

FALL 2012



# The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

*we need some*

## CRAZY CHRISTIANS

*shared ministry:*

## CLERGY COUPLES

*from the*

## 77<sup>TH</sup> GENERAL CONVENTION

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## The North Carolina DISCIPLE

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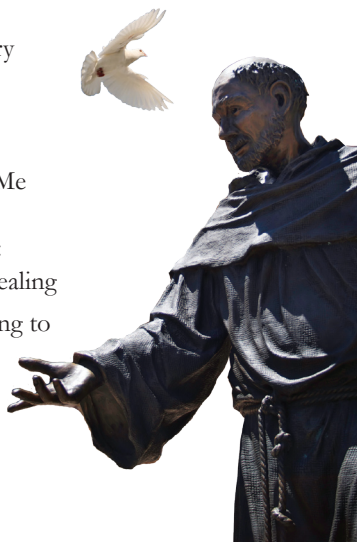
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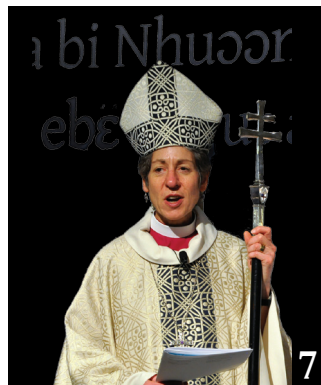
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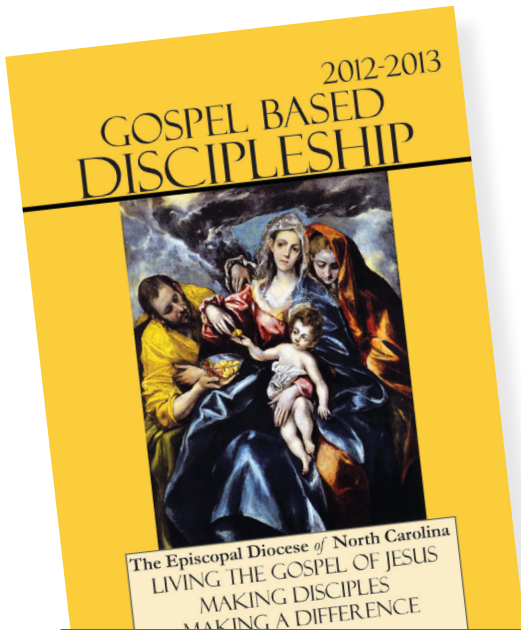
Are published on the diocesan website under "The NC Disciple."

### ON THE COVER

The bell tower at Christ Church, Raleigh. A special thanks to Christ Church for use of the photo by Barbour Photography. Read about change ringing at Christ Church on page 18.



Making Disciples, Making a Difference



*Be on the look out for the*

## GOSPEL BASED DISCIPLESHIP in the NEXT ISSUE of THE DISCIPLE

*Gospel Based Discipleship* is a publication of the Diocese of North Carolina that includes the Gospel reading from the Daily Lectionary for each day of the year, the diocesan and clergy cycles of prayer and additional prayers for corporate or individual worship. It serves as a useful aid to personal prayers and study, a helpful guide for morning prayer or compline and an easy meditation to open meetings.

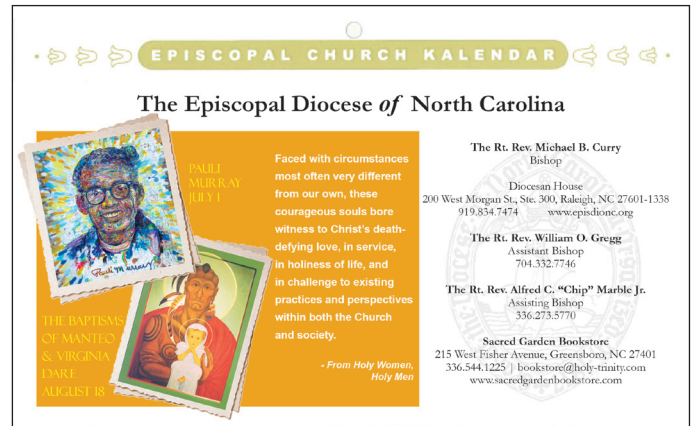
You will find your copy of *Gospel Based Discipleship* stapled into the center fold of the upcoming winter issue of *The North Carolina Disciple*, which will arrive in mailboxes shortly before Thanksgiving. The booklet is simple to remove and small for easy transport.

## ORDER YOUR 2013 EPISCOPAL CHURCH CALENDAR NOW

The Sacred Garden Bookstore at Holy Trinity, Greensboro, is once again selling the Asbury Episcopal Church Kalendar. This year, the monthly wall calendar features Pauli Murray and the Baptisms of Virginia Dare and Manteo. The 77th General Convention of the Episcopal Church recently added all three of these native North Carolinians to the list of saints and worthies in *Holy Women, Holy Men*.

To order the calendar, contact the bookstore at 336-544-1225 or at [bookstore@holy-trinity.com](mailto:bookstore@holy-trinity.com), or download the order form at <http://bit.ly/NE51t0>.

Copies will also be for sale at the Clergy Conference in October. (For Clergy Conference details, see page 23.)



