

My Calling to Lay Preaching



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God calls us not only toward certain forms of ministry, but sometimes away from others, so that we may more clearly embrace the work that is ours to do. When I entered retirement, I found myself standing at a crossroads, listening for the Spirit's quiet direction. What emerged was a renewed understanding of my lifelong calling — not toward ordained ministry, but toward strengthening the ministry of the laity.

For years, friends and clergy had encouraged me to consider the diaconate. Their support was sincere, and I stepped into discernment with gratitude. Retirement offered something I had not had in decades: time. Time to breathe, time to listen, and time to ask how I might serve in this new chapter of life. I had spent so many years assisting clergy, leading worship, and supporting parish life that the diaconate seemed like a natural continuation.

Yet discernment often reveals not only what we are called toward, but what we are being led away from. As I prayed and reflected, a quiet truth surfaced: the diaconate was not my path. My ministry had never truly centered on stepping into ordained leadership. It had always been rooted in lay development — helping others discover their gifts and strengthening the ministry of the whole community. That realization did not diminish my view of the diaconate; it simply clarified my own vocation.

With that clarity, I stepped more intentionally onto the lay track. I believed I had accumulated a solid working knowledge of Scripture and liturgy over the years, but returning to formal study through the Stevenson School for Ministry reminded me how vast and rich our tradition truly is. The coursework required for Worship Leader license renewal and Lay Preacher licensing — Old Testament, New Testament, Prayer Book studies, and homiletics —invited me to revisit foundations, some I thought I knew well, others quite new. Later, lay evangelism studies through the Stevenson School for Ministry added yet another layer of insight.

Introduction to the Old Testament opened a world I had never fully appreciated. Scripture came alive when viewed through historical, literary, traditional, and spiritual lenses. God reveals himself throughout the Old Testament, and Jesus himself drew upon it to teach, challenge, and guide his mission. *Introduction to the New Testament*, in

turn, assumes a deep familiarity with the Old Testament's law, history, and covenantal story. We learned that the New Testament does not replace the Old, but reveals what the Old Testament establishes — God's covenant extended to all people through Christ in spirit, faith, and baptism.

Prayer Book studies deepened my appreciation for our Anglican identity. As Episcopalians, the *Book of Common Prayer* shapes our life from birth to death. Study revealed how profoundly our prayers and rites are woven from the threads of both Testaments. What we say and do in worship is not accidental — it is the living expression of our scriptural heritage.

Homiletics, however, was the most transformative. Studying the craft of preaching — its structure, voice, interpretation, and pastoral sensitivity — gave me new tools and a deeper confidence. I came to understand preaching not as speaking about Scripture, but as opening a window through which we may glimpse God's presence in our own time. Preaching is an act of prayer on the preacher's part, supported by a great deal of trust from the congregation.

Lay Evangelism Training was the “icing on the cake.” It tied together many aspects of parish life. We often think of evangelism as bringing new people into the church, but it also strengthens those already active in the community. Newcomers often need simple, direct answers. Longtime members benefit from deeper understanding — who we are as Christians, why we worship as we do, and how we continue growing in faith.

Being part of the licensed lay preacher cohort in the Episcopal Church in Delaware is both an honor and a responsibility. We represent a new chapter in diocesan life, one that recognizes the growing importance of lay leadership in worship and proclamation. Completing the coursework felt less like finishing a program and more like being entrusted with sacred work.

A classmate asked the homiletics instructor, “How does a lay preacher approach the sermon? What should the lay preacher's voice be?” His answer has stayed with me: “The priest instructs the congregation. The deacon brings the Church to the world and the world to the Church. The lay preacher's role is a gift.”

That “gift” has taken on particular meaning for me at St. Luke's in Seaford, a lay-led parish where the laity — not the clergy — carry responsibility for parish operations and orderly worship. We share ministry with our supporting clergy. When a priest is not scheduled or unavailable, worship is led by a Lay Worship Leader or by me as Lay Worship Leader/Lay Preacher. Preaching as a layperson carries a distinctive

perspective, rooted in the parish experience. The gift entrusted to me is to preach on subjects affecting our parish and community through the lens of the Gospel.

