

AN AUTOBIOGRAPHY OF A PARISH

THE FIRST 50 YEARS

Reflections from the people who have
experienced Church of the Servant

CHURCH OF THE SERVANT
EPISCOPAL
50th
ANNIVERSARY
November 5, 1972 - November 6, 2022

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The Autobiography of a Parish
The First Fifty Years of Church of the Servant

Mindful of Webster's definition of an autobiography as a written account of a person's life in their own words, this autobiography of the Parish of Church of the Servant is written by the people who lived it, namely the members of Church of the Servant.

There are, of course, typical historical accounts of this happened and then that happened. There are vestry records and recollections of significant milestones as you'd expect from any entity whose history spans a half a century. The richness, though, is in the personal reflections from the folks who participated in those events through the years.

Within the following pages you will find stories of and by Very Important People: Rectors, Deacons and supporting clergy; Administrative Staff, Musicians and the Sexton (longest tenured employee!), and those who have influenced and been influenced by Church of the Servant.

You'll find stories about Very Important Events and Activities, the "Doings" of this busy parish. The founders named it rightly; the *Servants* continue to fulfill their mission of being "Doers as well as Believers of the Word." (See the Covenant of Purpose). There are funny and heartwarming reflections of worship, outreach, and education by and for all ages, within the parish walls and reaching out into the world. There's a recognition of the saints who have graced us with their presence over the years: "To Everything There is a Season."

Lastly, there are thanksgivings for Very Important Gifts received: from the land where the building resides and the trees in the memorial garden, to pianos and stained glass windows; from altar cloths and artwork to Stations of the Cross carved by a beloved member.

As Rev. Jody encourages us to do in her "*I Am In Spirit*" introduction, let us put our hands together in thanksgiving for the people, the works and the gifts of this first fifty years of a parish whose people continue to do God's work in the world.

Read on and see.....you will laugh, you will cry, and I think you will join me ...
With gratitude

Laura Williams
Collector of Reflections
October 2022



4925 Oriole Drive, Wilmington, NC 28403

Phone: 910.395.0616

Website: www.cosepiscopal.com

Email: admin@cosepiscopal.com





Diocese of East Carolina

THE DIOCESAN HOUSE • 305 S. THIRD STREET • WILMINGTON, N. C. 28401

October 31, 1972

Dear Friends,

As you may know, the Episcopal Diocese of East Carolina is in the process of organizing a new congregation in Wilmington. It is our hope that a new Episcopal Church in this community can provide some new and exciting opportunities and options for churchmen.

We have begun. We are meeting in the College Park Elementary School located on Oriole Drive in College Acres. The school is located about one block east of Highway 132 North. We meet on Sunday mornings at 10:30 AM. A nursery and supervised programs are being provided for children who do not attend the meetings. We invite children as young as junior high age to join us as we organize.

In the coming weeks we will be deciding what this new church will be like and what it will be about. It is my hope that we can come together and share our dreams and hopes and expectations as to what a new church could be and what it could accomplish.

I invite you to join us this Sunday morning and future Sunday mornings as we move toward the reality of a new Episcopal Church in Wilmington.

Thank you.

Sincerely,

The Rev. Clement H. Jordan, Jr.

Covenant of Purpose and Direction
Church of the Servant
December 20, 1972

Within the framework of the Gospel of Jesus Christ, we the people of the Protestant Episcopal Church of the Servant, attempting to provide a meaningful religious experience for all individuals, an open church, and a means for facing all issues that arise in our life, do set forth this covenant. In order to arrive at a better parish self-understanding, a focus of direction, a coordination of efforts, and a fuller understanding of what Jesus Christ has called us to be, we set forth the following purposes which are vital and relevant to us at this point in our history.

Those purposes are:

- to share the Good News of Jesus Christ by calling people to live and inviting them to grow through experiencing Him and each other.
- to integrate the Christian styles of living and beliefs with our relationships and experiences, being sensitive to the needs of our time.
- to provide an atmosphere of warmth, fellowship and love in which each individual and his contribution are needed.
- to be a strongly person-oriented church in our life, program, ministry and outreach, in the belief that institutions, traditions, innovations, symbols, rituals and structures are only important in that they build people and keep the Faith alive.
- to subscribe to the concept that a faith without works is not viable and alive, and this be constantly challenged as Doers as well as Believers of the Word. We will strive to implement actively these listed purposes in our lives and the program of this Church.
- to encourage and expect participation by all members of this church, at the level of their capacity, and to advocate and practice the concept of shared and rotating leadership and responsibility in all phases of church life.
- to confront, deal with, and seek to eliminate prejudice in race, ethnic background, age, sex and all of the other forms.
- to provide forms of worship which grow out of our life together, and that meet the individual needs of our members. The development of that worship will be sensitive to the need for involvement and participation of all.
- to provide a meaningful Christian Education program using any techniques that are effective. And that while operating within a Christian framework, we will be tolerant of all philosophies in hope that such an atmosphere will be conducive to better learning and living.
- to create and implement a financial program that will allow, and encourage people to commit themselves to this area of church life at whatever level they can, and to have that commitment appreciated and respected.
- to call and contract as Rector a person who will continually challenge us, and who will be actively committed to the purpose, goals and direction of this church.
- to examine this church's direction, purposes and goals not only when the need arises, but routinely and to provide a structure for such a re-examination.

The “I’m in” Spirit of Church of the Servant

Even before I arrived at Church of the Servant, during the search process I heard stories that conveyed the ever-present “I’m in” spirit at the heart of this worshipping community. Either during that process or shortly after arriving, I heard the story told by many of the time someone from the Diocese asked then rector, Joe Cooper, for a picture of the church. Instead of sending a photo of the building, he gathered everyone outside for a group photo, saying, “WE are the church!”

Shortly after arriving at COS, as we approached the 45th anniversary, I wanted to mark that occasion in a way that captured the “I’m in!” spirit of this faith community. This time, instead of a picture of people, I invited everyone to come and place their “I’m in” handprint on my office wall. I am grateful to Carol Milam and Courtney Gee for their part in bringing this vision to life, and to the congregation for jumping in whole-heartedly! In the years since more hands have been added, and more will be again.



From the earliest days our hands have made Church of the Servant what it is. Our hands created the altar and platforms on which we bless, serve, and receive the Holy Meal. Our hands crafted kneelers to hold the books integral to worship in the Episcopal tradition. Our hands collected and constructed the original organ, carved Stations of the Cross, created the baptismal font stand, sewed altar hangings, built cabinetry, ran wire, stripped floors, painted walls, planted flowers, erected the playground, and boiled lobsters.

Our hands continue to set the altar, light candles, carry crosses and torches, bear the gospel book, arrange flowers, play instruments, greet each other at *The Peace*, hold sheet music, pass collection baskets, and administer communion. Our hands welcome the stranger, prepare our coffee, teach our children the Good Shepherd story, flip pancakes, and high-five our youth. Our hands write cards, knit prayer shawls, deliver meals, steer others to doctor appointments, offer listening devices, make connections during hurricane season, and are folded for prayers of petition and thanksgiving. Our hands serve First Friday dinners, pack NourishNC food boxes, place canned goods in the red wagon, purchase Christmas gifts for those in need, tie bows on Christmas wreaths, tutor College Park students, stock shelves at Mother Hubbard’s Cupboard, collect clothes for Farmworkers, purchase items at Bargain Box, and carry signs to End Gun Violence and assert that Black Lives Matter. Our hands prepare food for special receptions, grill burgers and hot dogs for picnics, maintain our buildings and grounds, write stories to share in Tideline, and maintain our website so we can invite others into this “I’m in” endeavor.

On the pages of this 50th year anniversary collection, there will be other things you'll find that our hands have done and continue to do. Let us put our hands together for them all!

And as for the hands on my wall, those hands – our hands - provide a wave of welcome when I arrive each day, they lift me up when I'm feeling challenged, they're a high-five or pat on the back, and sometimes even the gentle shove I need when I get stuck along the way. But mostly, they are a constant reminder of the "I'm in" spirit of Church of the Servant. Now, that's church!



Rev Jody Greenwood
Rector
Church of the Servant
2017 to present

Serving communion in the
front yard with Bishop Skirving
May 2021 – in the middle of
the Covid Pandemic

40 YEARS OF SEEKING, SERVING, CELEBRATING

COS THEN AND NOW: FIRST IN A SERIES OF REMINISCENT VIEWS

The beautiful stained glass window through which the August sun shone on Katie Jorgensen's wedding to Rob Laney symbolized not only the miraculous healings it depicts but also a chapter of wonderful growth in Church of the Servant since her sister Nell's wedding sixteen years earlier.

Then, in July of 1996, friends and relatives and even the groom (like Nell, a musician) worked late into the night, welding in the organ pipes and padding the chairs' feet before setting them on the floor of the raw new sanctuary for the very first time.

In 2012 two new members of the Jorgensen family, Nell and Matt's children, swelled Katie's wedding party, but Katie came down the aisle to the same processional music, "Ode to Joy," and the same man, former Deacon R.C. West, read the same Scripture. (Yes, the chairs flanked a single aisle for the occasion—and nearly all the men wore suits!)

Church of the Servant was never intended to have traditional pews; the flexible arrangements of the sanctuary are almost a sacred echo of the congregation's earliest years when, as Kathie and Phil Jorgensen describe them, they were "a wilderness church, wandering from place to place" before they found their spiritual home at 4925 Oriole Drive. Services began in College Park Elementary



August 18, 2012
Wedding of
Elise Katherine
Jorgensen to
Robert Neal
Laney
(Photos by Keith
Ketchum)



School on November 5, 1972; the Servants then were mostly young families, including the Jorgensens, Bauerleins, Knopfs, Bryans, and Lundeens, who soon forged a strong community. Recognized as a mission in February 1973, the group quickly reached out to others, including persons who identified with no church.

Like the sanctuary furnishings, the congregation has always been flexible, welcoming persons of all faiths, colors, and orientations. Its wandering began early, when an-



Katie with her parents at her baptism.

other church group meeting at the school forgot the stipulation that groups annually renew requests to hold services, and both churches were rejected. The Servants moved to the YMCA on Market Street in the Spring of 1974. Their music was portable too; Kathie said several played guitars and they sang "Morning Has Broken" three out of four Sundays, in addition to some John Denver songs.

The Reverend Clement H. Jordan II was COS' first priest-in-charge, and its worship has always followed Rite II. Charter members were eager learners eager for their children to learn, Phil and Kathie relate. They were enthusiastic about the St. Louis Education Center programs, and COS uses its Bible Workbench yet.

Weekend retreats, seminars, and other group activities occurred frequently; the Reverend Dr. Bill Dols, Bible Workbench editor, sometimes returned to lead them. Parishioners found the works of C. G. Jung appealing, and at one point COS had three active Centerpoint groups. Then as now, they also sought the knowledge of UNCW professors to enhance their religious studies and sought to relate their faith to current issues in the world and to serving others.

Celebration has always been an important feature; original members are generally found working at the heart of any COS party still. Oyster roasts were popular, and a Lobster Fest Phil and Allen Ludlum chaired sold more than 3,000 clawed crustaceans!

Even apart from its early wanderings, COS has had some lean times. Nevertheless, Kathie and Phil believe the Holy Spirit has always been at work in this church. Senior wardens have nearly always turned out to be "the right person at the right time."

Phil took over as treasurer at a time when the finances were especially shaky. He served a ten-year term during which a brouhaha at another church brought an influx of new members and a memorial donation helped bolster the budget.



As we've been tightening our cincture lately, a similar blessing has come to help (See Clayton bequest article).

Church of the Servant was still worshipping at the Y when the land next to the school where it began became available. The congregants broke ground at last for a church building. Four-year-old Nell Jorgensen, Cheryl Plowden's young son, small Bauerleins and other children helped with little shovels. At first the building comprised the parish hall and the space down to the present restrooms. When the first parish death occurred, the sad loss of Bill Lott, a personable young man in whose name a scholarship fund

is maintained, the church was too small for the funeral and so it was held at St. Paul's.

Baptisms, marriages, and deaths, buildings and additions are the content of any parish register: written in a book, saved in a file.

Those and other milestones of Church of the Servant are treasures in the hearts of Kathie and Phil Jorgensen and all the faithful who have worshiped and worked in and loved this church into being and growing and becoming as it has done for nearly forty years. We'll learn more from some of them next month.

Lucia Robinson (with help from J. E. Waters Sheppard's History)



Photo by John Bauerlein, 2009

Attachment: History of Church of the Servant

A Brief History of the Church of the Servant Episcopal Church Wilmington, North Carolina

By Joseph E. Waters Sheppard

The Church of the Servant functions under the Constitution and Canons of the Episcopal Church and recognizes the authority of the General Convention of the Episcopal Church. The parish embraces the 1979 Book of Common Prayer, the Revised Common Lectionary, and other authorized liturgies approved by General Convention. The parish is part of the Episcopal Diocese of East Carolina, formed in 1883.¹ The Rt. Rev. Clifton Daniel, 3rd, D.D., was elected and consecrated in 1996. In June of 1997 he became the 7th bishop of East Carolina.

The Church of the Servant is located at 4925 Oriole Drive, on the northern edge of the College Acres residential subdivision of Wilmington, North Carolina. The city of Wilmington was incorporated in 1739. The church grounds are bordered by tall long leaf pine trees and have three decades growth of ornamental flowering trees, manicured azalea shrubbery and clean grassy sandy lawns for community events, such as the annual June *Lobster Sale*, and an enclosed children's playground. A memorial garden borders the frontage on Oriole Drive.

The parish was the result of a study by the Division of Research and Field Study of the National Church which was requested by the Rt. Rev. Thomas H. Wright in 1967. His successor, the Rt. Rev. Hunley A. Elebash acquired property for the new church in the autumn of 1970. He set up an advisory committee consisting of people seeking an Episcopal church different from the other churches in Wilmington to organize this new parish in 1972. Bishop Elebash appointed the Rev. Clement H. Jordan II to be the first Priest-in-Charge effective 1 September 1972.² The advisory committee and Clement Jordan advertised and invited people to an organizational meeting at College Park Elementary School in October 1972, which is adjacent to the eventual site of its church building. They developed a Covenant of Purpose and Direction based on the question - "If you could design the ideal church, what would you do?" The Covenant provided a meaningful religious experience for all individuals, an open church, and a means for facing all issues that arise in life.³

The congregation chose to name the Church of the Servant based on their desire to have it reflect the duality of servanthood.⁴ They reasoned that the cross has both a vertical and horizontal dimension symbolizing a relationship to God and a relationship to humanity, respectively: that is to serve both God and humanity. The new congregation set priorities and organized task forces to accomplish each assignment. An important element of the organization was the concept of shared leadership which has endured throughout the life of the parish. The congregation held its first service 5 November 1972 in College Park School. The members principally met there until the spring of 1974, then relocated to the YMCA building on Market Street.⁵ The church was recognized as a mission at the Diocesan Convention in February 1973, the first step to becoming a parish. The church identified the creativity in its charter members,⁶ who very quickly reached out to the "unchurched," those who declared themselves to be no longer members of any church. Through its emphasis on religious education, the church began to grow. Clement Jordan served as rector until December 1981.

In September 1982, the Rev. Joseph W. Cooper was called as rector. The congregation became a self-supporting parish in 1989 and continued its strong education program, enriched liturgical life and outreach ministries, such as, the charity thrift store Bargain Box of Wilmington.⁷

Joseph Cooper retired in February 2006 and the vestry called the Rev. M. Blair Both to serve as Interim Rector on Ash Wednesday, 1 March 2006.

Attachment: History of Church of the Servant

The Church of the Servant facility is a cluster of three buildings connected by a narrow hallway and was built in four phases. During the first years, the congregation developed plans for building on the property site on Oriole Drive. The original general-purpose building is a cement-block structure with vertical wood siding and contained a large common room, a kitchen and three small classrooms. The big room's most visible interior feature is the large roof trusses, made of heavy timbers bolted together. The initial worship service in the building was 24 August 1975. The room was also used for, adult education, dining, dancing (recreational and worship), parties and special events such as magic shows and workshops.⁸ The members made use of metal folding chairs, which were constantly rearranged for various uses. There was no intention of ever having pews. The 1978 addition added two offices and a nursery. The shortage of space forced the members to make inventive use of the building's rooms.⁹

The need for expanding the facilities was apparent, given the growing membership, and a master plan was developed. The Wilmington metropolitan area was still recovering from the devastation of Hurricane Fran (5-6 September 1996) when the congregation dedicated a new church building on 14 September 1996. The space based conceptually on a tent, is used for worship, fellowship and education. The multi-purpose bright sanctuary has excellent acoustics. A steel cross was eased onto its mount high atop the new church building in November 1996.¹⁰ A labyrinth etched in the sanctuary floor is a replica of the one in the Cathedral of Our Lady in Chartres, France. Scheduled labyrinth walks take place monthly. Thanks to movable sectional platforms and chair seating, the church has a functional, flexible airy worship space. Every fixture in the church can be moved to symbolize a religious season. During Lent, the seats on either side of the room may face each other, which is "to remind us that Lent is the time for facing up to our sins." At Christmas, the chairs might be arranged in a circle around the altar to symbolize Christ being in the world.¹¹

The 1975 original section was remodeled in 2000 into a rector's study, parish administrator's office, volunteer/vestry office, library and a parish hall.¹² In spring 2005, a wing was added onto the original buildings to house pre-teen classrooms and junior to young adult (J2A) programs. The Rev. Cooper said at the December 2004 ground breaking of this building, that the parish places a high priority on religious education and that helping children "prepare for the way of the Lord, is a responsibility."¹³

30 May 2007

Revised 4 June 2007

Revised 7 June 2007

¹ The Diocese of North Carolina was formed in 1817, and permission to create a separate diocese in Eastern North Carolina was given by the General Convention meeting in Philadelphia on 9 October 1883. The primary convention was held on 12 and 13 of December 1883 in New Bern, North Carolina. At this convention, the new diocese was named "East Carolina," and the delegates unanimously elected the Rev. Dr. Alfred A. Watson as the first bishop. He was consecrated at St. James Church in Wilmington on 17 April 1884.

² Correspondence from the Rt. Rev. Hunley Agee Elebash, Bishop Coadjutor to the Rev. Clement H. Jordan, 27 March 1972. Church of the Servant Archives.

³ A Covenant of Purpose and Direction for the Church of the Servant, 20 December 1972. Church of the Servant Archives.

Attachment: History of Church of the Servant

⁴ A parish name designation comes from the bishop or with his approval. Conversations with the Rev. M. Blair Both (June 2007).

⁵ Conversations with Church of the Servant parishioner Anne Knopf (January 2007).

⁶ Newspaper article featuring Church of the Servant parishioner Ronald Knopf. "Can Religion play part in LCF Juvenile Center?" *Sunday Star-news*, 3 September 1972, page 11B.

⁷ Cece von Kolnitz, "Charity thrift store opens." *Wilmington Morning Star*/ Monday 19 June 2000, page 1B.

⁸ Conversations with Church of the Servant parishioner Marylee Hawse (February 2007).

⁹ *Church of the Servant History*, 1987. Conversations with Anne Knopf (June 2007).

¹⁰ The cross was built by Wilmington Ornamental Fabricating and lifted into place by Merritt Crane. "Solid symbol of faith." *Wilmington Morning Star*/ Friday 22 November 1996, page 2B.

¹¹ Conversations with the Rev. Joseph W. Cooper (May 2002).

¹² Conversations with Church of the Servant parishioner Carl Salisbury (June 2007).

¹³ The Rev. Joseph W. Cooper, *Preparing the Way*, Sunday Sermon, 5 December 2004.

**REFLECTIONS ON THE RELATIONSHIP
BETWEEN CHURCH OF THE SERVANT
AND THE EPISCOPAL DIOCESE OF EAST CAROLINA**

**Joan Geiszler-Ludlum
September 2022**

The views expressed herein are solely my own.

In my experience, the relationship between COS and the Diocese started out a bit rocky during the first two decades of COS, as the parish experienced growing pains from its founding in 1972 through adolescence and into adulthood, but has settled into a mostly amicable partnership over the next three decades. The difference? Church of the Servant grew up and has made solid and valued contributions to leadership in the Diocese, both clergy and lay, over the latter three decades.

[This next part is hearsay, or learned history, if you will, as it happened before I came to COS.]

COS was established at the initiative of the then-bishop of this Diocese, Thomas H. Wright. Raiford and Mabel Trask, developers of College Acres, deeded the lot at 4925 Oriole Drive on September 25, 1970 to the Trustees of the Diocese, Bishop Wright, Walker Taylor, Jr., and Eugene Hardin, Jr., next to property already deeded to the Board of Education for College Park Elementary School. Bishop Wright initiated the establishment of a new parish to serve the college community of UNCW and growing area around it, although it was never clear to me whether the focus was campus ministry, attracting the faculty and staff, or, in the Episcopal way, both. From its founding, COS hoped to focus on attracting the unchurched, not steal established Episcopalians from existing parishes. They turned the task of establishing the parish over to the Rev. Clem Jordan, then an assistant at St. James Parish, Wilmington. Fortunately, a few established Episcopalians followed Clem from St. James to serve as pillars of the new parish, such as Peg and Ernie Wyche, and Becky and Owen Eckhardt. Clem's direction was to establish a "different" parish, and he did just that: a strong emphasis on Christian education for both children and adults; worship embracing the 1979 Book of Common Prayer; engagement with the unchurched and the seeker; outreach taking faith into the wider community. All these emphases have influenced COS through the years to become exactly what Bishop Elebash ordered: a different Episcopal church.

I arrived at COS in the fall of 1980, called by several members with whom I worked, John and Rose Bauerlein, Rupert Bryan, Bill Lott and Mal Watlington, along with Marty Pridgen. The key factor in the timing was the death of Rupert Bryan, and I needed a place and a community in which to grieve his passing. I also deeply missed a church connection, having been raised in the Roman Catholic Church and educated through 12 years of Catholic school. My week always seems to go better when it starts with church on Sunday.

Clem was removed in 1982 by Bishop Elebash, and Joe Cooper was called in 1983 to serve as rector. Many COS members were new to the Episcopal Church and together we learned valuable lessons about the relationship between parish and Diocese. A significant number of members were unchurched or from congregational denominations, such as Southern Baptist, where the church is often incorporated as a single entity but affiliates with a larger denominational group, such as the Southern Baptist Convention, while remaining autonomous. It is easy to misunderstand the relationship between the Diocese and parish in the Episcopal Church, where a parish must be admitted to membership in the Diocesan Convention, having met certain requirements for admission. Once a part of the Diocese, it is always part of the Diocese, until it dissolves due to loss of viability. The relationship between the Episcopal Church through the General Convention, which recognizes and establishes dioceses, and between the convention of a diocese and a parish, is hierarchical in nature: parish is accountable to diocese and diocese to denomination. Embracing the hierarchical relationships proves challenging to members coming from a congregational tradition

Church of the Servant was spared much of the turmoil experienced elsewhere when the “new prayerbook”, the 1979 Book of Common Prayer (BCP), was adopted by General Convention. COS was founded during a decade of new visioning of what church might look like and feel like. Clem introduced the various iterations of the developing prayer book, COS depended on piano and guitars for music accompaniment, and preferred more contemporary music, such as “Morning is Broken.” One significant change with the 1979 BCP was the move to celebrating Holy Eucharist every Sunday as the principal service, replacing monthly Eucharist and otherwise Morning Prayer. Joe Cooper instituted weekly Holy Eucharist, which did not sit well with a few members. Sunday worship in those days was not too different from Sunday worship today: Rite II with a variety of music from the 1982 Hymnal, accompanied by piano and guitar, and later by our “yard-sale” organ which formed the basis for the organ we use today.

Joe brought his love of Episcopal worship and music not only to COS, but also in his creative worship for Convention and other Diocesan occasions through his work with the Standing Commission on Liturgy and Music, ADLMAC, and Diocesan Liturgical Commission. Throughout his tenure, Joe encouraged members of COS to serve in leadership positions in the Diocese, as delegates to Diocesan and General Convention, serving on Executive Council (Becky Eckhardt), Convention Planning Committee (Ginny Shew), as Treasurer (Carl Salisbury) (these are the folks who come quickly to mind, I am sure there are others.) My own journey in Diocesan leadership began with Vestry, including a year as Senior Warden, delegate to Diocesan Convention, service on Diocesan committees in the 1990s (implementation of the first sexual misconduct policies, Clergy Compensation Committee, Trustee, Constitution and Canons), as Chancellor in 1999, and deputy to General Convention (starting in 2003). These roles led to my involvement at the Episcopal Church level on several Commissions and Task Forces of the General Convention.

COS was founded as a new mission congregation and received assistance from the Diocese until the late '80s, when assistance was suddenly cut off going into the next fiscal year. At the same time, we had to figure out how to catch up with several years' arrears on pension payments for our rector. As COS leadership has done repeatedly during the first 25 years, our rector and vestry dug deep, recommitted to what COS had represented in the East Carolina and Wilmington communities, and responded with resilience and resolve to move ahead. Stewardship, creative budgeting, evangelism and radical hospitality were key elements of the solution. The most important factors were the deep faith and spirit of the congregation, and their commitment to what COS offered: a discerning companion in the life-long spiritual journey.

COS stood (and continues to stand) as a progressive voice on many issues over the years, not always well-received. COS supported the vision of Bishop Sanders and Diocesan leadership in the closing and sale of the two segregated Diocesan camps (Camp Leach and Camp Oceanside) to create Trinity Center at Pine Knoll Shores as an integrated camp and conference facility. COS embraced Rite II and contemporary church settings, such as sitting in the round and movable furnishings, for the celebration of worship. COS embraced LGBT+ members and advocated for their full inclusion in the Church. (My own role in the General Convention adoption of rites for marriage for all would not have been possible without the support of my home parish.) COS supported a central core of leadership in establishing of the Good Shepherd Soup Kitchen and Good Shepherd Center to feed and house the homeless. Outreach in all its manifestations has been a core value of COS from inception: we preach the gospel through our words and actions where we are. Members of COS have carried those core values into leadership in the Diocese and in the wider Episcopal Church. And we are all better for it.

VESTRY MINUTES THROUGH THE YEARS

Reading the minutes of the Vestry through the years, we discover how during the formation of the church and through the 50 years of the life of COS, the members wrestled with many of the same issues we face today, fund raising, outreach, finding leaders for youth and Christian education, maintaining the building and grounds, and, of more importance perhaps, we discover how through the years, regardless of the political or social agendas, the members faithfully sought to do God's will and to remain true to the teachings of Jesus.

Geneva Reid

October 16, 1979

Fundraising

Suggestion Charge members 25 cents per cup of coffee.

Event Sold 960 hot dogs at River Fest.

June 17, 1980

Worship

Rector plans to start services on-time ... in an attempt to train the congregation on punctuality.

May 16, 1981

Worship

The problem of discipline of both adults and children was brought out. The Bishop stated that we should "teach children not so much that the place is important but this hour is important."

Outreach

The Bishop stressed that "Outreach should be the task of the Vestry, not a task force."

Junior Warden

The Junior Warden acts as the people's warden and issues warden. He is to prod, to bring to the Vestry issues and concerns, to question and challenge and voice oppositions.

July 9, 1985

Hiroshima

Possible peace Vigil on date of Hiroshima bombing in August. Motion made and passed to allow Rector to make final decision."

March 11, 1986

Music

Pianist was hired—Joanne Crowley at \$25.00 a week.

June 10, 1986

Worship

Rite III service and 2 minutes of silence at the beginning of the service was well received.

October 14, 1986

Fundraising

Vestry must take more responsibility for fundraising.

October 14, 1986

Scouts

The Scouts cleaned the yard in preparation for a visit from the Bishop

Feb 8, 1998

People's Warden Report:

The final message from the people has to do with the new piece of sculpture that the committee has selected to serve as Dick Harold's memorial and the centerpiece of the street side of the church. Some feel it does not represent "who we are," and that it is "too prominent," "too graphic."

For some of us, the horror of the crucifixion only serves to magnify the depth of Grace, and only in this understanding is acceptance of that horror possible. This is a threatening, frightening, agonizing piece.

February 6, 1999

Personnel

Creation and Appointment of the Personnel Committee

August 10, 1999

Narrow Ridge

Rev. Joe reported on the success of the Narrow Ridge program that had been held in August and encouraged all vestry members who had not attended to participate in one as soon as possible.

June 6, 2001

Worship

Return to indoor worship

September 13, 2011

Finance

Senior Warden, Mary Ames Booker, moved that the Vestry approve the expenditure of up to \$700.00 for the new computer and peripherals for the office

2011 Annual Meeting

Rector Catherine Powell

"If you have concerns about my work or our parish life, if I can help you find a more rewarding role in this congregation, if I can support you as you explore spiritual questions or if I can offer pastoral support during challenging times, please call me."

October 11, 2011

Outreach

Bishop Daniel has requested each parish to raise funds for the Dominica Scholarship Program. The cost is \$300.00 per child per year.

Frank Ogden and Carol Milam will meet with the children during Sunday School on October 30 and propose that they (the children) make and sell beans and rice dinners during Lent.

This fits well with their Lesson: Love your Neighbor as Yourself.

August 12, 2014

Adam Pierce

The Discernment Committee “strongly recommends that Adam proceed in pursuing the steps toward applying for seminary and ordination into the priesthood of the Episcopal Church.”

March 11, 2014

Lyra Concert

Richard Williams has been in contact with a choral group from Russia that wants to give a performance of liturgical and folk music at COS on May 18. He and Marie have taken on the responsibilities of housing the group, advertising the event and selling tickets.

February 13, 2020

Worship

COS has implemented a new procedure during the 8:00 and 11:00 services: reading written prayer requests during the Prayers of the People. Making sure the list is available to the Intercessor is a new Vestry duty.

March 12, 2020

Worship

Because of the pandemic of Covid-19, Vestry decided (before the diocesan decision on 3/13) to suspend all in-person church activities through the end of March. A message relaying this Vestry-led decision will be sent to the entire church.

August 13, 2020

Sound System Grant Proposal

Grant proposal to enhance the church's sound system and for the purchase of assistive listening devices to be submitted in September to The Episcopal Foundation of the Diocese of East Carolina, Inc. If accepted, the project will be funded in January 2021.

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IN MEMORIAM

To Everything There is a Season

To everything (turn, turn, turn)

There is a season (turn, turn, turn)

And a time to every purpose, under heaven

A time to be born, a time to die

A time to plant, a time to reap

A time to [harm], a time to heal

A time to laugh, a time to weep

Songwriter: Pete Seeger

This song released by The Byrds in 1965 put to modern music the first scriptural verses of Ecclesiastes, chapter 3. If you are among the early members of Church of the Servant, or of their generation, you no doubt will be humming this tune the rest of the day, and for that I am both sorry and thankful. Sorry, because planting an earworm was unavoidable, yet not my intention. Thankful, because it means you are still in the season of living in this earthly realm, still able to plant and to reap, to harm and to heal, to laugh and to weep, in ways we recognize.

When I began at COS, it hadn't occurred to me that I would be rector at a time when this worshipping community would be entering a season that is less familiar. As a relatively young church, it hasn't had multiple generations of those who have gone before. Made more explicit when a longtime member, after the third or fourth funeral I officiated, said in a bewildered voice, "We just haven't had many funerals before. We were all young when COS started." Yet as I look back on my first five years, it was clear from the outset that this new season was coming.

Less than one month into my time here, we lost Carl Salisbury, a beloved member and friend to many. I was thankful that he had been part of the rector search committee, allowing me to know him a bit more than I otherwise would have. And, in knowing him a little, I knew how great a loss his passage into the season of death would be for so many. Yet even amid the season of weeping, we found room for laughing. With a glimmering disco ball casting light beams throughout the sanctuary, and sixteen robed acolytes holding handmade verges, we celebrated Carl's joy-full life. And I knew that even as this season was unfamiliar to COS, the unique spirit of each life *that we love and see no longer* would be lifted up and celebrated.



While these celebrations often take place in our sanctuary shortly after the death of one among us, they truly begin much earlier than that. The first celebration is found in the “Blessed are those who mourn” message, in which a part of their story is shared, and in sharing, our connection to them is deepened still. The celebration continues through the spontaneous card-ministry that arises, notes and stories shared by many with the family, to lift them up as they begin to navigate this change of season. And even after the liturgical life celebration has ended, the impact of that life we celebrated is never erased. It becomes a line in the tree-trunk that is Church of the Servant. These lines are not ones that represent each year, but lines that represents each life that has touched this place and has been touched by it. Each one special. Each one unique. Each one part of the on-going legacy of this worshiping community.

As we celebrate our 50th anniversary, may we remember all the lives that have kept our tree growing, all the seasons these lives have weathered, and celebrate the promise of many, many, lives and seasons ahead.

Rev. Jody Greenwood

FOR ALL THE SAINTS

The following is a list of those members of Church of the Servant who have died as of September 20, 2022

Anderson, Albert Ronald "Ron"
Anderson, Luleen
Bates, C. Richard
Bates, Vivian Schultz
Bennie, Dave
Blackburn, Anne T. Plant Treadwell
Blackburn, William Anderson
Blake, Edward C.
Blalock, Ann
Bon, Marita
Boyle, Peter
Broder, Jane C. Brown
Bryan, J. Rupert G., Jr.
Bryan, Mamie Newsome
Bugan, Mamie Goode Newman
Bundy, Joan Ensign
Burke, James
Butler, Janic Morgan
Cahoon, Irene Pearl Kimel
Canady, William Preston
Christophersen, Wilhelm
Clayton, John
Clayton, Martha
Cousineau, Vincent
Crooks, Loren Walter
Dankel, Thad (Thaddeus)
D'Auvray, Kayren Lee Sugg
D'Auvray, Val
Davidson, George Pollock
Davis, James Rowlette
Davis, Mary King
Dobo, Dorothy Boone
Downing, Clayton Parker
Durham, Carl Thomas
Eckhardt, Rebecca Eason
Edwards, Fredricka
Estal, John
Fagan, William F.

Finnin, Laura Fields McBride
Freeman, Bruce
Gee, Courtney
Gillie, David
Golston, Eugene Rollie
Gonzalez, Jorge Jose
Haley, Adam Christopher
Haltiwanger, Sarah DuBois
Hardin, Mary Allan
Harding, Jane McNeely
Harman, Patricia
Harold, Vera Weir
Harold, William Richard
Harrell, Joan McVicar
Harris, Brigitte
Harris, Marvin "Buddy"
Hickey, James
Highsmith, Juliette
Hill, Annie Louise
Hooton, John
Horne, Harold
Horne, Harold Claude
Horne, Madeline
Humphrey, Barbara Duekendorff
Hurn, Barbara
Hutchins, Walter
Iovine, Bernard (Bernie)
Jessup, William Royall
Johnson, Bernard Starke, Jr.
Johnson, Gloria Mae
Jordan, Clement H., Jr.
Leeuwenburg, W. C.
Lewis, Francis Melton
Lott, William Clifton
Lundeen, Carl
Martin, Craig
Maxwell, Harold
McComb, Amy

McCracken, Anne Marie Campbell
McVicar, Donald Franklin
Medina, Carmen
Megivern, Marjorie
Montgomery, Carol
Morgan, Jack
Mott, John
Mott, Myrtle Alston
Otis, Roland Herbert
Pace, Landon
Penick, George
Penick, Marguerite
Perry, Barbara Seaver
Phillips, Phoebe Hughes
Phillips, William Allan
Pitner, Rebeca E. Eckhardt
Poisson, John Paul
Pollock, Evelyn Frances Ward
Poteat, Jean
Poteat, Jim
Potter, Barbara Holt
Pridgen, Martha Lumbard
Randall, Robert
Respet, Richard Allen
Richardson, Nancy
Richie, Catherine
Richie, David
Rowe, John Phillips
Salisbury, Carl Leo Jr.
Salisbury, Virginia

Schlinke, Anne Perryman
Seargent, Harry
Shappel, Elaine
Shappell, Andrew
Siminton, Urban Eugene
Simonton, Joy Eloise
Smith, Harry
Smith, Mary Nelson
Smith, Peyton, Jr.
Stancil, Nettie Rebecca
Stargell, Wilver Darnel
Sullivan, Sally Adelle
Thompson, Kathy
Toone, Edwin Love III
Truex, Spencer
Tutton, Carol Ann
Van Nynatten, Carol
Van Nynatten, Ingaburg
Vaughan, Estelle
Watson, Donald R.
Webster, Loren K.
Weller, Fritz W.
Weller, Katherine F.
Whitehill, Charles R.
Whittall, Doris
Williams, Eunice S.
Woolfe, Iris Elizabeth
Wyche, Ernest Hughes
Wyche, Margaret Eden

We have made every attempt to be inclusive in this list but if you are aware of any whose name we have missed, please contact the church office.