## ABOUT The North Carolina DISCIPLE

*The North Carolina Disciple* is the quarterly magazine of the Episcopal Diocese of North Carolina. Other diocesan communication vehicles, including *Around the Diocese*, a monthly bulletin insert; *Please Note*, a weekly e-newsletter; and the Diocesan website, [www.episdionc.org](http://www.episdionc.org); are used for more time-sensitive, day-to-day news.

Contact Sarah Herr at [sarah.herr@episdionc.org](mailto:sarah.herr@episdionc.org) with any questions or feedback regarding these communications, or to submit ideas, articles and photos.



**ATTENTION CHURCHES:** Have you updated your member lists with the Diocesan Office? The Diocese is attempting to update the *Disciple* mailing list. Contact Scott Welborn at [scott.welborn@episdionc.org](mailto:scott.welborn@episdionc.org) for more details.

### At a Glance Facts: This Magazine...

- Is printed with soy inks, which are more environmentally friendly than traditional petroleum-based inks.
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September / Fall Issue  
December / Winter Issue  
March / Spring Issue  
June / Summer Issue



A stained glass window featuring Mary Magdalene and baby Jesus. During his sermon at General Convention, the Rt. Rev. Michael B. Curry explained that the actions of Jesus and Mary were likely labeled radical, even crazy, by people of their time.

# *we need some* CRAZY CHRISTIANS

The Rt. Rev. Michael B. Curry, Bishop of the Episcopal Diocese of North Carolina, preached a resounding message to the 77th General Convention of the Episcopal Church: *“We need some crazy Christians.”*

His message came on the day the Episcopal Church commemorates Harriet Beecher Stowe (1811-1896), a remarkable woman who the Bishop said was crazy for doing some of the things she did to better the world we live in today. Below, the text of the Bishop’s sermon.

This day we are commemorating the witness of Harriet Beecher Stowe, a woman who used her words to set the captive free. I’ll say more about her later, but right now I want to note that in 1944 her witness was celebrated in a Broadway play titled *Harriet*. It was Helen Hayes who played the part of Harriet Beecher Stowe. At the end of the play, Beecher Stowe’s family stands around Harriet and sings the words of “The Battle Hymn of the Republic,” affirming the Christian witness of this brave and bold woman. Part of the hymn goes like this:<sup>1</sup>

*In the beauty of the lilies, Christ was born across the sea,  
With a glory in his bosom, that transfigured you and me:  
As he died to make men holy, let us die to make men free  
While God is marching on.  
Glory, glory hallelujah,  
Glory, glory hallelujah,  
Glory, glory hallelujah,  
God’s truth is marching on.<sup>2</sup>*

For a text today, I offer these words from Mark 3:19-2: “Then [Jesus] went home; and the crowd came together again, so that they could not even eat. When his family heard it, they went out to restrain him, for people were saying, ‘He has gone out of his mind.’”

The King James Version of the Bible translates the concern of Jesus’ family for him in these words: “He is

beside himself.” The old J.B. Phillips New Testament translates it, “People were saying, ‘He must be mad!’” But my favorite is from the 1995 Contemporary English Version which says, “When Jesus’ family heard what he was doing, they thought he was crazy and went to get him under control.”

So, forgive me for saying it this way, but Jesus was, and is, crazy! And those who would follow him, those who would be his disciples, those who would live as and be the people of the Way, are called and summoned and challenged to be just as crazy as Jesus. So I want to speak on the subject, “We Need Some Crazy Christians.”

I don’t want to be too quick to judge Jesus’ mother and the whole family. They had good reason to be concerned. We just read from 1 Peter a teaching that reflects what Jesus taught in the Sermon on the Mount: “Do not repay evil for



A statue depicts Harriet Beecher Stowe and President Abraham Lincoln meeting. Stowe was commemorated during General Convention, and Bishop Curry used her in his sermon to the gathering.

<sup>1</sup> Susan Belasco, “Harriet Beecher Stowe in Our Time,” [www.nationalera.wordpress.com](http://www.nationalera.wordpress.com)

<sup>2</sup> Julia Ward Howe (1819-1910)

How else could you stare at an empty canvas and see a work of art or sit in silence and hear a song that has never been sung? While some see them as crazy, we see genius, because the people who are crazy enough to think they can change the world are the ones who actually do. We need some crazy Christians, crazy enough to love like Jesus, crazy enough to give like Jesus, to forgive like Jesus, to do justice, love mercy and walk humbly with God, just like Jesus.

evil or abuse for abuse; but, on the contrary, repay with a blessing" (1Peter 3:9). That's crazy. In the Gospel reading from Matthew, read just a few moments ago, Jesus says, "The greatest among you will be your servant" (Mt. 23:11). That's crazy.

