election of a suffragan to share in episcopal oversight and to implement the Galilee Initiative. The Rt. Rev. Anne E. Hodges-Copple was elected to fulfill this mandate. The rest is history: In 2015, Curry was elected to serve as Presiding Bishop, and for the third time our suffragan was called to transitional leadership—this time as Bishop Diocesan Pro Tempore. As she now resumes her role as full-time suffragan, her leadership will offer invaluable service to our new diocesan, the Rt. Rev. Sam Rodman.

LEADING THE WAY

Initially a position of assistance, the office of bishop suffragan has evolved into one of leadership. Bishop Hodges-Copple has proven this repeatedly and in many ways in the last four years, and it is with great excitement that we follow her forward in answering the call to ministry.

The Rev. Dr. Brooks Graebner is the historiographer for the Diocese of North Carolina and rector of St. Matthew’s, Hillsborough. Contact him at history@episdionc.org.

ANSWERING THE UNEXPECTED

A reflection by the Rt. Rev. Anne E. Hodges-Copple

Four years ago, just a couple of hours before I was ordained a bishop and consecrated as Bishop Suffragan of North Carolina, I prepared to sign some official documents when the Secretary to Convention said something that stopped me in my tracks.

“You do realize,” said Joseph Ferrell, “that under our Constitution and Canons the bishop suffragan may become the Ecclesiastical Authority in the event the bishop diocesan resigns.”

The statement froze my hand in mid-air. “No, I did not!” I replied with alarm and chagrin. For me, part of the attraction of the suffragan role had been working alongside the Rt. Rev. Michael Curry while avoiding some of the administrative and disciplinary work specific to the role of the diocesan. But given the procession was lining up, and I knew my 84-year-old mother had taken her seat in Duke Chapel, reconsideration was impossible unless I wanted to risk the wrath of people who scare me more than God. Besides, I thought, Bishop Curry wasn’t going anywhere.

So much for best laid plans. In July of 2015, after Michael Curry was elected the Presiding Bishop of The Episcopal Church, I had a very interesting meeting with the Standing Committee of the Diocese. We had several ways to proceed until the election and ordination of the XII Bishop of North Carolina, a process that could (and would) take close to two years. The Standing Committee could remain the Ecclesiastical Authority and try operating the day-to-day business of the Diocese. We could take the somewhat new path of asking for the appointment of a bishop provisional.*

Or, the Standing Committee, consistent with the pattern in our diocesan history, could appoint the bishop suffragan as the Ecclesiastical Authority. After much prayer and discussion, more prayer and a vote of the Standing Committee, I was designated Bishop Diocesan Pro Tempore for the transition, a call I had not expected to answer.

“So, Bishop Hodges-Copple, what happens to you now?” At most of my Sunday visitations to the parishes and missions of our diocese, I get some variation of this question. It is a good and natural question, and there are several layers to answering it. I usually quip, “Hey, I am the one diocesan employee with tenure.” Now, our new bishop diocesan has made it clear that he is eager to work with our current staff and he plans to seek, learn and appreciate what makes this diocese work so well and



so successfully. He has stated on numerous occasions he feels blessed to inherit such a gifted, hard-working and harmonious staff. Even so, the bishop diocesan has the power to make the final decisions about diocesan employment – except for the bishop suffragan.

Sometimes I also quip that our new bishop diocesan is “stuck” with me. I overthink the concerns about “trading places” or stepping on toes, or some such nonsense. In truth, I am completely clear that I remain in the role to which I was called: to support the XII Bishop of the Diocese of North Carolina in sharing the Gospel of Jesus Christ near and far and in equipping the saints to do the work we’ve been called to do.

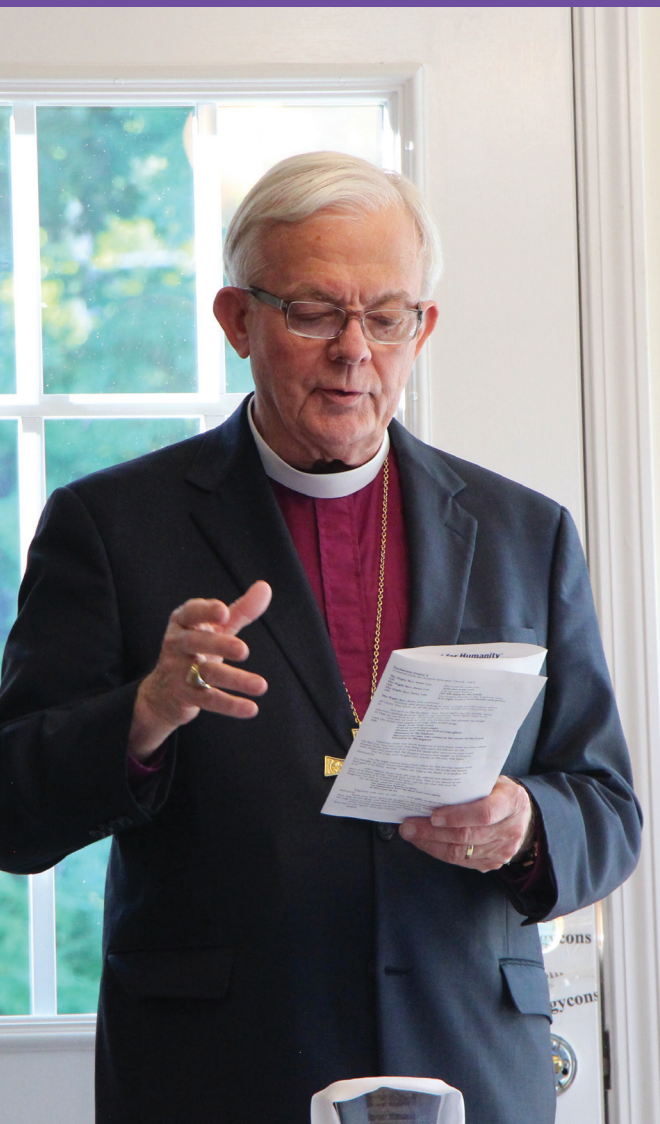
But I also understand what was hidden from me in 2013 when I was more focused upon a specific job description: assuming the role of the Ecclesiastical Authority was part and parcel of my calling as the bishop suffragan from the beginning. I’ve come to trust even more in God’s providence and wisdom that being a type of support bishop included a different kind of leadership role over the course of this transition period. And I have to say, despite initial trepidation, I’ve enjoyed this brief

reign....I mean ride... I mean time-certain call of duty. I think I learned more about how episcopate—oversight—is deeply dependent upon nurturing trust, collegiality and collaboration. It was fun both to laugh and appreciate it when the Rt. Rev. Peter Lee, the former Bishop of Virginia who became our assisting bishop during the transition, would affectionately and respectfully call me “boss.” With such an excellent role model, it is not a challenge but a joy to let go of the reins and welcome our new bishop diocesan, the Rt. Rev. Sam Rodman, as my new “boss.”