VERY IMPORTANT PEOPLE

Rectors

Interim Rectors

Other Clergy, Deacons, Seminarians,

Vergers, And the Like

Musicians

Administrative Staff

and

Other Voices



RECTORS

The Rev. Clement H Jordan, Jr 1972 - 1981

The Rev. Joseph W Cooper 1982 – 2006

The Rev. Catherine Powell 2008 – 2015

The Rev. Jody Greenwood – 2017 – Present

The Rev. Clement H. Jordan, Jr.

10/12/40 – 7/13/05

Rector 1972 – 1981

I remember Clem Jordan

Church of the Servant was not the first church I had ever been in but it was the only one that attracted me and provided a pathway to understanding Christ and His message.

In 1972 I was in charge of developing and implementing a detention and intervention center for juvenile delinquents. At the time we had one of the highest juvenile crime rates in the state. I was the Chief of Child Protective Services at the DSS and we handled probation services for the county. Some children were detained in jail. After opening the new Juvenile Services Center on Blue Clay Road I began an extensive volunteer program to engage the community with the youth in our custody. Of course we sought ministerial help. That was how I met Clem Jordan. He came to our pastoral organizational meeting and when one of the ministers said that the county should stop looking for free help Clem immediately responded that Christ was not a paid employee and that he would be glad to be of service. And he was.

Anne and I started attending Church of the Servant in the Fall of 1973 during its first year. Our first service was held at a parishioner's home. With the children rolling around, we sat on the floor and passed Eucharist to each other. My family history involved some seriously negative experiences with organized religion and while they allowed me to visit a church with friends, they would not permit me to be baptized in any denomination until I was an adult. By incorporating the work of theologians and Carl Jung, using group dynamics and modern psychology in Adult Christian Education, Clem brought me into the Episcopal church.

When we discussed the baptism of my children in 1974 we did not yet have a building and I would not have been comfortable having it in a building anyway. Too formal. And I was not interested in the “Devil” stuff either and neither was Clem. He baptized me, along with my son Richard and my daughter Rhonda, at our modest home with family and friends present. The next day we went to the lot on Oriole Drive and the three newly baptized Christians participated in the ground breaking service for our future building.



When I left the Juvenile Services Center in 1975 to operate the first group homes to be established in New Hanover County, Clem was instrumental in obtaining community support by going door to door in the neighborhoods. He also provided chaplain services to the two homes, one for juvenile girls and one for boys. I did not have an office as it was a new non-profit called "Youth Help," so Clem talked with Bishop Elebash and got me a huge space right above the Bishops office at the Diocesan House in downtown Wilmington. Clem did not have space for an office in the new COS parish hall/sanctuary which had just been built. That came later. So he was at the Diocesan House too. We were up a large flight of stairs and tried to be quiet when the Bishop was in attendance, not always successfully.

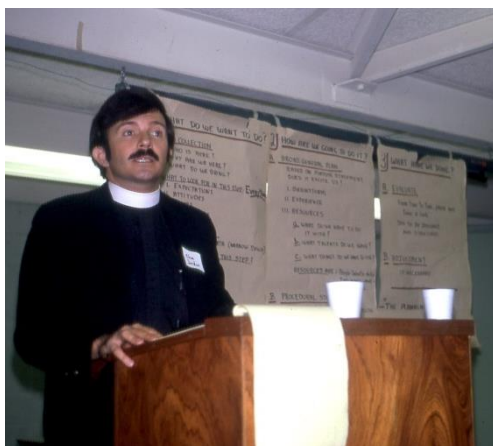
I think that if not for Clem I would not be a member of any church let alone Episcopal. He was flawed, like we all are, but we overcome those shortcomings through faith and education and experience. It was his humanness that attracted me to the church and it is the people he attracted, along with me and my family, that have kept me here 50 years.

Ron Knopf

Came to COS in Fall 1973

As for me, I just adored Clem.

We did standard episcopal liturgy "camp" style since we did not have a building, piano, organ, etc.... so guitar was our basic instrument. Clem's emphasis was the human spiritual way; the journey through life, even the hard times. How do we interact with God? What does that look like? Everything we were experiencing in life was fair conversation and connection (personality types, Jung, interpersonal connection including workshops with a professional speaking of marriage and sexuality.)



His sermons were always amazing, short, to the point. I remember him saying, "If you can't say it in 15 min. it is not worth saying." God was alive for him. You could feel the spirit in his enthusiasm and personality. He may have been the most spiritual person I have ever met (except maybe Blair Both.) He was amazing at group process, so the creation of COS was a group dynamic ALWAYS. It was not him creating this new church, it was the group. His wishes never got in the way.

Group Process was probably his gift.

Newsprint and markers were his main tools The Bishop had sent him to MATC (the Mid-Atlantic Training Center) to get certified in group process. (If you want to know more about MATC, Jan and Bill Christophersen also did some training through them.)

Clem had an office at the Diocesan office building which was in Wilmington on Third Street. He interacted with the bishop regularly. He was a terrible business man (had a hard time making sure records were created and in order, such as baptisms and weddings and funerals; and in the end (as I recall) it was Ginny Shew who tried to recreate what was missing. He and I teased about that long after he was no longer our rector; when he was sick. (The memory of being with him when he was sick and dying makes my heart break all over again.)

Ginny Lundeen

Church of the Servant was an important time for me, and definitely contributed to who I am now. I have good memories of the work, but mostly I have fond memories of the wonderful folks I got to be with.

When Bishop Wright asked Clem to start a church, he asked that a new church offer a different option for folks. There were already many Episcopal churches in Wilmington. Church of the Servant was unique, intense, intellectually open, mindful of the imperative for service, and so very loving and caring. I hope that legacy lives on.

Jeanne Rowan
(Clem's wife at the time)



Jeanne Jordan and son Trey
with Frances Thornton (rt)

Resolution accepted by the Vestry August 11, 1981:

“Whereas The Reverend Clement H. Jordan, Jr. has served the Church of The Servant since its inception and whereas he has touched each of us and all of us with his love, the Vestry and congregation of The Church of The Servant want to express our appreciation to Clem for sharing his love, his labors, and his wisdom with us.

The past nine years have been a time of individual and group growth with all the laughter and tears, joy and pain that come with growth. As we accept Clem's resignation as our Rector, we recognize that pastoral relationships must inevitably end and that such times are opportunities for renewed individual growth by priests and parishes alike. We also know that we will miss Clem's warmth, his humor, and his guidance as we move forward.

Clem, Jeanne, Trey, and Spencer will always be part of us. The relationship as Rector is ending, but the love continues along with our best wishes for their future happiness and growth.”

BABY KATE'S BAPTISM

On a beautiful April Sunday in 1979 we witnessed the baptism of Baby Kate Jorgensen! Nell had been baptized at age eight weeks (November 1970) when we were members of St. James, but we moved our family to the new Episcopal mission, Church of the Servant, in its earliest days. And in just a few short years, we had gone from meeting at College Park School, outdoor Sundays, and services at the YMCA. But now our building was complete and we rejoiced to be able finally to have Katie baptized! Not eight weeks old, but eight months old! On that particular Sunday COS had completed its weekend workshop featuring William Stringfellow, lay theologian, prolific writer (18 books), lawyer, and social activist.

Included in the group were: Katie's godparents, Rose and John Bauerlein with their daughters Lisa, Valerie, and Jessica; and Katie's other godparents, Carolyn and Jim Wells, with Kristen and Jennie. And Nell, not to be left out of ANYTHING, had her godparents, Anne and Ron Knopf with their children, Richard and Rhonda. So when we all clambered onto the small platform with the Rev. Clem Jordan, our first and founding priest, an acolyte, the altar, the beautiful font created by Philip to hold the giant clam shell given in loving memory of Rupert Bryan, we weren't just a crowd, we were a mob! Someone said there were so many of us, it looked like a royal family baptism! I'll take that!

Another important feature of influence was that we were using the "new" prayer book. Of course our church had always used the "new" prayer book but not all services were totally comfortable and familiar to parishioners as well as to our priest. This was true of the Baptism Service. No problem. We all read the services anyway, right? Right! But as is frequently true at COS, complications arose.

Baby Kate was not a placid, peaceful, tiny infant willing to lie docilely in Clem's arms and smile. No, she was a big girl in her homemade/handmade (by Kathie) Christening Gown whose prolific ribbons she had been chewing throughout the service to that point. (Really, it was all right, it kept her quiet!) Her godmother, Carolyn, had inadvertently provided another chew toy, a precious rose and baby's breath bouquet pinned to her fancy dress! And another friend had passed to her as the service began a funny, hand-sewn doll with three-foot arms and legs which she also – you guessed it – chewed! At least I managed to get the doll away from her before we all went up to the altar!

Everything proceeded as smoothly as could be expected until Clem took the baby from me (I had her in a death grip to keep her at least semi-still). She at once sensed freedom and started wiggling. And what was that? Why the interesting man holding her had a big dark moustache just within Baby Kate's sweet reach. Totally coordinated she was not, and as she reached to pat (pull?) the moustache, it was by way of Clem's eyes as he was desperately

trying to read the unfamiliar baptism service. It looked a bit like Clem the ostrich, with head bobbing up and down around the busy arms and hands of Baby Kate. The solemnity of the occasion completely disappeared! But we can all certainly attest to its being a fine celebration. I just wonder what William Stringfellow later said about the whole thing.

Kathie Jorgensen
June 2022

.....



Grown up Kate at her daughter's baptism

The Rev. Joseph W. Cooper
Rector 1982 - 2006

Memories of my time as rector of Church of the Servant.

I received a call from St. Andrews Church, Nags Head and Church of the Servant at the same time. I had always wanted to be rector of St. Andrews but Church of the Servant seemed to be the church I was drawn to, so in 1982 I decided to accept the call. I was drawn to COS because of the use of Educational Center, St Louis, approach to education and strong emphases on experiential education. The congregation was progressive in the understanding of what being church meant, and the understanding of shared leadership that The Rev Clem Jordan had nurtured.

The church was still receiving funds from the Diocese. I knew we would have to work on becoming self-sufficient. We did finally move from being an Aided Parish to being a Full Parish and self-supporting.

Liturgy was one of my main interests and COS had very creative services. The Worship committee was very active in planning the liturgies. We had a piano and guitar to accompany the singing. Jim Sims offered beautiful music of his own creation.

We moved to having the Eucharist every Sunday. Music was an important part of the service. We celebrated all the church's major feasts with much creativity. On Pentecost one year we gave everyone sparklers. We were inside because of bad weather and when we lighted the sparklers the building filled with smoke. We also had the Acts lesson read in 12 different languages.

Easter was a special time beginning with the Great Vigil of Easter at Wrightsville Beach. It started with a handful of people at the south end and grew to hundreds of people. We had to move to the north end. Bishop Sanders joined us several years. It took lots of work to do the service as we grew in size.

We were growing in numbers and Ron Knopf made the comment that we were like a fish bowl that was filled to its limit. That gave us the push to start working towards a new building. The building committee worked hard trying to figure out what our new building should look like. It was decided we needed a building that could function as a worship space and a fellowship hall. Everything needed to be flexible. It was decided that we should have the Labyrinth in the floor to add another tool for spiritual formation.

When we designed the new building, there were several things we wanted to do. The space would be multifunctional. Our space should say our worship, play, and fellowship were all holy. The building needed to be very flexible. Everything was to be movable except the pipe organ. The space was arranged differently for each season of the Church year. The church was to be simple without a lot of clutter. The building was to look incomplete without the people. Music was important so we had an acoustic specialist advise us to install double sheetrock walls and no carpet.

Rowan LeCompte, stained glass artist from Washington National Cathedral, became a friend of the parish. He gave us the cartoon of the resurrection story and three stained glass windows. He loved our new building and gave us feedback along the way.

We were privileged to have several special people come to COS for Christian Ed events. Verna Dozier, a noted author, came and lead sessions on Bible Study; The Rev. Bill Dols lead several Educational Center courses including Bible Workbench which had its origin at COS. Chandler Brown came every year in the spring to offer a new course from the Ed. Center. Dorothy Papadakos, organist, and Paul Haley, Director, and the choristers of St. John the Divine Cathedral in New York brought incredible music. Members of the Standing Liturgical Commission of the Episcopal Church, including The Rt. Rev. Jeffery Rawthorn, Bishop of Europe and writer of several Hymns in the Hymnal, came one Sunday. Dent Davidson, organist, came on several occasions.

There are many other occasions that took place at COS. We enjoyed great dinners and fun times of fellowship. We started a college ministry and celebrated the Eucharist on Wednesdays followed by a home cooked meal.

That's enough rambling. I could go on forever. COS is a vibrant church with lots of talent and commitment to living out the ministry Christ calls us to. It was my honor to serve as rector for 23 years.

Rev. Joe Cooper
Retired in Wilmington



Roasted Cooper
February 18, 2006
Church of the Servant, Wilmington, NC
Desert, by Rhea Cooper

When Ron asked me to be a part of this roast tonight he said to keep it short and be nice. I told him I was sure I could keep it short!

It was the best of times; it was the worst of times.

Then I received a letter from Ron. It still said to keep it short, but that this is a roast so you don't have to be too nice. I thought about it...And as most of you know I was married to Joe from 1967 until 1994 and dated him six years before that. That's 30 years! I then decided I have probably roasted him enough. No need to go back over that.

So I thought I'd tell you about life in Windsor growing up with Joe. I have probably known him longer than anyone in the room except his brother Jack.

We went to the same school. He was drum major; I was head drummer. It's true.

We went to the same church. I was president of the Young Churchmen. He was vice president.

Some of you probably don't know this ... He was the soda jerk at the corner drug store. It's true. Ask him about working with Cudin Ed Pugh and his daughter Harlee. Fun stories. And I was Joe's ride home from work most nights.

All this is to say, we spent a lot of time together.

If he wasn't at school or work he was at the church. Saturday mornings you could find him at the church setting up tables in the Parish Hall or decorating. Late on some Saturday nights he was in the church practicing a lay readers sermon for the next day. One day I went in the church and there he was high on a ladder, changing the light bulbs in the chandeliers. He would do most anything at the church.

Then he was off to Atlantic Christian College in Wilson. I would visit him some weekends and come Saturday morning - I would find myself with him at St. Timothy's. I remember one time it was just before Lent and I said to Joe, why don't you give up going to church for Lent and see what it's like. Alas. He never did. I think we are all glad of that.

He has had a full, wonderful ministry and I trust his ministry will continue.

As for his retiring ... I just received a newsletter from St. Thomas' Church Windsor and I saw on March 1, the first day of his retirement, the name Joe Cooper, Ash Wednesday Service, 6 p.m.

I'm sure they will be happy to have him back to change the light bulbs. As far as other changes he might bring ... I'm not sure, but I am sure they are in for a real treat!

It was the best of times. It was the worst of times. And it came around to the best of times again. As it turned out it is a love and friendship that the worst of times didn't put out.

I'm glad about that and wish you well. Here's to you Joe Cooper.



The Rev Catherine Powell
Rector 2008-2015

From what I've heard:

Under Clem, sermons were more like what was then called "rap sessions". When it was time for the sermon, people got up, got a cup of coffee, lit up their cigarettes, and pulled their chairs closer for some heavy conversation.

It was a time when the Eucharist was not done every Sunday in many Episcopal congregations, and my impression is that was the practice at COS. Worship was informal. It wasn't until Joe Cooper came, I think, that the congregation became trained in liturgy and eucharistically centered.

From the beginning the make-up of the congregation was also not typical for most Episcopal churches. In our part of the south, the Episcopal Church was often home to a particular socio-economic group, educated, professional, well-off, and somewhat conservative. You expected to meet lawyers, doctors, bankers, and business people. Church of the Servant, while having some folks in those categories, included many teachers, nurses and midwives, therapists and counselors, librarians, and creative types such as fine artists and skilled woodworkers. In other words, it had a large proportion of members in the helping, arts, and creative professions (which I think—from the beginning—strongly shaped its personality as a congregation). Also, from the beginning, it was not a place where people came who wanted to be quietly anonymous. There was interaction in worship from the beginning, members were genuinely interested in newcomers, and there was lots of friendly conversation.

Then there came the great creativity of Joe's period: the huge angel wings for a Christmas angel, the selection of the crucifix, the wonderful choice of sanctuary design, and the do-it-yourself addition of the labyrinth (along with the do-it-yourself organ). The Arts Committee was an important part of that period, with artists, designers, and museum professionals helping guide decisions. Worship was more liturgical but with touches of flamboyance: banners, streamers, homemade altar hangings, children peeking out from under the altar.

The other thing I always heard about Joe was his love for cooking and entertaining: the big dinners, with Joe presiding over the kitchen helped by volunteers and strays he had taken on. Joe did so much of the practical side of the parish's social life that when I arrived there was no organized group (and not many individuals) who wanted to be involved in it, very unusual for a church.

There were also a lot of happy memories of outdoor worship—definitely during Clem's era, and I assume continuing into Joe's.

My time at COS:
Administration

Though I can't say administration was ever my favorite thing, at least part of my role was to put some new record-keeping and administrative processes into place. For example, there was no master list, only memories and a few stones, to tell us whose ashes were buried on the grounds, and when that had happened.

Committees didn't have terms or clear ways to decide when and how people went on and off. As the congregation had gotten bigger, things that had been just assumed needed to be put into words and clearly communicated. We worked on that.

I gave the vestry a brief report each month about how I spent my time so that they could have a feel for what rectors do: pastoral, administrative, worship-related, teaching and formation, and community involvement.

We committed to growing the seeding-sized endowment fund, and thanks to many people's generosity, it did grow considerably. We continued to honor COS's history of supporting training for lay members with funds to send anyone interested to conferences or workshops relating to the life of faith or service. We were in a period when communication methods were changing. From a single monthly paper newsletter, we gradually moved to weekly emails, a Facebook presence, and an Instagram account.

In education and spiritual growth:

Sunday school, youth programs, acolytes, and Sunday adult education were all in progress when I arrived. We continued and strengthened these during my tenure. We brought in trainers to freshen up programs that had been going on a long time: Journey to Adulthood and Bible Workbench. The Journey to Adulthood youth were warmly supported by the whole community. Near the end of my tenure changes in numbers and leadership led us to shift to a home-grown approach to our teenagers. The whole congregation participated in the Forward Movement's Renewal Works process of self-examination and goal-setting, especially in the area of spiritual growth.



We hosted a multi-denominational conference about the environment, using the gifts of members who taught marine sciences at UNCW. We hosted live-streamed Trinity Institute conferences, inviting area congregations to join us. Besides Bible Workbench, adult classes I particularly remember included studies of the new rites for blessing same-gender marriages (Joan Ludlum and I), the movie and discussion of *Traces of the Trade* (about how the slave trade was an integral part of a New England family's heritage, and that of many others as well), presentations about children's spiritual development, series of speakers on particular issues in Wilmington from organizations trying to meet those needs, Biblical education (especially from Phil Stine), and a few classes on understanding Islam.

We continued the campus ministry, shifting it to diocesan management, but continuing to host and prepare suppers for the students. It was led by me, with Caleb Lee assisting, then by the Rev. Tim Dols, then Adam Pierce, followed by Alfreda Gee occasionally assisted by Lindsey Harts.



I introduced the Catechesis of the Good Shepherd program (sometimes called the Atrium) to COS. The enthusiasm that the teaching team showed for this approach is a testament to their dedication to the congregation's children, as each leader attended 100-300 hours of training. After a meeting with parents, I introduced a half-hour family service in which children served as acolytes and ushers, and helped with the brief sermon and prayers of the day. We also had a couple of wonderful learning and activity days for kids during Holy Week, one very fun fair, and annual pet blessings. The children sometimes helped serve at the Good Shepherd

Center, and the older ones helped with the annual gathering of palms.

The Labyrinth Guild continued to open the labyrinth to the community monthly and for special occasions. Through this open-hearted and peaceful group, many outside our congregation were touched by COS. The weekly prayer group and mid-week Eucharist carried our life of prayer through the week.

For the first few years of my tenure, we had Lenten suppers with programs. Attendance began to dwindle and we moved to having one or two special events during Lent. Attendance at the mid-week Eucharist also dwindled and in my last year there we discontinued it.

Outreach:

COS continued its commitment to serving the community, volunteering at the Good Shepherd Center and Mother Hubbard's Cupboard, among others. (And we were represented at the Good Shepherd Center notably by Ed Toone who quietly worked there for decades.) We picked up the special relationship with College Park Elementary School next door, sending many volunteers and lots of supplies each year, and hosting a back-to-school lunch for teachers. Frank Ogden was an outstanding College Park volunteer and coordinator. We held several food packing days. Mike Bliss and others spearheaded an annual wreath sale which funded scholarships for children in the Dominican Republic. Lobster Fest continued, with most of its proceeds going to outreach. And the Bargain Box continued to be an important ministry both because of the funds it raised for outreach and for its creative approach to "reuse, repurpose, and recycle," led by Kathy Vezzetti. Andrea Carson led the Outreach Committee.

During this period we made concerted efforts to move our outreach from a "charity" approach to more of a "social justice" approach. Rev. Jim Hanisian and Don Arabian began a multi-faith community to address gun violence. They were also part of the group that made contact with a group of black leaders who, with the Wilmington Police Department, sponsored a basketball program for young people, which we supported by supplying refreshments. We joined St. Mark's Church for their open-to-all Thanksgiving dinners a few times. We participated in marches remembering the 1898 coup and massacre, and in Martin Luther King Day parades, beginning when they were held on Castle Street. Our children made and carried small banners.

Church of the Servant provided many leaders for the diocese. Joan Geiszler-Ludlum served as the diocesan Chancellor (lawyer). Carl Salisbury, Phil Stine, David Smith, and others served on diocesan committees. I served on Diocesan Council and the Commission on Ministry. We sponsored the (now) Rev. Adam Pierce for ordination.

Pastoral Care:

We increased the number of Lay Eucharistic Visitors, and sent out several each Sunday, for meaningful visits—for the visitor and visited. We began Stephen Ministry to offer special support to those who were sick or were grieving. We had a book discussion group for widows. I did my best to visit anyone in intensive care or in-patient hospice daily, and others who were seriously ill several times a week. We hosted Narcotics Anonymous, PFLAG (Parents of Lesbian and Gay people), the neighborhood association, and a small ALS support group. We had several members who were what we now call “differently abled” and they were a gift to all of us, as much as we were to them. I think especially of Brian Howard and Harold Maxwell.

A lunch group for women of the church (and their friends) met monthly and a similar evening group began. The men began a lunch group as well and could often be found together at the Olympian Restaurant.

There were also members who quietly made a special point of visiting or providing transportation for members who were shut-in. I think particularly of Bill Christophersen and Laura Williams, but there were others.

The tone of life at COS:

During my years, Church of the Servant was a community of positive, good-humored, creative people. In general there was little conflict and a willingness to take time to listen to one another and come to decisions on the bigger issues in our life together. Newcomers were easily welcomed and included—though we did work on doing this more consciously as the congregation grew. Church members enjoyed each other, delighted in the church’s children and teenagers, encouraged people to try new things, and were glad to learn more about faith and service to the community. We were still a group of people whose “DNA” came from the laid-back and liberal 1970’s, so adherence to rules and procedures was never our strength, but the congregation’s genuine caring—for each other and the community, and willingness to learn and experiment, made being at COS a joy.



Catherine is retired and living in historic downtown Wilmington with her poodle pups. She helps out as part time Priest Associate at St. Paul’s.

The Rev. Jody Greenwood
Rector 2017 to Present

Tending the Flock

I remember exactly how I felt after my first conversation, by video interview, with the COS Rector Search Committee. I had explored other possible church calls, but this one felt different. We spent our time getting to know each other a bit, and when our virtual time together was over, I felt both uplifted and relaxed. I went into the room where my wife, Alice, was sitting and said something to the effect of, “My sense is that they are just looking for someone to come and be their rector – no ready-made list of projects to tackle - I could just go and *be their rector*.” There was something comfortable and gratifying with that possibility. Mind you, I had no idea what *being their rector* really meant or looked like, but the thought of serving in that role at Church of the Servant was exciting and held great promise, and six months later, it became a reality.

Now, when you become a rector, people start using phrases that characterize the congregation as “my flock,” and, for me, that’s always been a misnomer. It seems to presume that the sheep are following me, but I am not the shepherd, Jesus is, and for that I am eternally grateful! I’d like to think that on my best days, I am one of Jesus’ many well-trained and, hopefully, obedient border collies.

If you’ve ever seen a border collie at work – which they are most of the time – they keep their ears open to the shepherd and then do the best they can to keep the sheep-herd moving in the direction the shepherd wants them to go. The Border collie’s tactics don’t always look smooth or efficient, but their motivation and purpose is unwavering. Sometimes the direction they guide the sheep toward is obvious and easy, yet other times the Border collie may do a double-take as if to confirm with the shepherd, “Really? You want us to go THERE?” Then, up the rocky hillside or through the prickly thicket we go, as faithfully as we can.

Fortunately for me, border collies don’t work alone. There is a rhythm that develops between the Border collie and the sheep, especially those who’ve been around for a while, and the journey together becomes symbiotic. While that relationship of trust can take time to germinate, I felt like it began very quickly after my arrival in September of 2017.

As Alice and I pulled our rented U-Haul into the parking lot, we were greeted by the broad smiles and open arms of the Williamsons, who helped unload office furniture, colorful desk lamps, and boxes and boxes of books. When I returned a few days later to begin my first day, the multi-colored love seat was now overflowing with gifts of “Wilmington fare” from the congregation to help us get acquainted with our new community. And while I looked forward to diving into these offerings, it would have to wait because Hurricane Irma was headed our way.

Having lived in Houston most of my life, hurricanes were not unfamiliar. What was unfamiliar was being the rector of a church with a storm coming. Hurricane Harvey had just left its mark on the Texas Gulf Coast, and Irma was expected to be another big one. Thankful that COS had a Hurricane Team, I contacted Harriet Forbis and Roy Landreth and we talked

through a tracking and communication plan. Though we knew the congregation had been eagerly anticipating my first Sunday as rector, we were ready to cancel our worship to allow folks to focus on their safety and the safety of the community. Fortunately for us, the hurricane took a different path, yet the anxiety the threat caused, and our concern for others, prompted me to offer a prayer service on Friday of my first week - Gathering Strength through Prayer. That was my first glimpse of what *just being their rector* looks like. Keeping my ears open to the Good Shepherd, then partnering with *the flock* to get us where we needed to go as safely and as faithfully as possible.

Since those first days, we have had many meadows, valleys, hillsides, and thickets to navigate together. Admittedly, some have been handled more gracefully than others. Other decisions and directions have created a space for sheep looking for a flock that understands God and love the way we do – not just one way, but in as many ways as there are variations of sheep.

I believe it's our faithful flexibility that has allowed this worshipping community to thrive for these 50 years. While I won't begin to claim the physical agility of a border collie, being the rector of COS invites liturgical, pastoral, and theological agility, not only by me, but from all of us. This has been most apparent during these past two and a half years during the COVID-19 pandemic. Navigating this time has certainly been challenging, but less so because of the wonderfully herdable flock, a flock that truly enjoys being together and serving others.

Each day I don my black and white clergy attire I embrace the Border collie vocation God has called me to, and I am so very grateful for the mutuality in ministry with this particular flock of Jesus followers. Together we will continue to respond to the words Jesus spoke to his first border collie, Peter, instructing him to, "Tend my lambs" and "Feed my sheep." May our hearts be always open to where the Holy Spirit leads us so that God's love may reach all you seek it.



Jody and her wife, Alice, live in historic downtown Wilmington with their pups

INTERIM RECTORS

The Rev. Blair Both – 2006 - 2008

The Rev. Michael Singer – 2016 - 2017

The Rev. Blair Both

Interim 2006-08

No two parishes are exactly alike and no two interims are either. This is a personal reflection on the nearly two years (2006-08) I served as interim at Church of the Servant.

This was the fifth and last church I served and I came “out of retirement” to do so. When asked by clergy friends why I did so, I would say that it was simply that I got to be the rector at the most open, creative, fun parish I had ever “met.”

My partner, now spouse, and I began worshipping at COS soon after moving to Wilmington in 2004. Right away we felt welcomed as a couple especially by Joe Cooper. Little did we know what lay ahead.

Spaces and art have long been an integral part of my spirituality. So the experience of simply entering the sanctuary affected me deeply from the beginning. Noticing the labyrinth etched subtly in the floor and then letting my eyes drift up to the blue dome above reminded me of being grounded and then soaring much like what happens in an ancient European cathedral. The space drew me in; and the space speaks still when I have ears to hear.

Another treasure of COS is the “cartoon” of Jesus serving breakfast to his fishermen friends by the Sea of Galilee (John 21). It is the study for the stained glass installation at Washington National Cathedral by Rowan LeCompte. This treasure never ceases to open up new aspects of the story for me. At times it has been a preaching aid and at times a place for silent meditation. Thanks to the COS Art Committee, the parish has also installed some of Rowan’s work around the tall clear glass windows which overlook the Memorial Garden.

As enriching as the space and art are, COS is first and finally about its people, a community bound together in a loving and lovely tapestry. As we proclaim at every worship service, this is a table where all are welcome.

Happily after being interim rector and then taking an interlude away, Inza and I are deeply thankful to have returned home to COS.

Blair is retired but often supplies in area parishes. She and her spouse, Inza Walston, live in historic downtown Wilmington and enjoy traveling.



The Rev. A. Michael Singer

Interim 2016 – 2017

In mid-March 2016, I received a phone call from Michelle Colby, the Senior Warden of Church of the Servant, Wilmington, NC. During the course of our conversation, she informed me that they were looking for an Interim Rector.

On a beautiful sunny Saturday morning in April, I drove to Church of the Servant and met with Michelle Colby, Ann Glossl and David Hoolahan, in the Rector's Office. We talked about the people and needs of the parish following the retirement of their beloved The Rev. Catherine Powell. The parish had six months of supply clergy following her departure. Michelle said she felt that Church of the Servant was feeling fragile and was looking for an Interim to provide stability and be available for at least a year. I had recently completed two years of interim ministry training and wanted to exercise this specialized ministry prior to my retirement.

The Vestry called me in June to be their Interim. I served from July 2016, until late August 2017. The parishioners were committed in terms of presence, ministry and finances. They were strong and unified. There were many strong ministries being led by capable leaders. My task was focused on preparing Church of the Servant for their next Rector. Our mutual ministry was cooperative and productive.

There were a number of physical infrastructure issues that had to be addressed and funded...improvements to the buildings and grounds. Numerous improvements were made, some of which were accomplished through Outdoor Workdays, trimming, weeding, and planting, and Indoor Workdays that included me on a ladder painting (a sight my wife does not recall seeing in our own home). Discussions were beginning around a new pipe organ for the parish. Would the parish purchase a new organ, or make modifications to the present organ? The completion of these physical repairs and improvements eliminated an immediate "to do" list for the new rector. It also made the campus more attractive to potential candidates and visitors. The parish also faced some challenges with administrative support which were dealt with in order to better serve the needs of the parish. Another focus of our mutual ministry was to build and maintain community.

Church of the Servant, as I saw it, was on the verge of significant growth. Many people who attended Church of the Servant, and called it home, came in by happenstance, many spoke of wandering in and then staying. If Church of the Servant was to have sustainable and long-term growth, more attention needed to be given to reaching out to the community, developing a strong newcomer ministry, and teaching qualities of leadership.



One particularly memorable ministry, which was already going on prior to my arrival, was an annual pilgrimage to the western part of the state by Mike Bliss, John Bauerlein, Don Hickey, and David Smith. They would go each December to pick Christmas wreaths, trees, and greenery for the parish. Most of the wreaths would be sold to raise money for outreach ministry. The greenery and trees would be used to decorate the church for Christmas. The year I was there, Mike Bliss led the effort to raise money to relocate a gently used ambulance from a contact of his in the western part of the state to be given to the Dominican Development Group, for use in our companion diocese of the Dominican Republic. The money was easily raised. Mike drove the ambulance to Church of the Servant. One glorious Sunday during Lent the ambulance was blessed prior to its departure to a port in Florida. Mike and David were up for a road trip, so they drove the ambulance to Florida, where it was loaded on a ship to transport it to the Dominican Republic where it is still in service today.

What led me to Church of the Servant initially was the fact that it was a parish far different from any of my previous experiences. I've never led worship in a circular nave or one with moveable chairs. I've always served a church with fixed pews. I loved the labyrinth in the middle of the worship space and the flexibility the moveable chairs lent to worship experiences. One of the special joys of my week was the 9:00 am Family Service. This celebration of the Holy Eucharist had been in place for some time prior to my arrival. The length of the service was brief so that families with younger children could experience worship together. The sermon was always directed towards the children. It was an interactive experience which brought generations together.

In general, the people of Church of the Servant loved coming together for worship and ministry. The congregation was diverse, allowing for lively conversations and purposeful engagement, especially in areas of social justice. They came to church, whether for worship or other events with smiles on their faces and joy in their hearts. One of my biggest challenges was rounding everyone back up to begin The Great Thanksgiving after the exchanging of the peace. They truly were happy being together!

I loved my time at Church of the Servant. I shall cherish it for many years to come. It was a beautiful space with beautiful people who belonged to a church that seemed perfectly named for the people who worshipped and served there.

*Michael is currently serving as Pastoral Associate
St Paul's Episcopal Church, Wilmington
He and his wife, Teresa, live in Leland, NC*

OTHER PRIESTS, DEACONS, SEMINARIANS, VERGERS AND THE LIKE

The Rev. Gerald (Gerry) Blackburn
Guest Preacher, Celebrant

Two of the primary reasons we chose Church of the Servant

In March 2001, after serving 22 years as an active duty US Navy chaplain, my wife Marilyn ("Mackie") and I retired for the first time and moved from DC to NYC for nine years where I served on the staff of the Rt. Rev. George E. Packard, Bishop Suffragan for Federal Ministries, which included endorsement and oversight of all the Episcopal Church's 100-plus priests assigned as chaplains in: (a) the four active duty, reserve, and national guard branches of the Armed Services; (b) priests serving as chaplains in Veteran Association hospitals; and (c) priests serving as chaplains to the inmates and staff of federal prisons.

While serving for nine years in that challenging and very fulfilling, broad-scoped, Federal Ministries work based out of the Episcopal Church's denominational headquarters in NYC, Mackie and I occasionally had the opportunity to visit our son Barry and his family who had settled here in Wilmington. At their urging, we began thinking of living in Wilmington upon my second retirement date which would arrive in 2010 so we began the process of purchasing a modest home here.

When we again retired (well sort-of) in 2010 from my work based in NYC and fully settled into Wilmington home life and we were eventually joined by our daughter Lindsay, thus completing our local branch of the G.J. Blackburn tribe. The old saying, "priests never retire" became reality for me shortly after 2010 and I gladly put my name in our Diocese of East Carolina's list of "retired clergy available for Sunday supply work when needed" and also upon the urging of a dear local friend of ours, I agreed to teach two classes in the Religious Studies division each Fall and Spring semesters at Cape Fear Community College. Now that I'm nearing 78, I have discontinued clergy supply ministry as well as teaching at CFCC.