What the world calls wretched Jesus calls blessed. Blessed are the poor and the poor in spirit. Blessed are the merciful, the compassionate. Blessed are those who hunger and thirst that God's righteous justice might prevail. Blessed are those who work for peace. Blessed are you when you are persecuted just for trying to love and do what is good. Jesus was crazy. He said, love your enemies, bless those who curse you, pray for those who spitefully use you. He was crazy. He prayed while folk were killing him, "Father, forgive them; they know not what they do." *Now that's crazy.*

We need some Christians who are as crazy as the Lord. Crazy enough to love like Jesus, to give like Jesus, to forgive like Jesus, to do justice, love mercy, walk humbly with God — like Jesus. Crazy enough to dare to change the world from the nightmare it often is into something close to the dream that God dreams for it. And for those who would follow him, those who would be his disciples, those who would live as and be the people of the Way? It might come as a shock, but they are called to craziness.

Let me suggest one example of such a call from the New Testament: Mary of Magdala, Mary Magdalene. For whatever reason, Mary often gets a bum rap.

Think back to the crucifixion of Jesus. Crucifixion was execution by the Empire for crimes against the state. It was

public torture. It was an intentionally brutal means of capital punishment, an execution designed to send a message that revolution and revolutionaries would not be tolerated. If you were a supporter or follower of the person being crucified, it was dangerous to stand too close by during the execution. The rational and sensible thing to do was to go into hiding or exile.

Having said that, let's call the roll of those Jesus called to follow him, let's take the attendance of the apostles at the crucifixion of their Lord. Simon Peter? Absent. James? Absent. Andrew? Absent. Bartholomew? Absent. Thomas? Absent. Judas? Definitely absent. Mary Magdalene? Present and accounted for! That's a disciple! When the old slaves sang, "Were you there when they crucified my Lord?" there was a woman named Mary who could answer, "I was there!" Now that's crazy!

Now it may not be obvious at first, but we actually have a day to remember crazy Christians. I think we call it All Saints' Day. It's not called "All the Same Day," it's All Saints' Day, because, though they were fallible and mortal, and sinners like the rest of us, when push came to shove the people we honor as saints marched to the beat of a different drummer. In their lifetimes, they made a difference for the Kingdom of God. As you know, we are even working on a book to help us commemorate them. We are calling it *Holy Women, Holy Men*. But we might as well call it *The Chronicles of Crazy Christians*.

One of the people we celebrate in the book is Harriet Beecher Stowe, a descendant of Mary Magdalene. She was born in 1811 into a devout family committed to the Gospel

## SHARE YOUR FAVORITE CRAZY CHRISTIAN!

Tell us who your favorite "crazy Christian" is and why online at <http://bit.ly/MGTWbW>.

Feel free to include a photo, if you have one. Stories will be shared in the next issue of *The Disciple* and online.



Snapshots from the Bishop's sermon at General Convention. Find video/audio of the sermon online at <http://bit.ly/LF8Xq8>.

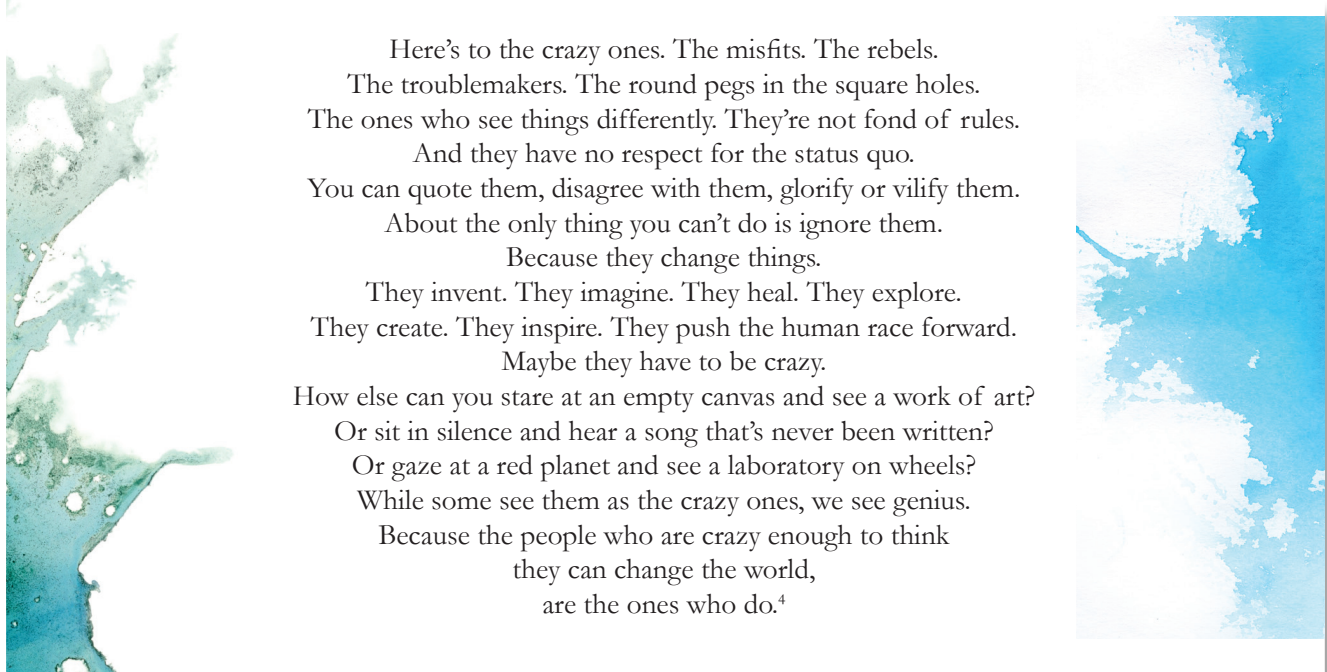
of Jesus and to helping transform the world from the nightmare it often is into the dream God intends. She is best known for a fictional work titled *Uncle Tom's Cabin*. In this fiction, she told the truth. She told the story of how chattel slavery afflicted a family, afflicted real people. She told the truth of the brutality, the injustice, the inhumanity of the institution of chattel slavery. Her book did what YouTube videos of injustices and brutalities do today. It went 19th-century viral. It rallied abolitionists and enraged vested interests. The influence of that book was so powerful that Abraham Lincoln is reputed to have said, upon meeting Harriet Beecher Stowe for the first time, "So this is the little lady who started this great war!"<sup>3</sup>