As my studies concluded, I returned again to the ministry that had shaped my discernment from the beginning: forming lay leaders. When laypeople take ownership of worship and ministry, the congregation becomes more resilient, more engaged, and more connected. Worship becomes something done with the people, not for them. I have seen parishioners discover joy in offering reflections, assisting at the altar, and supporting pastoral care. Their gifts enrich the church in ways no single clergy person could accomplish alone.

Lay ministry and leadership have also shaped my relationship with clergy. Rather than viewing lay leadership as a substitute for ordained presence, it is embraced as a partnership. Clergy have encouraged and affirmed the work of lay preachers and worship leaders, recognizing that shared ministry strengthens the parish. Together, we have fostered a culture where leadership is recognized in all who feel called to serve.

I believe the emergence of licensed lay preachers has opened new possibilities for the Episcopal Church in Delaware. Our cohort demonstrates that laypeople can preach faithfully and pastorally. We show that the Church can expand its understanding of who proclaims the Gospel and how that proclamation enriches the community.

Developing lay leaders is not a program — it is a relationship. It begins with listening, noticing gifts people often overlook in themselves, and offering encouragement at just the right moment. I have watched people step into leadership with uncertainty, only to grow into confident ministers of the Gospel.

Looking back on four decades of lay ministry, I do not see a straight path but a journey shaped by community, sustained by prayer, and continually renewed by the Spirit's nudges. Becoming a licensed lay preacher was not the culmination of my vocation but another chapter unfolding. And in that unfolding, the opening truth remains: God calls us toward the work that is ours to do.

For me, that work is helping the laity claim their place in the life of the Church — so that together, clergy and lay leaders alike may proclaim the Good News with strength, humility, and joy.

Planting Seeds for the Renewal of the Church



delaware.church/planting-seeds-for-the-renewal-of-the-church

When I was ordained to the transitional diaconate in 2007, the parish where I was serving at the time, St. Bartholomew's in Yarmouth, Maine, had a stole made for me. Pieced together in gorgeous shades of watered silk, the stole depicts Maine's natural environment — green fields, rocks, ocean, mountain peaks, fish. On the back, at the point, is a dragonfly.

Many years later, in 2025, I received another stole, this time at Ghost Ranch, New Mexico, as 50 or so of us were ordained as Wild Guides. Our Certificate of Wild Ordination states that we have “demonstrated the sacred practice of kindred conversation” and been ordained by the Holy Wild. That stole depicts a coyote (the name of our cohort), a moon, and a large tree silkscreened on diaphanous fabric.

The priest's stole, “the yoke of Christ,” is a symbol of humble service and priestly authority. These two stoles are reminders to me of my particular calling and responsibility: to use my voice and my authority as a priest in service to the people *and* to the rest of the natural world.

Prior to my ordination, I had the opportunity to work on behalf of the environment as an environmental regulator, and, after I was ordained to the priesthood, to serve my priestly vocation. But bringing the two together — priest and environmentalist — has seldom been natural, easy, or self-evident. In fact, often it has not been welcomed by others, either in the church or in the secular world of environmentalists.

Most of the time, I can only do so bi-vocationally and in piecemeal fashion, such as by serving on the board of an environmental organization (“psst — please don't talk about Jesus,” (as I hear the cock crow)) or preaching about the natural world during “creation season,” if a church has one. It has been an awkward stumbling forward at best.

But I am prayerfully, deeply, hopeful that this is about to change for The Episcopal Church. The most recent General Convention in 2024 passed Resolution B002 to “urge and equip bishops and dioceses to form strategic Eco-Region Creation Networks of incarnational impact for the healing of the world God loves...”

It calls upon “bishops and dioceses [to] work together to form regional networks, to be called ‘Eco-Region Creation Networks,’ based on shared ecosystems or watersheds.

These Eco-Region Creation Networks link people, projects, and properties dedicated to nature-based solutions to slow climate change through preserving and restoring plant communities appropriate to their bioregion; modeling transformative agriculture and food systems; and tackling issues of water quality and supply...”

Under the leadership of the bishops of Washington, Delaware, Maryland, and Virginia, we submitted a proposal to the Presiding Bishop for and had approved the Chesapeake Watershed¹, including the Delaware Bay. As of June 2026, the Chesapeake Watershed is one of 12 eco-region networks around the Church.

The first thing we are doing is to organize ourselves for our collective work. The Rev. Pete Nunnally, whom, you may remember, recently served as the interim rector at St. David's in Wilmington, is the Eco-Region Fellow for the Chesapeake Watershed, and as such convenes the leadership team consisting of two representatives from each of the participating dioceses.