On occasional visits to Wilmington over the years, we visited and worshiped one or more times at each of the eight -- yes, there are 8 -- Episcopal Churches in New Hanover County. We found each of the eight to be very fine congregations but Mackie and I found Church of the Servant to be the best fit for us. Here I share just two of the reasons COS was attractive to us early on and continues to be today. Besides these two reasons, there are several other COS characteristics that are very important for us but I'm leaving it to others to perhaps discuss those.

(1) The very name, Church of the SERVANT, is significant for my wife and me. Jesus speaks of his followers, his disciples, as "servants of God." Jesus illustrates servanthood by washing the disciples' feet and through that very vivid "picture" saying to them -- and to us! - - that we are to be servants to each other because we are servants of Christ.

So, the words "Church of the Servant" that we see on the signage outside our church, inside the church on printed bulletins, on the COS website, on church letterhead, etc. all help keep before us the dedicated servanthood to which our Lord calls us. Servant, as in Church of the Servant, reminds us who we are called to be for God and for each other, and for newcomers to see if ours is the kind of church they need during their spiritual journey.

(2) Inclusiveness. The other primary reason we chose to align ourselves with Church of the Servant is because of the congregation's stance of welcoming all persons -- "yellow, red,

black or white, they are precious in God's sight" as the children's song says. We are trying to follow the example of Jesus who rather audaciously taught and practiced it. He did so when dealing with crowds of people and in his individual encounters.

All are welcome at the Church of the Servant, everyone -- children, teens, young adults, middle-aged adults, senior adults, gay, straight, tattooed as well as the "non-inked." We all are loved and accepted by a God who is full of mercy, grace, and forgiveness.

Mackie and I are delighted to be part of a servant-minded church, an inclusive congregation that unabashedly preaches, teaches and sings the welcoming messages of God every Sunday. We are a group of Jesus' followers who are trying to live it out seven days each week in our home, our neighborhood, at school, at work, and at play.



The Rev. Rainey Dankel
Deacon, Seminarian

I came to Church of the Servant as a brand-new Deacon in the summer of 1999, upon the retirement of Deacon R. C. West. I had asked Bishop Daniel to make that appointment, as I wanted to work with Rector Joe Cooper and Music Director Sam Burke. COS was known to have creative liturgy, good music, and progressive theology, all of which were important to me. I also had many friends among parishioners.



I treasured my time at COS, helping to lead worship (Joe generously sharing the pulpit with me), working with outreach ministries, especially Good Shepherd, and participating in the vibrant life of the parish. Joe's creative approaches to liturgy were especially evident on Maundy Thursday and Easter Vigils on the beach at sunrise. The labyrinth welcomed persons of all spiritual traditions to find a space of contemplation. The spirit of hospitality showed itself in parish meals, oyster roasts, and the annual Lobster Sale.

The church was very supportive to me during the three-month time (August- October 2005) when my husband Thad was hospitalized at Duke University Hospital. Bishop Daniel, Joe, and parishioners visited us in Durham, prayed for us, and offered support as I remained in Durham during that time. When Thad died in November, the church wrapped its arms around me, hosting a family hour on the day before the funeral (held at St. James for reasons of space), the Service of Committal in the memorial garden of COS, and a reception after the service.

I continued as Deacon, grateful for a spiritual home as we bade farewell to Joe Cooper on his retirement and welcomed the Rev. Blair Both as Interim. Blair provided stability to the church and to me as we began the transition to calling a new Rector. With her support and that of Bishop Daniel, I began discernment of a call to priesthood, and my Discernment Committee of COS parishioners, chaired by the Rev. Margaret Hutchins, was extremely helpful to me in that spiritual process. When I was approved to pursue ordination and chose to go to Berkeley/Yale Divinity School in 2008, parishioners again rallied to help me move out of one house, into another, and prepare to move to New Haven, all within a period of four weeks! To complete that cycle, the church hosted my service of ordination to the priesthood in June 2011, when the Rev. Catherine Powell was Rector.

I am grateful for the time I was part of Church of the Servant. Thad and I enjoyed being part of the music ministry together (an opportunity not usually available to clergy leading worship, the pattern having been established by Joe himself.) I loved the people who approached faith with humility, intelligence, generosity, and grace. I loved leading worship in

the “new” worship space that provided a space for informality and hospitality within the traditional structure of beautiful Anglican worship.

COS was established as a “seeker” church near the University, and I believe it has continued its mission to be a community of inclusion, progressive thought, and genuine service. Over the years, hundreds of people have found it to be a place that honors the variety of gifts among the parishioners and models lay leadership and Christian formation for all who seek to be Jesus’ disciples. May God continue to bless this parish as it follows the Servant Christ.

“You are no longer strangers and aliens; you are members of the family of God.” Ephesians 2:19

Susan is retired and living in Richmond, VA.

The Rev. Rebecca Dixon
Liturgical Assistant to Rev. Joe Cooper

When I was serving at Good Shepherd House (later known as Good Shepherd Ministries), the community from Church of the Servant came to volunteer regularly, including Joe Cooper, Pamela Minor and there was even a team of folks who assembled a locker system for our guests at Good Shepherd. I do wish I could locate those photos because the lockers were held together with One Million of the smallest ever made nuts and bolts! They were a great addition once put together but that was quite a project, even though I overheard the volunteers saying that *next time*, they'd have a fund raiser and purchase them already put together!



During this time I had been invited to Trinity for a weekend (my first time!) although the focus escapes me now. I only remember that I roomed with Ann Hines and since I had heard that the folks from COS were environmental 'tree huggers', I was worried about the deodorant I had with me because it was spray on and I was sure they would 'call me out' for damaging the ozone.

A year or two later, I came to COS as a congregant because I was hurt and disappointed and disillusioned and I craved quiet within an accepting community. We were in the small church space and I always sat on the organ side. In front of me was Ann Schlinke. I enjoyed getting to know her and she was so wonderful to me. The worshippers grew in numbers fairly fast in those days and Ann's section filled up. When she died from cancer might have been the first service where I read from scripture.

Within a few months, I began reading regularly and since I had been trained as a lector, I was asked to train lectors and chalice-bearers. Joe taught me so many practical things about liturgy and what I remember most is the true meaning of liturgy "the work of the people". It wasn't enough that there was one reader for the service. If there were two scriptures and a set of prayers that could be read, those needed to be read by three different people. If we also needed a chalice-bearer or two, it was best if a different two folks did this. That was a lot of volunteers to pull off one service. But, you know what? With so many people asked to serve, we could quickly fill a church with these volunteers and their families and friends. Pretty quickly I began to see the beauty in 'the work of the people'. A service required work from ALL of us!

Once I had trained and chosen the people to serve, Joe threw me a curve ball. At each and every liturgy, any visitor needed to know that we were fully inclusive. That meant, the servers for that day (and every single day) needed to represent full diversity. Some days it

seemed like "The work of Rebecca" but once I 'got it', I could sit back (after getting Joe and his crew down the aisle on time!) and really breathe in the community that was and is Church of The Servant.

The Easter Sunrise Services were legendary in my mind. From hot and buggy to cold as winter! It was always timed perfectly for a lovely sunrise. My blessed Mother spoke until her death of the LAST Easter Sunrise she'd ever attend at the beach. That was the year it was bitter cold so much that the Bishop even complained that he also would not return for that service.

I attended a Silent Retreat with John and Myrtle Mott at Trinity that I think of often. It always makes me bust out laughing because John could NOT stay quiet. Myrtle would get furious with him and storm off and he would just smile...and seek out an unsuspecting fellow retreatant to talk with. It was usually me!

When the new building was placed and work on the labyrinth began, Beth Moulton and I scraped a coating off the labyrinth, section by section. It was so amazing that when the sun went down, the labyrinth seemed to glow with a sacred voice and spirit. Worshipping in that space with the Cartoon, the altar, the baptistry and the labyrinth at times was simply over-powering!

Most of my memories were from the new space because it seemed to call me to worship. Meeting new worshippers and getting to know them was amazing...from Rebecca and Ed to Laura and Eunice to Terri, Harry and Brian; Eric; Glenn and Abe; Walt and Margaret; RC; Jim; Mary and Jimmy; Jim and Jean; Susan and Thadd; Jan and Bill; Janet and Gene I offer my sincere thanks and prayers and joy and love!

Rebecca currently lives in Lavonia, GA (sorta like 'Mayberry' in Northeast GA) and works in her yard and hikes local trails any chance she gets. She works and ministers as the Director of the Salvation Army for NE GA. She walks to and worships at Lavonia First Baptist Church & misses her time in the Episcopal Church and specifically COS.

The Rev. Nathan Finnin
Seminarian

My time at Church of the Servant

My family started attending Church of the Servant in the early 1990s. We had attended another parish in town briefly, but for reasons I'm still not clear on, my parents decided we belonged at COS. I had never been to a church like this before. It was casual, both in attire and appointments, especially before the "new" construction.

I couldn't have articulated it as a 10 or 12 year old, but looking back, there was less distinction between the "sacred" and "secular" than I was used to in my previous parishes which were far more formal. I like that. I think it's a wonderful reminder that such distinctions likely don't exist the way we often think of them, and it was certainly formative for me in my own spiritual journey.

I have a lot of very specific memories of COS:

Working at Lobster Fest;

RC singing "Go Down Moses" in a voice deeper than I'd ever heard before;

Practicing with the children's choir in the Montessori building with Sam;

The time there was an alien in the Christmas pageant, and nobody freaked out (I hope nobody doubts that things like that make an impact);

Youth group with Jan and Riley;

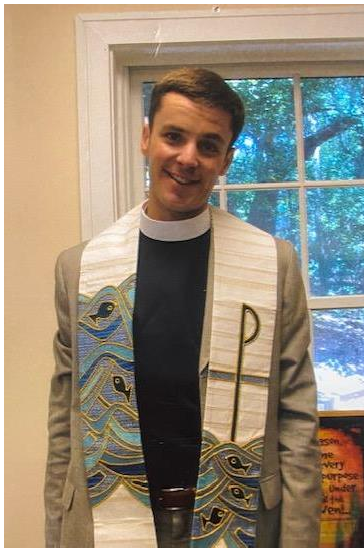
And Joe making spaghetti for the youth confirmands;

Walking into the sanctuary for my mother's funeral and having the paschal candle fall over.



Ordination February 2009

I remember the first time I called Joe to tell him I was wrestling with what might be a call to ordained ministry, and his support and graciousness in allowing me to begin my discernment process with such a wonderful group there at the church. Then I got to know Blair Both and Catherine Powell and Jody Greenwood, as mentors and then colleagues.



But I have one overarching general memory about being at Church of the Servant and that is Being Loved. Exactly the way I was, and exactly where I was. I had seen what worship was, but after my mother's death COS showed me what church was. And they did so by showing up. For me, for my twin sister, and for my father. And over the years I've seen them show up for Luleen (Anderson), who by title is my Godmother, but is much, much more than that.

And in all of that I have been and am reminded that church isn't about the size or layout of the sanctuary. It isn't about whether the parking lot is gravel or paved. It isn't about whether you have your own playground or have to walk over to College Park Elementary school and use their rusty metal seesaw...it's about the people. It's about showing up even when you don't know what to say or do. It's about knowing you have a safe space, in the midst of a world that often felt very unsafe. It's about people telling and showing you, you are loved. It is my hope that my own life and ministry reflects that love.

Nathan is Rector at St Andrew's by the Sea Episcopal Church
Nags Head, NC

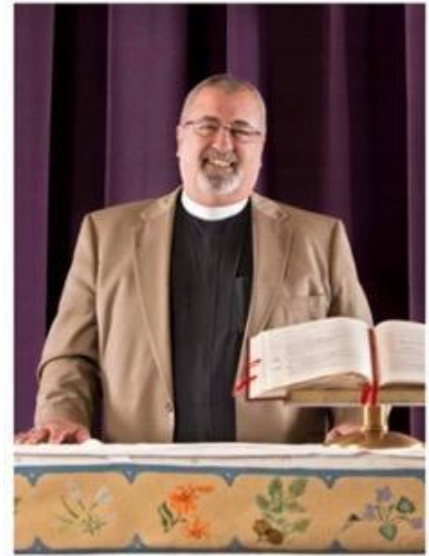
Nathan gave the Eulogy at Luleen Anderson's funeral service August 24, 2022
Luleen's reflections are in another section

The Rev. James Hanisian
Guest Celebrant

Reflections on my time at Church of the Servant

Alex and I first came to The Church of the Servant in the fall of 2013. We had tried a couple of other Episcopal Churches before pulling up into the parking lot to attend our first “Servant” Eucharist. The first thing that struck us was that most of the cars had bumper stickers, the vast preponderance of which were Obama/Biden. We did see one Romney one and thought “Now there is a brave person.”

We were greeted warmly by a man behind the coffee counter who introduced himself as Don Arabian. Also milling about was the Rector, Catherine, who enthusiastically greeted us. We didn’t tell her I was clergy but as we departed she asked if I was. We found the liturgy wonderful, particularly thrilled that it was Rite II at 8:00.



From that beginning, I was able to meet with Catherine to offer any help I could. Over the course of several years, I became involved in both Adult Formation and Strategic Planning as well as, with Don, helping to found Wilmington Faiths Against Gun Violence. I also did some teaching at the Adult Education time.

When Catherine became ill, I, along with Blair Both and Margaret Hutchins, “held down the fort” during her illness and recovery. I also began a Bible Study with people from the church, and others, which continues to meet via Zoom weekly. During the “Covid lockdown” that group continued to be our faith community.

After Catherine left, I was called to be Priest-In-Charge at St. Philip’s in Southport, so my time at COS drew to a close. I was honored to both preach and teach among this lively and engaged group of parishioners.

Jim and Alex still live in Leland and attend St. Philip’s in Southport where he helps out with services, stewardship and faith formation. Alex runs a small business creating dining experiences for from 6-10 people in their homes.

The Rev. Margaret Hutchins
Frequent Celebrant and Preacher

When Walt and I visited Wilmington on our search for a retirement place, we had a map on which all the Episcopal churches were marked. We drove around to see them all and when we viewed COS, there wasn't much to see. We looked at each other and said, "Nope. There's sure to be a building project in the offing and we don't need that." But, some clergy friends in Connecticut kept telling me that COW was the place for us, and one Sunday just after we had moved here, we were invited to visit by friends of friends in Florida. I visited other churches, but kept coming back to COS, until one Sunday, the rector (Joe Cooper) asked me to stand, and then introduced me to the congregation. And that did it. We were here for good.



We were right! A building campaign had occurred and work was beginning. Walt became the Clerk of the works (the interface between the builder and the vestry) and I became the rectors' mini-assistant (unpaid, of course!). After twenty-seven years, we're still here and expect to remain so because our ashes will be planted in the Memorial Garden.

I remember joining a few of the congregation when the cross was hoisted to the roof. We were so moved as we watched that we actually broke into song – "Lift High the Cross." We had all sorts of innovative worship experiences—historical and instructed church services, some interactive sermons, thought provoking gatherings during Holy Week, and, of course, The Great Easter Vigil on the beach – just to name a few.

And the projects: the Lobster sale; the Celtic Festival; outfitting the kitchen; Thanksgiving Day meals at church for those of us who were celebrating alone; meetings of the area clergy when Joe served us wonderful lunches. And the unrehearsed Christmas pageants at which anything could, and did, happen. There were always a plethora of bathrobe



clad shepherds, angels and cherubs with halos askew, a two person donkey to carry Mary to Bethlehem, many children clothed in costumes of all sorts and occasionally a live pet. Really, anything was acceptable. I remember one where the angel Gabriel, atop scaffolding, blew his horn which came out as a very loud squawk. That definitely caught the audience's attention and even the very proper narrator had to laugh. After the tableau, St. Nicholas, aka Walt Hutchins, appeared in a bishop's attire, giving a present to each child. It was a wonderful way to get into the Christmas spirit.

Since my interest was very much liturgically focused, I became part of the Liturgical Committee where we carefully planned both the weekly services and the very special ones. On special days we might have a big procession inside the church or outside (weather permitting) and all the smells (incense) and bells (a Sanctus bell rung while the Holy, Holy, Holy is sung). I really don't remember if we even had a bell, but we sure had the incense!

I remember the red balloons tied to the chairs for Pentecost and the sparklers lighted ONLY after we left the building and gathered in the garden. And then, of course, there was The Great Vigil of Easter when the hardy ones would gather at the beach. I remember being the preacher at one of those chilly services. After I finished speaking, I quickly snapped my earmuffs back on. After the service ended, a woman (not from the church) came up to me and said with sort of a silly giggle, "I've never seen a minister wear earmuffs before." I replied that there was a first time for everything. Oh boy. It sure could be cold there at such an early time of day!

I could go on, but I will let others have their say, and wish COS many more years of being.....The Best Church in Town!

Margaret lives in a nearby retirement community and still attends regularly.

Walt died in March 2022. His reflections on COS are included in another section.

A Tribute to Rev. John Mott and his wife, Myrtle

I am really probably not the best person to talk about John and Myrtle at COS because my relationship with them began so many years earlier when I was in school with their oldest daughter, Betsy, who remains one of my best friends. John and Myrtle became like second parents to me way back then in my college days. In fact when I was a potter after college, needing a studio, John Mott offered me an unused Sunday school room in his parish, The Church of the Holy Family in Chapel Hill. Always so very generous!



John had been at St. Andrew's some years by the time I moved to Wilmington. When he retired and they decided to join COS, I think many people were a little surprised that the Motts were attending the "Lobster Church", also known as the "Church of the Old Hippies!" For those who ventured to ask him why they were going to Church of the Servant his quick reply was always the same: "Because that is where Jesus is!" When I came down here in the early 1980's, of course I was going to go to my Cousin Joe's church, and I was thrilled to be back in a parish with the Motts. They were dedicated and devoted members of the Church, nurturing and supporting the causes, the committees and members of the COS family through gifts of all kinds. They knew everybody.

Myrtle was a rock, and I think one of the founding members, of the Arts Committee, a group consisting of Joe, Myrtle, Mary Lee (Hawse), Carl (Salisbury) and maybe a couple more people, as well as me. Our role was a curatorial one, wanting to make sure there was a consistent design visually to the Church itself, both inside and outside. With the many gifts of works of art and furniture, rugs, memorial plaques, etc. often coming in, we had to decide what to keep and what to refuse as graciously as possible. Our job was to make sure what we accepted all went together into a harmonious whole, as opposed to looking like the church had been decorated from endless yard sales.



Myrtle with Rowan LeCompte

With Mary Lee as Chair, there could have been no better guide than Myrtle with her impeccable taste in everything, her knowledge of art and liturgy in worship spaces all over and her commitment to bringing together beauty and meaning at every turn. Her input and advice on every detail of the new building plan was vital. She understood color, light, space, texture and how all the visual components could add a whole other level and depth to our worship experience. Her input on the design for the new space, and how to reuse the existing space, was absolutely vital. And she loved being involved at that level.

I first met Rowan and Peggy LeCompte at St. John's Museum in, I think, the spring of 1990. They had moved to Wrightsville Beach the previous week. We became fast friends and not long afterward I introduced them to John and Myrtle at a dinner party at my house. Sometime later I had lunch with the four of them and Joe downtown and afterward we had the promised tour of Rowan's first studio in Wilmington which was on Front Street. Among many wonderful things he showed us, was the beautiful cartoon with the fishermen. Myrtle knew immediately that this belonged at Church of the Servant, and it is in large part thanks to her vision, determination, and the incredible generosity of both Rowan and the Motts that not only do we have the cartoon but also the two stained glass windows in the narthex and the one in the sanctuary. Myrtle's keen eye and sense of design helped facilitate how and where these gifts were installed to become a beloved part of the space of COS.

I am so thankful to have had John and Myrtle as dear friends and spiritual guides and teachers in my life for over forty years. I learned so very much from what they said and how they lived . . . and I know there are many people at COS who feel the same.



Mary Lee Hawse with Rowan
LeCompte

Marjorie Worthington
September 2022

The Rev. Adam Pierce
Seminararian

Laurie and I were nearing the end of our service in China with the Peace Corps in the summer of 2013. Neither one of us had lived in Wilmington but we made the decision to settle there following our time abroad to be closer to family. At the time both my brother and sister lived in Wilmington; my sister still calls it home.



Church of the Servant is a huge part of my discernment to ordained ministry and that is in fact how we came to be at CoS. During our time in China I was discovering a pull toward the priesthood. Laurie and I were both interested in finding a church in our new home that would both welcome us and ground us as we started a new chapter in our lives. I had reached out via email to a few churches in Wilmington in the closing weeks of our time in China. It was The Reverend Catherine Powell who replied to my email introduction with both warmth and welcome describing the congregation and pointing Laurie and I towards ministries we might be interested in joining.

My first Sunday at CoS I remember meeting Carl Salisbury. His welcome combined with the beauty of the space had me bring Laurie back the following week; we both determined that we didn't need to visit any other churches in Wilmington.

The ministries I was involved in are remembered more by the people who I served with than any accomplishment or challenge experienced. Some of my biggest supporters of Campus Ministry at UNCW were Courtney and Alfreda Gee. They regularly opened their home to us and joined us on retreats; Courtney was even one of my presenters for my ordination to the Diaconate in 2018. I participated in a year or two of Education For Ministry with Ed and Bates Toone and regularly received rides to those classes from Mike Bliss. I always looked forward to those car rides to catch up. There are also many who supported my discernment process and were conversation partners in that process. The Rev. Jim Hanisian, The Rev. Blair Both, and Don Arabian all aided in my own growth and development as not only someone headed off to seminary but as an adult.

One thing that I am always amazed by when I think about my time at CoS is how accepting of Laurie and I you all were. We were kids really, 26 years old when we first came to you. Many churches say they want young people but then don't know what to do with them when they arrive. Y'all welcomed us and let us find our own way and that is a true mark of hospitality. One memory that I look back on and laugh was a Grenaldo Frazier concert held at CoS. Laurie and I had invited my twin brother and his wife to join us; we were easily the youngest in the room (I mean no disrespect) and I just remember y'all being as thrilled as we were that we were there with you.



Even though we weren't born and raised at CoS, we grew up there. Our daughter Aleea was baptized there. Our family has since grown with the addition of Hazel and Lucas and we've since relocated to Indianapolis where Laurie and I both serve churches: I as a priest on staff at Trinity Episcopal Church, and Laurie as the Director of Children, Youth and Family Ministry at St. Paul's. We are grateful for your acceptance of us and our gifts; because of you we both have discerned a place ministering in the church and in the world.

The Rev. Adam Pierce
Associate Rector for Outreach, Justice
and Congregational Development
Trinity Episcopal Church
Indianapolis, IN

The Rev. Rhonda Thomas
Deacon at Church of the Servant
June 2022 to Present

My journey began in the winter/spring of 2017. I was taking the fourth year of EFM at St. James Parish here in Wilmington when I felt the call to ordained ministry in the Episcopal Church. This led to several meetings and discussions with the Clergy & the Discernment Committee at St. James, as well as meetings with Bishop Skirving and the Commission on Ministry. Thanks to St. James (my sponsoring church) and the Diocese, I was able to attend the ACTS (Alternative Clergy Training at Sewanee) program at the School of Theology for two years. I learned about the Episcopal Church and what it means to be a Deacon alongside others from around the country.



After finishing the program in the summer of 2021, Bishop Skirving and I talked about "Interning" at a church in Wilmington. It was important for this hands-on learning experience to take place somewhere very different from my sponsoring parish, where the congregation didn't know me as Steve's wife or Sarah and Sean's mom. We talked with Rev. Jody, and all three of us agreed that Church of the Servant would be a great fit.

After ordination, the Bishop and I met to discuss my first placement as a deacon (Deacons serve at the pleasure of the Bishop in the Episcopal Church). We talked with Jody again, and the rest is history! The congregation of Church of the Servant took me in and gave me a loving space to learn and grow during my "Internship", and I am thankful that I get to continue to serve here.

Rev. Lisa Hildebrandt – no picture available

Rev. Sonja Robinson –served as Deacon

Rev. R.C. West – served as Deacon 1989 through 1999



Rev. Deborah Heathcock – seminarian (no picture available)

Rev. Nancy Jose – guest celebrant



Rev. Mary Ogus – guest celebrant



Rev. John Ormond
guest preacher



Carl Salisbury
Verger

Carl's contributions are mentioned in many places throughout this text. Carl died October 1, 2017. See especially Bob Norem's reflection.



MUSICIANS



Jim Sims
Music Director

I have given a lot of thought to how I should begin this narrative. And it's way past time to stop thinking and just tell a story as I remember.

So here I go.

To my best recollection it was the year 1980. Susan Sims Pritts (my wife at the time), Rebecca Sims, (our daughter) and I moved to Wilmington.

As teenagers, Susan and I had been members of the First Baptist Church, Birmingham, Alabama, that was located in downtown Birmingham. During 1970-71 the church split in that time of racial tension and evolution. The church that was formed from that crucible was named the Church of the Covenant - a place embracing racial and cultural diversity - which is still in downtown Birmingham to today. As young people, we were charter members of that congregation and when we moved to Wilmington in 1980 we were seeking a place to continue our faith pilgrimage that had more questions than answers; a place willing to resist fear of "The other", a place to develop a new vision full of hope and joy both personally and in community.

We visited several congregations in the area connected with different denominations but could not find what we were seeking. We had finally decided to go ahead and make a commitment somewhere and because part of our family had attended Saint Andrews Presbyterian just a few blocks away from our home, we sort of shrugged and made an appointment to see the pastor, Rev. Archie McKee.

As we sat in his office, we related some of our Birmingham experiences and how those experiences had transformed us. We expressed to him what we were seeking and it was a more passionate and detailed description of what you have just read. As the story of our pilgrimage came to a close, he sat quietly for several moments. And when he spoke he said, "I don't know that any pastor in this city has had any young couple come to them and describe a spiritual journey that compares with what you have just shared with me. And you need to go to the *Church of the Servant Episcopal*."

I am the son of a minister who was the son of a minister. It occurred to me that in my experience I had never heard of any pastor in any denomination, having a young couple with a four-year-old daughter come and tell them that they were considering joining their church send them to another church - much less to another denomination! We experienced Rev. McKee's advice to us as novel to say the least, and over the next 20 years I came to think of what he had said as the voice of the Divine.

The following Sunday we experienced our first service of worship with COS where Rev. Clem Jordan was the priest. We did not visit any other possibilities; we felt we had come home. During the following weeks and months we began to grow close to the people who called themselves COS. They were an eclectic bunch to say the least! We learned that the initial charge to Clem from Bishop Elebash, was to go and form a community of people that were unchurched, had rejected the church or been burned by the church. To the diocese and Clem's credit, that was what we were finding.

The worship experience was casual, and I use that word loosely. My experience and gifts as a musician, particularly as a church musician, were received warmly. I felt appreciated for what I had to offer which, I believe, is a critically important thing for new members of any community to feel. Education was thoughtful and sensitive and expansive and stimulating and open. I found it refreshing, provocative, and challenging.

Clem scheduled visitations with us at least twice and either canceled or missed the appointments. On the one hand, I considered that unusual. On the other, I was more than willing to "cut him some slack". On the one hand, it was reassuring to becoming a part of a community that appreciated flexibility and generosity in terms of expectations of Clergy. On the other hand, I found it interesting that a priest and pastor (to whom we were really attracted) was less than diligent about connecting with a young couple with a child who had expressed a desire to become a part of the community.

As time went by, we discovered that this was not unusual but on the whole, the community loved and respected him. The community expressed support for him and it seemed to me that the community was on his side. Having come from a congregational church tradition, watching clergy be chewed up by members of those communities obsessed with personal bias, jealousy, racial fears, misconceptions of theology, pastoral care and ministry that were - to say the least - unreasonable, I was hopefully impressed. Here was a person who was not performing as well as might be expected, and yet, it appeared to me that most everyone was willing to be encouraging and affirming of the gifts that were evident. For me that was a breath of fresh air!

And then something far beyond my experience happened. It seemed as though a hand came in from above and plucked this person - for whom I had a lot of respect - out of the picture. To quote an old-timey phrase, I was "shocked and taken aback!" I had visions of going to this place I'd heard of called Kinston to share my congregational attitude with whoever it was that had perpetrated this act. Luckily, my higher self prevailed and I refrained from doing something foolish and embarrassing. Clem moved ahead with his life and ministry and so did we.

There was a new opportunity presented. To be a part of a "calling committee." I wanted to be a part of that collective voice. It came down to two choices. One of whom was the Rev Joseph Wylie Cooper. Before the final vote was taken, I said, "Regardless of whom we call, it is important for us to lead the way in welcoming and supporting this individual."

As I reflect on that statement, I recognize the apprehension I was feeling about introducing a rift into this group of folks that I was quickly coming to love and respect. I am also aware that I was considerably younger when I made that erudite and self-serving statement. It is no surprise to some of you and may be irrelevant to most of you that Joe Cooper was not my first choice.

The one thing that he said during his interview that was startlingly important to me was that he would not be responsible for our ministry. He had his own ministry, and he would help us with ours. That placed the “cost and the promise” as well as the blame or success of the ministry of COS squarely on our shoulders. At the time I found that refreshing, challenging, and frankly astonishing!

Over the next 20 years, Joe Cooper became my mentor and educator about the Episcopal Church. He also became my priest and my best friend.

One of the first things that I learned from Joe was that the church doesn’t end at the door ... it begins there. Joe’s leadership reflected the ethos of COS. I believe that part of that ethos was to invite the unlikely; unlikely people, unlikely ideas, unlikely possibilities.... (I want to remind the reader that this is my story, and I am certain there are others who might disagree.)

I learned what good liturgy is. Because of my own personal history, I had a strong grounding in what meaningful worship is. And what it isn’t. While I reference the leadership of Joe Cooper, it was all of us that produced a strong, diverse, and inviting community. The talents of each of us blended in ways that were remarkable, creative and playful. It was as Joe had said: he had his ministry and he would help us with ours.

Christian education had been a lifelong experience for me with Southern Baptist Sunday schools, where rote memorization of the names, stories and verses of the Bible was the norm. Some of it was utterly boring, some of it was informative and stimulating, and some of it was exciting. When I first experienced Christian education at COS, it was transformative. That word, and all that it embodies, is representative of the community’s deepest characteristics. The various methodologies that the educators and the priest embraced represent this commitment. Dr. Charles Penneman’s method – a non-method – was functional education. The student is the curriculum. Identify the student’s needs and struggles and start from there deciding what it is that you need to teach.

The Rev. Bill Dols, author and priest, developed a method called Bible Workbench. As a Christian educator, my eyes were opened. As an individual, my path was becoming more clear. It was always the community that undergirded and encouraged and participated in new choices. It was always the community that held together the paradox of the past and future. We introduced one another to such wonderfully diverse people as Joseph Campbell, Carl Jung, Bill, Dols, Verna, Dozier, etc. And most of all, we introduced ourselves to one another as individuals; an important, fascinating, loving people.

One of the most profound educational experiences in which I was involved as a facilitator/teacher took place around 1997. The church had endorsed a program for adolescence called **Rite13**. It was developed to address the needs, and the spiritual honoring of a young person’s journey from childhood to adolescence. At the end of three years, the group plans a spiritual journey. The group I worked with expressed a desire to develop a deeper understanding of Native American spirituality.

So the leaders of the group assisted in developing ways that these young people could achieve the goal of this journey. The journey itself was not billed as “service work” or “mission work” but rather to seek a deeper understanding of one’s own spiritual path. The journey would take us to the Grand Canyon, Navajo land and Canyon De Chelly - the national Monument and the place that is considered the point of creation. (I hope I’m getting this right.)

MUSIC



“If it sounds good, it is good.” – Duke Ellington.

My dear friend and fellow musician, Sam Burke taught me that. But Sam arrives later and I’ll get around to him.

When I got to COS, my skills, both instrumental and vocal, were embraced and affirmed. When we arrived, there was a good piano, and a good pianist who was very competent in supporting congregational singing and church music in general. She was inviting and enthusiastic.

Early on, I had the opportunity to participate in a children’s musical called “Down by the Creek Bank.”

I feel certain that some of the young participants who will read this (who are now adults with children of their own, and perhaps grandchildren of their own...) will recognize this name. Since youth musicals in the church were a large part of my musical development, I had a lot of fun doing this with the children of the church.

After Joe Cooper arrived, he suggested that we form a choir. And since there wasn’t anybody else there at the time, I conducted it. I refrain from using the word directed, because that invokes the phrase “herding cats“. But I was the guy selected to struggle through the music and hopefully prepare the eager people involved to sing whatever sheet music that Joe and/or I, and/or the worship committee handed to them.

My father, whose PhD was in sacred music, had vast experience as a choral conductor. I sang in many of his choirs; as a child, as a teenager, and as an adult. In college, I was a music therapy major with a concentration in classical guitar. But with all of that experience, this was the first group of human beings that I had been given the opportunity to stand before, and wave my arms about in hopes that we would produce good sound and good vibes. As we got used to one another, we started to sound respectable.

As a musician, I understand that that word, “respectable”, is on a sliding scale based on talent, experience, and training. But this is church music and I am a music therapist. And music therapists are really excited when anybody gives us a musical response at all... however primitive.

Bearing that in mind, we were given an opportunity to sing during one of the liturgies at Diocesan convention. We sang a piece that I had always loved through all of my choral experience. My father had taught various choirs in which I participated, singing this piece entitled, “Springs in the Desert”. At COS we learned it and rehearsed it and sang it during one of the liturgies at that year’s convention. After the worship service, I was walking down the hall and Bishop Elebash came running down the hall to me. As closely as I can remember his words were, “Jim, the COS has the best choir in the diocese.”

Now, I am the kind of person who celebrates anyone receiving any kind of affirmation. I am especially appreciative of that affirmation if I am involved in it in any way. I suspect that there are many who would be “shocked and taken aback” for a vast array of reasons when they read this and just might accuse me of making this up. But I stand my ground! It really happened. Despite the fact that Bishop Elebash is no longer available to confirm or deny it, that’s my story, and I’m sticking to it.

I loved my first and, so far, only experience as a choir director.

THE PIPE ORGAN AND SAM BURKE

Anne and Keith Hines were members of COS. Ann’s father was an organist and choirmaster in Tennessee who sold organs built by the Schantz Organ Company. Through a wonderful interchange, he told his daughter that he had discovered an available organ at a college in west Tennessee. It was in a practice room. It was a good instrument, in good condition and the college wanted to use the space for something else.

We got in touch with the college, and made a bid on this instrument for \$1500. The instrument was a double manual, electromagnetic pipe organ. It had four or five ranks and was beautifully constructed. The college responded to our offer by saying that if we would come and get it that weekend they would sell it to us.

There were a lot of us who were excited! What an opportunity! A pipe board for 1500 bucks!

I realized something significant at that point. And I have repeated my observation over the years: there is nothing more stodgy than a bunch of liberals. As a guitarist, I was used to people observing that I was bringing the six string devil into the worship service, and saying, “Eeeewww!! A guitar.”

As I shared my excitement about purchasing this instrument with my brothers and sisters of COS there were those who said, “Eeeewww! An organ!”

It was at that point that I recognized that it is easy for those who are proud to be resistant to change to claim it with pride. But for those of us who are “liberal,” it is difficult for us to recognize that resistance in ourselves.



Jim Sims & Anne Hines

Ann and Keith Hines, Joe Cooper, and I... and maybe others, I'm not certain... rented a truck and got to west Tennessee. We took the organ apart and photographed the dismantling with a Polaroid camera. We brought it back to COS, rebuilt it, and had it playing in a week.

Our current piano player, Henry McInnis, was not an organist and never claimed to be. Henry made a valiant effort but we all knew that that would change.

Enter Sam Burke.