A woman of her era was supposed to write nice stories, not stories that would disturb the conscience of a nation. She was supposed to marry well, raise well-bred children, participate in a few charitable activities and be fondly remembered by all who knew her. That was the life she was supposed to have. But she had been raised in a family that believed that following Jesus means changing the world from the nightmare it often is into the dream that God

intends. And sometimes that means marching to the beat of a different drummer. Sometimes that means caring when it is tempting to care less, or standing up when others sit down. Sometimes it means speaking up when others shut up. Sometimes it means being different – even being crazy.

When Steve Jobs, one of the founders of Apple Inc., died last year, an old Apple commercial from the 90's went viral on YouTube. It was a commercial that aired in 1997 and that attempted to rebrand Apple products. The tag line for the commercial and the company was "Think different," a phrase that is grammatically incorrect, which is part of the point.

In the commercial they showed a collage of photographs and film footage of people who have invented and inspired, created and sacrificed to improve the world, to make a difference. They showed Bob Dylan, Amelia Earhart, Frank Lloyd Wright, Maria Callas, Muhammad Ali, Martin Luther King, Jim Henson, Mother Teresa, Albert Einstein, Pablo Casals, Mahatma Gandhi, Albert Schweitzer, and on and on and on. As the images rolled by, a voice read this poem:



Here's to the crazy ones. The misfits. The rebels.  
 The troublemakers. The round pegs in the square holes.  
 The ones who see things differently. They're not fond of rules.  
 And they have no respect for the status quo.  
 You can quote them, disagree with them, glorify or vilify them.  
 About the only thing you can't do is ignore them.  
 Because they change things.  
 They invent. They imagine. They heal. They explore.  
 They create. They inspire. They push the human race forward.  
 Maybe they have to be crazy.  
 How else can you stare at an empty canvas and see a work of art?  
 Or sit in silence and hear a song that's never been written?  
 Or gaze at a red planet and see a laboratory on wheels?  
 While some see them as the crazy ones, we see genius.  
 Because the people who are crazy enough to think  
 they can change the world,  
 are the ones who do.<sup>4</sup>

We need some crazy Christians. Sane, sanitized Christianity is killing us. That may have worked once upon a time, but it won't carry the Gospel anymore. We need some crazy Christians like Mary Magdalene and Harriet Beecher Stowe. Christians crazy enough to believe that God is real and that Jesus lives. Crazy enough to follow the radical way of the Gospel. Crazy enough to believe that the love of God is greater than all the powers of evil and death. Crazy enough to believe, as Dr. King often said, that though "the moral arc of the universe is long, it bends toward justice." We need some Christians crazy enough to believe that children don't have to go to bed hungry; that the world doesn't have to be the way it often seems to be; that there

is a way to lay down our swords and shields, down by the riverside; that as the slaves used to sing, "There's plenty good room in my Father's kingdom," because every human being has been created in the image of God, and we are all equally children of God and meant to be treated as such.

*In the beauty of the lilies, Christ was born across the sea,  
 With a glory in his bosom, that transfigured you and me:  
 As he died to make men holy, let us die to make men free,  
 While God is marching on.  
 Glory, glory hallelujah,  
 God's truth is marching on.*

<sup>3</sup> *Holy Women, Holy Men: Celebrating the Saints* (New York: Church Publishing, 2010), p. 448

<sup>4</sup> Apple's "Think Different" commercial, 1997

The Rt. Rev. Michael B. Curry was elected 11<sup>th</sup> Bishop of the Episcopal Diocese of North Carolina in 2000.

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Presiding Bishop Katharine Jefferts Schori sings the final hymn during General Convention's closing Eucharist on July 12. Photo by ENS/Mary Frances Schjonberg

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Shot of the outside of the Indiana Convention Center. Photo by ENS/Mary Frances Schjonberg



# HIGHLIGHTS *from the* 77TH GENERAL CONVENTION

The 77<sup>th</sup> General Convention of the Episcopal Church took place July 5-12 in Indianapolis, Ind. This triennial gathering of dioceses within the Episcopal Church includes all of the American dioceses, plus dioceses in Europe, the Caribbean and Latin America. It is here that bishops and elected clergy and lay delegates accomplish the business of the wider church and vote on decisions that affect all Episcopalians.