Each diocese has put together a leadership team. Delaware's leadership team is: Bishop Kevin S. Brown; Mimi Dupont, St. Martha's, Bethany Beach; the Rev. Martha Kirkpatrick, retired; Rich Innes, St. Peter's, Lewes; Steve Jones, Saints Andrew and Matthew, Wilmington; and Kristen Thompson, Christ Church, Dover.

The Chesapeake Watershed Eco-Region Network had our first gathering in July at Washington College in Chestertown, Maryland, on the Chester River. We met at the Center for Environment and Society (CES) in their platinum LEED²-certified building. We got a “Chesapeake Bay Natural History Crash Course”; toured the Watershed Innovation Lab; heard a presentation on Indigenous communities of the Chesapeake Bay by Tom Bradshaw, a member of the Nause-Waiwash Band of Indians; and heard from several non-governmental organizations whose mission is Chesapeake watershed restoration and regeneration.

We got out in a boat for a group trawling experience on the CES research vessel, the *Callinectes*; we dug around in the dirt and planted things. We got to know each other, and we brainstormed our priorities. Pete led us in Water and Wilderness Church Eucharist.

In the afternoon of the second day, we split off into diocesan teams. As the Delaware team met on the porch, with goldfinches and pollinators dancing in front of us, we imagined together what our work for and with our natural environment might look like.

The bishop suggested three categories. First, to assess our diocesan assets (for example, what organizations in Delaware might we partner with that are doing this work?) and what are our needs for this work? Where do we need more information? The second category is the inner work of spiritual groundedness, such as water and wilderness church, and spiritual contemplative practices to deepen our relationship to the natural world. The third category is to look at potential actions diocesan-wide, as well as to inspire and empower this work at the parish level.

Thursday morning, our last day at the gathering, Mimi Dupont and I decided we would ignore the weather predictions and the ominous-looking clouds and drive to the CES to see the sunrise. When we got there, Kristen Thompson had beaten us to it and was sitting on a rocking chair facing across the Chester River to the eastern sky. So we three sat in silence and waited.

Suddenly, the sun broke through the clouds in great rays that looked like the heavens declaring the glory of God. As that happened, a thought broke into my psyche: What if what we are truly about here is not only to add our support to the restoration of the Chesapeake watershed, but to plant seeds for the renewal of the Church? What if all of our efforts across the many eco-region networks, turning our hearts and minds to the ecology of this earth, will shift something profound and life-giving in the Church itself?

This is about more than doing. It must necessarily involve being. There is inner work to be done, as well as outer work. Profound questions can and will present themselves: Who am I in relation to the more-than-human world? Is the rest of the natural world animate? That is not what most of us were taught, but more and more evidence suggests that it is. How might I come to deeply understand myself as radically and deeply interconnected with all of life? Our evolution is calling.

The resolution to develop eco-region networks states what we all know: that God loves this whole world. Every particle of it. That this planet is in peril is obvious to anyone who is paying attention. The calling to serve Christ and all creation is not just mine, or a few of ours. It is all of ours.

We, your Delaware eco-region team, are excited and inspired to do this work and hope you will join us.

Operation West Laurel: Community Action Grounded in Faith

 delaware.church/operation-west-laurel

If you want an inspirational community story, look no further than Operation West Laurel (OWL). OWL is an interfaith community organization based in Laurel, Delaware. The challenges facing OWL are daunting: the town's crime rate is the highest in the state. Laurel is also the poorest municipality in Delaware, with almost 40 percent of residents below the poverty line.

Operation West Laurel was founded in 2023 by Amy Puckham Handy and several other local residents, following an epidemic of gun violence in Laurel that took the lives of several young people that year. One of the deceased teens was a basketball star at Laurel High School who was gunned down in his home neighborhood of Wexford Village. Although gun violence was the initial focus of OWL's mission, the scope of that mission has broadened over time to include a wide range of programs for local youth and other residents.

OWL was recently incorporated as a 501(c)(3) charitable foundation to facilitate fundraising. The principal area served by OWL comprises racially mixed, underprivileged neighborhoods on the western side of the town of Laurel. The area is anchored by two adjacent low-income housing projects: Little Creek and Wexford Village. OWL was initially governed by an "executive board" consisting of Amy Handy, who recently retired as a teacher at Laurel High School, Crystal Stevens, Cheryl Barber, and Ryan Horsey.