Sam moved to Wilmington from WBHM in Birmingham to take a position as music director at WHQR in Wilmington. I had not known Sam before I moved to Wilmington. Simply put, when he got here we became good friends!

I think when Sam arrived in Wilmington, some magic happened. I think he had a glimpse of the potential of the people of COS. Sam accepted the church's offer of becoming the organist and choirmaster. I was really excited and at the same time, relieved. I see the experience of Sam's arrival as the door opening to deeper possibilities of becoming a better liturgical musician. I learned how to be a cantor. Sam always honored my skills and invited me to share them.

Sam would call me up and say, "Jim, I have just found a really sweet flute (a rank of pipes) in New Jersey." My response would be, "road trip!!!"

Our traveling together helped create a wonderful friendship that I cherish. Sam knows that I have always admired and respected his talents in Organ construction, performance, composition and choral direction. And I always felt Sam's encouragement of me as an instrumentalist, vocalist and composer.



I have always said that the best thing about being a musician is other musicians. Sam is one of those friends who confirms that belief.

It has always been the people. The relationships over the years, the countless delicious meals together, working together, playing together, laughing, crying, praying together, celebrating lives of those who have moved on, singing together, exploring our lives together... The list goes on and on. Each time I say the word “together” a flood of memories makes me realize the impossible task of covering it all. You saved my life. You directed my life. Even though I moved on in the year 2001, you are all with me still. The work and goals I set for the 20 or so years that have elapsed since then have been led by the Church of the Servants influence, training, and love.

For the past 10 years, I have been working as a facilitator with a Center for Courage & Renewal. I currently serve on the board of a retreat center above Stroudsburg, Pennsylvania, that sits on the top of the Kittatinny mountain ridge. It's name is Kirkridge.

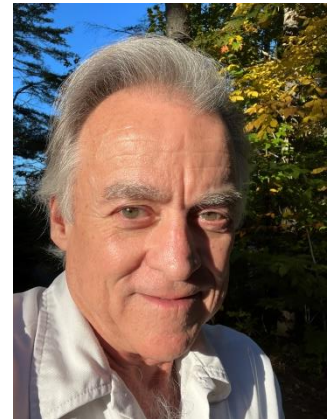
If you would like to get in touch with me, my email address is jarosims@gmail.com.

If you would like access to the music that I have recorded and written, please write to me. I will send you links to all of my recordings. It is free.

So, Amen to our shared path. All of it.

Blessings on all of you! Blessings on the future of the Church of the Servant, Episcopal.

Jim



Sam Burke
Director of Music and Organist
1989-2004



I had just moved to Wilmington in the summer of 1989 to begin a new job as music director for WHQR Public Radio. While station management was aware and supportive of my interest in landing a part-time organist/director position at a local church, I was expecting to conduct such a search on my own. So it was quite the nice surprise on my first day at work to find phone messages waiting from four churches wishing to talk to me. In the course of responding to these inquiries, I received a call from Joe Cooper, asking if I would be available to serve as substitute organist at Church of the Servant. After substituting for two Sundays, I was most interested in a more permanent music leadership post at COS, and was honored to eventually be chosen by Joe and the Vestry as Director of Music and Organist. With the exception of two short-term Episcopal parish posts during two years of graduate school, all of my salaried music jobs since the early '70s had involved Methodist or Presbyterian churches. Important and meaningful experiences, those; but for this cradle Episcopalian, it was good to be "home."

I was taken with the COS creative sense of mission, following unique paths in serving others. I found that at COS, liturgy was truly the "work of the people" in how vital spiritual community was expressed, in love and care for each other. Is there anything in Christendom quite like the Passing of the Peace at COS? Purely pro forma liturgical practice has never been the norm in this church.

As I got to know the parish choir, I found a group which enjoyed working together and was ready to grow. Beyond the regular Sunday mornings Eucharist, the choir was a ready partner in memorable special services: Hanging of the Greens, Christmas Eve, Festival of the Epiphany, Maundy Thursday, and the occasional Choral Evensong. I recall an Evensong on Advent 1 where it began to lightly snow near the end. Rather in contrast to the Blizzard of 1989, when all Christmas Eve services in Wilmington had to be cancelled! Easter Day has been ever unique at COS, starting with the remarkable Sunrise Eucharist at Wrightsville Beach. Though the choir was not involved at this service (not to forget a few members who formed the "Easter Mariachi Band" to accompany proceedings for some years), all were at the ready for the Festival Eucharist back at the church. (Who can forget the Easter morning at COS when the Harvard Glee Club - in town for a Wilmington Concert Association performance - was special musical guest?) Back to midweek rehearsal nights: over time, an after-rehearsal pizza & beer contingent formed, meeting at Crazy's Pizza near UNCW. To this day, it remains the best post-rehearsal crew I've ever known.

"Is now the time to build a new church?" This question arose in the early '90s, and was eventually answered "yes." To have been part of the process that produced the new worship space in 1996 was a special joy. The John Thompson firm readily found solutions to challenges posed, the result being a centered, flexible and inspired space for worship and fellowship, with an acoustic for liturgy. Sturdy as well, as the building was quickly put to the test by two successive and substantial hurricanes (Bertha and Fran), coming through both with flying colors. The eminent stained glass artist Rowan LeCompte was taken with this space and the spirit within it, generously facilitating acquisition of works by him which adorn the interior: two small windows in the foyer, the large central window in the "south" wall, and the mosaic cartoon on

the "east" wall. A scaled-for-the-space labyrinth, treasured by so many over the years, was sculpted in the floor by Jim Sims and Beth Havener. Musical artists from beyond the parish have praised the space's acoustical properties, with the Chamber Music Society of Wilmington having held a few concerts at COS. Bishop Sidney Sanders spoke of how as a young person he saw churches as dark and forbidding places, "but the children of this church will know God's house as a place of light."

And yes, there was an expanded pipe organ project. COS had acquired a small Schantz practice organ from Rhodes College in Memphis one year prior to my arrival. It served well in the original worship space, but was destined to be overwhelmed in the new space. With limited resources and the generous help of the John Dower Organ Company of Lincolnton (particularly present and former employees Dan Compton, Greg Hand and Darwin Shaver), a plan was put forward to expand the Schantz (with its four sets of pipes) by several sets, drawing primarily from vintage pipework held by Dower and from an Alabama project that could not go forward, with vintage chestwork and system control components provided by Dower. Basically, this: unenclosed pipe sets to form an independent ensemble to lead congregational praise, a pair of independent bass sets to firmly undergird (sounded from the pedalboard, played by the feet), and a few "color" sets to afford some variety in accompanimental and solo combinations. A concept the Brits like to call "multum in parvo" (much from little).

Invaluable contributions from Phil Jorgenson (console and wiring) and Jim Sims (structural set-up, especially decking and cabinetry...and a host of other things) made this project go, in tandem with the organ builders mentioned above. So many others generously assisted with attention to many details. Of course, this unlikely, expanded organ acquired nicknames, with my favorite being "The Musical Millennium Falcon." And it worked, providing continual musical vitality for liturgy, a modest tonal base for developing the parish choir, and contributing well to the successful second compact disc by the diocesan chamber choir Schola Cantorum. The organ served faithfully for twenty years, until vintage mechanicals really began to show age. I had submitted a document to parish leadership in 2010, noting things to watch for, especially console and windchest wear. I had wondered if resources would ever be found to affect needed repairs, even over time.

Let me say how delighted I am that generous resources did become available, to the extent that a new and larger instrument could be procured (incorporating several pipe sets from the existing organ), thanks to Matt Rosendahl working closely with the R.A. Colby Company. Congratulations all around! I find it particularly inspiring how the original core of this present organ, which holds such personal and memorial significance for the Colby family, continues to sing at COS.

COS has been fortunate to receive as musical gifts not one but two Steinway pianos. The first is a rare Steinway console model, given by Pat Harmon. The second is now the principal church piano, a Steinway Model L grand, given by the estate of Vera Harold.

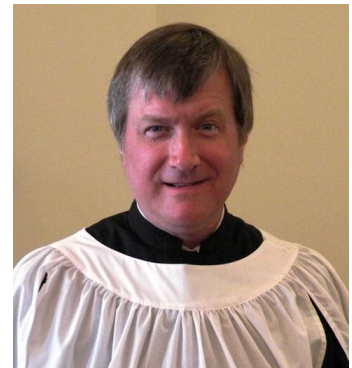
My association with COS offered treasured opportunities to represent the parish beyond 4925 Oriole Drive, especially at the diocesan level. As a member of the diocesan liturgical commission, chaired by Joe Cooper, I was part of a team charged with planning annual convention liturgies, sharing leadership of the Diocesan Choir (formed to sing at principal convention services) and assisting with the annual diocesan music conference. The diocesan chamber choir, Schola Cantorum, grew forth from the liturgical commission, originally gathered

as a very temporary group to provide music at the 1991 diocesan convention's Friday evensong. COS folks had a significant role in the formation and development of Schola as a permanent ensemble; as founding director, I had several COS singers as charter members, to combine with other commission music leaders and members of their choirs. Schola Cantorum's principal goal has been the promotion of choral evensong around the diocese, though activities expanded to include two England tours (1997 and 2001) and serving as choir for the Jubilee Morning Eucharist at the 2000 General Convention in Denver. And the ensemble continues forward, having celebrated a 30th anniversary last year!

Thanks to Joe Cooper's timely hospitality extended to the Cathedral Choir of St. John the Divine, NYC, during the course of their 1989 tour, a wonderful 1990s pilgrimage tradition came to be. In gratitude for Joe's help in 1989 and Joe's creating an East Carolina tour for the SJD Choir in 1990, then-director Bruce Fifer offered an invitation for singers from Schola Cantorum and the COS Choir to join the Cathedral Choir and other guest choirs for the St. Francis Day Celebration at the Cathedral, held every first Sunday in October. Central to the celebration was the presentation of the "Missa Gaia" or "Earth Mass" with the Paul Winter Consort. Beginning in 1991, this became an annual pilgrimage for me and many others through the '90s. We even got Bishop Sanders to join us once. It wasn't long before Joe Hickman and members of his UNCW Choir joined in as one of the guest ensembles. It should be noted Joe Hickman later took on the task of editing a new and much-needed performing edition of "Missa Gaia," an act of generosity appreciated by all. COS folks who never made the NYC pilgrimage may have heard in church a very lovely outcome of Joe Cooper's 1989 hospitality: a long-standing friendship between COS and organist Dorothy Papadakos, former organist at St. John the Divine and occasional substitute organist at COS over many years. She was a special musical guest at the COS 30th anniversary service in 2002.

Years after leaving the employ of COS, the parish offered comfort to me in such a generous way following the unexpected passing of my beloved Barbara in 2010. Having provided music for so many funerals and memorial services in my decades as a church musician, I knew the level of care and preparation it took to insure a good outcome. What I experienced at the memorial service given for Barbara by COS went far beyond a good outcome: such a thoughtful liturgy led by Catherine Powell, such beautiful music prepared and directed by Jennifer Sugerik and Doug Leightenheimer (director of Schola Cantorum), lovingly sung by the two choirs (combined) with which I had been associated for so many years...such kindness and comfort offered. A precious gift I will never forget.

I'm grateful and honored to be asked to contribute these remembrances of my years with Church of the Servant in this anniversary year. My life is much the richer for having chosen the invitation of Joe Cooper and the Vestry to be a part of the COS journey. I wish you all the best going forward, and will think of you whenever I encounter Fred Pratt Green's great hymn "The church of Christ in every age" and see that first line of verse three: "Then let the servant church arise..."



Sam Burke – April 2022
Organist, Grace Church since 2008
Cullman, Alabama

Matt Rosendahl
Choir Director/Organist



It will be six years this coming April that I began playing the organ and directing the choir at COS. At that time, my wife Victoria and I had just moved to North Carolina from Virginia to our chosen “retirement” location. I have had a church music part time position for over thirty-five years so it was natural to look for one in NC. Fortunately, Kim Geer, whom I had known in Virginia, had already come to Wilmington to COS and was making another career move. So one Sunday after service I auditioned and was given the job! It was a very fortunate chain of events.

For me, COS has all the right ingredients: wonderful caring parishioners, great choir members, a supportive Vestry and Rector, a wonderful “live” sanctuary, and a “modern” outlook in a traditional Episcopal service. And what could be better for an organist then to be a part of the selection and installation of a new pipe organ for the church! There have been and will continue to be more great moments for which I am very grateful!

Matt Rosendahl
March 2022



OTHER MUSICIANS

Jim Sims mentioned Billie Houston in the 70's. There have been other organists/choir directors as well, and we have made every effort to contact them or a family member, asking for their reflections but at the time of printing we have not heard from them. Nevertheless, we want to acknowledge their contribution to the worship life of COS.

With thanksgiving for their service:

Jennifer Sugerik
2005-2014



Kim Leggett
2014-2016



Dorothy Papadaikos
Guest Organist



ADMINISTRATIVE STAFF

Ginny Shew

Parish Administrator 1977- 1995 (?)

It was a fortuitous day for me in 1977 when I read an ad in the Star-News that an Episcopal church needed a secretary. I called right away and told the nice man who answered the phone not to hire anyone until he talked to me and that I was just what he needed. He didn't and I was and he hired me on the spot and thus began a happy working church family relationship with Church of the Servant.

We had only been in Wilmington a few months and my family was looking for a church home. We began with Church of the Servant and never looked back initially because our two girls loved the idea of Sunday School in a tent. No more dressing up in Sunday clothes! The Church was so welcoming to our family and we made friends that we treasure to this day.

In the first weeks I was employed I met with The Rev. Clem Jordan and was introduced to the office equipment -- an electric typewriter I was glad to see, a file box of the membership and an ancient hand turned mimeograph machine that amazingly lasted for the next 10 years at least. I cut stencils to be put on the inked roller for every bulletin and newsletter and almost everything that went out from the office. We rocked along happily for the next few years sharing office space with the Sunday School until the first new addition. Now both Clem and I had real offices; however, we had the same ancient equipment!

In the meantime, we introduced several Centerpoint courses, met our budget with tremendous Bargain Sales and met in small groups over everything. We hosted respected guest speakers, notably William Stringfellow and Verna Dozier, both of whom brought members of the community to our Church. We also shared our space with a local pre-school that was just getting started. What a delight for me as I was often the recipient of morning hugs and snacks!

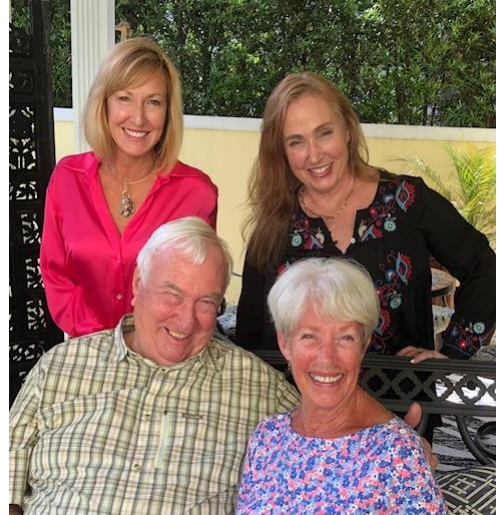
When Clem Jordan left, a search committee was formed and The Rev. Joe Cooper became the second priest at Church of the Servant. I stayed on in my role as Church Secretary/Administrative Assistant and watched our small but active Church become more vibrant with each year. We eventually got a computer (I had to take time to take lessons!) and a copy machine to my great joy!



Our congregation was growing under Joe's leadership and the idea for an actual church building was forming in his mind. The planning process began and became a reality in less time than I ever imagined complete with a pipe organ, a labyrinth, and a kitchen.

So many, many people have worked hard over the years to achieve the reality that is the Church today. I know that I have barely touched the surface of all the ministries and programs that Church of the Servant has provided, not only to the congregation, but to the community. My family moved from Wilmington in 2005. Our children both live with their families in Tampa, FL, and Al and I split our time between Asheville, NC, and Clearwater, FL. No matter where we are located, I know that my years at the Church will always hold a special place in my heart and in the lives of our family.

Ginny Shew
March 2022



Virginia Hardy

Administrative Assistant/Church Secretary 1995-1996

While I have actually never been a member of Church of the Servant, the church and many of its members been a part of my life since we have lived in Wilmington. For that I am grateful. Many times I have left there saying to myself, "Surely the Lord is in this place."

Those who have been members since the time before the current worship space was built remember the dark space with the orange shag carpet. In that room one evening, theologian and writer Verna J. Dozier gave a lecture. During the question-and-answer period, a retired professor from the UNCW Department of Religion commented on something she had said and then began to recite a poem. A few lines in, he couldn't remember what was next. She stepped out from behind the lectern, picked up the next line and they finished reciting the poem together. For a few moments, they were the only two people in the room.

One Sunday, I was there when a child who was about four years old went to the altar to receive communion. He held up his hands and looked straight up with a look of radiance in his face, as Joe Cooper knelt down to place the wafer in his hand. There was no doubt that that little boy was completely aware of what he had received.

A year after I retired from the WHQR staff, Joe Cooper asked me to come to work for Church of the Servant. While naturally there were the day-to-day challenges of being a church office secretary, there were many times when I was made aware of God's work there and in the lives of the COS community. Those who know Joe Cooper are aware of his spiritual depth, his understanding of liturgy and his commitment to worship services being properly done. You also are aware of his organization skills. One day he came rushing into the office to say that he had to go to the hospital to administer last rites and had no reserved sacrament. Because he could not consecrate alone, I needed to get up and come into the church. He handed me a prayer book, said very quietly that this was where we had to start, and began the consecration. Then he said, again very quietly, that this was as far as we needed to go. He ran out the door to go to the hospital. I had to remain there in silence for a few more minutes before I could go back to the phone, the computer and the business of the office.

Unlike planned, well-orchestrated and rehearsed Epiphany Pageants, anyone at Church of the Servant who chose to participate in the Pageant could do so. Among all the shepherds and wise men who came to worship the newborn child in the manger, was Rowan LeCompte, wearing a hat and a shawl and carrying two little stuffed sheep. Here was the man who had designed the Rose Window in the National Cathedral, as well as some of the windows in the clerestory (and COS), quietly standing with a group of worshipers that included small children, teenagers and adults. From the youngest child to the oldest of the adults, we were one in the spirit.

I was working there when today's worship space was being built. I was able to look in from time to time as Jim Sims laid the Labyrinth and as Sam Burke traveled the country collecting pipes to build the organ. Now, when there is an opportunity to walk that Labyrinth, I recall the time of work and the effort it took to make that walk possible.

With fondness and gratitude, I continue to feel a connection to the space and to the people who made and who continue to make Church of the Servant the warm and welcoming place that it was the first time I went there.

Virginia Hardy
Wilmington, NC



Barbara Rowe

Parish Administrator June 2017-January 2018



In June of 2017 I took the position of Interim Parish Administrator. I had recently retired so had the time to work for COS. I was also serving on the vestry as Junior Warden in charge of Building and Grounds. Taking on the Admin job dovetailed so beautifully with the Jr Warden duties as my B&G goals were to sort and organize the entire church campus to get ready for a new rector.

I reorganized the Admin office by:

- Replacing stained carpet with linoleum tile
- Replacing small desk with a larger, more efficient one
- Rearranging furniture to include an office supply storage cabinet
- Sorted files to eliminate hard copies of documents that were stored digitally
- Purchased new file cabinet that fit into office space
- Rearranged document files and labeled file cabinet drawers accordingly

At the same time I reorganized the closet off the parish hall so that it could

- Hold additional office supplies
- Provide storage for files and materials needed by Vestry committees

I cleaned out and reorganized the closet area next to the tiny kitchen off the Parish Hall. It was reorganized to hold all the crafty and office type materials needed for children's education, parish retreats, etc.

The closet off the parish all, next to the folding chair storage, was full of stuff no one could bear to throw away. It included Adult and children's education materials dating to the late 1970s. I sorted through all of it, kept sample of documents to put into an archive and disposed of the remainder. This freed up room to permanently store items belonging to AA, Overeaters Anon, and a few other organizations that met in our church.

I reorganized the closet located in the education wing of the building. Everyone just dumped stuff there after an event. So I, and Senior Warden Laura Hickey, sorted, organized and labeled items relating to our various annual events. We parted with old printers and computers that had been kept.

Laura and I (and some others) also reorganized the closet of the Sanctuary where the tables, chairs, and sound system are located. We sorted all of the table linens, parted with items we no longer needed, repacked and labeled the remainder in plastic container boxes.

I also supervised the sprucing up of some areas of the church. The Rector's office was redone by replace stained carpet with luxury vinyl flooring, paint walls, removing furniture the new rector did not want to use. The Parish Hall got a paint job, as did the ceiling in front of the restrooms. I think a new roof was installed at this time too, but I could be wrong.

I started boxing up and labeling documents that were part of COS's institutional history. As boxes were filled I transported them to the NC Room at the NHC Library. They collect and manage local church archives and it was the perfect place for our materials. They were kept, but COS did not have to house them.

Throughout this reorganization, I tried to consult the appropriate people who could tell give me the answers to Why do we have this? Where did it come from? Who gave it? Do we still need/use it? I remember the phrase I used most often was "Shall we make it go away?"

My Parish Admin job ended in early January of 2018. By then Jody had arrived and she was ready to hire a permanent person of her choosing for the job. My term on the Vestry had also ended at this time. I was delighted with how much was accomplished in sorting, reorganizing, and cleaning out church spaces. I could not have done it without help from various COS members who supported my efforts and/or dove in right alongside with sleeves rolled up. It was wonderful to see the end results and to feel that we were prepared for a new phase of church life with Jody.

Barbara Rowe
Retired and living in
Waynesville, NC

Sally Peel

Parish Administrator 2018-Present

My path to joining the Church of the Servant (COS) family as Parish Administrator in January 2018 fills me with gratitude every time it comes to mind. My 17 years of previous experience working at an Episcopal church in a resort town in Colorado gave me the knowledge needed to step right into the job. People ask what brought me to Wilmington and it seems like a fluke that I landed here. But was it really? As a new resident in 2017, I worked elsewhere and attended COS as a parishioner, having found it through a Google search. It was the first church I attended, and I felt an immediate connection, both to the beautiful space but more especially to the people. The rest, as they say, is history!

So, what does a Parish Administrator do? I jokingly say it includes a little bit of everything (except preaching...nope, not at all.) Mostly, it's preparing for services and filing the myriad of reports required by the Diocese, National Church and State & Federal agencies. As the Bookkeeper, it also includes payroll, accounts payable & receivable, and many more reports throughout the year. But on a day-to-day level, it may also include checking on a leaky faucet, making sure we have various supplies or keeping up with nametags and signup sheets. Mostly, it's about listening (and more listening!) and juggling multiple details at once.

During my time here, I'm most pleased with the new, updated website which was recently launched. This was a major process that took lots of my time and focus; but it couldn't have been done without the advice and ideas of great volunteers and staff. Another focus has been on getting our Membership Registers up-to-date. This was also a major undertaking and has provided a more realistic view of our current membership.

Also, during my tenure, transitions to more streamlined software products have included converting to a nationally recognized payroll system (which provided invaluable assistance in producing necessary reports to receive funding during the pandemic) and a church-based software program (including financial and membership applications) which is known in the industry to be among the very best available.

While the pandemic was challenging, it also created opportunities to learn ways to be more flexible and creative with time management. This will carry forward with new systems like Zoom and Signup Genius. New processes may come along down the road, but these applications have served us well.

I see Church of the Servant continuing to thrive and flourish in the years ahead. Our forward-thinking leaders also have that vision for the Church, and everyone involved with COS should be grateful for their gifts of insight and enthusiasm. I certainly am!



Obviously there were other Parish Administrators that fill in the time gaps. We have made every attempt to contact them or a family member, requesting their reflections. Nevertheless, they made a contribution to the life of the church for which we are all very thankful.

Let us give thanks for their service:

(Not necessarily in date order)

Susan Sims, Peggy Coulson, Kay Pugh, Kate McClay, Becky Stancil, Jan Walker, Kathy Hurley, and Stacy Gelatt.

If there were others, we apologize for the oversight. Please send any corrections to the church office.

AND one more very important, and longest serving staff member:

SEXTON

Luis Hernandez



REFLECTIONS FROM VARIOUS COS MEMBERS AND FRIENDS
(In no particular order)

Luleen Anderson

Upon joining Church of the Servant in the 1990's, I was pleasantly surprised at the wide variety of outreach programs in which newcomers could participate. The Bargain Box piqued my interest. Shortly after becoming a member, I became active in the Bargain Box, and for twenty-two years, it has been an important part of my life. I served six years on the Board of Directors and served as Chairperson for several successful fundraisers. We raised money to pay down the mortgage on the Bargain Box property. Although my health no longer allows me to actively participate in Bargain Box activities, I remain an enthusiastic supporter.



Before moving to Wilmington, I was the coordinator of psychological services and elementary guidance in Quincy, Massachusetts and believed whole heartedly that young children who struggle in school benefit from tutoring. So, when I attended a meeting of the COS outreach committee at which we were asked, "What would you like the church to do that we are not doing?" the answer was on the tip of my tongue: "Set up a tutoring program for students at our neighborhood school, College Park."

Around 2012, I organized a program in which 10-12 COS members tutored College Park students for one hour each week. The principal was very supportive and selected the students who were struggling with learning difficulties. The children were such a delight and could be very entertaining. For example, in the middle of reading a book to my 7 year old student, he said, "When I grow up I am going to live in the jungle." When I asked him what he was going to do there, he exclaimed, "Climb trees and eat bananas." He then said he might live in Japan and asked, "Do they have flat screen TV's there?"

With the help of COS cooks, I organized a yearly Back to School Luncheon for College Park teachers. It was a whopping success! About eight years ago when I was no longer physically able to coordinate this program, Frank Ogden took the helm and did a fantastic job.

Luleen Anderson shared these memories with Harriet Forbis while in rehab recovering from back surgery. A few days later, Luleen's situation took a turn and she passed away August 19, 2022.

More about Luleen



Luleen submitted some of her reflections to include in the 50th Anniversary history. Her memories included her participation in The Bargain Box – serving on the Board of Directors and several times as chair of fundraisers helping to pay down the mortgage.

Then how she encouraged COS to set up a tutoring program for students at College Park Elementary school next door and then with the help of COS cooks, she organized a yearly Back to School Luncheon for College Park teachers.

When I read her reflection for the history I was, of course, impressed, but realized that was just a portion of Luleen's life here at Church of the Servant. She often mentioned hers and Eric's connection with Tim & Laura Finnin and Nathan and Janie. And the Barefoots, Abram & Glenn and Ma Barefoot.

And yet there's one more very special aspect to Luleen's presence at COS.... Luleen was a writer and continued to write and submit articles until just the last year or so. Her piece title "Sacred Relationships" was included in the July 2019 edition of "The Upper Room."

"In 2014, I learned that I had a brain tumor. After five hours of surgery, doctors determined the tumor to be inoperable. Instead, I had to undergo radiation to shrink the tumor in an effort to prevent further damage and growth.

This was a devastating blow. At age 80, I had lived a full, healthy, and independent life. Now I was forced to make adjustments because of permanent damage to my eyesight, and to my pituitary, adrenal, and other systems. I could no longer drive, which altered my formerly active lifestyle – especially in my church and community activities. But shortly after my return home from the radiation treatments, some women from my church volunteered to drive me anywhere I needed to go. They have done this for more than three years, and in the process we have become close friends – enriching one another's lives.

Through my struggle and the way my community has cared for me, God has taught me the valuable lesson from Galatians 6:2 about the need for interdependence in Christian community. Now I more fully appreciate the sacredness of relationships. I have realized that life is short and that I should make haste to love, be quick to show kindness, and be eager to help others."

While she doesn't mention Church of the Servant by name, we recognized our parish family and the friends who became known as Luleen's POW's..... Person of the Week. Over the years she recognized the anniversaries of her surgery with special thanks for the POW's. In 2017 she said: During the past 3 years you have driven me to over 300 Bodies in Balance appointments, more than 40 doctors' appointments, 30 lab appointments, 34 PT sessions, 12 sessions at Self Care Therapies....

Every year she celebrated --- with thanks. Just this past spring, she wrote an email to her POW's:

*“April 3rd, marks the 8th anniversary of my brain tumor surgery at Duke.
At the time of the surgery it was not expected that I would live 8 years. It has been a blessed
time and I have all of you to thank for having some part in my continuing recovery.
With love and gratitude,
Luleen”*

The real gift was ***our time*** with Luleen.... I know that all of the POW's would agree with the one who said: “Thank you, Luleen, for making your journey our journey, where we have learned and loved so much.”

*Read at Luleen's funeral service, August 24, 2022
by Laura Williams*

Nell Jorgensen Buchman

I am the Nell I am today because of Church of the Servant.

Growing up in a church where everyone wore jeans and flannel while using the Book of Common Prayer and using a certain number of “these” and “thous” attracted a certain kind of person/family. Luckily, it drew my family and many others, two of whom have become part of my family through church and beyond. The Bauerleins, Jorgensens and Knopfs spent holidays, camping trips, and just any ordinary day together. We all went to Sunday School, youth group, canoe trips, magic shows (Ron Knopf was a real Houdini!) and were confirmed and finally married in the church.

I had the honor of being the first bride in the new sanctuary but had to earn the place!! My dad and husband-to-be rewired and finished installing the organ the week we were married. Jeez, musicians are such a pain. After a mini concert before the ceremony, Joe Cooper married us. We were so happy when our daughter, Charlotte, was baptized in the “holy hot tub.” There are so many wonderful memories here. It’s impossible to replicate the feeling at COS and I always look forward to coming home again to feel its warm embrace. Thanks be to God for that!!

Nell Jorgensen Buchman

Waupaca, Wisconsin

Married Matt Buchman at COS July 27, 1996

Children: Philip, 21 and Charlotte, 18



Andrea Carson and David Smith

Many years ago, David & I were basically unchurched. I sensed that it was something David needed and reached out to my friend Lorraine Perry who told me “Church of the Servant is your church, but don’t go til you’re ready to say ‘yes!’” We’ve been saying “yes” ever since.

Andrea & David
Joined COS in the Fall 1999



Andrea and David - far right - Habitat building crew

Harriet Forbis

When I moved to Wilmington in 2011, I immediately began looking for a church home. I had been a Presbyterian for many years so logically my search started with Sunday visits to a number of Presbyterian churches. I was discouraged that none of those seem to match what I was looking for in my new church home.

I was surprised to find just the right one for me as I checked out my purchases at the Bargain Box! I glanced at the store’s brochure and learned that the Bargain Box was an outreach ministry of Church of the Servant Episcopal. A servant church seemed like the perfect fit for me. After my first visit to Church of the Servant, where I was graciously welcomed not only that day but week after week, I knew it was the church where I belonged!

After joining the church, I immediately immersed myself in the many opportunities for service. Through the years I have been blessed to serve on the Bargain Box Board, deliver communion as a Eucharistic visitor, sing in the choir, serve on the Vestry, chair the search committee, and work with others in the parish care ministry to help our parishioners in need.

I hope I too can be as welcoming to newcomers as the loving folks at Church of the Servant have always been to me!



L-R: Harriet, Ann Arabian, Anita Thomas, Anne Knopf with Luleen Anderson (seated)

Laura Hickey



People in shorts? Friendly folks sharing hymnals and prayer books? A small community worshipping on orange shag carpet?

These are some things I saw and witnessed back in 1992 when I first visited Church of the Servant. Guess what? I never left. The rector at the church I had moved from in Raleigh had called Church of the Servant our cousin church and I think she was right. I had visited some other churches in Wilmington, even St. Andrews on the Sound where I was baptized as a baby, but COS felt right for me.

I have served on the Vestry a few times, twice as Senior Warden. The first time was in 1997 and after accepting Joe Cooper's invitation in this role he announced to me he was going on sabbatical for the first time ever. WHAT? After I picked my jaw up I was up for the challenge and we all made Joe proud while he was away. I agreed to be Senior Warden again in 2017, at the same time serving on the search committee when Jody Greenwood was called to be our priest. I have found it very rewarding to serve on the Vestry as well as participate in so many wonderful things we do for our community and beyond.

We have grown a lot since the orange shag carpet days but one thing has stayed the same. Our friendly, welcoming, compassionate spirit will always be a big part of who we are and I am proud to say I am a Church of the Servant servant.
Happy 50th Anniversary!

Peace and Love,
Laura Hickey

Pat and Sue Houston

After moving to Wilmington, my husband Pat and I spent many Sundays visiting churches with our 3 young daughters. We were, of course, trying to find a replacement for the church we had just left in Chattanooga. It was hard to do.

I finally asked my Australian neighbor who didn't even attend a church if she knew of a place we'd fit in. She immediately told us about Church of the Servant and the people she knew there. We felt at home the moment we walked in. The casual atmosphere and the friendly members made us feel welcome. Even though we had been Presbyterians previously, we loved the Episcopal liturgy.

We spent nearly 5 years there. Besides always breaking out into small groups ☺ I remember the joy of teaching Sunday school with John Bauerlein. Getting to know the children aged 10-12 or so (including one of my own) and imparting life's lessons was very special.

For a small church we had very dedicated, hard-working members who were willing to accept challenges----such as welcoming a family fleeing the Communists in Viet Nam. We found housing for the couple and their children and stocked it with furniture, clothes, and other necessities. Our middle daughter quickly became fast friends with one of the Vietnamese girls.

Sue Houston



Houstons c 1980

I enjoyed working with our Youth Group. Initially we did not have any high school students at Church of the Servant so we set up our Youth Group for 5th – 8th graders. One of my favorite memories was driving a van load of our youth to Charlotte to go to Carowinds Amusement Park when I noticed them holding a sign up in the back window of the van. I later saw that the sign said “Help! We are being kidnapped.” Interestingly, no one tried to stop our van to check. Perhaps those who saw the sign thought no one would be crazy enough to try to kidnap an entire van load of middle schoolers!

All of us remember “The Year of the Search” when we were between Rectors but did not have an Interim Priest. I had just become Senior Warden at the time. It was a challenging year, but the Vestry and Parish all pulled together, supported each other, handled pastoral care needs and got very good at Morning Prayer. Thankfully the search was successful, and Joe Cooper came to join us.

We both still carry many special memories in our hearts after 38 years!

Pat Houston

We were at COS from 1979-1984. We then moved to Portland OR, then Doylestown PA, then Singapore, and are now back in Doylestown PA.

Walt Hutchins

We had heard good things about the area from a seminary friend of Margaret's. We got information from the Chamber of Commerce and decided Wilmington would be our place of retirement. The real estate guy who showed us what was available had been advised that we wanted to know where the Episcopal churches were. When we got to Church of the Servant we looked around and agreed that this would *not* be a good place for us. It was too small and too new. It was obvious that they were going to have to build and we had just as soon not get into paying for a new building.

But, we had met some folks who had indicated that there were friendly people in Wilmington and even some who attended the church we thought we didn't want to go to. We were persuaded to be introduced to the church and the rector. None of the other churches were as inviting, so we decided to join Church of the Servant, as small and unfinished as it was. Of course, soon after we joined we learned they were planning to expand the facility. We looked at each other, realizing our earlier assumption was coming true.

I was looking for things to do in retirement, and amongst other things, I was working part time at Lowe's. The vestry needed someone to interface with the contractors and I volunteered to do that. From the point where they started cutting down trees to make room for the new sanctuary, I was there every day.

The sanctuary was eventually completed and the little organ that had been in the old facility was moved into the new place. I installed the ambry. The ceramic cover--a beautiful piece of work--was donated. I sized the box to match the ceramic. That must have been around 1996.

When we lived at The Cape, we had a beautiful piece of copper art work called "Mr. Toad." We traded "Mr. Toad" for the copper sculptures of Joseph, Mary and the baby, created by local artist, Andy Cobb. Later we acquired Gabriel, (the angel) and had it placed above the pipes of the organ. (Read Andy Cobb's reflection in another section)

In the final phase of the sanctuary building, the cross was to be installed at the peak of the roof. Joe designed it and I arranged for it to be delivered. I climbed up onto the roof and finalized the installation with stainless steel rods. Lift high the cross.