**In recent years it has become fashionable to put the adjective after the noun in bishop-speak. For as far back as I can recall, we had diocesan bishops and suffragan bishops. In the last decade or so, the noun and adjective have reversed. This is in line with other usage such as attorney general and inspector general. I leave that story to another installment from our church historian, the Rev. Dr. Brooks Graebner or letters to the editors from the highly educated readership of the Disciple.*

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

THANK YOU, BISHOP LEE!



The Rt. Rev. Peter James Lee celebrates the Eucharist during the house blessing for Habitat for Humanity of Wake County's Episcopal Build.

When the Diocese of North Carolina welcomed the Rt. Rev. Peter James Lee, diocesan bishop (resigned) for the Diocese of Virginia, as assisting bishop during our time of transition, the Rt. Rev. Anne Hodges-Copple said, “These are such glad tidings. Bishop Lee is a man of great faithfulness, great wisdom, vast experience, and he will bring us a calm and steady hand that will multiply into all kinds of blessings.”

Her words proved both prophetic and true. Since he came to the Diocese in December 2015, Bishop Lee has graced us with strength, wisdom, humor and leadership.

The list of ways Bishop Lee has served The Episcopal Church is long. From 1971-1984, he was the rector at Chapel of the Cross, Chapel Hill, until his election in 1984 as Bishop Coadjutor of the Diocese of Virginia, where he became Bishop Diocesan one year later. Following his 25-year tenure in Virginia, Bishop Lee stayed active, serving as interim dean of Grace Cathedral, San Francisco; General Theological Seminary, New York; and the American Cathedral in Paris. Before coming to the Diocese of North Carolina, he served as Bishop Provisional of the Diocese of East Carolina prior to the election of current bishop the Rt. Rev. Robert Skirving. And that list doesn't include the multitude of leadership roles he held on boards and committees for the wider church.

From his first day in the office, Bishop Lee always had a smile and ready conversation for staff, sharing stories and answering questions with equal ease. His presence at bishop visitations, diocesan events and other celebrations left everyone present grateful he was there, yet it was the hosts who often received gracious notes of thanks for inviting him to take part. His quiet leadership did not mask the deep well of strength, kindness and faith behind it.

It is with profound gratitude and thanks for his ministry with us that we wish Bishop Lee and his wife, Kristy, much happiness and many blessings as they begin the next chapter in their lives. Though he came to serve in a time of transition, the mark of his gifts has been left permanently on the Diocese of North Carolina.

CHANGING THE NARRATIVE

The Racial Equity Institute (REI) is a nonprofit organization based in Greensboro, North Carolina. Founded by Deena Hayes-Greene and Suzanne Plihcik, they are an “alliance of trainers, organizers and institutional leaders who devote themselves to the work of creating racially equitable organizations and systems,” and “help individuals and organizations develop tools to challenge patterns of power and grow equity.” Hayes-Greene developed REI’s content and approach as a journey, and at the start of the journey are workshops that provide a foundation of information from which participants can continue to research, learn and explore.

The racial equity training REI provides is unique. It does not accuse. It enlightens. It does not ask for guilt, but rather understanding. It imparts hard truths that could easily drive participants away, but instead finds them leaning in to learn more.

Perhaps this is because rather than focusing on individual bigotry and bias, the training presents the systemic foundation of racism. It explains how racism is a result of decisions made centuries ago that created ripple effects still felt today. It demonstrates that at its core, the creation of racism was—and is—ultimately about and the result of economic superiority and power.

And it reveals one of the most devastating results of those decisions was the creation of a narrative that became so deeply embedded in our cultural collective, most don’t even realize how they have accepted it. The narrative has become invisible, yet it continues to control the systems that provide benefits to some and do great harm to others.

The narrative runs too deep to detail in this small space, but its essence puts the blame on individuals unable to make it in the “land of opportunity,” obfuscating or outright ignoring the fact that many are still forced to navigate and deal with the consequences of centuries-old systems designed to oppress some and elevate others.

If it seeks to do nothing else, REI works to change the narrative and make the invisible visible. Until all of society can see what has long been hidden, we cannot begin to do meaningful work toward true racial equity.

Plihcik and Capt. Pete Davis are two of the organizers and trainers who travel the country leading two-day workshops designed to provide a foundation for those seeking to understand the roots of our country’s social problems. Every member of diocesan staff is in the process of taking the REI training, and a few have been fortunate to attend sessions co-led by Plihcik or Davis. As we shared the work being done in the Diocese

around racial equity and reconciliation, they agreed to speak with us about the importance of changing the narrative.

Christine McTaggart: Why is it important to talk about the narrative?

Suzanne Plihcik: It’s the narrative we lift up and hold in common across this nation. It says some people are better than others, and those people have rights the others don’t. It’s a powerful narrative, and we’ve all bought into it. Even when we consciously don’t believe we’re doing it, the narrative is in us because it goes so deep. It’s a narrative about race and poverty and the poor that’s been a part of this country from the start, but we’ve taken it to a new place. Our founder, Deena Hayes-Greene, says it’s now rotating on its own axis, bringing the same outcomes over and over again, and we’ve institutionalized it to the point it no longer requires intent.