Following General Convention, the Diocese of North Carolina hosted an informational gathering at Holy Comforter, Burlington, to give anyone interested in information on a few of the major highlights from Indianapolis. Approximately 85 people attended the post-Convention gathering.

The following is a highlight of some of the many happenings from General Convention. To find a complete list of actions from the General Convention, visit <http://bit.ly/Ry7ciz>.



## THE 5 MARKS of MISSION

Photo by ENS

The Domestic and Foreign Missionary Society booth at General Convention featured the Five Marks of Mission: (1) To proclaim the Good News of the Kingdom; (2) To teach, baptize and nurture new believers; (3) To respond to human need by loving service; (4) To seek to transform unjust structures of society and (5) To strive to safeguard the integrity of creation and sustain and renew the life of the earth.

Bottom left: Standing room only at the opening Program, Budget & Finance hearing. Photo by Episcopal News Service. Bottom right: The Rev. Claudia Jo Weber, a deacon in the Diocese of El Camino Real, helps prepare the bread and wine for distribution during General Convention's closing Eucharist on July 12. Photo by ENS/Mary Frances Schjonberg





# from the 77TH GENERAL CONVENTION

## The Anglican Covenant

Through Resolution B005, the General Convention declined to take a position on the Anglican Covenant but committed to remaining a part of the discussion and continuing to monitor ongoing developments. The Anglican Covenant, a nine-page document developed over three years by an international committee with feedback from various Anglican bodies, is a proposed agreement among Communion churches. The Communion has historically been a fellowship of autonomous provinces unbound by formal agreement, but the Covenant seeks to define the limits of Anglican belief and to create a disciplinary mechanism for Churches that deviate from the Covenant. Within the general statement of belief, it also commits Communion Churches to avoiding “unilateral acts that might offend other Churches.” No Church is required to adopt the Covenant in order to remain in the Communion, but a failure to adopt the Covenant could result in more limited participation within the Communion or other consequences that have not yet been determined.

## Health Care Parity

The General Convention reaffirmed the mandatory denominational health insurance plan that it passed during the last General Convention in 2009. The resolution requires that all domestic Episcopal dioceses, parishes, missions and other ecclesiastical organizations or bodies enroll clergy and lay employees who are scheduled to work a minimum of

1,500 hours annually in health insurance through the Episcopal Church Medical Trust no later than January 1, 2013.

The General Convention also reaffirmed health insurance parity, or the requirement that each diocese establish a minimum amount that congregations (and the diocese itself) must pay toward medical benefits for all clergy and lay employees who work a minimum of 1,500 hours annually.



General Convention Deputy Alice Freeman reports at the Diocese of North Carolina's post-Convention meeting at Holy Comforter, Burlington. Photo by Sarah Herr

## Same-Sex Blessings

The General Convention affirmed a resolution approving liturgical resources for the blessing of same-sex relationships (“The Witnessing and Blessing of a Lifelong Covenant”), which will be available for trial use beginning in Advent of this year. The Standing Commission on Liturgy and Music will conduct a review process of the blessing liturgy over the next triennium.

In order to use the new liturgy, clergy will need their bishop's permission. Bishop Curry has allowed the blessing

## MEET THE 3 NEW NORTH CAROLINA SAINTS

North Carolina is now home to three saints, thanks to the vote at the 77th General Convention that placed The Rev. Dr. Pauline Murray and the Baptisms of Manteo and Virginia Dare on the liturgical calendar of saints and worthies in *Holy Women, Holy Men*.

“This is one of the ways that the Church lifts up people whose lives have exemplified what it means to follow in the footsteps of Jesus and make a difference in the world,” Bishop Curry said after the resolutions were affirmed.

Pauli Murray, an activist for the rights of all people, the main legal researcher for the NAACP in the Brown vs. Board of Education of Topeka, Kansas Supreme Court Decision and the first African-American woman ordained a priest in the Episcopal Church, will receive recognition on July 1. Pauli Murray also receives recognition within the Diocese of North Carolina at the annual Pauli Murray service St. Titus hosts in July.

Manteo, a member of the Croatan tribe who assisted the members of “The Lost Colony” at Roanoke, and Virginia Dare, the first English child born in what would become the United States, were the first two people baptized in North America by the Anglican Church. Their baptisms will be commemorated on August 18.

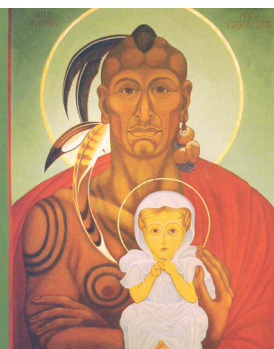
### RESOURCES

Learn more about Pauli Murray through the Durham-based Pauli Murray Project: <http://paulimurrayproject.org>. Several media outlets have spotlighted Pauli since her commemoration. Find links to these pieces at <http://www.dionc.org/pauli-murray-resources.html>

Learn more about Manteo, Virginia Dare and the first settlers on Roanoke Island through the “Lost Colony” video in the *Harsh Ground, Sacred Ground*:



The Rev. Dr. Pauli Murray



Manteo & Virginia Dare





of same-sex unions within the Diocese of North Carolina since 2004, so the newly approved resolution does not change the situation in our diocese, other than to provide a common liturgy that will be used throughout The Episcopal Church. As per the resolution and Bishop Curry's own policy, no parish or clergy person will be required to perform a same-sex blessing. Clergy will hear more details about this during the October Clergy Conference. (See page 23.)