I had some experience with glass cutting and became friends with Rowan LeCompte, a renowned but local stained glass artist. He donated and I installed several stain glass pieces. I also helped install the cartoon he donated. The large piece is his replica painting of one of the mosaic windows in the National Cathedral in Washington, DC.



The labyrinth was etched into the sanctuary floor. I saw where the templates were being made and I worked with the gal (Beth Havener) who laid them out and marked them, with Joe Cooper and Jim Sims. We arranged for the sand blaster to come in and they carved the labyrinth in accordance with the pattern. Jim Sims carved his initials on the edge near the windows.

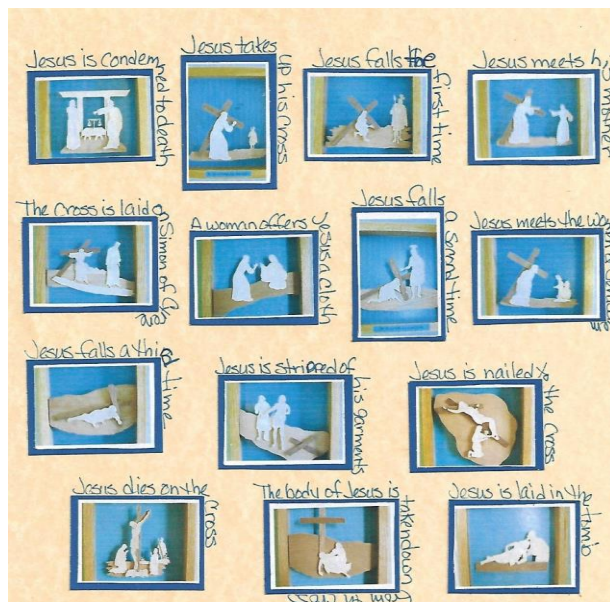
I learned to use a scroll saw after we moved to Wilmington. Margaret was filling in at a church in Southport where we saw their stations of the cross. They were far different from what I wanted to do but I saw that some of it was scroll saw work. I took the memory of those and Margaret took pictures. Margaret and I agreed on the size and position of each of the stations. Margaret and Catherine determined the scenes and helped with the size. I found some religious patterns and elements of those were useful in creating each of the stations. Catherine provided me with descriptions of the representation and I had to more or less invent the application when there was no pattern.

I would saw them out and fasten them; Peter Mudar got the wood and helped make the shadow boxes for each station. It was team work between Margaret, me, Peter and David Gilley, who supplied the wood which was compatible with wood already used in the sanctuary. We borrowed a tool from David to make the shadow boxes, which are well-made and durable.

One station, I can't remember which number, the one of the men nailing Jesus to the cross was difficult emotionally. But, I am very happy with the way they all turned out.

I used patterns, section of patterns and I would add to the background. Margaret helped establish the position and size of the figures. When they were complete, Catherine blessed them. In the first showing of the completed units they were installed near the sconces around the sanctuary.

Catherine blessed them in order and then handed them to members of the choir who would go and place them at the sconce, while she read the background and blessing of each one.

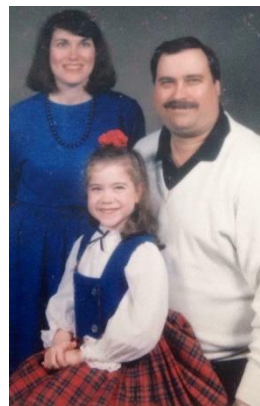


This is an excerpt from Walt's memoir, edited for this collection. Walt died March 7, 2022, just a few days after his 90th birthday.

Casey Ludlum

I began attending Church of the Servant before I even knew what church was. Because of my mother's attendance and membership, I was just along for the ride. It was a ride I came to enjoy, look forward to, and also one that had a great deal of impact on who I am today.

Growing up at COS we went through several variations of Sunday school and youth group until the Journey to Adulthood class series was established by Ron Knopf. J2A, as it affectionately became known, was established at just the right time for me to get to have the full experience. Upon turning 13, members of my class participated in our respective Rite 13 ceremonies during a Sunday service. It was a meaningful and significant service for me as an observer for the classmates who were older and therefore had their service earlier than mine and later as a participant. Psalm 139, the Psalm that is part of that service, is one that still resonates with me today: "For it was you who formed my inward parts; you knit me together in my mother's womb. I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well." Experiencing this service with my family and the transition of going to be with my friends in class was definitely a meaningful one and it was nice to see a formal recognition that kids at that age begin to rely on their peer groups more while still acknowledging their relationship with their family.



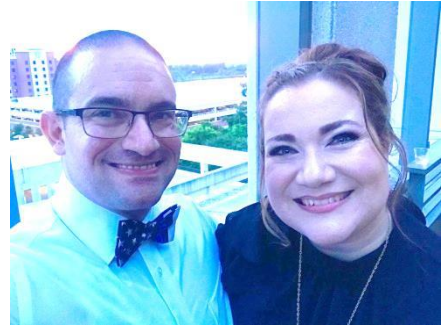
I was fortunate enough to go on the second pilgrimage as a member of the J2A class. While the first class established the trip, we made ours our own. Hawaii was a beautifully sacred place where we continued on our journey of learning about ourselves and finding our own spiritual paths. We made lifelong connections with other youths our age and got to see some of the most spectacular scenery on the planet. Needless to say, it is an experience I don't think I'll ever forget.

I continued at the church when many of the others my age stopped attending. I became more and more involved not only at COS, but in the Diocese and National Church as well. I was lucky enough to attend two Episcopal Youth Events, one at the University of Wyoming and one at Berea College. I attribute my continued interest in the Church in large part to having grown up at COS, and seeing my mother's involvement in particular. And also the Rev Joe Cooper who was involved in multiple levels of the Church. Having attended Diocesan Convention on more than one occasion, when I returned to COS in a more full-time capacity after graduating from college I accepted the request to serve on the Vestry. Seeing how COS runs behind the scenes was enlightening. The Vestry puts in so much time to ensure that things run smoothly all the way around and it was humbling to be a part of that for a few years.

I joined the choir under the encouragement of former choir director, Jennifer Sugerik. As it turns out, I love to sing and through not only Jennifer's encouragement, but the welcoming of the rest of the choir, I was hooked.

While you may not see me every Sunday anymore, know that COS and many people there have had a big hand in making me the woman I am today. I am confident, compassionate, and a hard worker because I have seen many, many people at COS do wonderful things for the church, other parishioners, and for the public and I like to think a little bit may have rubbed off on me.

Casey moved to Leland in 2018. She is currently the supervisor in the STING Center (Intelligence Unit & Real Time Crime Center) at the Wilmington Police Department. She has a loving boyfriend, Lucas, and we have a black cat named Ellie, a boxer/lab/pit mix named Baloo, and a hound mix named Gus Gus.



Earla Pope

I remember the dedication of the new sanctuary. A group of us from St. James came over, including choir director, Charlsie Harris. I remember Bishop Saunders saying, "When I was growing up I knew that Heaven was a dark and gloomy place because church was like that. But this place, filled with light, must be what Heaven is really like."

After I came back from Chapel Hill and being away for a couple of years, and with my two daughters no longer a part of church "youth group," I didn't feel much like a part of St. James. I had serious foot surgery around 1997 and could no longer climb to the choir balcony. So one summer Sunday morning I just suddenly said, "Let's go to Church of the Servant."

Later in the week I told my older, married daughter, who lived in another state, that we were now attending the Church of the Servant. She said, "What?! You're going to the tee-shirt church?" So Mike, Julie, and I became active members of "the tee-shirt church."

We just kept going from that point on. I think that a supper right after Hurricane Fran (Sept. 1996) to which we were invited (no electricity for a week) had something to do with the appeal.

Earla and Mike are still in the COS choir

Earla and Julie served on the Altar Guild for 15 years

Choir 2016 - Mike back row left; Earla to his left



Bob Norem



If someone asked me one word to describe Church of the Servant, it would be the word “home.”

My partner, Carl Salisbury, and his mother, Virginia, visited Church of the Servant for the first time back in the late 1990’s. Carl and I met as I was leading worship at the evening service of St. Jude’s MCC at the same time I was the Director of Music at the newly formed Harbor Methodist Church. When my time ended at Harbor, we were attending both the morning services at St. Jude’s and Carl had even become a deacon there. Through a series of discussions, we decided one Sunday to visit Church of the Servant. When we first entered the sanctuary, I knew I was home. I looked up at the choir and knew most everyone there due to my involvement in the music scene in Wilmington including the Wilmington Symphony Orchestra. Carl and his mother Virginia were impressed as well, as they had spent most of their spiritual lives in Episcopal Churches in Northern Virginia.

The rector at the time was Joe Cooper. Within a few weeks, I was singing in the choir and Joe already had plans for Carl, as Joe had eyes on him to be a member of the vestry. Those plans came to fruition and Carl became a vestry member and soon thereafter Treasurer of the Diocese, a member of the Diocesan Foundation and finally the vergers for Church of the Servant. Any time there was an event at church, we were there. Carl, a graduate of Stratford Institute of Interior Design, was instrumental in refurbishing the parish hall and the addition of new classrooms. He assisted in the transition when Joe retired and Blair Both served as Interim. This then was followed by the hiring of Rev Catherine Powell as our new rector. Later, when Catherine retired, Carl assisted Michael Springer as the interim rector and served on the search committee for Rev Jody Greenwood. Sadly, as they were finishing up the search for Jody, Carl’s cancer returned, and he was not able to fight it anymore.



COS is home to me for many reasons. I grew up in Charlotte in a small country Presbyterian church. My whole family was Presbyterian for generations. When I came to Wilmington, I visited several Presbyterian churches and ended up on staff of one of them. Though I enjoyed my work there, I couldn't be the person God wanted me to be. When we became members of COS, I finally felt a freedom to worship and believe differently than others. I remember attending Bible Workbench on Sunday mornings and finally realizing that other people interpret the scriptures differently and that is ok. Through the 4-year journey of EFM, led by Bates and Ed Toone, my faith was made stronger. COS has always been home for me, even if you may have never seen me there on Sunday mornings. For the past 20 years, I've been the Director of Music at two local Presbyterian churches, so I've not been able to attend COS. I try to get to all the extra services and meals to see my church family. Carl always said I was just a Presbyterian in Episcopal clothing, and he may have been right, but none of the churches I've ever served has felt like home as COS does.

Since Carl's passing in 2017, followed by the COVID pandemic, staying part of the church became even harder. My one main link to the church was gone, though I've been able to keep in touch with many parishioners. My hope is as time progresses, COS can establish a video ministry where the services on Sunday morning are livestreamed so those of us who can't be there physically, can be there through video and take part in the service.

In thinking back on the past 20+ years of my life as a member of COS here are a few events that stick out in my mind:

1. Refurbishing the Parish Hall. Getting rid of the orange carpet
(picture below, yes we did save a sample)
2. Maundy Thursday services with the great meal.
3. Attending Parish Retreats. I especially remember the talent show where I dressed up as a nun and sang for the crowd. It just so happened that Laura Williams and her mother Eunice were also nuns for that talent show. We had a great time.
4. Attending the many we had in the sanctuary.
5. Hanging of the Greens Services. One main memory is when we had the motorized lift in the sanctuary and Joe had the great idea of putting Jessie in the Angel Gabriel's outfit with the huge wings and sending him up in the air on the lift.
6. Michael Pope, Joe Hickman and John Bauerlein as the three magi for our Epiphany services.
7. Attending Diocesan conventions in New Bern.
8. Assisting Carl in delivering lobsters to just about everywhere in New Hanover County.
9. Having Margaret Hutchins and Catherine Powell preside over our Commitment Ceremony
10. Having my choir from Carolina Beach Presbyterian sing with the COS choir at Carl's Memorial Service and then have both choirs join again right before the pandemic to sing Hopson's "Festival of Carols."
11. Carl's insistence on having a mirror ball for his memorial service. When the sun hit the mirror ball during the service ... that was definitely a God moment.



Laura, Eunice and Bob

12. Working with Carl and then after Carl's death with Don to put up the Pentecost mobile Carl had made for the church.

No matter where I go or whatever church I will serve in the future, COS will always be my spiritual home.

For those who have forgotten or who may be intrigued, imagine the Parish hall with this carpet, as it was originally. There is nothing more 70's and 80's than gold, brown and orange shag carpeting.

Bob Norem

Director of Bands, Topsail Middle School

Director of Music, Carolina Beach Presbyterian Church

Manager, Wilmington Symphony Youth Orchestra

Terri Seargent

We moved to Wilmington in July of 1996 and immediately looked for an Episcopal Church. We came from an historic downtown church and enjoyed the spiritual feeling of being grounded in history. Of course we looked for something similar which took us to St. James in downtown Wilmington. It was easy for Harry to connect when he joined the choir but there wasn't much for me and Brian at that time. Brian was 19 at the time but actually academically and emotionally much more of a 10 yr. old. Brian grew up with and knew Rite 2 by heart. St. James used Rite 1. Changes for a mentally handicapped person do not go well. It became quite apparent that Brian was unhappy there when he burst into a loud, very inappropriate vocal temper tantrum during the middle of a service. Brian and I stopped attending church, sad and missing our old community.

Summer '97 Brian attended camp at Trinity Center, specifically for challenged people. When finding out we lived in Wilmington and were searching for a better place for Brian, his counselor suggested we try her church, Church of the Servant.

We did visit and immediately knew we wanted to be part of this loving community.

Harry immediately joined the choir and Brian and I made new friends. Brian once again enjoyed going to church until one Sunday Joe decided to use Rite 1. As he had at St. James, Brian got so agitated and threw a major vocal tantrum during the service. But the difference in this church was

that people gently approached him attempting to calm him down and together we were able to



Brian Howard, Terri & Harry Seargent

remove him with no harm done. Everyone was so caring and compassionate with deep concern for Brian's welfare. Such a different reaction. But the most moving action was that Joe promised never to use Rite 1 again. Not only did he keep his promise but I believe that Rite 1 was never used again for all the years Brian attended COS. Now that is love and compassion and tolerance in action!

It did not take us long to feel at home with our new family at COS volunteering for duties at the many dinners and gatherings. Brian loved to serve and be in the kitchen cutting up and laughing with the other volunteers having fun doing their jobs. Many people will always remember his laugh. He was always happy when he was helping alongside others.

Harry and I were newlyweds when we came to COS. He was a follower of the Unitarian Church but attended Episcopal churches for more than 25 years to use his beautiful tenor voice in the choir. Through the positive experience at COS and participating in Eucharist, Harry chose to be confirmed. He and Bill Christophersen became great friends. Such an unlikely pair, so I thought. Their closeness became apparent as Bill regularly visited Harry over the four years he was in the nursing home, sharing his questionable stories and brightening Harry's day. Harry peacefully passed away after a long bout with Parkinson's disease in January of 2014. His smile that lit up his beautiful blue eyes, his quick laughter and uncommon wit will be remembered by many.

Lobster Fest

I raised my hand to help out at the 1998 Lobster Fest in 1998 and ended up chairing it the next two years. What an undertaking! It's amazing to work with such a great group of people who took care of each of the many moving parts to make this event wildly successful.

Bargain Box

Kathy Vezzetti brought the idea to the Vestry while I was Sr. Warden around 2000. Some folks were against it noting the community already had several thrift shops. Fortunately, in short time, the majority of Vestry approved the financial start up request and the rest is history.

Friends

I met so many wonderful people at COS and continue to hold a special place in my heart for each. Here are a few that had a major influence on my life:

Laura and Eunice Williams Our lives grew together outside of church. Brian became Laura's "husband" (he said since she didn't have one!) and Eunice became "Mother-in-law." Laura was a huge support while I was going through trying times. Laura was the first close friend I had in Wilmington. Our friendship continues today after 25 years and my life has been much richer for Laura and Eunice being a part of it.



Mary Lee Hawse allowed me to be included in the liturgical dance group even though I really couldn't dance. She tried to teach me to stop counting and feel the music. She also taught me flower arranging and accepted my assistance with the Easter flowers in the Sanctuary. She graced my soul with her peacefulness, patience and acceptance.

Linda Hudspeth taught me how to prepare the altar for services. I admired and was drawn to her love of nature and an organic living style and her outpouring of love.

Rebecca Dixon showed me how to properly offer the communion chalice. I have never in my life felt so connected to people as when I would serve communion around the altar. It was such a humbling experience.

Grace and Larry Crooks went to 8:30 service so I rarely saw them. But we became good friends while assisting with the many dinners that we had. We grew into great plant buddies with sharing time in each other's gardens.

Margaret Hutchins. During a sermon Margaret was giving just before Easter one year, she told how she used to proudly don a festive spring hat for Easter. Susan Bollinger and I decided she needed one for the coming Easter Sunday. So we shopped for just the right straw hat and the flowers and then spent an afternoon making this lovely, one-of-a-kind creation just for Margaret. We surprised her with it Easter morning.



Susan Bollinger. When I was diagnosed with a rare, life-threatening genetic disorder everyone asked what they could do for me. The lovely, warm-hearted Rose Bauerlein knew I needed a nurse to do my weekly infusions but being a school nurse she hadn't done a venous puncture in years. She suggested I ask Susan Bollinger. So I did, and for the next 15 years, this wonderful woman took time from her busy schedule each week to come to my home to do my infusion, without any payment. She became my best friend and confidant as we navigated our personal lives through that time. I will always be grateful to COS for bringing us together.

More about Brian



After the Rite 1 incident, Joe took Brian under his wing and made him his "assistant deacon." Brian would robe with Joe but he could not tie his cincture, so Joe would do it for him and always pulled it too tight joking with him. Rebecca Dixon taught Brian how to properly walk in the procession holding the Gospel, then hold the Gospel for Joe to read. Joe could be seen pushing Brian's fingers off the words he was trying to read. Brian took this all very seriously, except when Joe would get him giggling while they sat together behind the Altar. There was a bit of territorial issues when Susan Dankle became the Deacon. Brian was not relinquishing his job for anyone. Thankfully, Susan took it all in stride and they worked it out together with a bit of intervention from Joe.

I was concerned how Brian would handle Joe's retirement. They were so close. I understand that when the search for a new Priest was underway each serious candidate was told about Brian and his participation in the service. How truly thoughtful, loving and supportive of Brian! What a blessing for all of COS and especially Brian when Catherine was called as the new Rector. She immediately took him in and cherished him. It meant a lot to him that they shared the hymnal together. There was a thing between them about her always forgetting her microphone. He loves her so much. He has such great memories of the time they shared.

The church got new name tags shortly after we started going. It was made known that everyone was expected to wear their name tag. Brian started calling out people if they didn't have their name tag on. Soon he became known as the "name tag police".

Brian loved helping out all over the church. One of his favorite jobs was helping people in wheelchairs. It began with Dick Harold and then later with Vera. The Shrove Tuesday Pancake Supper was another favorite; not the eating part but the serving part and being with the other servers. Some of his fondest memories are of Lobster Fest. It took a bit for him to find the job that suited him. As always, the "guys" took him under their wings on the big truck with the live lobsters. He loved working with Eric, John, Carl, Ed and others over the years. You could always count on the team of Don Hickey and Brian to get the Sanctuary moved around for the different seasons, set up for Easter and Christmas and general maintenance jobs.

For Brian, Sunday wasn't just about church it was also about after church. Going to McAllisters or Ruby Tuesdays with the "lunch group" was something he counted on each week. He enjoyed the company and stories of the "regulars:" Joan, Margaret, Alfreda and Courtney Gee, Laura, and of course, Catherine.

There were so many wonderful people at COS who influenced Brian's life and will never be forgotten. He truly loved his time with Church of the Servant and thrived there. I thank Joan (Geiszler-Ludlum) and all of the others that went out of their way to make sure he got to church each Sunday. It broke my heart to pull him from his church family in 2014 when we moved to Key West.

This mother has an overflowing abundance of gratitude for all those who showered Brian with love, patience, support and compassion over the 17 years he faithfully served Church of the Servant.

Terri is retired and lives in Little River, SC. Brian splits his time helping Terri and living and working with his brother, George, in Bolivia.

Ginger Shew Doherty

Our family joined Church of the Servant shortly after moving to Wilmington in the late 1970s. Mama (Ginny Shew) had taken a position as the new church secretary (a job she held previously in our Wilkesboro, NC parish), and our behinds were expected to be in pews (technically folding chairs) at church on Sunday mornings. While we had enjoyed our three-month hiatus of no churchin,' we knew that this was our family's new church home...like it or lump it.



Luckily for us, my sister and I took to Church of the Servant like baby ducks to water. In the staid world of the uber-Anglican uptight Episcopal Church, the Church of the Servant was a welcome disruptor. We were all in! Sunday school was held in a tent! Activities included tie dying t-shirts, playing rowdy games ('cause we were outside after all), and macrame/yarn projects. No more church clothes—matchy-matchy dresses and itchy tights—we came to play and jeans were the norm. Church services were also a radical and exciting departure from what we were used to. Led by Clem Jordan, an engaging and charismatic priest with the ability to reach both the oldest and youngest congregants, he ignited his parish with compelling sermons and radical indifference to *how things were done*. Our church experience was warm, friendly, and most of all **fun**.

While still following Episcopal traditions, church services were relatable. The Peace was not just a shaking of hands, it was a kind of intermission that allowed time for coffee refills and smoke breaks. “Naughty” children were not sneered at or dragged out of the sanctuary (and I use the term *sanctuary* loosely) by an ear, they were (mostly!) embraced for their vitality and spirit. We broke bread with a real loaf of bread; no icky, sticky wafers in sight!

The church family became our extended family, and our childhood spiritual formation was full of communal dinners, choir practice, family beach weekends, youth group, oyster roasts, and traditional New Years' Eve parties.

And while this sounds like a never-ending recount of kumbaya moments, the best and most important lessons we learned were those that we didn't even know were being imparted upon us. My sister and I learned that all people are different, and that different is good. These people (our people) all came together to worship in a faith community where their unique backgrounds, experiences, and life stories were embraced. This community and these congregants fostered our growth. At an impressionable age, the seeds of our intellectual curiosity and ability to love, respect, and empathize were planted. Our family is forever grateful to the Church of the Servant, and its profound and positive impact on our lives.

Ron and Gay Shook

The founding group of Episcopalians from the St. James Parish, who followed Rev. Clem Jordan in the establishment of a new mission church in the Wilmington area, were an eclectic, exciting, educated, and electric bunch. We were thrilled to be among them!



Ron and Gay - Alaska 2015

Ron was the first Junior Warden of our new congregation, so was heavily involved with building and grounds. He was also the commanding officer of the Army Reserve 993rd Transportation Unit, whose main job was the loading and unloading of ships. After the 993rd had cleared the land for our new church using their heavy equipment to fell the trees and clear the underbrush, he got a stern phone call from Army Headquarters in Charleston about this unusual activity. Ron explained that it was an excellent training opportunity for the reservists to use the equipment and very well-received by the community in terms of public relations.

This next memory is of Gay and Ginny Lundeen accompanying Clem to Shrine Mont Episcopal Retreat Center in Orkney Springs, Virginia, to attend a meeting that introduced us to the writings of Carl Jung. We were searching for a Sunday school curriculum. On the flight to Virginia, I asked Clem if he would pray for our safety. With his lightning sense of humor, he looked at me and held up his crossed fingers.

Imagine our shock when we arrived at Shrine Mont only to find that Clem had gotten us there on the wrong day. Fortunately, the center had a place to put us all until the conference actually started. ##



*Rev. Clem Jordan with Ron and Anne Knopf, godparents,
Son Andrew's christening
January 9, 1977*

Joanie Swart Ward

In 1970-71, Rev Clem Jordan was Associate Rector at St. James. I was a senior at NHHS, and a rebellious church-going teenager, swept up in the culture of “Hair”, “Jesus Christ Superstar”, and anything that made the “gray-hairs” at St James cringe. Dress code was a real issue with us teenagers. We wanted to wear jeans and go barefoot...and God shouldn’t care. He should just be happy that we want to go to church.

And young Clem was just what we needed! He was young, relatively hip (for a priest in those days); and he actually listened to us; and he supported us.



Sunrise Service at Wrightsville Beach with Clem

So I was thrilled when we got to start a new mission. I was included from the very beginning. I was even on the first vestry, at 19! We named our little church and created our mission. It was so exciting to be encouraged to wear what we pleased. We worshipped in the woods! Nancy Carmen nursed during the service!

Our music was young and meaningful...we didn’t have a piano...which was fine – we had wonderful guitar players. (Was Jim Sims there in the beginning? I can’t remember.) We even wrote our own liturgy. By then I was attending UNC-W and was asked to be a liaison for the young campus ministry, which Church of the Servant supported.

My mom, Corrie Swart, started attending with me. It was the first time we attended church together. It meant so much to me to have her support. The church welcomed her, and she was given a paying job in the office.

Now, at 68, I am still an Episcopalian, living in Stuart, Florida. The time I spent at Church of the Servant formed my heart and spirit. I cannot wait to attend the services in November and see everyone who was so important to me.



Joanie & Her Mom at an early service

Love in Christ,
Joanie Swart Ward

<https://www.etsy.com/shop/holystolesdesigns>

VERY IMPORTANT EVENTS & ACTIVITIES

Altar Guild

Flower Guild

**Christian Education: Atrium to Bible Workbench,
Centerpoint, and The Ed Center**

Journey to Adulthood and ECCO

**Outreach: Refugee Assistance, Wreaths &
Ambulances, Empty Bowls and College Park**

VERY SPECIAL EVENTS

**Lobster Fest, Christmas Pageants,
The Bargain Box, The Labyrinth**



EVENTS AND ACTIVITIES

ALTAR GUILD

Rev. Joe Cooper asked me to be chairperson of the Altar Guild in the fall of 2005. I wasn't sure what that was exactly but I had served on the Vestry at COS, been an Episcopalian since age 17, and was assured that active members Rev Rebecca Dixon and Deacon Sonja Robinson would show me what needed to be done.

There was a list of members of the Guild and their phone numbers in the sacristy. The members included two men, Jack Morgan and Eric Eberhardt. It didn't take long for me to discover that it was pretty unusual to have men as active members of an altar guild, one even a retired member of the U. S. Marine Corps.



Over the years the following people served as COS Altar Guild members: Rebecca Blake, Eric Eberhardt, Margie Hickman, Kathie Jorgensen, Sandy Klein, Jack Morgan, Cheryl Plowden, Margie Hunter, Donna Robertson, Kim Sincox, Rose Bauerlein, Michelle Colby, Joanne Best, Carol Whitehill, Ann Arabian, Laura Williams, Paula Savage, and Geneva Reid.

Shortly after I began serving on the Altar Guild, Carl Salisbury was certified as Liturgical Assistant. He took charge as trainer and organizer of the acolytes and in general organized liturgy for special services for Christmas, Easter, etc., especially the Easter sunrise service at Wrightsville Beach.

One of my favorite memories about Altar Guild was the once per year lunch meetings in early fall when we met as a group to eat together and afterward talk informally about procedures and issues of Altar Guild. We brought food from home and the deli.

Earla Pope



FLOWER GUILD

I transferred from St. John's Episcopal Church to Church of the Servant in December of 1984. Joe Cooper was the new Rector. It was shortly after I had joined that Joe asked me if I would be on the Flower Guild. I said yes and then found out ... I was the Flower Guild! We laughed about that and so began my journey.

COS was a young church at that time. We were meeting in what is now called, "The Parish Hall." Space for flowers was limited to the area in front of the altar. There were no flower containers, limited finances to work with and an orange carpet covering the floor. A challenge!

I was studying Ikebana, the Art of Flower Arranging, at the time, so using my containers and the simplicity of the art was a benefit. I developed a plan. I would cut flowers and greenery from my yard each Friday. I would arrange them on Saturday and give them away after the service on Sunday. As the church grew, parishioners would offer their yards for me to cut flowers and greenery. Sometimes I would just make an all green arrangement, particularly if I needed to prune plants. Sometimes, the scripture could be interpreted with flowers, greens and a prop. Old Testament readings like Moses and the Burning Bush or Creation stories offered creative ideas. For Baby Moses in the bulrushes, I used a Japanese boat container with cattail foliage and a simple flower. Cattail foliage grew wild in the ditches around Wilmington at that time. It was plentiful and it was free! I had been using it a great deal until someone told me to watch out for snakes!

In September of 1996, we moved into our new Sanctuary. I thought I had died and gone to heaven! The space was so open, so full of light, so beautiful in every way. It had been especially designed to be open, so the set up could be moved around, changed for whatever function we were using the space for at that time. It was exciting! We had worship services, celebrations, weddings, parties, funerals, baptisms, concerts and parish dinners. Creative ideas for flowers were endless!

The flower fund continued to be my source of funds. Parishioners were donating for flowers each week and the fund was growing. Now, that we had this large open space to work with, the dynamics changed. The large open space demanded large containers and larger designs. I spent the next few years building up a collection of containers and working supplies. At the same time I had begun working, part time, at Ikebana Design, an upscale flower and gift shop in Wilmington. I was able to purchase flowers and containers at my allotted discount! This was a huge help for the flower fund!

I built a nice collection of supplies and large containers, but now I needed a place to store them besides my home! So, Walt Hutchins and Courtney Gee built a small addition off of the back door of the Sacristy. Complete with shelves, a ceiling light and an electrical outlet. Great! Now we had a place, close to the sanctuary where I could store everything. I would borrow the kitchen cart, roll it back to the Sacristy and work on the arrangements.

We have had several great woodworkers over the years who worked their magic for COS. David Gillie was one of them. Many years ago Rebecca (Becky) Eckhardt donated money for two tall flower tables. David built them and finished them to match the wood in the Sanctuary. We have used them and used them. Thank you to our friends Becky and David.

Peter Mudar and Phil Jorgensen are also great woodworkers. When Peter built the beautiful Baptismal font, we needed a place to arrange the flowers for the Baptism. Phil Jorgensen built the additions, around the edge of the font for holding the flowers. It is a brilliant and clever addition...three matching wood shelves that attach and hold a small, plastic container for water, oasis and flowers. All three sections can be removed, cleaned and stored when not in use. So beautifully executed and so appreciated by the Flower Guild Lady!

Several years ago, I had an idea for using a moon container as a free style design. For our space, however, I needed very large shape moons, one for each of our tall tables. I talked to Peter Mudar and he built exactly what I wanted. The two large moon containers are unique and a very popular design in our church. I thank Peter for making them. They were not easy to make!



I arranged flowers for special services. Special services involved times outside the normal weekly service. When Rainey Dankle, Deacon, was leaving for seminary we had a special service for her. I knew the church would be crowded and space would be tight. So, I created a colorful design and hung it from the center of our ceiling. I learned by doing that first one that hanging designs have lots of space to work with. So when Don and Laura



Hickey were married, I created a special design for them, using all the flowers they loved; roses, hydrangeas, white dendrobium orchids, ferns and ruscus with tufts of variegated pittosporum. And, then I cut very long stems of elaeagnus that when placed, extended out into the space.

As the years have rolled by, there were many special services in which I served as "Flower Guild Lady." Decorating the sanctuary for Easter and Christmas required more help. I have a regular team who has faithfully been with me in doing these very large projects. They are Don and Laura Hickey, Joan Geiszler-Ludlum, Alfreda and Courtney Gee, Ari Gee, Maria Williams, Sandra Sink, Michael Pope, David Hoolahan, Ken Byrd, Rey Smith and Sara Allen. Thank you, thank you! I would also like to say a special thanks to Maria Williams who helped me on a weekly basis for many years until she had to stop to care for her Mother.

I continue to encourage people to join our “Flower Guild.” Every person who has helped me in some way is on our Flower Guild. If there is anyone who is interested in working with Sara and me on a weekly basis, please contact us. We will train you. Thanks, Joe Cooper, our “Flower Guild” is thriving. We are now a budgeted item! Many thanks to all the priests who trusted my creativity. Thank you to The Rev. Joe Cooper, The Rev. Blair Both, The Rev. Catherine Powell, The Rev. Michael Singer, and The Rev. Jody Greenwood.

Mary Lee Hawse



Easter 2015



ATRIUM REFLECTIONS

From Sing With Joy, music of Catechesis of the Good Shepherd (CGS):

“Throughout the year catechists affirm the love of God in the children by receiving them and their love as gifts of God. We affirm the blessing they are to us and to the church by appreciating their prayers, their art and their insights. We affirm their holiness as children of God by creating a sacred space and respecting the children’s relationship with God.”

Rachel Williamson - Catechesis of the Good Shepherd was introduced to COS by Rev. Catherine Powell in the fall of 2009. Catherine set up the first Level 1 Atrium in the classroom and adjoining kitchen across from the nursery. This was not ideal as the kitchen was a thoroughfare to the parish hall. It took months to break adults of the habit of using it as such! However, we quickly established the atrium as a quiet, peaceful environment to introduce our young parishioners to Jesus as the Good Shepherd. Under Catherine’s patient supervision, our attendance grew in fits and starts. Catherine trained three COS members: Christi Pollock, Laura Wisotzkey and me as assistants. The first COS children to participate were Isabelle Nunn, Miles Pollock, Riley Norris and Maya Rose Williamson. Catherine eventually established a Level 2 room in the Christian Education Wing. She took it down when children stopped attending.



I became a staunch advocate for Catechesis of the Good Shepherd – talking to members of our congregation any chance I had, believing the more parishioners who understood it, the more support we would have. We held open houses and offered presentations during services and vestry meetings.

Once we had volunteers willing to put in the hours to become trained catechists and assistants, the program blossomed. The Christian Education Wing became the Atrium Hall. Under the care and commitment of David Hoolahan, Julie Potter, Laura Schultz, Mary Ellen Stokes and more recently, Kim Deslaurier, it has stayed that way. Catechesis of the Good Shepherd is a COS treasure. It provides what few Christian education programs can – an environment for children to be with God and meet Jesus on their own terms.

Mary Ellen Stokes – I received an email from Catherine Powell on Valentine’s Day, 2013, asking me to prayerfully consider involvement in a program that allowed children to develop their own spiritual life. “It doesn’t pour info into children,” Catherine said. “It invites them to explore stories and ideas and requires from adults what you might call the gift of spiritual listening.” I was intrigued, but hesitant. I was already committed to the COS choir and to teaching violin in my home, among other things. Catherine assured me I could simply be an assistant and/or commit to a single semester at a time. I took a leap of faith. I attended training with Catherine, Laura Schultz and Julie Potter. I committed to being an assistant with a flexible schedule.

Then something happened – as I spent time in the atrium with the inquisitive children and their listening adults, watching Rachel or Laura or Julie quietly move the wooden sheep into a wooden pasture, I realized that I, too, am a sheep. The Good Shepherd knows my name. I am loved.

I received additional training and became the Level 3 lead catechist until my retirement in 2019.

David Hoolahan – I have valued our Sunday morning gathering of all three Atrium levels in the hallway for singing with Mary Ellen and Kim accompanying on the guitar, then a moment of silence before heading to the individual classrooms.



Working with the Level 1 children in recent years, I’ve had moments when a child’s brief comment reminded me that this environment indeed creates the space for them to wonder and grow in their relationship with God. In earlier years, when I assisted Mary Ellen in Level 3, I recall the quiet joy of hearing the children’s more discerning observations, built on their experience in the earlier levels. In other words, the value and rewards of the program are not always revealed in big, spectacular moments, but often in small observations.

An annual highlight is the Liturgy of Light service. I love this opportunity for all three levels to sing with parents and receive the Light of Christ. We learned in 2020 that with thoughtful planning during the early days of the COVID pandemic, it is possible to hold a Liturgy of Light service virtually on Zoom. As the pandemic continued into 2021, the service was held in the Memorial Garden on a perfect Sunday evening.