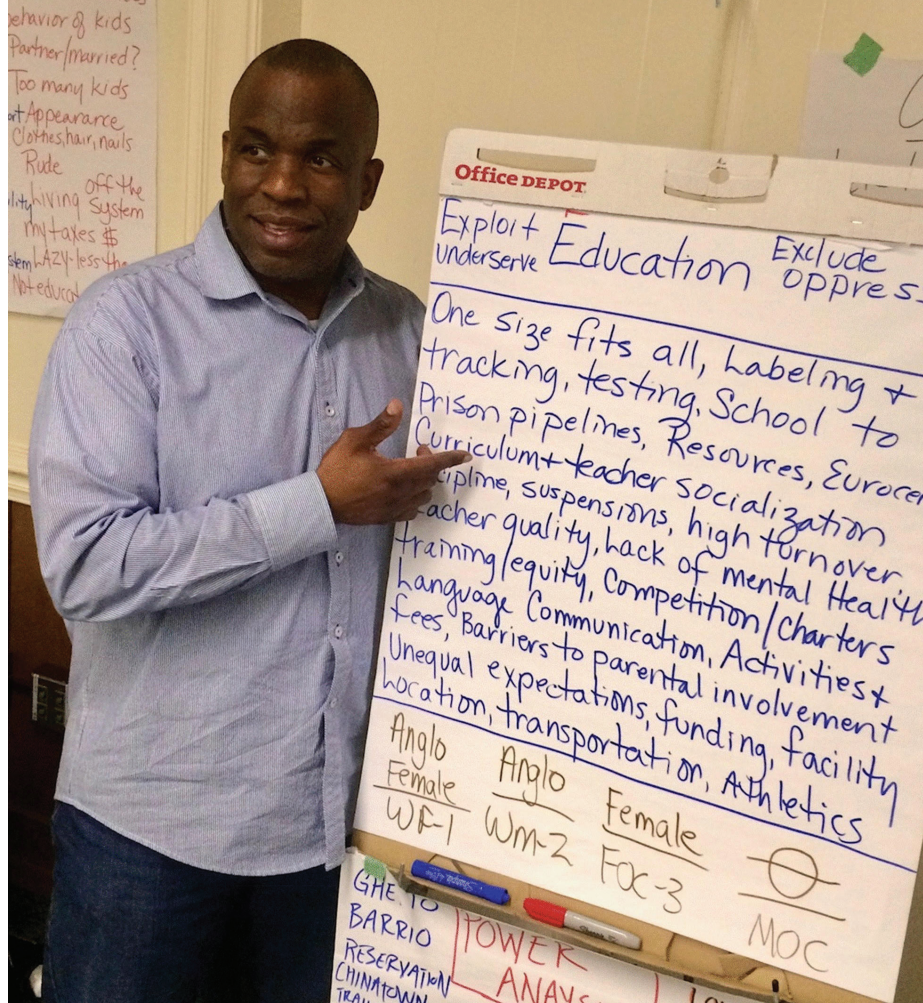
CM: Why is changing it so crucial?

Pete Davis: The narrative is about why people are situated the way they’re situated. We need to change it so we can have conversations with people about how this nation was shaped and what transpired to cause people to be situated differently.

For example, there is a narrative in this country about why people are poor, and it blames them and says it’s their fault. Yes, personal responsibility and having drive, grit and determination are all important, but when it’s all said and done, people are poor because of social and economic policies. We think it’s important for folks to be informed about the structure and effects of those policies so we can have a conversation of facts.

CM: How do people typically respond to hearing about the narrative and your analysis of its roots?

PD: Mixed responses. Many people reassess how they’ve been processing information. People tend to be very opinionated about things without having factual information. We make snap judgments without knowing any of the details, and we don’t let a lack of information keep us from adhering to the narrative we’ve embraced. And it’s not that people are mean-spirited, it’s just that’s the way we function. It’s the way our brain fills in the blanks unless we interrupt that.



Suzanne Plihcik, co-founder of the Racial Equity Institute, and Capt. Pete Davis, one of the trainers who travel the country leading racial equity workshops. Photos courtesy of Suzanne Plihcik and Matthew Bell

CM: Do you see differences in reactions across geographical or age boundaries?

SP: Reactions are so much the same, you wouldn't believe it.

PD: Some people come to the workshops because they're intellectually curious and want to know the information so they can do a self-assessment and make adjustments. There are others there because they were mandated to come, and those are two totally different audiences. One group is definitely more receptive than the other.

We do find there are certain trigger words or phrases we can use to start a lot of rich discussions about poverty and why people are situated the way they are.

The Welfare Queen is a good example. She was a real person, one person, until the media got a hold of it and she came to represent every poor person of color, and the narrative became poor people of color take advantage of the system. But the facts are that more white people receive some kind of assistance from govern-

ment agencies than any other color group, but that's not the narrative.

Poor people being unemployed is another example. The narrative says they're poor because they don't work, but the facts say they do, often more than one job.

CM: The flow of information can clearly affect the narrative. How does today's access to mass communication continue to shape it?

SP: We don't need many [to control the flow] anymore, because we've all bought into it. At some level of our consciousness, we've all bought it. It's hard to see and recognize it, but it's there.

PD: Social media in and of itself is good. It means we can be privy to a lot of good, rich and meaningful information. But the thing about it is who's telling the story and what type of spin are they putting on it, and that's always been true. It takes an intellectual curiosity to do some digging and find out what the actual facts are.

CM: A lot of good and well-intentioned people have a hard time as this narrative becomes visible. How do you help them past that?

SP: Our intent is not to make people feel accused. We're talking about a system that's been in place for hundreds of years. We're each a cog in a machine.

PD: Our workshop process brings a person to a point where they can make an informed decision. The two days in and of themselves are not going to cause a paradigm shift in a person's thinking, but it can be the beginning of a process.

I find one of the best ways to get people to be receptive is to tell your own story. It's why I like to tell mine: I spent 28 years with the Charlotte-Mecklenburg Police Department. I wanted to be a positive role model, particularly for young, black males. Yet I would find myself making snap judgements about people without knowing the factual information. I knew my heart was in the right place, and yet it happened. I fell into the narrative hook, line and sinker, and I'm a black male. You would think I'd have been more compassionate, but I bought in to the "bootstrap" model of how to make it in America.

SP: Our way of thinking is very dichotomous—we live in the binary. That makes it hard to look at what's been done throughout history, what's been done by the white collective and what we've been complicit in, and simultaneously say we are good and decent human beings. If you live in either/or logic, you are looking at those things as a choice. We've got to challenge that way of thinking as much as we challenge what we think.