## Open Table

While many churches invite everyone to receive communion during worship services, traditional Christian theology dictates that baptism must occur before receiving the Eucharist. The General Convention rejected a resolution by the Diocese of North Carolina to spend the next three years studying the theology of baptism and communion and instead affirmed a resolution from the Convention's legislative committee on evangelism that "reaffirms that baptism is the ancient and normative entry point to receiving Holy Communion and that our Lord Jesus Christ calls us to go into the world and baptize all peoples." The resolution is unlikely to change the minds of individual clergy who currently offer communion to all.

## Triennial Budget

The triennial budget for 2013-2015 is balanced at \$111,516,032, compared to \$111,808,350 for the current triennium. The budget is allocated according to the Anglican Communion's Five Marks of Mission, administration and governance. It also assumes a 19 percent annual contribution from each diocese.

## Holy Women, Holy Men

The General Convention has approved continued trial use of *Holy Women, Holy Men*, the replacement for *Lesser Feasts and Fasts* that better reflects the history and diversity of Christianity and the Episcopal Church. The Standing Commission on Liturgy and Music will continue revising *Holy Women, Holy Men* during the 2013-2015 triennium. The General Convention also approved the addition of new saints to the book, including three from North Carolina: Pauli Murray, Virginia Dare and Manteo. (See box on page 8.)

## AND SO MUCH MORE

Resolutions establishing a committee on the structure of the Church, creating missionary resource zones, outlining the timeline for sale of The Episcopal Church headquarters and more also passed. Find a complete summary of action at <http://bit.ly/Ry7ciz>.



Putting their heads together: The Episcopal Diocese of North Carolina's deputation to General Convention leans in to discuss strategy. Photo by Sarah Herr



Joe Ferrell

Josephine Hicks

Lisa Towle

# 3 FROM DIOCESE ELECTED TO SERVE THE CHURCH

The Diocese of North Carolina will be well-represented in the affairs of the broader Episcopal Church over the next three years, thanks to the election to national office of three who traveled to Indianapolis: Joseph Ferrell, Josephine Hicks and Lisa Towle.

Ferrell, a member of Chapel of the Cross, Chapel Hill, was elected on the first ballot to a six-year term as a lay member for the Executive Council of the Episcopal Church. Ferrell garnered the largest number of votes on the ballot from the House of Deputies.

The Executive Council of the Episcopal Church is an elected body representing the whole Church. In the course of the three years between Conventions, known as the "triennium," the Executive Council customarily meets once in each of the nine provinces of the Episcopal Church.

Hicks, a member of St. Peter's, Charlotte, was elected to the Joint Nominating Committee for the Election of the Presiding Bishop. One lay and one clerical deputy from each province is elected to the committee, which will begin the search for the next Presiding Bishop as the current Presiding Bishop, the Most Rev. Katharine Jefferts Schori, enters the final three years of her nine-year term.

Lisa Towle, a member of Good Shepherd, Raleigh, was elected at the 74<sup>th</sup> Triennial Meeting of the Episcopal Church Women to its National Board, on which she will serve as secretary for the next three years. She has long served as the president of the Episcopal Church Women of North Carolina.

# THE 197<sup>th</sup> ANNUAL CONVENTION



The 197th Annual Convention of the Episcopal Diocese of North Carolina will feature the election of a new bishop suffragan. Follow the live webfeed from the Convention or stay tuned via Facebook and twitter for real-time updates.

Dates: The convention convenes on Friday, January 25, at the Benton Conference Center in Winston-Salem, and adjourns on Saturday, January 26.

## **ELECTING A BISHOP SUFFRAGAN AT CONVENTION**

The major happening at this year's Convention will be the election of our new bishop suffragan, who will have responsibility for the deacons and diaconal formation, ministry to young adults and Hispanic churches and general oversight over mission work throughout the Diocese, in addition to regular ecclesiastical duties. The election will take place on allotting will begin on Friday, January 25. Voting for the Suffragan, and other major legislation, will be broadcast live.

## **SEARCH PROCESS UPDATE**

The Bishop Suffragan Nominating Committee finished conducting Skype interviews with candidates in late July and is now narrowing the list to the eight to 10 individuals who will visit North Carolina for a discernment retreat in late September. The Nominating Committee will announce the official slate of candidates on November 1, at which point candidate profiles will be available online and as paper copies mailed to each congregation.

Members of the Diocese will have additional opportunities to learn about the candidates through individual video profiles released on December 1 and a live stream of portions of the walkabouts in early January. The walkabouts will take place January 7-12 in Raleigh, Charlotte and Greensboro/Winston-Salem. Specific details about the times and locations of the walkabouts are forthcoming.

Keep apprised of the bishop suffragan search process at <http://bishopsearch.dionc.org>. Contact the Nominating Committee at [ncsuffragan@gmail.com](mailto:ncsuffragan@gmail.com) or the Transition Committee at [ncsuffragantransition@gmail.com](mailto:ncsuffragantransition@gmail.com).