Prayer as the Focal Point

OWL is an interfaith community group whose members come from several Christian denominations. OWL's Episcopal church partner is St. Philip's Episcopal Church, Laurel. Several St. Philip's parishioners, including the authors of this article, are active participants in OWL programs, and the church itself provides financial support through its annual Strawberry Festival.

OWL convenes bimonthly information meetings at New Zion United Methodist Church, of which Amy is a lay leader. These regular meetings always begin with a prayer, followed by "ice breaker" activities prepared by Cheryl and substantive updates by Amy and others on local events and OWL programs.

OWL “Prayer Warriors” on the March and Online

OWL’s prayer ministry is carried vigorously into the neighborhoods that it serves. In fact, prayer walks were the first organized activity in which OWL engaged. Every Thursday evening during Daylight Savings Time, several OWL members meet in the parking lot of New Zion church for a quick moment of prayer and a group photo before venturing forth to carry the Word of the Lord into West Laurel. In good weather, these weekly prayer walks are conducted on foot. During the hot summer, the OWL “prayer warriors” set out in a small caravan of cars, led by Crystal.

At several places on the route, the caravan stops, and the prayer warriors take turns offering a prayer for the neighborhood: for a holy “hedge of protection” from the gun violence and drug problems that have plagued West Laurel; for the people to come to know Christ and to embrace the unconditional love and guidance that the Lord offers; for good health and the elimination of hunger; and for young people to do well in school and at work. If any local people are nearby, particularly children or teens, they are invited to pray with the OWLs, and many do. At each stop, photos are taken, and candy and snacks are offered to the children.

It is particularly gratifying for the OWLs to minister to the children. Many are “repeat customers” who welcome prayer and trust the OWLs to offer them support and encouragement. Examples include a young boy from Little Creek, who first visited us while carrying a dog almost half his size, and once called out “wait, wait” for fear that we might leave without praying with him; a girl from Greene Avenue, who is proud of making the honor roll at Laurel Elementary School; teen mothers with infants; and a 12-year-old boy who bashfully asked to lead our group in prayer and did so after turning around to compose himself.

The OWL prayer walks are an enriching, but sobering, experience for the participants. We pray regularly with a faithful older gentleman who has survived several strokes. He looks forward to our visits, and the Lord has given him better health recently. On 7th Street near his home, there is a “hot spot” with several young people, who sometimes disappear when they see our yellow OWL t-shirts. That troubled area is emblematic of the risks that confront West Laurel residents every day.

The prayer walks are not the only spiritual activity conducted by OWL. Practically every Monday evening, OWL convenes a Zoom prayer session that lasts 45 minutes to an hour. These Zoom sessions have four to eight regular participants, including St. Philip’s vocational deacon. At the outset, the facilitators ask the others for short scripture

readings. After the readings, the attendees are invited to offer prayers on any matter of importance to them. Most participants provide powerful testimonies that bespeak a deep knowledge of Scripture and a familiarity with the healing power of corporate prayer. The authors' own prayer lives have been greatly enhanced by these Zoom sessions.

OWL Programs and Projects for the Community

Operation West Laurel sponsors several programs in its advocacy for the community, particularly for children and youth. Several such programs are summarized below. We refer you to the OWL website (operationwestlaurel.org) for a more complete description of those activities and the community partnerships in which OWL participates.

The SOAR Program (Students Overcoming Adversity and Rising) is an initiative for children in elementary grades who have been exposed to gun violence. SOAR activities include homework help and tutoring, creative arts, recreational opportunities, and exercises in conflict resolution and violence prevention. One SOAR activity that the children especially enjoy is the cooking class led by a St. Philip's parishioner and assisted by St. Philip's volunteers.

Project R.I.S.E. (Resilience, Integrity, Strength, Empowerment) is aimed at a high-risk cohort of West Laurel residents: young males in high school. This cohort's exposure to community violence raises the risk of dropping out of school and turning to crime and substance abuse. Project R.I.S.E. focuses, among other things, on academic tutoring, workforce skills, mentorship, structured recreation, and conflict resolution skills. A related activity, Empowering Young Men for Success, provides career exploration advice and assistance through partnering with local businesses and professionals.