While the pandemic opened new possibilities for the Liturgy of Light service, it has also disrupted the continuity of the weekly program and its future seems a bit uncertain. Attendance is down and there is a heightened need for additional trained catechists as veteran catechists retire.

I find it remarkable the Catechesis of the Good Shepherd has been sustained by a limited number of dedicated catechists. Over the years we have also had faithful assistants: Rebecca Blake, Stephanie Norris; and substitutes: Hap Rogers, Azzari Jarrett, Emilia Boyette, Laura Hickey, Ginny Lundeen and Erin Williamson. While this stability has provided a consistent and solid presence for the children of COS week after week, year after year, the challenge remains to add trained catechists.

Kim Deslaurier – “The Gentle Voice of a Child”

Daniel comes every Sunday morning with his mom and his stuffed llama. He sits on the long green cushion ready to sing. One Sunday, Daniel and Julia were the only two children and I was the only Catechist along with the morning’s assistant, Ginny Lundeen. We began as always with singing, a deep ocean breath and three minutes of silence. We gathered in my Level 3 classroom, although Daniel is Level 1-age and Julia, Level 2. We gathered by the prayer table, lit a candle and began with the Lord’s Prayer and the sharing of joys and concerns.

Since I had planned a Level 3 lesson, I knew it wasn’t ideal for either child. I switched to the cornerstone lesson of our program: The Good Shepherd. Daniel soon expressed his desire to be in his own classroom, so we walked there quietly. Daniel was in his element – he put llama behind the door, unrolled a mat and chose his work for the morning. It was clear he knew the routines that Level 1 catechist David Hoolahan had taught. Julia graciously followed the younger boy’s lead, participating in and aiding him in his work, making it her work. Ginny and I sat quietly, interacting as needed. Daniel knew the plants needed to be watered, so he carefully completed this task. Before we closed, Daniel sat next to Julia while she read aloud to him. The two children became companions that day in the Atrium as the peace of the Lord was visible in the way they worked together and responded to each other. After prayer, Daniel picked up llama and we quietly left.

I will never forget this moment in time. Most Sundays, we sing this song, “I see the love of God in you, the light of Christ come shining through and I am blessed to be with you. Oh holy child of God.”

Laura Schultz - When my son, Alex, started in Atrium, I heard from Catherine Powell that



“he likes the work with the maps.” I love maps, but I had no idea what she was referring to and knew nothing about Catechesis of the Good Shepherd. I was raised Catholic and my experience was more receptive than participatory.

When I was asked to consider working in the Atrium as a catechist, I simply knew I trusted Rachel Williamson and wanted to work with her and the other volunteers who were committed to this ministry. I felt peace and comfort when I visited Rachel's perfectly ordered, yet cozy Level 1 room. It felt like home. Although over the years I have enjoyed the calm atmosphere, the insights of the children and the community with the other catechists, my primary “take-away” is how much I’ve learned in my journey as a Christian. In the past ten years, my knowledge has grown about the Episcopal Church and the bible. Among my

favorite Atrium lessons are the church calendar with its symbolic colors, the geography of Israel, The Last Supper, the origins of the gestures of the liturgy and the parables.

Mary Ellen Stokes, a master craftsperson, taught me to create more of the materials that accompany the lessons. I found those times with her contemplative and nourishing. In addition, I had an enduring and faithful work partner in Julie Potter and enjoyed our fellowship in this mission. The training sessions (far away from the distractions of home) were valuable and enjoyable. Through her artistry and creativity, our catechist instructor, Lynn Worthington, taught me about providing a beautiful Atrium space for the children. She was a master in developing engagement and the trust of children. I feel fortunate to have had her influence in my ministry and my life.

Julie Potter – I committed to work in Level 2 when my daughter, Sadie, was in second grade. I wanted to devote my time to a program I hoped would benefit her. I also thought it would be fun to work with Laura, Rachel, Mary Ellen, Catherine – all the wonderful folks involved at the time. I knew a small amount about a Montessori classroom, but little else. From reading the previous Catechist's reflections, it seems we were all taking a leap of faith.



I worried in the beginning about my own beliefs – did I really want to blindly pass down these same old stories of a virgin birth, of ten bridesmaids with their oil lamps waiting eagerly for the one bridegroom? (I'm still trying to figure out that one). I found the answer lay in the fact that I didn't have to have the answer. I didn't have to interpret these stories. I simply had to wonder at the mystery: that God chose such a tiny place as Israel for Jesus' life, that a tiny mustard seed can grow into a great tree, that a shepherd would risk his life for the one sheep. I learned to allow the Holy Spirit to work. And my wonder grew alongside the children's.

The greatest reward for me was watching each child come to the prayer table, the trust involved in sharing joys and concerns. ...seeing them gravitate to work, the care given to "their" classroom including watering our plant they lovingly named "Bob"...the thank you and hugs at the end of every session...the child who walked in one Sunday and exclaimed, "I'm so happy to be back here!" I was grateful their parents entrusted them to us for this hour.

There IS an urgent need for trained catechists. Laura and I had a fabulous partnership that I will always treasure, but it's time to pass the reins! We'll both be retiring in May 2022.

*Submitted by
Current members as of
February 2022*



Bishop Skirving visits the Atrium

JOURNEY TO ADULTHOOD

The Beginning

The Journey to Adulthood program was adopted as Church of the Servant's youth program over the summer of 1998 and kicked off with a retreat at Camp Kirkwood in September of that year. Ron Knopf was appointed to organize and direct the program which had been originally developed by an Episcopal Church in Durham, NC. Members of our congregation who had teenage children were searching for a format for Christian education and came across the program and after attending some meetings about it brought it to COS. It was a licensed program and was adopted by a large number of Episcopal churches around the country. We paid a few hundred dollars a year for guidebooks and program content. For most of our history until that time the parents of the youth in the church developed their own programs and often worked as a team. This program removed the parents from the classroom as the concept was that teenagers are developing to separate from home and the influence of a caring and competent adult community. Working intimately on their behalf was a productive way to teach Christian education.

The program came to be referred to as "J2A," although that referred to just one of the three components. The concept divided the youth years at the church into three classes of two year duration: 1) Rite 13 during which time a youth would turn thirteen years old; 2) J2A when a more independent group expanded their awareness of the Episcopal Church through the journey to sacred locations, a "Pilgrimage." The latter had a broad interpretation. The third group, the oldest, was Young Adults in the Church (YAC), usually Juniors and Seniors in High School. This group was seldom functional as we seldom had large numbers and other interests attracted them once they had their drivers' license.

The program was an important part of our Christian education for fourteen years. There were time limits on how long a person could serve as a leader and during those years it has been estimated that at least 45% of our adult congregation served in some major role. The program ceased the summer of 2012 with the completion of a Pilgrimage to New York City and St. John the Divine.

The Structure

The administrative structure called for a Coordinator and a Journey Advisory committee consisting of several adults of the church. The Committee included parent representatives, at-large church members, a vestry representative, and in later years youth participation. Policies and concerns were addressed here and requests were made to the vestry through this group. We tried to meet monthly. There were two class leaders for each group who stayed with the youth for two years. We sometimes had three leaders and on a few occasions for J2A there were four. There were always four adult leaders accompanying a pilgrimage even if the number of youth was close to that. Leaders were male and female and worked as a team. The object of this is to model behavior of working together and to provide both male and female leadership and support. At one point early in the program the male

leaders greatly outnumbered the female. All leaders went through a weekend of intense training to understand the concepts and issues they would be dealing with. Some of those training sessions were in house and some were in other towns with a larger group. The Program coordinator informed the vestry of needs and kept them and the congregation up to date on the program. The first year we did not have a YAC and most of our activities outside the classroom were joint Rite 13 and J2A. While the program itself encouraged separate activities the size of our groups was often such that it was not practical to separate. I think all of our retreats and special adventures such as ski trips and Ropes courses were combined. For COS it was successful.

Space had always been an issue for COS Christian education and at one point a large army tent served as a classroom. This was not necessary for J2A as the parish hall was subdivided into an area of 3 rooms using large Styrofoam dividers. Adults had the biggest and J2A and Rite13 each had a space. This led to the awareness of the need to expand our building and the later years of the program were spent in the current classrooms at the back of the building. For two years we met in the Montessori building which was a delightful experience. The school used our parking lot and we used their wonderful facilities. There was no money allocated by COS for the program so we were self-sustaining. The pilgrimage was to be paid in thirds by parents, the youth, and the church. Much of our time was spent fundraising but it did bring many activities to the church such as frequent breakfasts, auctions, and others. I don't believe the church ever officially underwrote the program. While this was frustrating it was also understandable and gave us lots of opportunity to be creative. After the first pilgrimage we usually had some money left over to use for the next.

The Youth and the programs

While the classes met separately they often joined for special activities. The year started and ended with a retreat. As we had no specified "Youth Group" the program served that function. In the beginning we had strong leadership from the Walker's (Riley and Jan) who had already begun efforts to develop a youth group. This was helpful as a core group of youth was already in place. The original number of participants was in the 20's and varied throughout the years. It numbered in the 30s midway through. Toward the end the number of older youth in the church had shrunk dramatically and it was time for a change. We had several young children but the program had run its course. During the year there were weekend activities involving youth and adult leaders often on a monthly basis. Activities included ski trips, road adventures, visits to other churches in other cities, NC mountains including a hike to the bottom of Linville Gorge, Diocesan youth activities, and visits to the Buddhist Temple and St. John the Divine to name a few. Weekend retreats were held at Fort Caswell, Kirkwood, and our church grounds. We tried to have a low ropes course at UNCW during the first year of the two year cycle and High ropes the second year as preparation for the pilgrimage.

The classes:

Rite 13. If a young person was to turn thirteen during the next two years they were part of Rite 13. This was generally 6th and 7th graders. They participated in group activities with the J2A group and had their own activities and class meetings. A highlight was the Rite13 liturgy in which the youth led the service and were blessed in a special way. For a period of time they each received a cross brought back by the previous J2A pilgrimage participants.

J2A. Participants were those who would turn fifteen during the two year period. They were generally in high school. The program is divided into focus units so the two year program is divided into four units. The first quarter emphasizes the Self; the second, Society; the third, Sexuality; and the last Spirituality.

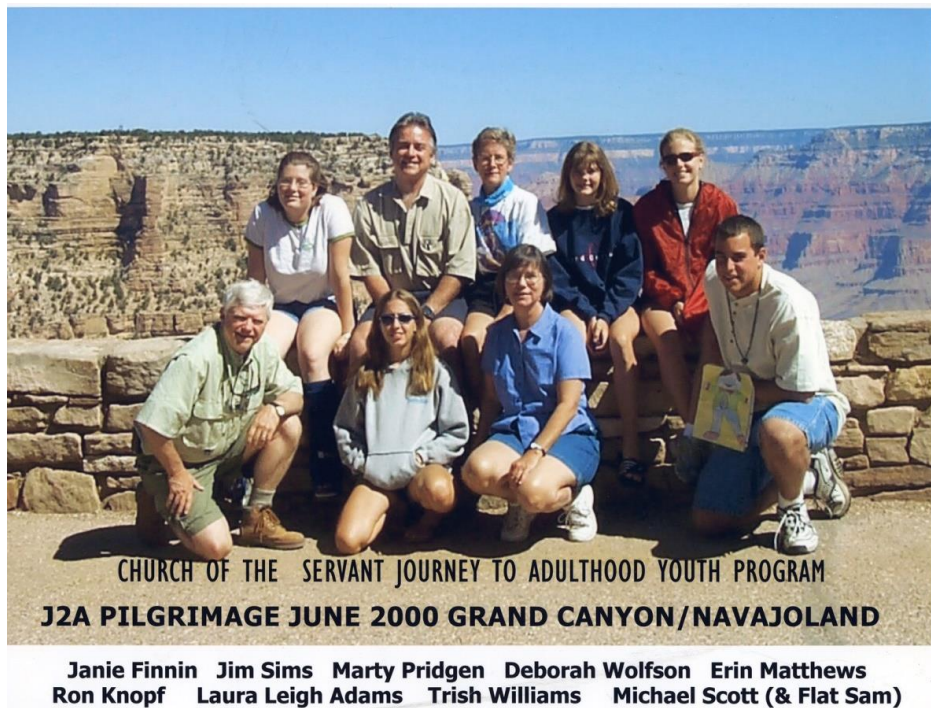
Activities were geared toward independence and understanding. It culminated in a pilgrimage to include sacred locations generally connecting with other Episcopal churches, a service project, daily worship and exploration of their relationship to the church, the community and each other. Fundraising became an integral part of the program. The destination of the pilgrimage was determined by the group and their leaders and the Advisory committee and the vestry. It was generally determined by the end of the first year. There were always four leaders: two female and two male. The program paid the leaders expenses although they generally contributed liberally to the program. A pilgrimage involved lots of planning and fundraising and congregational awareness. The destination had to include a church contact and we successfully visited a number of areas on seven pilgrimages. A pilgrimage could last eight to twelve days. The first was Navajo land and Grand Canyon, followed by St. John in Maui, The Yucatan in Mexico, Costa Rica, Grand Teton and Yellowstone, Nova Scotia, and New York City. Upon their return to the church the youth would lead a service and share with the congregation. It was definitely a learning experience for both adults and youth.

YAC. This group often began with enthusiasm and generally geared initially to Confirmation. Many became leaders in the church. Our youth often did not go to the same schools and eventually would reduce involvement. In later years the expanded Acolyte program attracted many of the youth.

Contributed by Ron Knopf

The J2A Groups from 2000 to 2012 are presented on the following pages.

- 2000 Ron Knopf, Marty Pridgen, Jim Sims, Trish Williams
 Laura Leigh Adams, Janie Finnin, Erin Matthews, Michael Scott, Deborah Wolfson
 Journey – Grand Canyon/ Navajo Land



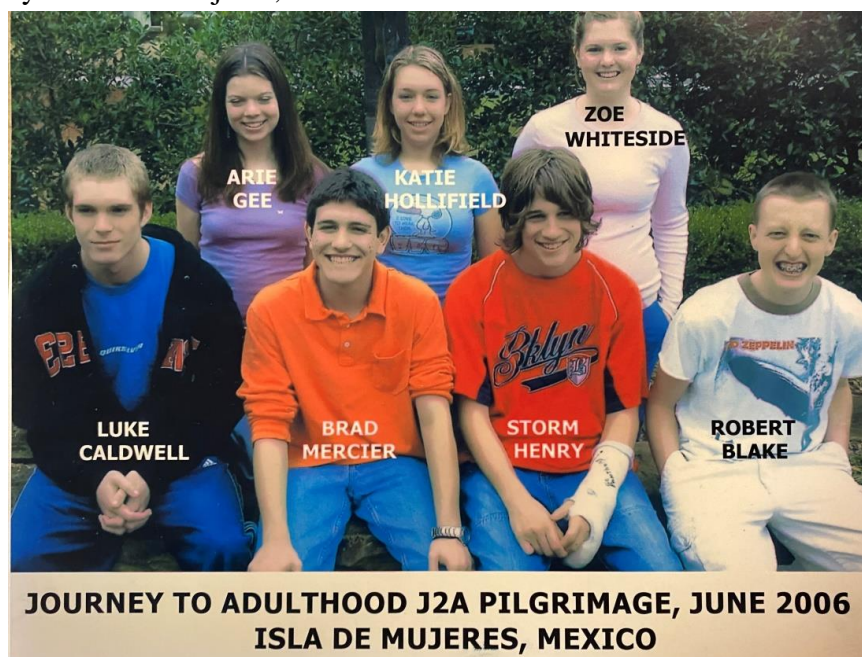
- 2002 From left to right Philip Jorgensen, Marty Pridgen, Elizabeth Wolfson, Ashley Ware, Laura (Adams) Hickey, Casey Ludlum, Cam Matthews, Meredith Parr, Ron Knopf
 Journey - Maui



- 2004 John Bauerlein, Eric Eberhart, Maureen Matthews, Laura Williams
 Teddy Blake, Val D'Auvray, Morgan Freeman, Johnny Hollifield, Aymee Hudspeth,
 Taylor King, Graham Hunter, Katelyn McCahan, Jasper Moore, Katrina Posey, Carri
 Van Campen, Jessy Whittall, Meghan Wright
 Journey – Costa Rica



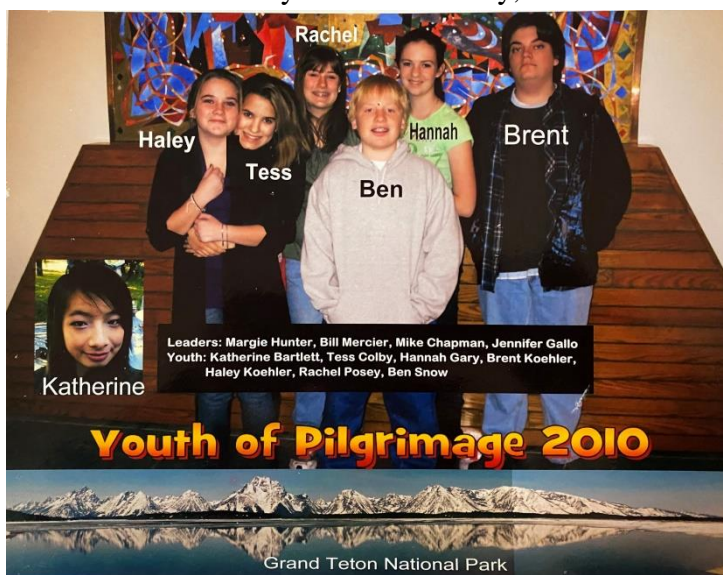
- 2006 Marty Pridgen, Gail Hocking, Abram Barefoot
 Robert Blake, Luke Caldwell, Arie Gee, Storm Henry, Katie Hollifield, Brad Mercier,
 Zoe Whiteside
 Journey – Isla De Mujeres, Mexico and The Yukatan



2008 – Mike Chapman, Jennifer Gallo, Chris Moore, Sarah Starnes
 Kenan Caldwell, Will Hudspeth, Cate Mercier, Lauren Posey, Corey Sugerik
 Journey – Nova Scotia, Canada



2010 Mike Chapman, Jennifer Gallo, Margie Hunter, Bill Mercier
 Katherine Bartlett, Tess Colby, Hannah Gary, Brent Koehler, Haley Koehler, Rachel
 Posey, Ben Snow
 Journey – Salt Lake City, Grand Teton National Park, Yellowstone National Park



2012 Sam Mercier and Mary Grace Blake with Susan Beam in New York City



BIBLE WORKBENCH

For a period of several years during the ministry of Joe Cooper and extending into Catherine Powell's tenure with us, Adult Christian Education at COS used a program from the St. Louis Education Center called Bible Workbench. We were motivated by a desire to bring the sacred stories from the Bible to life in a new and dynamic way. We were led by a wonderful Bible scholar and retired physician, Dr. George Penick, and his team of interested parishioners including but not limited to the much-loved late Eunice Williams, Abram Barefoot, Susan Sims-Pritts, Amy Newsome, and Kathie Jorgensen. The group met together weekly to prepare for Sunday's lesson, always based on one of the assigned readings from the Revised Common Lectionary. The program was developed by the Rev. Dr. William ("Bill") Dols of the Education Center and former rector of Wilmington's St. James Church. Over the period of our time with Bible Workbench, Bill Dols was able to come to COS for three weekend workshops.

The weekly design of Bible Workbench was organized in five parts:

- Reading the text: Begins the time together
- Entering the story: Sets the stage for the Bible text
- Exploring the story: Asks open-ended questions about the story
- Between the lines: Shares reflections on the text by the editors
- Exploring further: Features additional resources such as poetry, literature, news and magazine reports

Discussions were always lively and interesting. Guidelines from Bible Workbench were encouraged:

- Focus on the text.
- Use "I statements."
- Pauses between responses are important.
- The goal is not consensus, agreement, or a right answer.
- There is no expectation that you explain, justify, or defend anything you say.
- Silence is part of the process/ silence can be pregnant.
- Allow space for others to speak.
- You can change your mind as often as you like.
- Honestly try the nonverbal exercises.
- What is said in the group stays in the group.

Unfortunately George and his wife moved away from Wilmington and we lost Eunice. The group tried to carry on but fell under a shadow of criticism. For a brief time while an alternate Adult Christian Ed series met in the church, we met at the school; sadly that proved unsatisfactory. Finally it was decided that the materials were too expensive and COS Bible Workbench dissolved.

Kathie Jorgensen

<https://educationalcenter.org/>

CENTERPOINT

On one of her contracted annual visits to Church of the Servant (see *Ed Center at COS*), *Saint Louis Ed Center* Director Chandler "Chink" Brown informed us of a new program she was developing, independent of what ultimately became *Centerquest*. She called the program *Centerpoint*; based on the belief that life was lived at the intersection of the opposites; symbolized by the cross; some version of which appears in every culture around the world.

While the course materials were similar to, and expanded upon those used by *Centerquest*, the *Centerpoint* structure was quite different. Instead of institutions, contracts for the ostensibly three-year course were executed with small groups - called coteries - of no fewer than six to no more than ten participants. Materials for each session - usually a cassette tape (remember those) with accompanying printed copies - were sent to a designated individual within each coterie. New materials were sent after the cassette tape was returned to Chink.

COS sponsored the anxiety-riddled self-selection formation of the original coteries; which included members from COS, the Unitarian Universalist Fellowship and persons not affiliated with any organized religious institution. I believe around six coteries were formed at the outset. Over the years, several people expressed a desire to form additional coteries. COS provided the space and I believe one or two new coteries were formed. Once organized, each coterie designated one member to receive the materials and then rotated selection of the date, time and location for each session among its members.

There were nine initial members in my coterie; only five of which were members of COS. Each session consisted of listening to the supplied cassette tape, followed by a discussion of what we heard and read. It was not uncommon to stop, rewind the tape and attempt to clarify what we had heard thus far. As a result, it took us over five years to complete the materials specified in our three-year contract. By that time Chink had left the *Saint Louis Ed Center* to form the *Centerpoint Foundation*.

Once we had exhausted the *Centerpoint* materials, our group was not content to stop periodic discussions; even though two of our members had moved away. Each member volunteered to supply materials for our next meeting.

The highlight of our years together was the creation of a group mandala. We drew a circle on newsprint (sound familiar) and divided it into seven sectors. Each of us copied a sector outline onto a separate piece of paper, worked separately on our drawing for that sector and, once completed, re-drew them into our assigned sector on the newsprint. Sector assignment was accomplished by numbering each sector and then randomly extracting a number from a hat. We were astounded to discover that, working separately, and not knowing who occupied their abutting sectors, two of our members each had drawn half a rainbow that joined at the sector line to form a complete rainbow.

There is always a center to which the rest of the mandala relates. We had left the center blank until the sectors were completed and subsequently chose a series of intertwined sevens representing the remaining members of our coterie.

But we didn't stop there. One of our members, an artist, traced our mandala onto a piece of acetate and screened it onto seven pieces of canvas. Then using a variety of liquid enamel pens, each of us colored our assigned sector onto each canvas to create seven unique mandalas; several of which were matted and framed.

When Chink left the *Saint Louis Ed Center*, she moved to Nashua, New Hampshire and devoted all of her time to the *Centerpoint Foundation*. She held several *Centerpoint* conferences throughout the United States; I attended three. Rose and I attended one conference held in Nashua, for which COS member Jim Sims performed original songs commissioned by Chink specifically for the occasion; most of which are on Jim's album *Metanoia*. (See Jim Sims Reflection in MUSICIANS section)

Eventually interest in *Centerpoint* waned and all of the coterie groups disbanded. I am unsure how Chink's death has affected the status of the Centerpoint Foundation.

John Bauerlein

<http://centerpointec.org/the-third-half-of-life/>

EDUCATIONAL CENTER

The importance of a meaningful Christian Education program - for all ages - was emphasized by participants developing Church of the Servant's initial mission. The criteria for such a curriculum set a high bar that proved to be elusive until Rev. Clem Jordan became aware of a curriculum produced by the Saint Louis Educational Center.

Over seventy years ago, there was an orphans home in Saint Louis, Missouri called the Episcopal Home for Boys. When the home's director learned of a considerable endowment, he pursued using some of the money to do research and development in religious education. He argued in court that the funds could be used to treat spiritual orphans; as well as provide help to temporal orphans. The resulting curriculum was adopted by Church of the Servant in 1973.

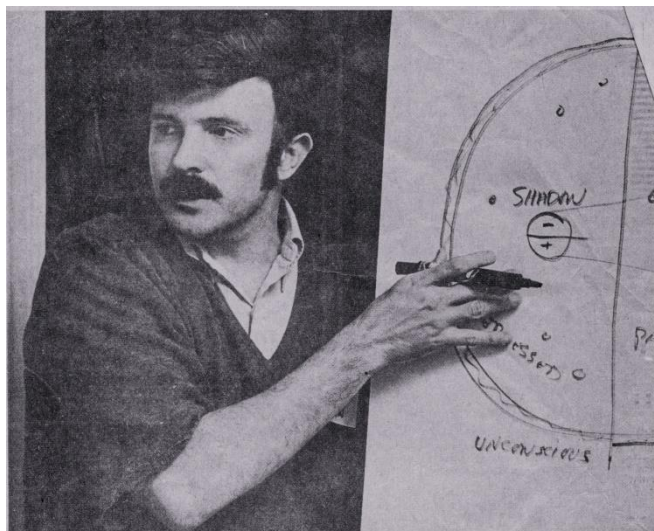
In the spring of that year, Clem, Gay Shook* (an original founding member) and Ginny Lundeen attended a Saint Louis Ed Center conference in Shrine Mont, Virginia to learn more about the curriculum. At that time, the curriculum was available only via annual contract in which each church would be:

- 1) supplied the necessary materials for each contract year;
- 2) required to train each person facilitating any Ed Center course; and
- 3) allowed one annual training course/seminar led by the Ed Center Director.

Clem, Gay and Ginny persuaded the Vestry to execute such a contract and led the first in a trilogy of adult courses - "The Narrow Ridge" - later that year.

In the fall of 1973, the Ed Center's then Director, Chandler "Chink" Brown, visited Wilmington to lead a training course as required by the contract. Enough leaders were trained that allowed Church of the Servant to offer the remaining courses in the trilogy --- "Wicket Gate" and "Stone, Water and Wine" --- in 1974.

It should be noted that the Wilmington Unitarian Church was in the development phase on a timeline similar to ours. Many of their members were friends with members of our fledgling parish. As a result, some of their members participated in quite a few Ed Center courses, but not in the leadership training.



Clem Jordan, leader for St. Louis Educational Courses



John Bourlein relaxes with a treatise by Jung

Because Church of the Servant had no building, courses were held in the Diocesan House at Third and Ann Streets, also home to Clem's office. There was no attempt to extend the curriculum below the adult level until after the building was occupied. Over the next four years: 1) leaders were trained; 2) weeknight, weekend and Sunday evening courses were offered to both adult and teenagers; and 3) the curriculum was integrated into the Sunday Christian Ed hour at all levels.

The Ed Center discontinued its annual contract program with publication of the "Centerquest" curriculum in 1979. Church of the Servant purchased two sets of the "Centerquest" books, continued to train leaders and used the curriculum in at least the lower grades until approximately 1998.

John Bauerlein

John and Ginny Lundeen led a course in "Narrow Ridge" October 7-9, 2022 with the focus:

Do I dare to be who I am in a world that is at best uncertain?

*See Gay Shook's reflection where she mentions Shrine Mont

REFUGEE ASSISTANCE

The Bosnian Sisters

Church of the Servant worked with two Bosnian refugees in the late 1990's. Asima Vehabovic and Fadila Vehabovic were adult sisters who were sponsored by the Diocese of East Carolina along with other family members. They arrived in the United States on April 8, 1997 and went to Southport, NC with other family members. Within a couple of months Fadila and Asima were placed in Wilmington, NC where several Episcopal churches assisted in their establishing themselves. Fadila was in her late forties and soon gained employment. COS assisted in transporting her for English lessons at Cape Fear Community College. Asima had difficulty with being able to learn English and attended Elderhaus briefly, an adult day care center. A few years later Asima returned to Bosnia to live with a brother and is now deceased. Fadila gained her citizenship in 2006. COS member Marty Pridgen was very helpful in this process. Fadila remains in Wilmington and is retired.

Anne Knopf

The Ha Family

At the end of the Viet Nameese war a group of persons from Viet Nam who were refugees were much in the news. They were known as "Boat People" for they had escaped and were living on boats. Several members of an EFM group pledged to try to find a way to sponsor a Boat People family. At that time the Episcopal church published a small pamphlet on what one needed to do to sponsor a family. We ordered a copy and proceeded to make plans. I called the national church office and said our church was able to take four refugees. The person on the line said they didn't have a family that small and would we consider seven. She then proceeded to tell me their names and I impulsively said "Yes." I realized at that moment the importance of names.

Someone had an aunt who owned a rental house and she was agreeable to house our family. Others in the church agreed to other preparations: clothing, food, doctor check-ups, etc. Ed Toone agreed to have a phone put in the rental house and immediately ran into trouble. The phone company wanted information we didn't have. Luckily a neighbor worked for the phone company and managed to cut through the red tape and get the family a phone and we agreed to be responsible for it.

On a mild night in Epiphany a small group of Church of the Servant folks gathered at the airport to meet our guests. We had found a Viet Nameese woman in Carolina Beach who agreed to be there as our translator. Like the star in the east, the plane appeared and began to land. Someone said, "How will we recognize them?" We laughed, but not for long. The first group off the plane were Asian business men! Last to deplane was our family with only the clothes on their backs. Church World Service had provided each with a warm jacket with their names pinned to them. The family had flown many hours, landing first on the west coast before boarding the plane to Wilmington.

During the weeks that followed, much was done. We found Mr. Ha a job as a mechanic; we enrolled the children in school; we arranged doctor and dentist appointments offered at no charge; and folks from church provided English lessons.

At the end of the first year, the oldest son departed for California where there was a large colony of Vietnamese. He agreed to make preparations for the family to move as soon as he found a job and could make living arrangements. At Christmas we had the pleasure of introducing our family to a Christmas tree and presents and even managed to find a second-hand bike for one of the boys. By that time the children were beginning to speak English and were fitting in well, all wanting sneakers for Christmas! Shortly afterwards the Ha family invited several of us to eat with them. It was quite a feast. A whole chicken in broth and egg rolls unlike any I had ever had.

By Pentecost we knew that the family would soon be traveling west. We had not involved them in church as they were mostly Buddhist, but at Pentecost that year we were having a huge picnic following the service and decided it would be appropriate to include them. The family was brought to church. I'm sure they didn't know what was going on, but at the passing of the Peace, Mr. Ha took his youngest child and they went to each church member shaking hands and bowing.

"When the day of Pentecost had come ... all were filled with the Holy Spirit and began to speak in other languages ... they asked, how is it that we hear, each of us, in our own native language?" Acts 2

When the time came for the Ha's departure to California, we were able to give them money that had been collected. As they boarded the bus, Jeanne Rowan gave them her guitar. It was to be a long journey.

Since that day, on every Christmas, Ed and I received a gift from the family ... at first small, later quite generous. We learned they had a house in San Jose, and that the children attended schools and graduated. Sometimes we would get a wedding invitation. Once when Ed and I were on a trip to California we passed through San Jose and decided to look them up. We called and immediately one of the boys came and led us to their house where we were given tea. On occasion we would get a phone call and because of their graciousness to us, we have managed to mostly keep in touch. They have anglicized their names and the youngest girl, Lisa, emails me from time to time. When Ed died, Lisa and her sister flew to Wilmington for the funeral.

Mr. and Mrs. Ha have died but all the remaining family is doing very well. Lisa has two children and recently sent us a picture of all the family.

In retrospect, being a part of the Ha Family's saga has been one of the greatest joys of my life. I'm sure others at Church of the Servant could write their own memories of the Ha's.

Bates Toone



The Ha Family at a recent reunion

CHRISTMAS WREATHS AND AMBULANCES

The idea for wreaths was first discussed in 2011 (2010?) at a retreat held at Trinity Center after several glasses of wine had been consumed. The discussion was held with the Ogden-Milam's, the Carson-Smiths, the Barefoots, and the Bliss. Mike Bliss brought the idea forward after being involved in a similar project with the Ambulance Corps in Broadalbin, NY.

Carol Milam took the lead on the organization of this project for five years and she did an outstanding job. She created emails, bought ribbon to make bows, taught people how to make bows, helped collect money and pass out the wreaths. We were extremely happy to have her assistance.

Mike Bliss and Don Hickey organized a caravan to West Jefferson, NC to get the wreaths. Several men from the church went with them and they had told of many adventures. They made it sound like so much fun that Sandra Sink decided she would go with them one year. As far as anyone knows that is the only time she went and no other woman has ever asked to go again.



John Bauerlein takes orders for cheese and sausage every year and makes many people happy with fresh cheese from western, NC. One year, John was sick and couldn't go so he gave the order to Mike B. John ordered several items but one line, in particular, was an order for 1 3 lb block of cheese. Mike read it as 13 pounds of cheese. Needless to say we sold 12 lbs of cheese with wreaths that year.

One year, when it was freezing cold, Ann Downing offered her gorgeous cabin near Sparta, NC to the COS "travel" team. Everyone arrived, found their room and went out to supper. It was only when they came back that they discovered Mike had locked the key in the cabin. They had to go to a motel.

The church had their first Covid scare in 2020. Mike spent a week trying to cover every Covid- related event that could happen. We had masks, we had gloves, we had hats, we had tables 6 feet apart, we could only yell across the sidewalk at our co-workers and people were not allowed out of their cars when they arrived for pick up. The only thing that happened was that after we finished distributing the wreaths that day, someone went and got tested. He tested positive and anyone attending our church knew what happened next. There was an immediate email blast and we didn't see each other for two years. Thank heavens no one was infected.

In the 2021 pickup, only David Smith and Mike were able to go. All went well, except that David wore boots he had owned for 40 years and the soles came off both boots. Like any good Canadian, David travels with duct tape and was able to make it home before the tape wore out.



Although it looks like the wreath project is all fun and games, it is hard work but for a good cause. Once the travel team returns, local COS volunteers scour their back yards for just the right pine cones to decorate the wreaths and the women and children get together and make bows. Approximately 175 wreaths are sold each year. That means 175 bows are made and 525 pine cones are

collected and baked (to kill bugs), then a day is spent decorating the wreaths.

Early on the proceeds from the sale went to the Dominican Republic to fund scholarships for children who could not afford to pay tuition at the Episcopal school. More recently the proceeds have been donated to Nourish NC to help pay for food for undernourished children in NC.

As a result of the wreath project, a group from the church visited the Dominican Republic and built a playground. Even the Bishop's wife went with them. There are many stories that came from that project. Once again, Carol Milam organized the trip. If you ever want a project planned, she is the woman to contact for help.

Segue from Wreaths to Ambulances.

One year on the way to West Jefferson to get the wreaths, the group passed a business that sold ambulances both new and used. Mike just couldn't pass that place without thinking about how desperate the Dominican Republic was for an ambulance. That started the idea of contributing an ambulance to the community where the playground was built.



Mike called the owner of the ambulance business and asked if he would be willing to donate an ambulance. The owner was all in. That led to another project and more adventure. Over the course of a year, plans were made and funds were raised. There was a celebration at church when the ambulance arrived and Father Michael came up with the idea to sell pictures of the children in the ambulance. That was a hit.

David Smith and John Pelosi drove the ambulance to Florida with only one problem: the ambulance broke down. However, it got fixed and safely delivered.



The first ambulance was such a success that Mike asked the donor if he would be willing to donate another. The answer was yes and the process was repeated. Rev Jody blessed the second Ambulance and it was off to the Dominican Republic.

Mike is now working on the donation of a third ambulance.