We've got to be able to say to people when we point out these things have happened and continue to happen today, our complicity is not because of intention or mean-spiritedness or anything else, but because [white people] are beneficiaries of a system set up hundreds of years ago. We need to be able to say, "I am a good person. You are a good person. AND we have got to do something about our complicity."

Another thing is—and this is big—white people need to understand we have a dog in this fight, that we are being harmed. It is spiritually impoverishing to be the dominant culture in a supremacist culture.

CM: Tell us about the REI approach.

SP: The goal of our approach is not to straighten people out or beat up on anybody, it's to reach people. We push, but we don't blame. It's not the fault of anyone who might be sitting in the room, but we do put out a lot of information. We need to face what is going on. We're optimistic, but we're honest about the facts. We want people to believe things can change, we want them to believe they can be a part of that change, and we want them to know what they're up against.

CM: Do you get asked a lot about "what do I do?" when folks start to learn the facts behind the narrative?

PD: We get that all the time. It's a natural response because we're doers, we're fixers. We have a problem, so let's fix the problem. It doesn't make a difference who we're talking to, we get the same response: "What do I do?" We want to fix it, and we want to fix it as quickly as possible.

That's why at the beginning of the workshop we tell people that we're not going to give solutions to these problems. A two-day workshop is not enough time for that kind of transformation, but we do encourage people to continue the journey. Read. Do research. Have conversations. Get involved with organizations who have been working to address racial inequities. In those groups you can continue to grow, to learn, to get a better understanding and be more effective.

We discourage people from going out and being Lone Rangers; this is a group effort, and we believe in the group movement and model to affect real change. This situation was not created in a day, a week, a month or even years. We've had this particular [systemic] arrangement for about four centuries, so it's not going to be fixed overnight. It's not a sprint, it's not a marathon, it's a relay marathon.

LEARN MORE

Every congregation in the Diocese of North Carolina is encouraged to send at least one person to a REI training workshop. To assist in this, the Racial Justice and Reconciliation Committee is offering subsidies to help defray financial barriers. Learn more at episditionc.org.

To learn more about the Racial Equity Institute, visit racialequityinstitute.org.

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

TELLING THE STORIES

The stories of individuals are what come together to weave rich cultural tapestries. For a long time, the stories of the African-American experience went untold. They were as deep and rich as any other, but they did not have a stage on which to share them.

MOJOAA is changing that. A nonprofit performing arts production company founded in 2013, MOJOAA is dedicated to telling the stories of the African-American experience and ensuring the voices come from the community of color to which they belong.

“I was involved in the local theater scene and saw a gap,” said Monet Marshall, artistic director for MOJOAA. “There were organizations that were mainly white and would do a ‘black show’ or put together an all-black cast in a white show. It always confused me that there were all these brilliant actors of color, particularly in the Triangle, and there was no company doing work just for them.”

A FAMILY AFFAIR

Marshall has been in the creative arts since childhood, with a natural talent nurtured by the artistic gifts of her family. Her mother, Robin, is a playwright and founded MOJOAA with her husband, Bryan, and her children (MOJOAA is named for them: Monet, Jordan and Aaron). On any production you might find any one of them credited with writing, acting, producing or working behind the scenes.

Still seeking a permanent home, MOJOAA productions can be found around the Triangle. One site is becoming a regular: Mordecai Historic Park in downtown Raleigh.

“Escape to Freedom” 2017 will run September 15-16, 22-23 at Mordecai Historic Park. To learn more about MOJOAA and see the full schedule of upcoming performances, visit mojoaa.org. Photo courtesy of MOJOAA



Once the site of the largest plantation in Wake County, it is now a historic site and park open to the public.

OTHER VOICES

It was while visiting the park that Robin and Monet noticed the information shared did not really include the voices of the enslaved people, let alone tell the stories from their perspective.

“A lot of times our voices are not heard, especially the slave narratives,” said Marshall. “We know the history of that era based on what we learn in school, but very rarely do you hear that story told from the enslaved point of view. So we want to give them life and tell their stories, too.”

The stories came to life as “Escape to Freedom.” September 2017 marks the third year the interactive play is performed on the plantation. Alongside the actors, audience members are given the experience of the auction block, separation from family members, living under absolute authority and more. It’s a powerful experience for all involved, and performances sell out faster each year.

“If I can remind someone not black to take a minute when walking through a place like Mordecai and think about what it was like for these folks,” said Marshall, “that’s why it’s important to tell these stories.”

MEANT TO BE LIVED

The slave experience is only one of the many facets of the African-American community reflected in MOJOAA productions.

“We should have room to tell stories of all types of people of color with all the humanness of it,” said Marshall. “I want to see people be fully human. I want them to be able to laugh and cry, to make bad decisions and be redeemed with everything in between.”

While the subjects of MOJOAA shows may cover a wide range of topics and emotion, one thing they all have in common is honesty.

“God is the ultimate creator and the ultimate storyteller,” said Marshall. “That’s what the Bible is, a collection of truth and stories meant to have meaning. They’re how we’re supposed to live our lives.

Plays are not meant to be read; they’re meant to be lived, just as the Word is meant to be lived.”

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

EFFECTIVE, ECONOMICAL, EVANGELICAL

Collaborative Resourcing for Ministry

I sat at the table with the four of them. They were young, optimistic, smart, creative and educated. And they wanted to help provide housing for the homeless. They wanted to see if our church might be open to the possibility of allowing a cluster of “tiny houses” to be built on some of our land. They had creative ideas for funding, design and development. They had thought a lot through but were open to questions and making adjustments. In other words, they were open to collaboration.

COLLABORATIVE RESOURCING FOR MINISTRY

The Church of the Advocate was born of a collaboration. In the early 2000s, the three established churches of Orange County—St. Matthews, Hillsborough, and Chapel of the Cross and Holy Family, Chapel Hill—worked together and shared resources to launch the new mission. They funded the vicar’s salary for the first 18 months and supplemented it for several years more. They provided legal and financial services, office space, access to

office equipment and, most important, people. No one of the three churches could successfully start a new church on its own. But the three together made it happen. Through collaborating, each could do more and do it better.