## **Meet the Transition Committee**

After the Nov. 1 announcement of the slate of candidates, the Nominating Committee's task will be complete, and the Transition Committee will take over the work of introducing the candidates. Members of the committee are:

Bob Holtzclaw, Chair  
David Broughton  
Anne Butler  
Sallie Simpson  
Reid Joyner  
Tom Evins  
Kitty Baker  
Tim Meyers  
Alice Freeman  
Charlotte Griffin  
Martina Gardner-Woods  
The Rev. Sealy Cross  
The Rev. Fred Clarkson  
The Rev. Al Moore  
The Rev. David Umphlett

Consultants: Judy Stark, Paul Broughton, Holley Broughton

## IMPORTANT ITEMS TO NOTE

### Pre-Convention Information

Proposed resolutions, election information and committee reports will be available in a special pre-Convention packet to be distributed among lay delegates and clergy with voting privileges. In addition, a pdf version of the information will be available on the diocesan website for anyone interested in downloading, saving and/or printing the information.

### Information Distribution at Convention

Convention packets distributed to clergy and delegates will only include Convention-related materials. Information tables at Convention will display additional materials from committees, institutions, organizations, etc. Those interested in specific topics may pick up additional information once they arrive at Convention. Please submit items for the information tables to Diocesan House, 200 West Morgan St., Suite 300, Raleigh, NC 27601, so they can be approved by the Bishop's office.

Interested in registering for a booth at the convention? Contact Holley Broughton for rates and booth application at [holleybb@mindspring.com](mailto:holleybb@mindspring.com).

### October Pre-Convention Convocation Meetings

Tuesday, October 16 - Greensboro Convocation  
Wednesday, October 17 - Sandhills Convocation  
Wednesday, October 24 - Durham Convocation  
Thursday, October 25 - Raleigh Convocation  
Tuesday, October 30 - Charlotte Convocation  
Thursday, November 1 - Rocky Mount Convocation  
Wednesday, November 7 - Winston-Salem Convocation

### Important Deadlines

Oct. 8: Certificates of election of lay delegates are due.  
Dec. 17: Deadline for receiving nominations and resolutions and for submitting annual reports for inclusion in the pre-Convention packet. Please see additional Convention-related dates on the timeline included in the sidebar.

## STAY TUNED...

Watch for Convention information on the diocesan website ([www.episdionc.org](http://www.episdionc.org)), in "Please Note" (the bishop's weekly e-newsletter) and in the "Around the Diocese" monthly bulletin insert.

All information pertaining to Convention is available online at <http://bit.ly/pUJUEu>. Currently online: Notice of the 2012 Convention, timeline, Certificate of Election, Certificate of Change in Lay Delegation and the Delegate Strength Table.



Follow the 197th Annual  
General Convention on  
Twitter #DioNC197

# CONVENTION TIMELINE

### Friday, October 26, 2012 (90 days before Convention)

Secretary publishes official roll of Clergy and Lay Orders of the 197th Annual Convention [Canon 1.2], gives formal notice of positions to be filled by election, mails nomination forms, issues instructions for submitting resolutions, and distributes committee preference forms to clergy and lay delegates.

### November 2012 (At least 75 days before Convention)

Convocation pre-Convention meetings to discuss the tentative 2013 Mission and Ministry Budget proposed by Diocesan Council. *Canon 19.4.*

### Thursday, December 13, 2012

Diocesan Council gives final approval to 2013 Mission and Ministry Budget to be presented to Convention.

### Monday, December 17, 2012 (40 days before Convention)

Last day to submit nominations and resolutions. *Rule of Order XVIII, Rule of Order XIX.*  
Bishop appoints Legislative Committees no later than today. *Canon 13, sec. 2.*

### Wednesday, December 26, 2012 (30 days before Convention)

Last day to apply for admission as a parish or mission in Union with Convention. *Canon 2.5.*

### December 31, 2012

Deadline for full payment of assigned Fair Share for the 2012 budget.

### At least 10 days before the Annual Convention

Convocation pre-Convention meetings to discuss nominations and resolutions and to elect deans and lay wardens.

### Tuesday, January 15, 2013 (10 days before Convention)

Date for determination by the Secretary of the Convention as to whether a parish or mission must obtain consent of the Convention to seat its lay delegates due to failure to file its 2011 parochial report or 2011 audit report.

Last day for parishes and missions to pay in full 2012 shares of the diocesan budget. Secretary of the Convention strikes from the roll of voting members of Convention clergy and lay delegates from delinquent congregations. *Canon 18.4.*

### Friday, January 25, 2013

The 197<sup>th</sup> Annual Convention convenes.

### Saturday, January 26, 2013

The 197<sup>th</sup> Annual Convention adjourns.

# THIS IS WHERE *we meet* JESUS

*The Rev. Angela Boatright-Spencer wrote the following in response to the prompt “Tell us the story of how your congregation meets Jesus in your community” on the Chapel of Christ the King’s MRST grant application.*

If Jesus is embodied by the “least of these” in our day, then we have met Jesus many times. Three years ago, we decided that our primary focus would be radical welcome, and we have done our best to encourage people to come and worship just as they are and to remember that everyone is our brother, our sister. Our focus has not been simply on boosting membership, although that’s always a plus. Our interest has been to extend the welcoming arms of Christ as often as we can through our own small efforts. And as we have extended ourselves, in Christ, we have met him, many times.