Emily Bliss

Empty Bowls

The idea of Empty Bowls came from a couple of the parishioners at Church of the Servant. Grace Crooks can be credited with introducing the idea. The first Empty Bowls was held on February 1, 2002. The idea was simple. Area potters would create bowls and local restaurants would contribute delicious soups. Tickets were to be sold. On the day of “Empty Bowls” those who bought tickets would redeem them at St. James Episcopal Church where soup was served. Folks enjoyed their soup with others and afterwards would choose a bowl. Each year that Empty Bowls was held, the bowl simply said “Empty Bowls” and the year. None of the potters signed their bowls.



Grace Crooks

Proceeds of the event were divided between Mother Hubbard’s Cupboard and Good Shepherd miniseries. As Rev. Susan (Rainey) Dankel, COS Deacon and Good Shepherd Board Member said at the time “Hopefully, when they use their bowls at home, they will remember that there are many empty bowls in our community.”



One year, Church of the Servant held a “Fancy Bowl” event. Some of our local well-known potters contributed very special bowls and ones that were signed by them. The bowls were auctioned off and the highest bidders have some very special bowls in their collections to this day. Ron Knopf and Philip Jorgensen were the auctioneers.

The “Empty Bowls Event” was held for many years. Each year it grew and eventually lunch was served in a larger venue. And, there was a rush to buy tickets as numbers who could attend were limited.

None of this would have been possible without the wisdom and talent of Hiroshi Sueyoshi, a well-known potter living in Wilmington. It was he who initially mobilized many of the local potters. Each year, others came forward with the desire to contribute. In recognition of Church of the Servant’s role in creating and maintaining “Empty Bowls,” he gifted COS with one of his bowls that was used as the baptismal font.



JULIETS and Graceful Giving

For many years, Rose Bauerlein and Andrea Carson hosted a luncheon group called “JULIETS” (Just Us Ladies Eating Together). We met once a week during the school academic months. Most of the restaurants chosen were ones that had contributed to Empty Bowls. Joining the women of COS were many women from the community. They were encouraged to bring school supplies for College Park Elementary School, COS next-door neighbor. The practice of collecting for the school was called “Graceful Giving” in honor of Grace Crooks who brought us the concept for Empty Bowls.



Andrea Carson

COLLEGE PARK OUTREACH

When the Diocese of Eastern North Carolina decided to locate a physical church in the north section of Wilmington, they purchased land on Oriole Drive next door to College Park Elementary School. When the new members began meeting to form the church, College Park School willingly provided them meeting space. This began the relationship between College Park Elementary School and the Church which continues to this day. Luleen Anderson became the first liaison between the COS and the School and a group of loyal volunteers was formed. (Read Luleen's reflection in another section)



Each August, the Teachers and Staff Appreciation Luncheon to kick-off the new school year was held usually during the preparatory week before school began. Originally, members of the church prepared the food for their neighbors while all members of Church of the Servant were encouraged to attend the luncheon to build a relationship with our neighbors and to honor the wonderful staff for their work with children. It was wonderful to honor the teacher aides, janitorial staff, and school district truck drivers, right along with the teachers and administrative staff. They were always so honored to be recognized. Often Luleen Anderson would speak and she made the event an enjoyable treat for everyone.



Lunch was served in the sanctuary where the huge stacks of school supplies and clothing racks full of school uniforms collected by the congregation could be displayed and thanks be given. COS decided to collect school supplies when they learned that the teachers, with their limited salaries, had to provide their own classroom supplies. We collected underwear, tops, skirts, pants, and shoes right along with glue sticks, paper, crayons, etc. to help ensure that the students and teachers had the school uniforms and supplies needed to learn while in the classroom. Today, the luncheon is held the first week of school so the principal asked if we could hold the luncheon in the school cafeteria so more teachers could attend.

Later on, COS started a student tutoring program. Members of COS volunteered to tutor students and to share their expertise and love of learning. The Assistant Principal would match volunteer tutors with teachers who would assign them students. New Hanover County Council of PTA's recognized the tutoring program in May 2017. The school recognized the tutoring program several times as "The Volunteer Program of the Year."

In 2010, Luleen wanted to give up program leadership and Frank Ogden volunteered to take over. The tutoring program grew as more members volunteered their skills. We had 10 to 12 volunteers who worked with children in kindergarten to sixth grade. We even had one volunteer who started a chess club.

College Park Elementary moved to a temporary swing location in Castle Hayne in the fall of 2017 while their new facility was being built. Church of the Servant continued its relationship although the distance between the school and the church did have some impact. COS still provided the school year kick-off luncheon and the collection of school supplies. Because of the distance, the number of volunteer tutors declined. Hurricane Florence caused major damage at the swing school so the students from College park were crowded into another school with 45 children to the classroom and the tutoring was suspended for a while.



The new College Park Elementary School opened in the April, 2019 -- ahead of schedule -- in order to alleviate the overcrowded situation. With the pandemic in 2020, the tutoring program was stopped by New Hanover County Board of Education policy that no visitors were allowed inside the school. But we still collected school supplies and provided the Staff Appreciation Luncheon although COS members were unable to attend. In the fall of 2021, a few members of COS were able to attend the school luncheon but due to Covid 19 numbers were limited. But as always, we provided school supplies for the children. We are hopeful that we can restart the tutoring program as Covid 19 cases reduce.

Carol Milam and Frank Ogden

EPISCOPAL CAMPUS MINISTRY/ EPISCOPAL CAMPUS CHRISTIAN ORGANIZATION (ECCO)

ECM (Episcopal Campus Ministry) was the going title across the church, by and large. While Adam Pierce was the campus minister, the students decided they wanted to change the name to address the confusion they met among the larger student population who were not aware that Episcopalians were Christian folk. Thus, ECCO (Episcopal Campus Christian Organization) was born.

The chain of succession in my history with campus ministry was Caleb Lee, Tim Dols, Adam Pierce, and then me. I became the campus minister after Adam Pierce went to seminary at Virginia Theological Seminary. I had barely retired from New Hanover Health Department when the person hired to replace Adam changed their mind. I began on October 1, 2015. We changed the meeting time to Tuesday evenings, began to grow slowly, added a fall retreat to the schedule, and built a strong relationship with our sibling ministry at East Carolina University (The Well).

Hurricane Florence hit UNCW hard in the fall of 2018 and students were home for four weeks, but made up the classes on their return. Three semesters later, attendance at ECCO was up, active and steady when Covid hit, sending students home to finish the spring 2020 semester.

ECCO pivoted to Zoom, but students were already doing all their classes online, and interest was low. Students returned in fall 2020, but with primarily online classes and no social outlets. Being in person is KEY, and Church of the Servant has supported the group as much as possible. The group loves the rolling chairs, the dinners brought with love by folks from COS and other churches, the freedom to be their authentic selves, and ask the hard questions in community.

They love retreats anywhere, but especially Trinity Center with The Well in spring. Other retreat destinations have been Church of the Epiphany in Washington DC, Charleston, Agape Center in Fuquay Varina, Old Salem, and Brown Summit/Greensboro. The little stories they pass to each subsequent class (remember the time...) and the hope of the stories to come, all in an accepting environment are the trademarks of ECCO, a worshipping community of faith.



ECCO Attendees August 2022

Alfreda Gee

The Earth Mass and Church of the Servant's Participation

The celebration of St. Francis Day at Cathedral of St. John the Divine with music by the Paul Winter Consort began in 1984--the first annual Feast of St. Francis and Blessing of the Animals. The mass choir includes a number of guest choirs together with the St. John the Divine choirs, including both church choirs and academic choirs, mostly from the region but some from as far away as Europe.

It is very difficult to grasp the scope of this event. St. John the Divine, the world's largest Gothic cathedral, holds more than 4000 people! On the Feast of St. Francis, the cathedral is filled with people and their dogs, cats, birds, etc. The music of *Missa Gaia/Earth Mass* is filled with improvisation, much of it based on the recorded sounds of the tundra wolf, humpback whale, loon, and harp seals. Then there are the spontaneous sounds of dogs barking and birds calling from their seats in the cathedral. Often these spontaneous calls are responded to by the players in the consort. Not only is there beautiful music and beautiful animals, but also two dance companies associated with the Cathedral--Liturgical Dancers and Forces of Nature Dance company--add yet another dimension to the event. In those first years, the gospel soloist offered a performance of *His Eye is on the Sparrow* that was nothing short of glorious.

As part of the liturgy each year, there is a procession of animals. In the first years an elephant led the procession. Later the procession was led by other animals, including an eagle. In 2001, St. Francis Day was a mere three weeks after 9/11 and New York Firemen and their dogs (who had worked at ground zero) led the procession. The blessing is always the same: "Live without fear: your Creator loves you, made you holy, and has always protected you. Go in peace to follow the good road and may God's blessing be with you always."

In 1991, Joe Cooper arranged for Cathedral Choristers from St. John the Divine to present concerts and Eucharist celebrations in Eastern North Carolina, including a morning Eucharist at Church of the Servant. After the stay in North Carolina, the musical director of the Cathedral Choristers (Paul Halley) invited Diocesan *Schola Cantorum* and the COS choir to participate in Earth Mass. In October 1991, the first of many groups from North Carolina were part of the mass choir at St. John the Divine.

In 1991, the preacher for St. Francis Day at St. John the Divine was Senator Al Gore. Among his remarks is quoted: "This service is remarkable in part because it celebrates the re-awakening of a truer expression of what our relationship to other living things of the earth really is....The cause of environmental integrity and justice must occupy a position of utmost priority for people of faith."

John Bauerlein reports that the first group traveled to New York in two vans! They learned the music in the vans, using written music they described as "photocopies of chicken-scratch in ring binders." They stayed overnight in guest rooms at the General Theological Seminary in New York that year and for several additional years. Not only did the COS folks participate in the morning, but they also went to the Vespers service in late afternoon. The attendees at the evening service sat in the choir loft and, according to John, "watched as a silent candlelit procession of eight singers came to a table just in front of us." The service consisted of alternating a cappella songs and readings reflecting the need to preserve God's precious environment. The service ended with Dorothy Papadakos' (Cathedral Organist) immersive organ improvisation.

John, who traveled to New York for St. Francis Day eight times, reports that, one year, "Bishop Sanders was persuaded to attend. I don't think I ever saw him more energetic and excited. The presentation of the Eucharistic Elements was included in, and followed with the animal procession. As always, there were several Bishops and they were standing for an extended period at the altar as the Eucharistic elements were brought forward. While most of them stood at the altar, Bishop Sanders, dressed in his white and sunburst vestments, took off his miter and moved about the Cathedral shaking hands while wearing his patented grin."

Joe Hickman reports: I first went in 1993. One of my student colleagues from Indiana University was there as leader of the University of Massachusetts group. Following the service, I met Dorothy and Paul Halley and asked "What does a guy need to do to be able to bring his college choir to participate?" Paul's reply was immediate--"you just did it and you are most welcome to bring your group next year!" In 1994, both the COS group and a UNCW group were part of the mass choir. It would become a tradition for the University choir. In an effort to streamline the preparation of the University students, I prepared a revised musical score for the singers to use. At the break in the rehearsal, Paul Winter asked to speak with me. I assumed he would say something like "cease and desist," but instead he said to me that he was interested that I work with them on a publication project for the *Missa Gaia/Earth Mass*.

That led to many collaborations with the composers and even to a presentation in Wilmington with the UNCW choirs, COS choir, and a number of community guests together with the Paul Winter Consort. Joe Cooper was the officiant and Bishop Daniel was involved and absolutely loved the project! More recently, Bishop Daniel became Dean of the Cathedral of St. John the Divine. At my next visit, we spoke and Dean Dan (as he now calls himself) and I realized this was his second Earth Mass and his first was in Wilmington!

In 2006, as the publication of *Missa Gaia/Earth Mass* was being released, the UNCW Choir and Ashley High School choir presented the work at the New York convention of the American Choral Directors' Association. The composers were all part of that performance and Dean Morton, who commissioned the work at St. John the Divine, was in attendance.



1992 or 1993?

In 2011, we presented the work again in Wilmington with Ashley High School and Murray Middle School choirs, COS choir, the UNCW choirs, and a collection of instrumental musicians from Wilmington. Jennifer Sugerik was the Ashley High School choral director and director of music at COS and Ryan Southerland was choral director at Murray Middle School and member of the COS choir.

A stated goal of the publication of *Missa Gaia/Earth Mass* was to make it available for performances and worship away from the Cathedral of St. John the Divine and the Paul Winter Consort, but the publication is now used at St. John the Divine each year and has also become part of that tradition.

Although I have not been to St. Francis Day at St. John the Divine for several years, it is always in my mind on the first Sunday of October and the music associated with that service will always be part of my life. There are so many people to thank, and many of them were associated with Church of the Servant. Thank you to Joe Cooper, to Sam Burke (music director in those first years), Jennifer Sugerik (music director at COS and Ashley High School in the years surrounding the publication), and to those folks at the Cathedral who made this event, as Pamela Minor describes it, "the thrill of a lifetime."

Dr. Joe Hickman
UNCW Professor Emeritus



1991

VERY SPECIAL EVENTS – UNIQUE TO COS

LOBSTER FEST

Recollections not necessarily in chronological order:

Lobster Fest was a major undertaking involving: planning, staffing, training, marketing, supplies, cooking, serving, delivering, eating, and cleanup. While Lobster Fest took place on a Saturday in June the whole process took many months. One year we counted 120 COS folks who participated.

Letty-ann helped out with taking Lobster Orders in 2000. She enjoyed it and the next year when no one stepped forward to head up the Sale, Letty-ann said “I’ll do it.” She was not yet a member of COS but she was a cradle Episcopalian.



The idea for a Lobster Shak on the back patio took hold. Customers could take their dinners out back where they could eat under the leaf laden netting. On Thursday we power washed the patio. On Saturday, customers took their dinners out, sat down, and said, “Now what do we do?” We live only eight minutes from church, so we went home and brought back two tin snips, which David Smith and I used to open the claws and tails, much to the delight of the people. I told people that David was from Nova Scotia and he was so good at cleaning lobsters that he could toss a lobster in the air and by the time it came down it would be cleaned. Our hands were sore at the end of the day and a tradition had begun.

There was an elderly woman who gathered a group of people for the Lobster Fest every year. There were six people at her table. When I opened up her lobster tail, it fell to the patio. Knowing that I had washed the patio two days ago, I picked up the tail, put it on her plate and said, “Five second rule.” She gave me a funny look. I had on a red shirt and red shorts. The next year I was helping Letty-ann take orders and I wore a green outfit. This wonderful woman said to Letty-ann, “You keep that guy in the red outfit away from me.”





The phone rang and the gentleman said, "I'd like to order the same as I did last year." He said that was 50 cooked lobsters. I asked his name and introduced myself as Letty-ann's assistant. I asked Bruce Koch, "Why not 100?" He asked what would happen if there were some left over. I told him that we had five year old cooked lobsters in the freezer that were as good today as five years ago. Bruce ordered 100. Bruce was the top real estate Broker at Porters Neck and each year he had a Lobster Party for his customers. Letty-ann got Bruce up to 250 Lobsters and when she tried to get Bruce to order 300 he said he could not, because he had to clean them all by himself. Letty-ann told Bruce if he ordered 300 we would deliver them to him, cleaned and packaged. By 11 am on Lobster Saturday morning fifteen of us, assembled in the back of COS, had cleaned, counted, packed and delivered 300 Lobsters for Bruce. The next year Bruce told Letty-ann that he was scheduled for surgery and would not have a party, but he wanted us to deliver 60 dinners to his house in Porter's Neck, for future enjoyment. About noon time Letty-ann got a call from Bruce. He was on a gurney being wheeled to an operating room in Chicago, but he wanted to check on his lobsters. Letty-ann gets frequent messages from Bruce, all these years later.

Getting live lobster to COS by 8 am on Saturday morning was always fun. The lobsters were bought by Leslie Gaylord in Maine and trucked to us. Lobsters do not like to fly. One year the truck broke down in Maryland and the lobsters were transferred to another truck to arrive in the nick of time. We switched to a local supplier and we suspicioned that we were being shorted in count. On Friday am, Phil Jorgenson and I counted 2500 lobsters and we were, in fact, being shorted. When Ryan Norris got involved in the lobster program he switched to a supplier in Rocky Point who delivered the lobsters to us in a refrigerated truck that we kept all day on Saturday, guaranteeing live lobsters and an accurate count.



Ryan Norris was remarkable. After watching and helping for a year, Ryan said he could get a better cost effective, reliable supplier and he could streamline the whole process from ordering to eating. Together Ryan, Don Hickey, and Rodney Matthews spearheaded many successful Lobster Fests ably assisted by many others.

Keeping track of orders for 3000 lobster was a challenge. Yes, one year when Susan Sims was in charge we sold 3000 lobsters. An Access computer program was created and I recall the first year I was helping and the program did not work. Phil and I looked at each other and using all of our collective wisdom we said, "Run it again." This time the program worked. We built a new Access program that was later converted to Excel for Mary Ames Booker. We kept accurate records of prior year's sales and had "calling parties" to call all customers who had not yet ordered. We always got a nice reply, an order, or a thank you for calling. Ryan Norris converted the ordering process to PayPal, ably assisted by his sister who works for PayPal.

Sales were fun: Yankees living in Wilmington who looked forward to a good Lobster Dinner, particularly since we opened the lobsters for them; annual parties, often from people vacationing at the beach; neighborhood annual Lobster Parties; first timers trying out a Lobster. 75 % of our sales were to non-COS folks.



In the early days Keith McCahan was in charge of cooking the 430 to 440 bushels of corn that were sold as part of the dinner or individually by the ear. We always bought the best corn which came from South Carolina and our crops had not ripened yet. We added potatoes and sausage later to round out a “dinner.”

Joe Cooper initiated a Harbor Island party that consumed 600 lobsters in a good year. After cooking at COS shut down, one cooker was cooled and delivered with lobsters and gas to Harbor Island where the cooking process began at 7pm.



One year it rained on Lobster Saturday, so we moved the Shak into the Parish Hall and eventually into the Sanctuary after assuring everyone that cleanup would be pristine and odor free. It was very nice when the youngsters would get dressed up and deliver orders to the table, ready to enjoy.



Cooking lobster was a challenge. We borrowed two large (45 lobster each) gas fired cookers from New Hanover Iron Works. A local gas supplier (Diversified Energy) donated the gas. COS had consistent crews who were used to the heat and the danger of boiling water. The lobsters were cooked to precise durations, then immediately plunged into ice baths to stop the cooking process. Eric Eberhart introduced me to the cooking process, handing me a clip board and two stop watches to time each cooker and to record the number of lobsters being cooked. Only experienced personnel were allowed in the cooking area as boiling water can be very dangerous.

Stories about about corn huskers, Bake Sales, Cleanup crews, etc. Some of the folks involved over the years:

Letty-ann Mudar, Peter Mudar, John and Rose Bauerlein, Eric Eberhart, Carl Salisbury, Courtney Gee, Mary Ames Booker, Delphia, Keith McCahan, Mike and Emily Bliss, Corn Huskers, Don Arabian, David Smith, Joyce Stillwagon, Leslie Gaylord, Don Hickey, Ryan & Stephanie Norris. Joe Cooper, Phil Jorgensen, Margie Erickson, Liz and Bob Randall, Bill Anlyan, Phil Stine, Bill & Jan Christophersen, Susan Sims and many, many more...

Some of the names and dates are on a plaque on the wall.

And don't forget Diversified Energy, Motts Seafood, New Hanover Iron Works.

Peter J Mudar
February 2022



More Lobster Memories

Lobster Fest will always hold a special place in my heart. In the early years amazed me how a relatively small church could pull off such a big event.

As our family got more involved it became obvious. One of the most special reflections is how people looked forward to the old fashion way of calling the lobster line to place an order and share their Lobster Fest memories of years gone by. It was fulfilling to be on the receiving end of those calls. Church of Servant is full of leaders who carried the claw. Stepping out of our shell puts us out of our



it



comfort zone but it also gives us opportunities to grow. It was never about the perfectly cooked lobster boil, or do we have enough corn shuckers and slaw. It wasn't even about running out of butter and enough crackers in the Lobster Shack. We preferred big parties to be hosted and a clear sky at Harbor Island, but it was all about people connecting to reach a common goal. For that I am grateful.

Stephanie Norris

Ryan and Stephanie Norris starting helping in 2010; took the helm in 2015.



Ron Knopf remembers: The first **Lobster Fest**: Church founders Peg and Ernie Wyche, who now reside in the Memorial Garden, came up with the idea as a major fundraiser after a trip to Atlantic Beach where they saw a church hold one.

The words Church of the Servant and Lobster Fest go hand in hand. Lobster Fest is an amazing event.

The best part about Lobster Fest is the way all of the COS servants pull together as a team to get the jobs done and boy are there a lot of jobs. Getting ready for the day starts months in advance with lots of planning, organizing, delegating and anything else you can imagine to pull off such an event! Then on Lobster Fest day we have jobs for check-in, cooking, pick up for take-out, lobster shack for eat-ins, home deliveries and clean-up crew. Having done all of these except the cooking I can tell you it is hard, sweaty work as well as a lot of fun. It's a great way to meet new people in our parish and beyond.

Whether or not we have future Lobster Fests remains to be seen and if we don't I am fine with that. I have many happy memories from the ones we did have.

Happy 50th birthday Church of the Servant!

Laura Hickey

COS member since 1992

Lobster Fest "Servant" since 1993

CHRISTMAS PAGEANT – LIKE NO OTHER

The Hanging of the Greens

It is an ancient custom, this hanging of the greens, harking back to the Druids in the British Isles. Every December, Christian churches all over our country have ceremonies, services, or suppers to “hang the greens.” It is the season to bring inside fragrant evergreen boughs of holly, cedar, pine, spruce, and fir, symbols of life eternal and the living spirit of God, to decorate the churches for Advent and the Christmas season.

The greens service at the Church of the Servant Episcopal Church combines the lifting of an enormous garland of boxwood around the circle of the sanctuary with a unique reenactment of the Nativity. A family service, the pageant involves all the parishioners, especially the little ones. Children of every age are there in costume.

The costumed youngsters are not limited to the mundane sheep, goats, cows, and other stable dwellers one usually expects, though there are a few barnyard creatures. More exotic animals and storybook characters also appear. Along with the child-beasts, a real poodle with a tinsel halo and a pair of Chihuahuas are regulars at the service, accompanied by an elderly golden retriever with angel wings. All come to be a part of the miracle-in-the manger scene.

The pageant starts with the Annunciation to Mary. Lurching in to announce the news is the tallest Gabriel imaginable, complete with an impressive set of wings at least five feet tall (seemingly gray cement, but actually poly-Styrofoam), courtesy of the Screen Gems film studios. We always startle at the entrance of this imposing figure. Some little ones even cry.

This play has two live Marys. The first, a pregnant parishioner, represents Mary before the birth of Jesus and is, at the proper time, replaced by an unpregnant Mary. After the first Mary exits, the nonpregnant parishioner playing Mary after the birth sits in front of a manger with a live parishioner baby and Joseph, who, mercifully, retains his role for the whole shoe.

(One year, the pregnant first Mary, led around the center circle by her tall Joseph looking for a room at the inn, had an unscripted attendant. The Mary’s own two-year-old toddler, attired in angel wings, clutched the corner of her mother’s blue robe and trailed three feet behind the holy couple, like a tiny pilotfish following Mama.)

The children of the church are invited to the altar and manger, where the living tableau of the real infant, the nonpregnant Mary, and Joseph wait. As the priest reads from Saint Luke, youngsters wander up in pairs or singly to see the holy family. Then the children sit on the floor in front of the manger. They are a spectacular assemblage. Some are in traditional shepherd, Wise Men, or animal garb. But most come in an anachronistic variety that is dazzling: ballerinas, Spider-Man, a possum, and one small child with a brown paper bag over his head with black crayon marks on the front (we took him to be an owl). At least two Barbies and/or princesses attend and, one year, a giant strawberry. All gather at the manger. They may not be the traditional visitors from that holy night long ago, but the look of wonder on each child’s face is unmistakable.

When the large cardboard box is brought to the front, a child is selected to unwrap each crèche figure and place it in the stable. The explanation of every papier-mâché character follows.

Finally, the real Santa Claus – not in the jolly red elf costume, but in the regal crimson velvet robes of the bishop of Myra, complete with miter and crosier – arrives with a bag of small gifts for each little Barbie, owl, and strawberry. In the glow of candlelight and the fragrance of greens, we sing one last carol. The season is upon us, and our hearts are filled with “comfort and joy.”

Graham, Nan. “The Hanging of the Greens.” *In A Magnolia Minute*. John F. Blair, Publisher, 2005. p152-154

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2021 In spite of Covid



2017

AND THEN THERE'S HUMBABA.....

In the fall of 1994 my friend, Jocelyn Lynch, who was teaching art at Cape Fear Academy at the time, asked me to help her make the monster, Humbaba, for the 6th grade play, *Gilgamesh*. Our papier-mache creation ended up requiring 6 kids for this giant dragon-like creature with its huge head, body and six foot tail. Joe Cooper came by as we were finishing this creature up in my studio and he loved it! He said Humbaba needed to come and be part of the annual Christmas play about the Nativity! I wasn't sure of the theology here but Joe insisted that Humbaba, as the embodiment of evil, would be among the animals (others were live) in the sanctuary for that much loved (and often chaotic service). Humbaba would kneel and bow down before the Christ Child!



We recruited our friends Anne Brennan and Michael Titterton along with Jocelyn and me to fill out this monster creation. We came in much to the amazement of the congregation and we bowed down before baby Jesus lying in the manger. In a whisper, Jocelyn asked me to please stop kicking and pushing her and I insisted I wasn't doing anything of the kind. Only Michael who was wearing the head could see straight ahead a few steps. We couldn't see anything but I lifted the edge of Humbaba to see why we kept feeling pushed and stepped on and there were the legs and feet of the real sheep in the group! We all laughed about this for years! There was no end to Joe Cooper's creativity in making liturgy real and new! The Le Comptes had accepted our invitation to come to this service and I understood later that this was one of the moments that helped cement their willingness to have Rowan's work at COS. They were delighted with such creativity in church!

Marjorie Worthington

THE HISTORY OF THE BARGAIN BOX OF WILMINGTON

***An Outreach Ministry of Church of the Servant, Episcopal
in Wilmington, NC***

March 1, 2022

**Kathleen M. Vezzetti, Janet Autry,
Glenn Barefoot and Susan S. Sims-Pritts**

**The Bargain Box of Wilmington
4213 Princess Place Drive
Wilmington, NC 28405**

***This is an excerpt of The Bargain Box history
used with permission of Kathy Vezzetti.
A copy of the full edition can be obtained
via the COS website:
<https://www.cosepiscopal.com>***

Preface

It has been a privilege, and much work to be a shepherd in this wonderful Outreach Ministry, The Bargain Box of Wilmington, and to bring it to Church of the Servant (COS) and Wilmington – my home, church, and city. I had originally moved to Wilmington in 1969 and started attending COS while the congregation was meeting at College Park School.

Bargain Box has had many challenges and struggles, along with huge accomplishments, wonderful support and great workers along the way. Janet Autry has been my partner from the beginning. She made the Bargain Box programs possible and is a great friend and helper. I thank her and ALL the helpers who made this ministry capable of touching so many lives in Wilmington and beyond.

I am proud of our accomplishments; from getting the building renovated to serve this program and offer a workable, pleasant and respectful environment; later purchasing the building with the owner's support and developing all the programs to help this community. Even though we were not required or expected to, when COS was financially struggling, we supported COS with a monthly thank-you pledge that totaled \$76,000.

Until recently we have been totally self-sustaining and have given away over \$105,000 to local nonprofits, as well as over \$100,000 in Bargain Bucks, our voucher program. We have shared our gifts in many ways: financially, donating clothing, instructing, and supporting other established help services.

The personal story I like to tell is that of an older woman whom I had seen come to the free bin regularly. She stopped me and said, "I have been coming and getting clothing for me and my family since you opened. My family could not have done it without this bin. When I started coming it was for me, my husband and my daughter. Then later, it was also for my grandchild. Recently it has even started benefiting my great-grandchild. I just wanted to be sure to say thank you for everything you do here." Four generations touched and helped by us. How wonderful to know what a difference this ministry has made!

Due to the COVID-19 pandemic curtailing operations and the need to replace a 30-year-old HVAC unit, for the first time we were forced to borrow money from COS. As I write this, the loan has been substantially repaid. We appreciated the support and help. The Bargain Box has a wonderful history of which I am very proud! Everyone at Church of the Servant should be proud as well. Through this journey, many friends have been made. We hope you'll consider joining us and getting to know what we do and how you can help. This year we are celebrating our 22nd anniversary and I personally am ready to celebrate!

Kathleen M. Vezzetti
Bargain Box Founder/Manager
March 1, 2022

My Reflections on Bargain Box of Wilmington

Kathy Vezzetti was one of the first (and best) friends I made when I started attending Church of the Servant (COS) in 1976. At that time, she had her own successful wallpaper hanging business in Wilmington. In 1989, Kathy and her business moved to Cody, Wyoming, where she became active in Christ Episcopal Church (CEC), who operated a second-hand store called Bargain Box. By the early 90's, the store was being run mostly by volunteers, had fallen into disrepair, and was only marginally profitable. When CEC decided they needed to hire a new store manager to update the facility and reimagine the program's mission of serving the community, Kathy submitted the top bid and was hired. Within months, the store was remodeled, sales staff was hired and trained, and Bargain Box began making significant profits, resulting in over \$100,000 annually being available for community service grants after Kathy became manager.

Kathy and I stayed in touch after her move to Cody, so as I heard more and more about the success of the Cody Bargain Box, Kathy and I both began to wonder if COS could do something similar in Wilmington. Gene and I visited Cody in the mid-90's and after I saw the Cody BB stores and talked with CEC members, I strongly believed that it was possible. Back in Wilmington, I talked up the idea and made a proposal to COS Vestry that we pursue opening a thrift store. Because there was no concrete plan as to who would be in charge of the process and exactly how it would proceed, Vestry declined the proposal. In 1999, Kathy moved back part-time to Wilmington to be close to her grandchildren, and she offered to establish and manage a Bargain Box store under the aegis of COS. A more detailed proposal was made to the Vestry and they voted YES. Bargain Box of Wilmington was now a reality.

A suitable commercial building on a large lot at 4213 Princess Place Drive was leased at a discounted rent because the owner, Dr. Bob Thacker, had visited Cody's BB store and was aware of the impact it had on that community. He wanted to support the same kind of charitable mission in Wilmington. The building was renovated to accommodate various sales and display areas, as well as work space for preparing merchandise for distribution to the sales floor, the free bin, or agencies that work with the needy. The Bargain Box of Wilmington officially opened in May 2000.

The ensuing 22 years have been a tremendous blessing to, literally, thousands of people. In the Wilmington area, BB's programs have provided affordable clothing and household items to an average of 15,000 shoppers annually, \$106,220 in Bargain Bucks have been spent by clients of more than 50 community service/charitable organizations, grants totaling \$104,500 have been awarded to local charitable organizations, more than 45 persons have been hired and trained, wages of \$2,511,340 have been paid and added to the local economy, and more than 120 TONS of merchandise that was unsuitable for sale in the store has been redirected to other local community agencies for distribution to their clients, thus recycling the merchandise instead of adding more to the landfill. Outside the local area, clothing, books, school supplies and other necessities have been sent to schools and orphanages in Crossnore, NC, Isla Mujeres, Mexico, and Homes of Hope in India.

But as impressive as these statistics are, the true success of Bargain Box lies in the philosophy of honoring our donors and shoppers by treating all persons who come to the store with respect and inclusiveness. The clean, attractive and well-organized retail space, staffed by kind and caring employees, adds to a welcoming environment that creates a comfortable shopping experience for all shoppers and gives donors the assurance that their gently used donations will be handled thoughtfully and used in the most beneficial way possible.

Even though it goes without saying, I **HAVE** to say that it is Kathy Vezzetti's prophetic vision of a multi-faceted ministry to serve a variety of needs in the Wilmington community that has created this unique and much-needed resource, improving the lives of thousands of people over the past 22 years. Many, many people have been involved with BB since its inception in 2000, but it has been Kathy's compassionate leadership and incredible work ethic that has enabled the Bargain Box ministry to have such remarkable positive impact on the betterment of the Wilmington area, its residents, and the earth that we all share.

I feel honored to have been intimately involved with BB as their treasurer for 22 years. I have seen first-hand that God's work is truly being done there.

Janet Autry
Bargain Box Accountant
March 1, 2022

THE LABYRINTH

Remembering the creation of the Labyrinth at Church of the Servant

The Rev. Joe Cooper was aware that Lauren Artress was sharing her enthusiasm with labyrinths throughout the Episcopal Church in the United States. She was on the east coast and presenting a workshop at Kanuga in the mountains of Western NC. Joe's imagination in regard to Church of the Servant -- "What it could become" ... "What art and music would enhance worship" -- was in overload.

As a vestry, we were in creative mode as well. The diocese was ready to support us in building a new sanctuary, and classrooms. We had several architects coming up with plans for our beautiful new sanctuary. Most thoughts were traditional: high walls, steeple, stained glass windows. Beautiful, everything "churchy," dark and Holy. We kept seeing these, and responding... "This isn't us, this isn't us." And then, there it was!! A design: An Arabian Tent style, with doors that could be open, space spreading out, the idea of light, no pews, room to worship in the round, the ability to change the space with the season. **THIS** was us.

You can guess that when Joe invited us to experience a replica of the Labyrinth from Chartres Cathedral in France and to hear Lauren Artress tell of her journey to experience a new passion into contemplative pilgrimage, we jumped at the offer. It was a beautiful weekend at Kanuga. We came home enthused and wanting to share our experience with the congregation. It would be a perfect addition to the new sanctuary we were dreaming. Lauren was delighted to share her journey with our congregation and to bring her portable Labyrinth to COS. And when she did, those who walked this walk were as touched and excited as the vestry. Yes, this path to ignite the God within was our way too. A way we could share with the world.

But **HOW** would we do it? A temporary, portable labyrinth, like the one Lauren brought, would be good, but might get lost. **HOW** could we put this onto our floor, and not detract from our liturgical services? If we painted it, it would require constant maintenance, and it would be too bright and distracting. It was Jim Sims, while working for the movie studio, who came up with the plan to sandblast it into the concrete floor: subtle, and permanent. All agreed.



Meanwhile the building was going up, looking as beautiful as we dreamed. The builder doubled the wall board to produce the basis for wonderful performance sound. One worker told me, as he ended his day, "This is the most beautiful building I have ever created." At the same time, Jim brought in a crew he worked with at the studio. They outlined our labyrinth in preparation for the sand blasting, and brought in the equipment, worked hard, let it settle, swept and cleared.

I think it was the very next day that I returned. I was not prepared for what I experienced. As I walked into this new building as I did every day, I felt a whole new energy. It took my breath away. With the creation of the Labyrinth my beautiful building had become **SACRED SPACE**. Sacred space that was palpable.

This is one gift that the Church of the Servant can share with ALL: Christian and non-Christian. It is playful, it is somber, it is to be danced, it is to be walked mindfully. It is a replica, not only of the Labyrinth at Chartres Cathedral, but is a replica of one's life journey and an invitation to wholeness. Walking the labyrinth is a time where one can be quiet to listen, to receive, and to nurture the Self. Walking the labyrinth is like walking to your own center, finding the mystery there, and then coming back out into the world. Let this be your invitation.

Ginny Lundeen

Beth Havener *COS and how you all are instrumental in who I am today*

I was introduced to COS in 1991 when Laura Finnin convinced me that I would feel comfortable coming "as you are." I was raised in Baptist churches, had attended a Methodist college, and had not had great experiences in churches after that. She assured me that I could come any way I wanted and would be welcome. I took a chance and I immediately felt at home. Small, comfortable, and welcoming, it was a bit of a transition with the Episcopal order of service, but EVERYONE was so helpful and I soon had no trouble on my own. I found that I really liked the structure, and style, as well as all of the wonderful folks.