Once the Advocate came into being, we soon realized we could address more effectively the needs of the community and world around us if we collaborated with others rather than going it alone. Orange County Justice United, the Orange County branch of the Industrial Areas Foundation (IAF), came along right as we were trying to figure out how we could help combat the racial and socio-economic inequalities of our town. When the Advocate was given funds from a donor to make it possible for us to engage in international mission, we connected with Presbyterian and Anglican churches in Georgia and South Carolina who were working together to partner with 11 small churches on an island off the coast of Port-au-Prince in Haiti. Sharing resources and experiences, together we could do ministry more effectively and

The board of PeeWee Homes: the Rev. Lisa Fischbeck (*third from left*) and Sarah Howell (*fourth from left*), lay member of the Advocate and architect for the project, are the only two Episcopalians on the board. Pee-Wee Lee, seated, inspired the project. *Photo courtesy of PeeWee Homes*



more economically than we could on our own.

Collaborating with others gets more done. And it helps us to break out of our sometimes prideful identity or sense of turf. It puts us in relationship and ministry with others.

COMPLEMENTARY CURRENCY

In his book, *Holy Currencies: Six Blessings for Sustainable Mission Ministries*, the Rev. Eric Law, an Episcopal priest in California, encourages churches to realize what resources they can bring to a collaborative table. Money is an obvious “currency,” but there’s also “time and place, gracious leadership, relationship, truth and wellness.” Many churches discovered this by collaborating with other Episcopal churches or with churches of other denominations in town. Interdenominational ministries blossomed in the decades following World War II, and interfaith ministries bloomed in the years since 9/11. What’s emerging now is the prospect of collaborating with individuals and organizations outside of faith groups, as there is a great deal of good work, talent, financial resources and heart out there.

As a society, we now find ourselves in an exciting time of innovation and collaboration. Individuals, institutions and organizations are creating effective ways to work together to find solutions to social problems in our communities and in our world. Much of this work comes under the umbrella of “social entrepreneurship,” which is described as a way to organize problem-solving efforts to have a positive, caring and lasting impact on the quality of life of others. Projects start small but are designed to be scaled for wider impact in a variety of settings. With a general concern for social justice and environmental sustainability, social entrepreneurship brings together new combinations of people and resources in unexpected and collaborative ways. Social entrepreneurship creates bridges between government and business, for-profit and nonprofit, the creative and the pragmatic,

the rich and the poor, bringing all to the table to find solutions. For the most part, churches are not at the table.

Yet within The Episcopal Church, individuals, congregations and dioceses are beginning to explore a variety of models and translate them into our context. Congregations are being challenged to move beyond old models of outreach to be called to new relationships and collaborations. These emerging partnerships and relationships are connecting congregations with their communities and the world in new and exciting ways. Not only are these collaborations effective and economical, they are also a form of evangelism, as people outside the Church realize we mean what we say we believe.

The Church brings a lot to the table, including a large population of people with a clear directive and commitment to help the poor, a variety of significant skills and resources, a narrative of death/failure and resurrection/new life seated deep within our tradition, and a network that spans the nation and the globe.

THE PEE WEE HOMES COLLABORATIVE

As the Advocate moved onto our own land and into our own building in 2014, we realized our currency of place, so we started to make known to the wider community that we wanted to share our place with others. After 11 years as nomads dependent on the hospitality of others, we were keenly aware of our land and chapel as a resource to share. It’s why the eager band of collaborators came to the Advocate to talk about tiny homes on church property and why the Advocate agreed to consider the prospect. The result is the Pee Wee Homes Collaborative, named for a formerly homeless man called Pee-Wee. The collaborative is “a group of peers and colleagues who have come together to try to be a part of answering this glaring call for deeply affordable housing in our community. Homes that individuals with fixed income ... can afford; homes that allow elderly homeless individuals to age in place; homes that a single individual earning minimum wage can afford; and, importantly, homes that support independence within the context of community.”

The Pee Wee Homes board of directors includes people from a local nonprofit that works with the poor, an architect, a banker, a social worker, a priest and a lawyer. All are working pro bono. Only two are Episcopalians. Half of the \$140,000 needed for the Pee Wee Homes project at the Advocate has come from the Town of Chapel Hill. Another \$35,000 came from monies raised by a social entrepreneurship class at the business school at the University of North Carolina, Chapel Hill. \$20,000 has come from local foundations. Only \$2,000 has come from an Episcopal church.

The local government gives permission; the church provides the location and community support; the local

LEARN MORE

Pee Wee Homes Collaborative
PeeWeeHomes.org

Water in the Fields
WaterInTheFields.org

Episcopal Farmworker Ministry
EpiscopalFarmworkerMinistry.org

Church of the Advocate
TheAdvocateChurch.org

business school secures funding for the first home, pro bono professionals organize the building of the home; and a nonprofit screens prospective dwellers and oversees the rental agreements.

No single entity involved could have made Pee Wee Homes happen. But new relationships, innovative thinking and the pooling of skills and resources are becoming living proof of what can happen in a collaborative environment.



Farmworkers served by the Episcopal Farmworker Ministry show off their water carries. Photo by Juan Carabaña

WATER IN THE FIELDS

Collaborative resourcing can take many forms. The Water in the Fields is another collaborative project taking place in the Diocese of North Carolina, or at least for one of its key ministries. The Water in the Fields is a project of the Episcopal Farmworker Ministry (EFwM) and a collaboration that grew out of the vision and passion of Jerry Hartzell, a member of Christ Church, Raleigh. Hartzell has long been determined to help farmworkers have access to water as they work in the hot summer sun. He worked with Juan Carabaña, program coordinator for EFwM, to interview farmworkers and learn what design features for a water carrier would work best for them. He contacted a social entrepreneur with a

passion for environmental sustainability, Aly Khalifa of Lyf Shoes and Designbox in Raleigh. Khalifa collaborated with a team of designers and creators, and the carriers were developed. Others helped Hartzell and EFwM create a fundraising campaign. None of these collaborators is Episcopalian. Funds coming in are largely from Episcopalians, but much is from good people outside the Church who see the merits of the project and want it to succeed. Through this collaborative resourcing, the mission of EFwM is enhanced, and farmworkers are less likely to suffer dehydration in the fields in the season ahead.