Other OWL-sponsored programs are just plain fun. For example, Friday with Friends is a summer enrichment camp for elementary and middle-school aged children that teaches the importance of friendship and kindness through team-building games and activities. Camp for Christ is a one-week basketball camp that combines basketball skills with fellowship and spiritual development.

Finally, pride in the community is demonstrated by OWL efforts to improve the appearance of West Laurel. In June, about 50 people (including about ten Laurel High School football players, two coaches, the chief of police, and a state representative) gathered for a community cleanup, followed by pizza and other refreshments. OWL members, in partnership with End Community Violence Now and Healthy Communities Delaware, have created three attractive community gardens featuring flowers and

vegetables. The “peace garden” planned for Laurel High School, in memory of the young gun violence victims, will furnish an atmosphere conducive to prayerful reflection.

Operation West Laurel has energized an entire community in its short life. Members of OWL are easy to spot in their yellow t-shirts as they traverse the neighborhoods on their weekly prayer walks. The group’s emphasis on peace through prayer has given the town a sense of accomplishment and optimism for the future. OWL has received several significant financial grants from private and public sources that will further strengthen its programs. Most notably, there have been no gun deaths in Laurel since 2024. Truly, the Holy Spirit is at work here.

PEACE Center



The Beginning

In the summer of 2021, an ecumenical gathering of University of Delaware campus ministers and supporters met to discuss the “why” of campus ministry, especially in post-COVID times. The central answer this community returned to was “Jesus,” with layers of hospitality, beloved community, connection, advocacy, health and wholeness, and more. One of the supporters shared, “Campus ministry felt more important than ever, and yet, as we named that day, many of our denominations were struggling to fund and equip our ministries to live out this calling.” The Holy Spirit continued to move through this group of Presbyterian, Episcopal, and Methodist ministries who held conversations over Zoom to pray, converse, and dream of different collaborative models of ministry over the next few years. Mission and Vision statements were crafted, and by the start of 2024, it was clear that the group needed to legally organize its collaboration in order to hire a leader to carry out its mission. The Methodists discerned a call in a different direction, but encouraged the group to continue forward with their blessing.

In November 2024, the PEACE Center (Presbyterian Episcopal Alliance for Campus Engagement) at the University of Delaware was established as an initiative of the Episcopal Church in Delaware and the Presbytery of New Castle. The PEACE Center was incorporated as a 501(c)(3) in early 2025, a job description drafted, a search committee formed, and the job posted through both Episcopal and Presbyterian outlets.

The Search

I was living in Pittsburgh, Pennsylvania, having recently walked away from a congregational job, and discerning where I felt God calling me to next. During that summer in discernment of 2025, I attended the ecumenical campus ministers conference for Presbyterian, Episcopal, and Lutheran campus ministers in St. Louis, Missouri, entitled “Justice and Joy.” The conference revealed to me both how alive campus ministry is across our denominations and how much stronger we are when denominations come together to listen, learn, and work together rather than remain siloed. The conference affirmed for me a desire to engage in full-time campus ministry, not as a component of a congregational position as I’d been engaged with since 2015

when I was ordained in the PCUSA, but as someone who could co-journey with 18- to 22-year-old students and be a bridge builder to larger worshipping communities.

The position of director and campus minister of the PEACE Center crossed my radar, and I was deeply intrigued. Every conversation and interview I had with members of the search committee and board left me feeling energized with tangible ripples of the Spirit at work. This was a community of people who knew campus ministry and felt that same sense of aliveness in campus ministry today, and their energy was contagious and something I wanted to join and help lead. I am beyond blessed that the board of directors offered the position to me, so my husband and I packed up and moved to Delaware in the span of three weeks.

The First Steps

I came to Delaware with the knowledge that starting up a Registered Student Organization (RSO) at the University of Delaware would be difficult and potentially unlikely in the span of a semester (most startups take at least a year), but the board of directors had collected names of students across the state from various congregations and empowered me to start contacting them. My hope had been to meet up with students over coffee and slowly begin to gather them together to see if we could become an RSO. What I found during my multitude of coffee conversations with students during the first two weeks of the spring semester was a heartfelt desire to not wait, but to act: “We need a Bible study, and we needed it yesterday” was the message I heard from students. So by the end of February, we had a Bible study going and a game plan to become an RSO. Students worked diligently together on the RSO application, nominating leaders, and going through training, and on Good Friday (April 3), we became an official RSO of the University of Delaware.