As the years progressed I joined the choir, vestry, altar guild...pretty much everything, as I felt that COS was my family and my time there was always rewarding to my soul. When the new sanctuary was being constructed we were hit with first Hurricane Bertha, then Hurricane Fran. During Bertha I rode the storm out in the office, but when the storm passed Phil Jorgenson came and took me to their home--a memory that will live with me forever. When Fran came I had much company at the church to weather the storm, so we all felt much more relaxed despite the inclement weather.

In the aftermath of the storm I chose to leave my nursing job and apprentice with Jim Sims as a painter/sign writer/artist...all of the wonderful things he did that I could learn. He created a template based on the Chartres Cathedral labyrinth, and it was decided that sand blasting it in the concrete floor would be the best, most functional, and longest lasting way to do it. We were going to tone it down by applying a hue to the floor before sandblasting...but that didn't go well. As a result, after the masking came up, the floor had to be scraped. SO, I took on the job of doing it in the evenings. The transformation on the floor was visible, while the transformation in me was profound. I was a different person deep within after the project was done, and I will be eternally grateful.



I could tell MANY stories, but all I can say is that from 1991 until I moved in 2019, COS was home. I was not always the most faithful attendee, as I had lapses in my attendance (some long ones), but I KNEW everyone would still be there, it would always be home, and I would always be welcome. I cannot begin to thank all of the folks who helped me through many life challenges, and helped me become who I am today. Without so many of them I wouldn't be here today, nor would I be the "grownup" I am. I grew leaps and bounds because of my time at COS and with the folks at COS. Thanks so much. I love and miss you all.

*Beth lives in Sylvatus, Virginia
where she invites and enjoys every
kind of critter in her yard*



Jim Sims – *Remembering the labyrinth*

In the design of the building where COS meets, there was a decision made to somehow put a labyrinth in the floor of the sanctuary. I was given, and gladly received the installation part of that idea. So, having worked in the film industry as a scenic artist, sign writer, and set painter, I started by making samples.

The decision to install a labyrinth was based on the work of Dr. Lauren Artress, an Episcopal priest from California. There are examples of labyrinths throughout human history. We chose the pattern of the Chartres Cathedral but we were not going to use huge blocks of stone to define the path. We needed to have a polished concrete surface.

I created a couple of frames of two by fours and poured concrete in them and let them harden up. I painted the surface of one of them with several different colors. We inlaid some pebbles into the surface of one. And then I put some sandblast masking material on one of the other frames, cut the mask away to resemble the lines of the labyrinth, and had my friend and colleague, Burt Stanley, sandblast it.

The effect of sandblasted concrete is what you see in the sanctuary. As we looked at it, we recognized it would be durable as a floor surface and subtle as a pattern. When it was fully uncovered, one would recognize it. When seating was placed over it, it would not be obtrusive. We all agreed that those were the characteristics for which we were searching, and once again, vision, creativity, and the boldness of dreaming while holding the paradox of history and future came from the community.

At the appropriate time in the project, I was given access to the finished concrete surface. The timing, the curing of the concrete, and speed of completion were of critical importance. I created a pattern for the project of the center of the labyrinth in for the geometric designs that were a part of it. We applied a sealer to the surface of the concrete and allowed



Tool used to cut
the pattern

it to dry. Then we applied the masking material to the entire surface of the floor. We placed the pattern on the whole floor, and proceeded to begin the process of cutting out the lines and the shapes, and removing the rubber material from that area to expose the floor beneath.

We would do the previous two steps twice, not by intention, but because the coating on the floor failed. The masking, rather than being tightly held to the floor, turned loose.

I felt like I was in over my head. And once more, the community was the resource. Beth (Moulton) Havener, nurse and member of the parish, said, “You always do the most interesting things and I want to work with you.”

I handed her a gallon of methyl ethyl ketone (MEK), a highly toxic substance. I handed her a box of razor blades with the instructions, “Take these razor blades and use this toxic material to clean this coating off of the floor.” That’s what we did ... for hours and hours!

Having found a new and more appropriate coating, we reapplied that to the surface, reapplied fresh sandblast masking material and cut the pattern out of the material, exposing the concrete beneath that would be sandblasted. Then Burt Stanley came in with his assistant and sandblasted the floor. I put my name and a guitar insignia in small letters outside of the labyrinth on the floor. I had to coax him to sign his work. He refused to write his name, but put his initials, “BS” into the concrete as well. The last time I was in the building my name and Burt’s initials are still in the floor. I have always wondered how many people have glanced down and seen BS in the floor and wondered if that was not some critical remark rather than someone’s initials...



The significance of the installation of the labyrinth in the floor of COS was demonstrated when it began to create a community around itself of people that would never have darkened the door of any church, but were drawn to the experience of spiritual pilgrimage for which it is a metaphor.

A few years later, there was a group of Native American shamans, who had received a vision that they should share Native American practices. They came to speak at COS, and what they had to say, for me, was astounding and enlightening. Then they created the medicine wheel on top of the labyrinth, a clear affirmation of the geometric patterns and the psycho-spiritual essence of both.

Jim Sims

Read Jim’s entire Reflection in the Musicians Section

VERY IMPORTANT GIFTS

The Organ

Artwork

Furnishings

Stained Glass

Andy Cobb's Copper Sculpture



VERY IMPORTANT GIFTS

**The following is a transcription of the
August 8, 2022 Conversation between Rev Joe Cooper and Kathie Jorgensen**

Church of the Servant has a number of objects of art, artifacts, and implements to assist us in worship, many of which have been created by members or friends of the parish. Following is a partial list enriched with information from the Rev Joe Cooper who served as our rector from 1982 to 2006.

Andy Cobb's copper sculptures:

Processional Cross modeled on Joe's cross from Chartres Cathedral.

Crèche – 2 or 3 added each year, ultimately resulting in the Holy Family with Baby Jesus, shepherds, wise men, and angel. Gift of Margaret and Walt Hutchins.
(See Andy Cobb's Reflections)

Baptismal Font – used until the installation of the “Holy Hot Tub.” Still used for beach service at Sunrise on Easter morning and as bird bath in front of church



Advent Wreath – hangs from center of sanctuary; decorated with greenery which extends throughout the church; candles for each of the four Sundays of Advent are lit as one of the church families reads a brief devotional to begin each of the four services



Print of a Painting by Raphael of the Madonna and Child with the Infant St. John: Originally hung in the Diocesan House (Murchison House) in downtown Wilmington. On a visit, after the Diocesan House was moved to Kinston as a more central location within the diocese, Joe found the picture sandwiched between the folding tables in storage. He requested of the Bishop that we be allowed to borrow the picture to be used during Advent in the space we originally were using as a sanctuary. We never returned it. When we moved into the new space in 1996 it was hung in the sanctuary high over the doors to the vestibule, where it remains.

White Steinway piano: Her piano was given to us by Vera Harold when she died. Though we would not normally have had a white piano, this piano was white. Sam Burke, Church organist and choir director at the time, wanted to paint the piano black; this was thought to be too expensive. When it is sitting unused, it often has a black cover.



Cross atop the Church, installed 1996: It is 10-12 feet tall! Designed by Myrtle Mott and modified by Joe Cooper to look like the globe, the cross can be seen from any angle, and symbolizes eternal life, wholeness, and the entire world.



Portrait of Christ by Jack Anglin, Kinston, NC: At an acolyte festival in Kinston, Jack was asked to do one of his drawings of Jesus. He began with the paper turned sideways, drawing a picture of the world with the continents. Then he turned the paper and began to bring in the picture of Jesus. All who watched found it a fascinating process. Jack gave the picture to Joe at the end of the festival; Joe gave it to Church of the Servant where it hangs in the hallway to the narthex.

Stained glass windows in narthex by Rowan LeCompte: Windows came from a church in Washington, DC, Church of the Epiphany, who removed them as they were changing the theme of the space where they hung. Rowan LeCompte gave them to Church of the Servant as they fit perfectly in the narthex space; on the right is depicted Jesus saying, “Let the little children come unto me,” and on the left is the Feeding of the 5000.

Bell hanging in narthex and used to signal time for service: Carole Van Nynatten gave the bell in Thanksgiving for her children, Inga, Jill, and Erica. Church of the Servant is a wonderful group of people who love to get together and talk; many Sundays we need a reminder that the service is about to begin so it's time to get quiet and get ready to worship. This bell helps that happen.

Man in the Maze hanging, Litori Papago tribal symbol. The metal piece is a gift from the 2000 J2A program. After the J2A group returned from their retreat to Grand Canyon and Navaholand, they presented this gift, a true labyrinth, to the church.



Doors into sanctuary which open outward into the narthex: Doors were designed so that should the seating inside the sanctuary be filled, chairs could be put into the narthex to add to the seating.

Furnishings in the sanctuary since the new church was completed in 1996: The movable platforms were designed by Francis Hawke and built by Courtney Gee; they were first used in the old building and can be put into some 15-20 configurations. The altar, the kneelers and the lectern were also built by Courtney Gee. It was decided that chairs would be installed which offered flexibility. The church space could be used for everything – worship, fellowship gatherings, any occasion. Ours is a multi-purpose space. The choir chairs are different. They were secured when a local Motel 6 was going out of business and selling its furnishings!



Labyrinth: As the church was being built and the concrete floor was being poured, it was decided that within the floor there would be a labyrinth so that the people could come at any time to walk the labyrinth as a meditation tool. Jim Sims and Beth Havener created the labyrinth using the Chartres Cathedral in France as a model. Bert Stanley did the actual sandblasting. The idea of the labyrinth is for the walker/pilgrim to quietly follow the path from the outer edge into the middle, shedding whatever might be distracting or troubling while slowly walking. Pausing in the middle, the pilgrim sheds those concerns, opens up the self, and then proceeds to walk out of the labyrinth, concentrating on new thoughts and ideas and how to implement them in daily life and work.

(See the Reflections on the Labyrinth)

The Old/Original Organ: After using a piano in the old church for several years, we secured a small pipe organ. The father of one of our parishioners, Ann Hines, had dealt with organs from the Schantz Organ Company. He called to say that for only \$1000 plus our expenses, we could secure a used practice organ from Rhodes College in Memphis, Tennessee. On Labor Day weekend, a group including Sam Burke and Joe as well as other parishioners piled into a U-Haul truck, drove the 692 miles to Memphis, disassembled the organ, picked up boxes already labeled with some of the parts of the organ, drove back to Wilmington with all they had gathered, brought all the parts and boxes into the space then used as our sanctuary, and laid them out on the floor. It took up the entire room. We had exactly one week to put the organ together before it would be needed for Sunday service. After the tedious and sometimes uncertain assembly, we turned on the organ, AND IT WORKED! It was truly a miracle! The white swell box in the new organ plays the role of the original Schanz box, the center of the old organ. In 1996 as we were preparing to have services in the new space, Philip Jorgensen took two weeks off work in July to move the organ into the new space. It HAD to be ready for Nell Jorgensen's wedding July 26 since both the bride and groom, Matt Buchman, were musicians, and the church choir along with guest musicians were preparing to present special music. Matt rolled up his sleeves to help, responding to his weariness at 2:00 am one morning with, "Boy! The things you have to do to get married in this town!"

Banner: Every time church members attend the Diocesan Convention, each church came with its banner. Stepping up to meet our need for a banner, Barbara Hurn designed and created our banner. Each Convention, the banner accompanies Convention Delegates and members attending.



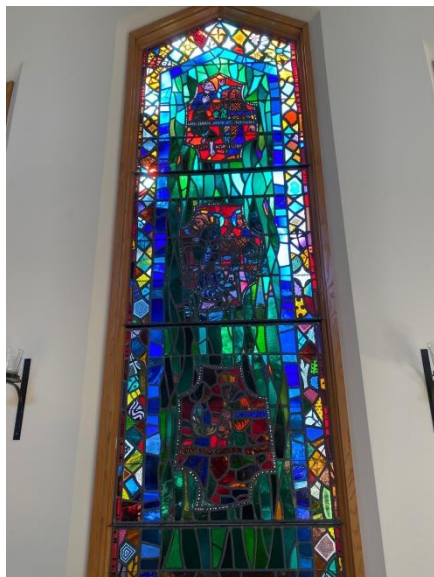
Cartoon by Rowan LeCompte: In a large stack of small pieces, Rowan LeCompte gave Church of the Servant the cartoon or original pattern or model he fashioned to guide him as he created a colorful mosaic in a basement chapel of the National Cathedral. The mosaic depicted the story from John 21: 1-14 with Jesus' post-resurrection appearance to the disciples in their boat out on the Sea of Galilee having difficulty catching anything. From the shore Jesus called out to them and told them to cast their nets on the other side of the boat. Though they did not recognize Jesus, they did as he said and made a huge catch! At that point Peter did recognize the Lord and jumped into the water to swim to the shore faster than the full to overflowing boat could carry him. Notable are the image of the fire already cooking fish and the window which opens into the interior downstairs chapel mosaic. As the cartoon was being completed on our east wall, we have a photo of Rowan LeCompte on a ladder painting stars in the sky in that window.

Tabernacle cover by Chuck Chamberlain, ECU Art Department: Joe secured this beautiful cover done by his friend Chuck Chamberlain. His art depicts a light, and hands around a fish, reaching up. The tabernacle houses blessed sacraments which can be taken to those who are sick or in need on an emergency basis. The candle beside the tabernacle is lighted to show that within are sacraments already blessed.



Candle Sticks: Francis Hawke had a studio near Wrightsville Beach containing wonderful pieces of art. We selected the two in copper by Andy Cobb and turned them upside down to use as processional torches. The two stainless steel pieces on the altar are designed to hold larger candles.

Kneeler: Barbara Gonzalez created a beautiful needlepoint kneeler to be used during wedding ceremonies. The design includes roses in circles or perhaps in wedding rings representing eternal life and a beautiful Greek cross in the center. It is on the altar for the two being wed to kneel as the congregation stands for the final prayer.



Stained Glass Healing Window: Rowan LeCompte created a stained glass window for a church in Maryland; after a fire the window was crated up and stored in a balcony which had no access. Great friend that he was to Church of the Servant, Rowan called the current Maryland rector to ask if he could have the window for our church. The rector who was getting ready to retire was not willing to take that action. Rowan would not give up and called the remaining family who had originally given the window as a memorial. They graciously gave him the window which he brought to us. We secured the help of Wilmington stained glass artist Sharon Tharin who assisted in creating surrounding stained glass in which to house the three pictures Rowan created. Rowan's top panel depicts the story from Acts 1:1-8 of Peter and John healing the man lame from birth; the middle panel portrays Jesus healing the woman who touched his robe because she had been bleeding for 12 years (Matthew 9:20-22, Mark 5:25-34, Luke 8:42b-48), and the bottom panel illustrates the prophet Elijah raising the widow's son

from the dead (1Kings 17:14-16). Surrounding these primary pieces are beautiful and whimsical additions created by Sharon Tharin and supervised by Rowan. Included are a lobster, flowers, a starfish, and other components.

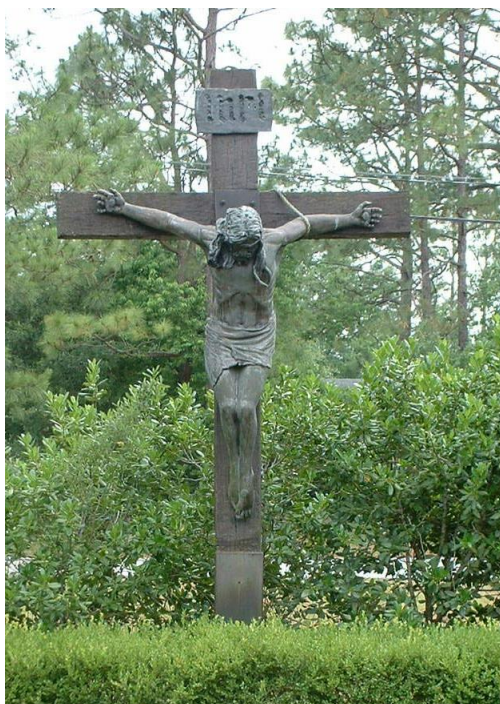
1996 Building Addition: John Thompson, architect, met with the building committee several times to plan the “new church”. He suggested that since the children from our early years had loved meeting for church in a tent, why not make the sanctuary like a tent. It is also an equilateral Greek cross, symbolic of wholeness and completeness. As you look up, all the angles form crosses. Buddy Bryant, a church member, was the architect’s draftsman and included a lot of what we see in the completed building.

Rocking Chairs: We have eight rocking chairs. At a conference Joe attended it was suggested that church sanctuaries have a few rocking chairs to accommodate nursing mothers and older people. In our church our teens LOVE the rocking chairs!

OUTDOORS:

Trees: Tracy McCullen, landscape architect and husband to Dorothy Papadakos, concert organist, and friend to Church of the Servant, offered to bring some full grown trees for the space near the Memorial Garden. As Joe was leading a group in the Stations of the Cross, the group came outside to gather at the crucifix. Just at that time, Tracy showed up with a huge machine filled with a live oak tree. That was his first gift. Two other full-grown trees followed, adding beauty and comfort to the space.

Memorial Garden: Joe and his committee determined that the policy of Church of the Servant would be to inter the ashes of a deceased member directly into the earth of the Memorial Garden, a stone or marker to be placed on the site. Sadly, we have had many stones added to the Memorial Garden.
(Memorials in another section)



Crucifix by John Mark Estep: In 2000, the Arts Committee traveled the almost 300 miles to see the studio of John Mark Estep in Elizabethton, Tennessee, and talk about commissioning an appropriate sculpture. In Estep’s yard coming out of a television antennae was the crucifix which found its home in our Memorial Garden. John Mott was especially enthusiastic about the piece. The deal was struck, and John Mark Estep arrived in Wilmington with the Crucifix in the back of his pick-up truck in the middle of a snowstorm! He installed his CHRIST ON THE CROSS so that it faced the sanctuary and can be seen from inside during services and events.

More to be written up:

- Memorial/Honorary plaques on backs of sanctuary chairs
- Leather lectern created to honor Dr. George and Marguerite Penick at the time of their move from Wilmington to Southern Pines
- Palm crosses made by parishoners and sold to area churches as fundraiser
- Red front door donated by the Rev. John and Myrtle Mott
- Baptismal font designed and created by Peter Mudar and Philip Jorgensen; bowl by Hiroshi
- Copper house in Memorial Garden given by Karen Paden Crouch
- Finger labyrinth in sanctuary, left side of east wall
- Festival altar cloth, other altar cloths created by parishoners
- Stations of the cross by Walt Hutchins
- Icon of Jesus in sanctuary
- Portrait of Christ at prie dieu
- Painting of CoS children by Hap Kassler
- Brass rubbing in robing room
- Black wooden “moon” containers created by Peter Mudar for the Flower Guild
- Collection baskets woven by Emily Bliss
- Communion set given by Eric Eberhardt in memory of his wife
- Large sconce created by local blacksmith commissioned by Kim Sincox
- Two Flower tables commissioned and donated by Becky Eckhardt and created by David Gilley
- 10 forged iron candlesticks in Sacristy, 2 double candelabra, wooden triptych
- 13 pottery chalices, 2 wooden chalices, 7 patens, 6 communion flagons (Note: 1 set by Hiroshi)
- Small nativity set, wood and plaster, by Nonate
- Pottery processional cross
- Grave rubbing from Holyrood Church, England
- Book of Kells, wood and brass cover

THE ORGAN'S HISTORY

ANNE HINES' ORGAN STORY

The late 1980's were a sometimes turbulent period at Church of the Servant. There was no shortage of devotion to each other and to our vision for the future. Trouble was, we could be an ornery bunch at times, and there were strong differences of opinion as to what that vision ought to be: Should we emphasize liturgy and worship, or Christian education? Efforts to revive an obsolete master building plan had stalled out for any number of reasons, and maintenance of the existing building was becoming a problem. We needed to get unstuck.

Then in 1988 serendipity stepped in and dropped into our laps a chance to buy a small Schantz practice pipe organ--used but playable--from Rhodes College in Memphis, Tennessee. The head of the music department had called Peyton Smith, father of one of our parishioners, knowing of his long association with the Schantz Organ Company, to try to find a buyer. Word was quickly passed along to our Rector and Vestry. The organ had to be claimed right away as it was about to be displaced by the college drama department.

Fast forward to Labor Day weekend of that year, when a small delegation (the Rev. Joe Cooper, Jim Sims, Keith and Ann Hines) drove to Memphis with the parish memorial fund in hand, aiming to dismantle the organ and haul it back to Wilmington. This was a leap of faith, as nobody had a clue how to do this. Fortunately Ann's dad, Mr. Smith, knew exactly what to do and how to do it. Under his direction the group dismantled the organ piece by piece and packed it into a rental truck.

After two days of driving the little group pulled up at the church, to be greeted by a host of church members waiting outside to unload the truck. What a welcome sight! Organ pipes and pieces of cabinetry and wiring were passed from hand to hand, then laid on the floor of the "big room." This multi-purpose space was where we worshiped, ate, sang, studied, argued and sometimes danced. Clearly the organ had to be moved out of the way before Sunday services! There followed a week of scrubbing, rewiring and assembling of racks and pipes, mechanical parts and keyboards. The only guidance came from notes scribbled during the dismantling, and from many phone consultations with Ann's dad back in Tennessee.

Lo and behold, when the dust settled, it all worked. The organ made music the very next Sunday. Not long after, the talented Sam Burke came on board as organist/choirmaster, and the music program blossomed. Sam always had an eye out for more organ pipes, and so the little organ grew. A new building with larger worship and classroom space was erected and the organ traveled once again, though not quite as far as the first time, to its present home.

Ann Hines
February 2022

ORGAN HISTORY – PART I

The first sanctuary of the Church of the Servant, built in 1975, was what is now the “gathering space” without the church offices. The total construction included classrooms and the half-kitchen adjacent to that space, with the two bathrooms and the hallways. Since there were no church offices, our first rector, Clem Jordan, did his paper work at home or out of his car. During Clem’s tenure, music was provided mostly by guitars and occasionally by an old, donated, out-of-tune piano.

Fast forward to 1988. Joe Cooper was our rector when serendipity stepped in and dropped into our laps a chance to buy a small Schantz practice pipe organ--used but playable--from Rhodes College in Memphis, Tennessee for \$1,000. The head of the music department had called Peyton Smith, knowing of his long association with the Schantz Organ Company, to try to find a buyer. Mr. Smith called his daughter Ann Hines, one of our parishioners, to let her know that if our church wanted it, we could get a nice, small organ at a good low price. Ann quickly passed the word along to our Rector and Vestry because the organ had to be claimed right away. It was about to be displaced by the college drama department.

While \$1,000 at that time was not a low price to us, Joe and the Vestry found a way to pull it together and on Labor Day weekend of that year, a small delegation (Joe Cooper, Jim Sims, Keith and Ann Hines) drove to Memphis with the parish memorial fund in hand, aiming to dismantle the organ and haul it back to Wilmington. This was a leap of faith, as nobody had a clue how to do this. To understand how much of a leap of faith; the eight ranks of pipes in the organ box comprised hundreds of pipes, each requiring a wire connected directly to the attached console which had to be unsoldered for transport and then re-soldered after. Fortunately Ann's dad, Mr. Smith, knew exactly what to do and how to do it. Under his direction the group dismantled the organ and marked it piece by piece and packed it into a rental truck.

After two days of driving, the little group pulled up at the church where they were greeted by a host of church members waiting to unload the truck. What a welcome sight! Organ pipes and pieces of cabinetry and wiring were passed from hand to hand then laid on the floor of the "big room." This multi-purpose space was where we worshiped, ate, sang, studied, argued and sometimes danced. Clearly the organ had to be moved out of the way before Sunday services! There followed a week of scrubbing, rewiring and assembling of racks and pipes, mechanical parts and keyboards and, of course, hundreds of solder joints. The only guidance came from notes scribbled during the dismantling and from many phone consultations with Ann's dad back in Tennessee.

Lo and behold, when the dust settled, it all worked (a guardian angel most surely was involved). The organ made music the very next Sunday. Not long after, the talented Sam Burke came on board as organist/choirmaster and the music program blossomed. Because Sam, a master at bartering, already had a personal supply of organ pipes and parts and always had an eye out for more, the means for the next stage in our organ’s history was already being put in place.

Fast forward again to the summer of 1996. Our new sanctuary was nearing completion, and we were putting a plan in place to move our little Schantz over to the much larger space. This would also allow Sam to use his store of parts to enlarge the organ with several new ranks that would be placed outside and on either side of the original Schantz box. While Sam was a very talented organist, choir director, barterer, and organ builder, he had a terrible sense of time and thought that the move would only take a few days! Since the first official service planned for the new sanctuary was to be the July 27th wedding of Nell Jorgensen and Matt Buchman, this is where Phil Jorgensen enters our history.

Knowing that the rewiring involved in moving the Schantz would be a major project, Phil, overriding Sam's initial doubts, took on the job during his July 4th break. This also freed Sam to direct the construction of the frame in the new sanctuary that would support the new organ parts 4 feet above the floor. Using several 25' multi-wire plug-in cables that were cut in the middle and reversed so that the two ends were plugged back together in the middle, Phil replaced all the old directly connected wiring with the new cables. With this arrangement, the Schantz was moved to its new home by simply unplugging the cables and then placing the pipe box in the middle of the new frame and plugging the cables back together. Additionally, this allowed the console to be disconnected from the pipe box and placed in a new location on the floor 4' below.

Having gained Sam's confidence, Phil continued on the "team," helping to place the additional wind chests that Sam had collected for the additional ranks and continuing to use the cable arrangement to wire the additional pipes to the console. Work continued right up to the 11th hour on both the sanctuary and organ (including help from Matt Buchman who opined, "It's amazing what it takes to get married in this town!"). To the credit of all involved, while "fine tuning" had to wait until later, both the sanctuary and the organ were completed just in time for the wedding. At some point during the 22 years that this organ served us, one of our members, a retired priest named John Mott, gave it the nick name "Yard Sale Organ" which stuck until the next phase of our organ history.

Fast forward once again to 2019. Sam and several other choir director/organists had served and moved on when we hired Matt Rosendahl to be choir director and one of our more accomplished organists. After struggling somewhat to get the sound that he wanted, Matt brought it to our attention that the age of our "Yard Sale Organ" was beginning to show. Some of the components that were already 50 or more years old when we put it together in 1996 were now over 20 years older. And some components were failing. Without a complete restoration, Matt felt that it would become unplayable within a few years.

Philip Jorgensen

HISTORY OF THE ORGAN – PART II

OVERVIEW & TIMELINE:

April 4, 2017	Matt made a presentation to Finance Committee on the State of the Organ
July 13, 2017	<p>Matt made a presentation to Vestry on the State of the Organ</p> <p>Brief summary of the concerns with the present organ and why we are looking at replacement</p> <ul style="list-style-type: none">➤ Built in 1962, life expectancy of 50 years exceeded➤ 4 ranks expanded to 15 ranks, haphazard in arrangement of pipes➤ Considerable personal investment in money, time and sweat equity among some parishioners➤ Leathers which form the air valve for each individual pipe are worn out and need to be replaced now. Failure to replace the leathers soon may result in failure of individual pipe failure over time. Result is less organ available, but probably not a catastrophic failure.➤ Console has no capability to preset combination stops that would allow improved transitions and volume shifts. Metaphor: Box of Crayons.➤ The pipes are not laid out correctly.➤ Additional ranks are needed. (Additional crayons)
July 30, 2017	<p>Vestry appointed the Church Organ Committee (Joan Geiszler-Ludlum, Convener; Jodi Davis, Phil Jorgensen, Chris Karns, Vicki Petrosky, and Matt Rosendahl, Organist and Choir Director)</p> <p>Phase I: To study and research the condition of our organ, necessary repairs and costs, possible replacement – pipe or digital/electronic and estimated costs of each, either new or used, or explore other options not yet considered.</p>
August 23, 2017	Church Organ Committee initial meeting
October 2, 2017	Church Organ Committee meeting
October 16, 2017	Church Organ Committee meeting with John Tabler, organist for 1 st Presbyterian, Wilmington
November 20, 2017	Church Organ Committee meeting
December 5, 2017	Report to Vestry reviewed with Finance Committee
December 8, 2017	Report of Church Organ Committee to Vestry with recommendation from Finance Committee to allow the use of designated funds for committee to explore pipe organ options based on recommendation. Vestry approved.

Phase II: Report to Vestry 12.08.17

- Rejected renovation of the existing organ: cost (well over \$100,000) and result (still a 55 year old organ with significant limitations)
- Rejected digital replacement: cost (\$150,000+), thinner voice, pipes better supports choral and congregation singing
- Consider a custom built organ for our space, estimated cost \$300,000 to \$350,000
- Consider a good used organ that can be adapted to our sanctuary space, estimated cost \$125,000 to \$175,000

January 22, 2018	Received Vestry's request that the Committee proceed with recommendations of 12.08.17
February 21, 2018	Church Organ Committee meeting
April 25, 2018	Church Organ Committee meeting
May 2, 2018	Report of Church Organ Committee reviewed with Finance Committee

FOCUS & FINDINGS SINCE LAST VESTRY MEETING

Our goal for a church organ for COS is a good quality and more versatile instrument that supports congregation singing and choir performance. Our desired instrument is a pipe organ of 18-24 ranks (from guidelines from the Associate Pipe Organ Builders of America based on seating capacity) that are unified, integrated and cohesive with a full-featured console, preferably 3 manuals with modern digital control mechanism, preferably digital/electronic.

1. Review overview of the five proposals, focus on the Colby and Schlueter proposals
2. Share factors in evaluating the proposals
 - **Tangibles:** Colby: cleaner, brighter sound (American classic v. Anglican); all pipe; all-inclusive price; will extend warranty to 10 years; easy, flexible and accommodating to work with; closer fit to current footprint; console closer in appearance and better layout; case and console finished to match;
 - **Intangibles:** his father built the organ so he is heavily invested in finding it a good home and offered it to us; willing to integrate existing pipe work for a fully integrated instrument; understands our history with and personal investment in the present organ

Recommendation and possible financing options

The Committee recommends the Colby proposal based on all the factors considered.

Possible financing options include:

- a. Pay cash
- b. Roll into the mortgage refinance
- c. Finance directly with Colby on pretty generous terms

Contract payment schedule proposed:

- 10% down at time of signing the contract
- 20% upon approval of drawings and start of construction
- 20% at time of removal of organ components for renovation
- 20% upon start of set-up in factory
- 20% upon delivery and start of installation
- 10% upon completion of installation

Duration of contract: 7 to 9 months, about 45 days without organ entirely, will time to avoid high church seasons

Through the second half of 2018, the Committee worked on obtaining proposals for a used organ for our space, received and reviewed five proposals, selected and recommended the proposal from RA Colby & Co. While the original plan was to finance the organ by rolling the debt into the church mortgage, out of the blue there was an offer from an anonymous donor to loan the funds for the purchase at a low interest rate and more flexible terms. By December 2018, the financing promissory note received the consent of the Standing Committee and the contract with Colby for the purchase and installation was signed. Colby began installing the new organ in late February 2019 and worked on the voicing, with the organ completed and ready for Easter, April 21, 2019.

Joan Geiszler-Ludlum



ANDY COBB – COPPER ART SCULPTURE

Those of you who know a bit about my and Joe Cooper's relationship know that I was a 35 year old heathen bachelor, living on Harbor Island minding my own heathen life, when all of a sudden an Episcopal priest decided to move in next door to me. I tried my best to ignore this black-shirted, white-collared gentleman but he was having none of it. He finally broke down the barrier by offering free alcoholic refreshments at a moment in which my cupboards were bare and a new world opened up to me. I was introduced to Carl Jung, Joseph Campbell, John Spong, Robert Bly, Center Point, Chink Brown, Nancy Witt, Vernon Brooks and let us not forget the art of liberal thinking. We solved the problems of the world over vats of Carlo Rossi Chablis. This all led to the discovery of the unconscious through art. Who knew I was a sculptor? I began an obsession with sculpture using clay which led to the use of copper.

My fascination with copper had just begun and Joe immediately began thinking of things I should be making for his church. (I am sure none of you have ever been roped into a Joe Cooper project!) I did not think I was ready, but one day he showed me an ancient bronze of iron cross in a book he had. It had fish in the motif and he actually taught me by talking about the many symbols that I would be hammering into the piece. It was a glorious experience as my studio (garage) turned into a sacred space as I worked on this piece. I was a little embarrassed to show him the finished product but Joe loved it, probably because it looked like it had survived thousands of years of abuse. Of course, that was not my intention but my skill level that had produced that result ... but Whatever.



Next came "The Holy Grill." Joe was excited about the idea of an Easter vigil on the beach but wanted to do baptisms and needed a portable font. I cranked up the sacred space again and tried my best to make a bowl of out copper that was big enough and deep enough to hold water for the sacred ceremony. I used all of my strength and every hammer that I had, but the bowl looked more like the crunched hood of a wrecked Volkswagen. I envisioned a beautiful pedestal holding it up but the sloshing water made it too heavy and I resorted to three crossed pipes of copper to form a triangular stand. It looked like a Weber grill that somebody had put out on the side of the road for the trash truck. Again, Joe loved it.

Once Joe Cooper asked me, "In what church did you grow up?" "Methodist," I responded. "Oh ... I am so sorry." Joe quickly came back at me. I still think Cokesbury rules. I mention this because Joe asked me to build an Advent Wreath for the church. Methodists, at least the ones where I grew up, did not use an advent wreath, so we had to start from scratch as to the symbology, meaning and, of course, functionality. Since I had never seen one, my result suited me just fine and Joe, as usual, was pleased.



Margaret and Walt Hutchins approached me about the possibility of a copper crèche. We would start with the baby Jesus, Mary and Joseph. Margaret was always a bit of a rebel, becoming a priest when it was still quite unusual and said that she wanted me to have the freedom to do what I wanted and hoped that we might even startle non COSers. I started with Baby Jesus. It has always bugged me that so few people talked about the idea that Jesus was a Jew and grew up in the synagogue. I decided to give him a bit of a penis and of course, in my mind, it should be circumcised. (Margaret loved it!) Quite often, it was on display with a little baby Jesus blanket, but every time I was there, the children were always lifting up the blanket. Mary was next. The images of Mary were always so pristine and often quite beautiful. I read the story about their trek from Nazareth to Bethlehem and thought about what she might actually look like after such a journey. I tried to capture a bit of a Middle-Eastern appearance and also tried to remember that she had just given birth. She has not has time to get back to the gym and might still look a bit post pregnant. Joseph is an interesting character. On good faith, he has accompanied Mary to Bethlehem after she has informed him that Jesus is not his child (or something to that effect). I could not help but wonder what might have been going through his head. I again tried to give him a Middle-Eastern look but also left a reminder that he was also a Jew. I gave him a Star of David.

The wise men came later, as of course Margaret kept reminding me that they actually came to Jesus a year after the birth. The themes of the three wise men came from the statement that “They came from afar.”

When Margaret and Walt decided that we next needed the three kings all that jumped forward was the word “Orient.” I had fun with the concept and gave the king a coolly hat and my interpretation of an oriental king’s robes. The next year we added the African king. My vision for this king was strength, both in relative size and demeanor. Only at COS could I have gotten away with as American Indian Medicine woman as the third visiting party. Margaret loved it and would report back to me the reactions of visitors to COS.



I do believe my favorite piece of this grouping was the Heralding Angel. I was also happy to see this angel make its first appearance as a year round Angel of the organ. The stand to float the angel came a decade after.

I am very grateful for this opportunity presented by The Church of the Servant and specifically Margaret and Walt Hutchins for letting me turn my studio into a sacred place in order to express my own mythology.

Thank you,

Andy Cobb

<https://www.cobbstudio.com/>

Wrightsville Beach, NC

May 2022



LOOKING FORWARD ...



Thank You to all who contributed to this collection. More stories of COS can be found in Tidelines and on the website <https://www.cosepiscopal.com/>