MANY WAYS TO ENGAGE

Opportunities for the church to engage in collaborative resourcing for ministry abound. A church can host an entrepreneurial enterprise like Pee Wee Homes on its own land or in its own buildings. Or a church can participate in the entrepreneurship of others elsewhere. It can deploy some of its economic capital to create and support microloan programs, supporting nearby entrepreneurs who are developing their own businesses that benefit the community. Ideally, a relationship develops between those who lend and those who receive. The Church can be intentional about forming people for ministry in social entrepreneurship. Liturgies and prayers for individuals—from within and outside of the congregation—taking part in this work can foster an environment of communal support and engagement.

Whatever a collaborator has to contribute, by sharing resources we can each and all do more and do it better. Collaborative resourcing for ministry: It's effective, economical and evangelical.

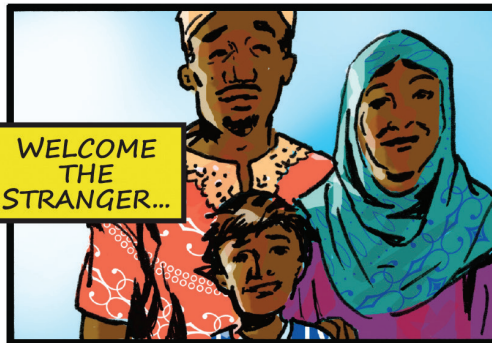
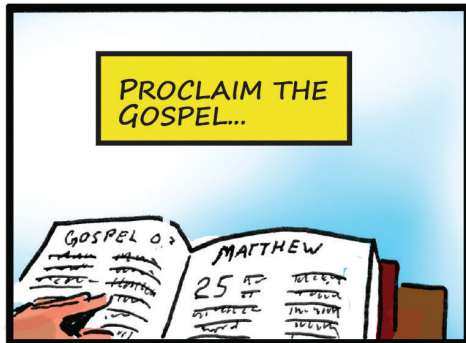
MEGs: A COLLABORATIVE RESOURCE

Mission Endowment Grants are a diocesan resource intended to support projects that seek to use the collective resource ministry model. While grant projects must relate to initiatives located within the 38 counties of the Diocese, only one participating member of the proposed project team is required to be associated with a diocesan entity.

The 2017 deadline to apply for a Mission Endowment Grant is November 30. Learn more and download the application at episditionc.org.

The Rev. Lisa G. Fischbeck is the vicar at Church of the Advocate, Chapel Hill. Contact her at vicar@theadvocatechurch.org.

GIVING



What does 'Giving' look like? It looks like... Life. It looks like the kind of life that Jesus lived, and the way he showed his disciples to care for one another and the world. When we give, however we give, we show God's love, and it touches people's lives. It creates meaningful moments. It makes a difference.

How does your church encourage giving throughout the year?
How is your giving making a difference in your life and in the lives of others?

By the Rev. Earnest Graham, Canon for Regional Ministry

ORDINARY TIME, GROWING TIME

*“Purple is for preparation, white is for celebration
Green is for the growing time, red is for Pentecost...”*
- “The Liturgical Colors Song” by Holly Tosco

If your church uses a Montessori children’s curriculum like Catechesis of the Good Shepherd or Godly Play, this song is probably familiar to you. If you’ve never heard it, I promise it’s catchier when a group of children sings it by heart than when you see the words sitting on a page.

I love this simple song’s characterization of the seasons after Epiphany and after Pentecost, the weeks we often call “Ordinary Time.” “The growing time” is especially the perfect name for the five or six months between the feast of Pentecost and the beginning of Advent.

The first six months of the church year, from Advent through Pentecost, are action-packed. That cycle of fasts and feasts takes us to the heart of our faith and reminds us of both the joy and the cost of discipleship. We wait with Mary and Joseph for the birth of our infant Savior and Judge in Advent and welcome him at Christmas; we see him revealed as the light of the world in Epiphany; we journey with him to the cross and tomb in Lent and Holy Week; we revel in his resurrection in Easter and ponder the mystery of his Ascension; and we pray for the courage to follow the Holy Spirit’s call at Pentecost.

During those months, the church is on the move preparing for Christmas pageants, rehearsing new music and reviewing the liturgies we celebrate only once a year, preparing and sharing meals. Clergy write endless sermons; senior wardens of small missions seek supply priests for key celebrations; altar guilds polish mounds of brass and silver and keep careful track of when to change the altar hangings to a new color; and acolyte masters train new thurifers in the art of offering a fragrant sacrifice without burning down the nave.

Then the day of Pentecost comes and goes. The altar is decked in green, and, with a few exceptions, it stays that color for months. Clergy go on vacation, the choir disbands and formation programs stop for the summer. Committees pause their work—even vestries may take July off—and Sunday morning attendance dips.

In what sense, then, is the season after Pentecost a “growing time”?

A NEW AWARENESS

It is a growing time if we accept the invitation of our *Book of Common Prayer* and the lectionary to listen again to the stories of God’s actions and our human responses, and to join in prayer with saints through time and around the world. A church calendar—and, if we’re lucky, a personal calendar, too—with more open space in it can be a call