I have regularly seen five or six students at Bible study each week, and another two or three with whom I get coffee once a month as they are unable to make Bible study. I hold “office hours” at the local coffee shop, Brew Haha!, once a week, a time when students know I’m onsite and there for them should they need food or a beverage and a listening ear. Perhaps other students will be in attendance, or perhaps it will just be one-on-one time with me. Regardless, these students are active and engaged in the ministry. I asked students to anonymously share what they had most appreciated about the PEACE Center ministry at the end of April:

“I appreciate being able to have ecumenical dialogue, receive answers to my many questions from my peers, and tackle theological and discernment questions with Pastor Hebert in creative ways.”

“I appreciate being able to exercise my faith and be able to show Christ’s love and hospitality to my peers while seeing the ministry grow.”

“I appreciate being able to share my views and opinions on faith and Christianity while growing my understanding of it and how others view it.”

“I love the feeling of being part of a growing community where we can talk about our backgrounds and our faith life in an open, honest, and judgement-free way.”

The Future

Much of the future of the PEACE Center and our initiatives are student-driven. The game plan at this juncture is to shift from Tuesday Bible Study to Dinner + Study on Wednesday evenings from 6:00 – 8:00 p.m. We’ll cook dinner together out of the kitchen in St. Thomas’s Episcopal Church in the afternoon, cart the food over to the University of Delaware campus (contingent upon being allotted a room which we will not find out until classes begin August 25th), eat dinner together, then engage in study together. We will take a Fall Retreat in mid-October to Rehoboth Beach (using the Presbytery of New Castle’s beach house) and a Spring Mission Endeavor in the springtime, based out of Camp Arrowhead and doing volunteer work around the camp as well as the Lewes, Delaware area. I will continue to offer “office hours” both at Brew Haha! and out of my office in St. Thomas’s.

Perhaps what I am most familiar with regarding The Episcopal Church is the reverence surrounding the Eucharist. In a conversation with my clergy coach, an idea was sparked to start up a once a month practice I’m calling “the Listening Table.” My hope/idea is to bring a table to campus, equipped with individual baggies of crackers and boxes of grape juice with a small blessing inside, and to create a sign that conveys to students/University of Delaware community members that I am there simply to provide a listening ear and a snack for their daily journey. People might desire to sit and have a listening ear, or they might just need a quick snack with blessing inside for their daily trek to class, library, or home. It is a way of making the Table, with Christ as our host, present among the community, and reminding everyone that they are worthy of nourishment in body and soul.

There are certainly additional ideas that the students, the board, and I have shared, but I have learned in my many years of campus ministry that our ideas need to be held loosely, that the working of the Spirit needs to be at the forefront, so even the best of ideas need to be released and transformed into how the Spirit — and those the Spirit is serving — most needs those ideas to be utilized. It is truly an honor to be the campus

minister who represents both Presbyterian and Episcopal denominations to students, to continue to be supported by a board, diocese, and presbytery who are enthusiastic about the work being done, and to be involved in the lives of these young people who are having some of the most honest and authentic conversations about life, faith, and everything in-between. Should you wish to learn more about the PEACE Center, to invite me into your worshiping community, or simply to grab a cup of coffee, please do not ever hesitate to reach out to me at peacecenter.ud@gmail.com

Rev. Dr. Rachel C. Hébert (Pastor Rachel) is originally from the Dallas area of Texas, but has lived and studied in an array of places. She has been ordained in the PCUSA since 2015 and served congregations in Williamsburg, VA and Pittsburgh, PA. Her previous ministry experience centered around being an associate pastor in congregations with a focus on mission and campus ministry. Sensing a call away from congregational ministry and into full-time campus ministry, Rachel began to pursue other avenues and was drawn to the PEACE Center ministry and initiative in Delaware. Rachel's heart for campus ministry centers around the belief that young people between the ages of 18-22 are having some of the most honest and authentic conversations about life, faith, God, and everything in-between, and so it is an honor to be invited into their lives and spaces to listen and engage in these conversations. When not engaging in campus ministry, Rachel can be found going on adventures around the DE/MD/East Coast with her husband, James, trying out new recipes in the kitchen, or enjoying being at home engaging in art or a good book.