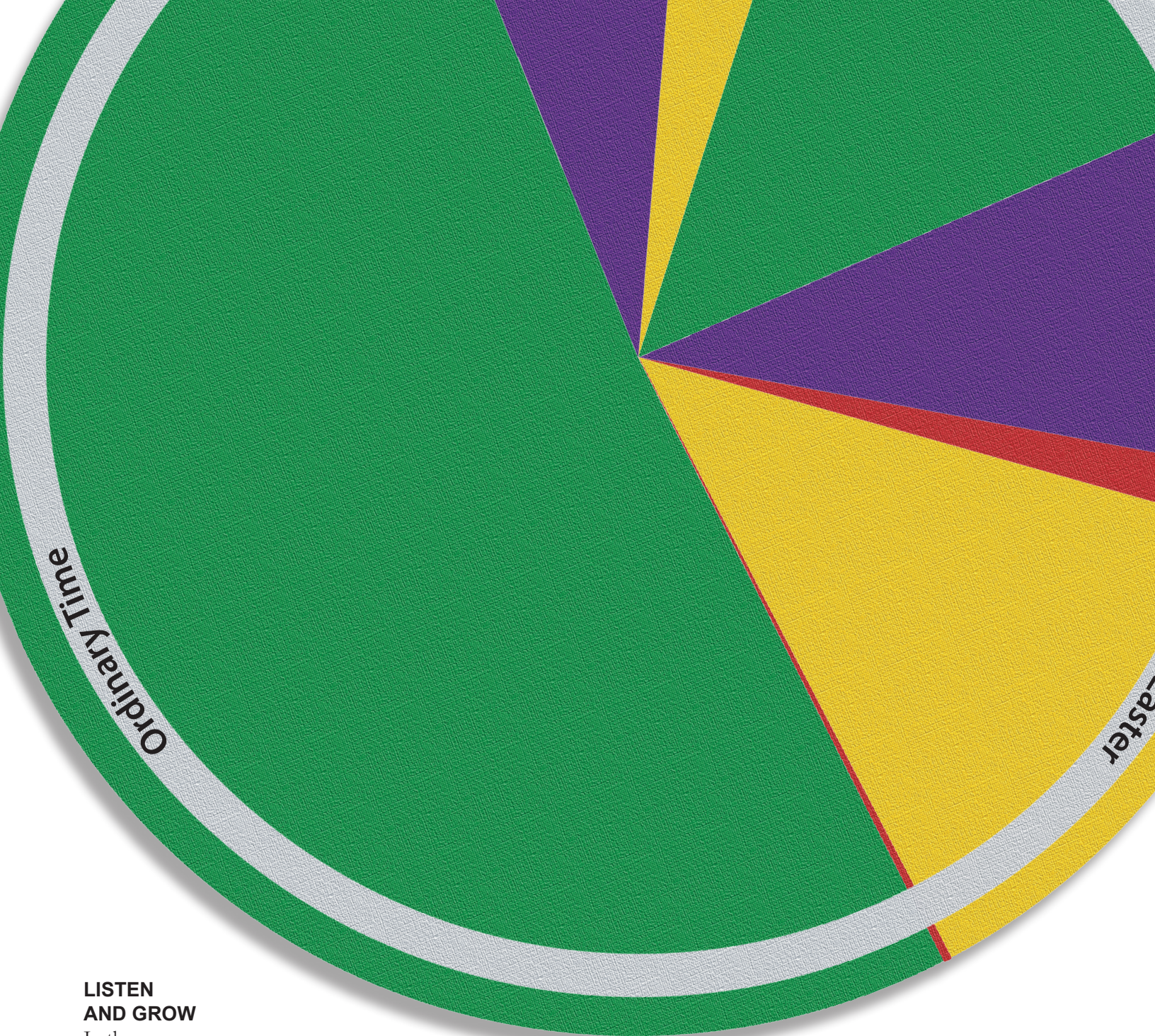
to grow by reflecting on Jesus’ life of joyful obedience to God and what that life means for ours.

While the seasons of Advent through Pentecost take us through cycles of preparation and feasting, hitting the high (and very low) notes of Jesus’ life, the long green season after Pentecost takes us into the heart of his earthly ministry. If you have been a Christian longer than a couple of years, the readings for the season after Pentecost will seem familiar. They may even seem repetitive. But the Holy Spirit is still speaking through them to the whole Church together and each of us personally.

We hear once more Jesus’ parables of the kingdom of heaven—how it’s like a mustard seed, a priceless pearl and a great sorting between those who loved their neighbors in tangible ways and those who didn’t—and we ponder what, exactly, we value most. We witness the feasts where Jesus feeds thousands with laughably inadequate provisions, we stand beside him as he heals the bodies and souls of his neighbors, and we’re reminded again of the endless abundance of God’s love. We huddle with his frightened disciples on their tiny boat in a great storm, and hear again Jesus’ reminder not to be afraid, because whether we live or perish, he will be at our side. Every time we hear these stories retold is an invitation to listen more deeply for what Jesus has to say to us in the circumstances in which we find ourselves.

And as we listen, we may hear echoes of the themes of Advent through Easter. On the sixth Sunday after Pentecost, in July, you might hear the opening collect, “O Lord, mercifully receive the prayers of your people who call upon you, and grant that they may know and understand what things they ought to do, and also may have grace and power faithfully to accomplish them,” and you might identify with the apostle Peter. He denied Jesus on Good Friday, yet received grace after the resurrection to take the Good News all the way to Rome and accept martyrdom there. A couple of months later, you will have another opportunity to ponder Peter’s struggle, and maybe your own, to understand what it means to be a Christian, as you hear Jesus’ familiar rebuke, “Get behind me, Satan! You are a stumbling block to me, for you are setting your mind not on divine things, but on human things.”

In September, you might hear your priest pray, “Lord of all power and might, the author and giver of all good things: Graft in our hearts the love of your Name; increase in us true religion; nourish us with all goodness; and bring forth in us the fruit of good works” and identify with the Blessed Virgin Mary, who nourished God within her own body and was herself nourished by our Heavenly Father’s love.



LISTEN AND GROW

In these summer and autumn months, listen in a new way to the Scripture and prayers you hear on Sunday. Take note of anything that catches your attention, makes you smile, makes you angry or sad, puzzles you or seems like it was pulled out of your own life. Spend some quiet time with that Scripture passage or prayer. Pay attention to the feelings that arise within you or the images that come to your mind. Imagine yourself in the Bible passage; where are you, and what role are you playing? If a story or a prayer brings back the challenges of Lent, the desolation of Holy Week or the joy of Easter, sit with that movement of your spirit and ask the Holy Spirit to help you understand what it means. The struggles or joys of a friend, family member or neighbor may loom large in your thoughts or heart and lead you to

pray for or reach out to them. Or you may realize you need to talk with your priest, a friend, or another trusted person about concerns of your own.

No one can predict exactly what insights you might gain from taking on this discipline in the season after Pentecost. But if you undertake it, the green season will indeed be a growing time.

The Rev. Canon Rhonda M. Lee is a diocesan canon for regional ministry and a spiritual director in the Ignatian tradition. Contact her at rhonda.lee@episdionc.org.



By Christine McTaggart

OPEN HEARTS

O God, who created all peoples in your image, we thank you for the wonderful diversity of races and cultures in this world. Enrich our lives by ever-widening circles of fellowship, and show us your presence in those who differ from us, until our knowledge of your love is made perfect in our love for all your children; through Jesus Christ our Lord. Amen. (Book of Common Prayer, p.840)

When asked to describe St. Barnabas, Greensboro, the Rev. Randall Keeney, rector, refers to this prayer. “It jumps to mind every time,” he said. “It describes the mentality and approach of the people of St. Barnabas.”

Known in recent months as the church offering sanctuary to Juana Luz Tobar Ortega, an undocumented woman facing deportation and the first in North Carolina ever to take public sanctuary, St. Barnabas has a long history of genuine welcome and inclusion of everyone who walks through its open doors.

IDENTITY DNA

Founded in 1967, progressive views and concern for social justice are built into the foundation of the church. “It’s a very understanding congregation,” said Keeney. “A lot of our folks have been involved in social justice issues for years.”

The work continues, and the parishioners of St. Barnabas remain active in the community. “We have people involved in prison ministry, Cursillo, animal rescue, hospital volunteering, you name it,” said Keeney. “The people here are very passionate about what they do and want to do.”

One of the things they want to continue to do is ensure that every person attending St. Barnabas finds no impediment to navigating the church, regardless of physical ability.

“I think we’re one of the most accessible churches in the diocese,” said Keeney. “Anyone with any disability can get anywhere in this building.”

Several years ago, St. Barnabas remodeled their central altar to improve access. Formerly located on an elevated surface, it was rebuilt so it is now flat to the floor and approachable by all, with no barriers between the faithful and the altar.

A current project underway is the development of an accessible path and gathering place in the eight-acre wood that surrounds the church.

He credits their deacon, the Rev. Leslie Bland, as instrumental in helping the church develop to where it is today. “She works tirelessly, patiently and very lovingly to help folks understand the needs of those with challenges.”

With a focus on inclusivity and radical hospitality, the path that eventually led to offering Ortega sanctuary seems like a natural progression.

Natural, perhaps, but not necessarily a straight or easy one.

MAKING HISTORY

On May 31, 2017, St. Barnabas made headlines when it became the first Episcopal Church to become an active sanctuary site actually housing someone seeking refuge.

Ortega was making history herself, not just for taking refuge, but because she is the first person to seek sanctuary in North Carolina.

Ortega is a mother of four from Asheboro whose story has become well-known. A refugee of violence in her native Guatemala, she came to the United States in 1994 and applied for asylum status. Her petition was denied, but she stayed on a work permit as she went through a six-year appeals process. In 1999, she returned to Guatemala to care for a daughter suffering a life-threatening illness and re-entered the U.S. without permission. The Immigration and Customs Enforcement (ICE) agency revoked her work permit and ordered her to leave the country. In 2011, she was taken into custody and released. Since then, she reported to the ICE office in Charlotte for every required check in. Each time, she was granted an extension until her check-in in April 2017, when she was told she had until May 31 to leave the country.

Ortega has lived in this country for 23 years. She is married to a U.S. citizen, and two of her children were born here. She has spent tens of thousands of dollars and untold amounts of time, doing everything asked of her by an immigration system that still will not change her legal status. Faced with permanent separation from her family, she decided to risk everything and seek sanctuary.

ALL THINGS CONSIDERED

When the American Friends Services Committee (AFSC) called Keeney to ask if St. Barnabas was willing to provide sanctuary to Ortega, it was not a call out of the blue. St. Barnabas had been in a discernment process around sanctuary for almost four years.

It began when Keeney met an undocumented young man from El Salvador. Introduced by a friend at AFSC, Keeney spoke with him and invited him to come to church. The young man accepted the invitation, bringing with him his wife and young child. The congregation welcomed him with the same warmth they extended to all newcomers, and as they heard the young man's stories, they wanted to help. They hosted the family at dinner and assisted financially. When the Rt. Rev. Anne Hodges-Copple learned about the efforts being made to help the man, the Diocese, too, lent its support toward the removal of tattoos that left him vulnerable to targeting by gangs.

In the course of walking with the young man, the question of sanctuary came up and whether St. Barnabas would consider it. The congregation knew it was not a simple answer, and so conversation began. It started with Keeney and the vestry, and continued to include the congregation. It was discussed in adult Sunday school, in sermons and in more congregational conversations. Leadership did research and consulted legal experts. They allowed everyone at St. Barnabas to have a voice and

ensured each voice was heard.

The conclusion was reached that if the young man needed it, they were ready to offer him sanctuary. His situation did not come to that, and the matter was set aside for a while.

When AFSC called in April 2017, the response was not an automatic "yes." Once again, the leadership of St. Barnabas began conversation, first with each other and then with the congregation as a whole. The overall feeling had not changed since the last time the option was considered.

"The vestry was unanimous in its affirmative response," said Keeney. "And when it was taken to the congregation, not one person spoke against it."

With the congregation ready to undertake the effort, research and all due diligence done, upgrades to the building ready to go, St. Barnabas agreed to host Ortega. With her deportation date looming, she moved in to the church on May 27.

THE LONG WAIT

As of mid-July, Ortega remains at St. Barnabas. Though her constant wish is to return home to her family, it is understood it will take time for political leaders, civic leaders, ICE and any other agency involved to work through the red tape to re-evaluate and potentially change her legal status.

In the meantime, she keeps busy sewing blankets, pillows and quilts; visiting with her grandchildren; and talking with the constant stream of visitors, whether they are the volunteers who stay with her at all times or well-wishers who want to bolster her hopes. "In many ways, Juana ministers to us as much as we do to her," said Keeney. "Everyone wants to meet her and talk to her. I've never seen her lose patience or back away from anybody."

Working together to help Ortega has brought the congregation together in an even deeper way and made the issue of immigration more urgent.

"It's easy to avoid learning about or to forget the struggles of other people," said Keeney. "Juana has brought the concerns, hopes and dreams forward in an extremely graceful way. It's been very personal, face-to-face, eye-to-eye work, and it's opened the eyes of everyone in this congregation to the needs of the immigrant community and made them vulnerable to the work God is calling us to do."

St. Barnabas is a church that lives in to its identity of social justice, the environment and active compassion. Whether it's offering sanctuary, ensuring all who enter have equal access to the altar or being active in the community, "people's hearts are open," said Keeney. They see "they can do things in a real way to make a difference in a person's life."

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Order your copy of the 2017-2018 *Gospel-Based Discipleship*. Orders must be received by September 30.

Do Just One Thing and refer the recently graduated seniors of your congregations to the university, community college or military base to which they're headed in a few short weeks.