Jesus is present in a young man who lives in the shelter and stops by looking for money or extra food or conversation because, he says, we don’t judge him. In the atheist who comes to explain his position and is happy when he is listened to, not preached at. Jesus is present in the man who lost his remodeling business, became homeless and now lives in the Annex across the street, where he is doing repairs in exchange for housing.

“I hear Jesus in him,” our warden, Bruce Jenkins, says, as he speaks about our newest member’s transformation/healing after suffering post-traumatic stress syndrome. (He is a veteran with two purple hearts.) Or in those who stop by after service asking for money (which we give, either from our wallets or our collection). In the wide variety of people who have come and worshipped with us for a time, added their blessings, then moved on...and in the variety of people who have come to worship with us and stayed. One such person is now our organist; she also regularly reads lessons and contributes at coffee hour, and she has displayed her artwork in Gallery Hall.

We saw the face of Jesus in the Occupy Charlotte movement, when the warden and pastor visited the campsite, listened at

length to the reasons for the protest, brought supplies and invited them to speak about their work one Sunday morning in Advent. Their message to us--“Sleepers, awake!”--was particularly appropriate for the season.

We meet Jesus in ChristmasOutreach, a group of Charlotte residents who throw a Christmas Party for the needy in Houpe Hall at the Chapel. We have offered free films and games for the community on Family Night and found Jesus in the faces of the children--and in older couples who come for an easy “date.” Just recently, we met Jesus in a young family attending our Free Lunch. The adults, obviously stressed, approached us with attitude to the nth degree. We invited the mother to visit our



Occupy Charlotte’s Steve Barker speaking in Advent. Photos by the Rev. Angela Boatright-Spencer

“We are small. We can’t always literally go out into the streets, but we have deliberately opened ourselves, our souls, our bodies and our buildings as much as possible.”



Artist Jasmine Christmas hangs her work with her mentor, Hawthorne High School visual arts teacher Julie Brown, at Chapel of Christ the King in Charlotte.



At top: Community members enjoy a meal during the Chapel of Christ the King's 2011 Christmas outreach program. Above: The altar at the Chapel of Christ the King decorated for Christmas.

**ABOUT THE MISSIONARY RESOURCE SUPPORT TEAM**

The Missionary Resource Support Team offers financial support to mission congregations in the Diocese. Last year's application invited churches to tell their Galilee stories. Though mission churches come in many forms in our diocese – from urban to rural to Spanish-speaking – our committee was excited to learn how each of these congregations was bringing the Gospel out into the world.

For more information, email the Rev. BJ Owens at [bernard.owens@standrewsgso.org](mailto:bernard.owens@standrewsgso.org).

new Free Clothes Closet (formerly the Vicar's office) while the father stayed with the children. They all ate heartily--he asked for seconds, took home some take-outs--and left smiling, with full stomachs and bags of clothes. Jesus was as much present in their stress as in their parting smiles.

We met Jesus in the face of a talented young artist, a high school senior who displayed her work and read her poetry in public for the first time at The Chapel. A victim of sexual abuse, she said, "I want to plant my seed in this earth and know that it will never die. I live by this one quote my grandmother always told me: 'Happy are those who dream dreams and are ready to pay the price to make them come true.' I have dreamed."

We saw Jesus when we took meals on the road and gave them out to the men who line the back streets not far from the church. Or when our neighbor across the street rushed over to pick up free lunches for her granddaughters who had unexpectedly arrived on her doorstep, and she had nothing prepared for them to eat. Or when our brothers and sisters in NA make their heartfelt testimonies during their meetings in the Chapel.

We are small. We can't always literally go out into the streets, but we have deliberately opened ourselves, our souls, our bodies and our buildings as much as possible. We look forward to the day when we can be open full time. We have tried to make the resources God has given us available to others according to their needs. At one time, the need was for a place to provide educational opportunities for the community's young children. That is not so much the case today, but, as vestry member Jean Caldwell put it, "The Chapel has been traveling to Galilee all along. This is not new to us; this is what we have been doing all along. We just have to find the way to do it better."

With God's help, we will.



The Rev. Angela Boatright-Spencer serves as Long-Term Supply at the Chapel of Christ the King, Charlotte. You can reach her at [christtheking425@aol.com](mailto:christtheking425@aol.com).



Youth from both dioceses spent time in community with the children from the school where they worked.

## A RADICAL WAY *of* MISSION

*How youth from the United States and Costa Rica grew into one community*

Imagine for a second a bus traveling along a winding mountain road, filled with youth singing in English and Spanglish while dancing in their seats to the Village People's "YMCA." Listen to the laughter. Look for the smiles speckled with red paint from a day of fence painting. This is the image of this summer's Diocese of Costa Rica Youth Exchange. The week-long journey marked the first time youth from the Diocese of Costa Rica were full participants in a mission experience with youth from the Diocese of North Carolina, from the arrival of the Americans at the airport in San Jose to tearful good-byes at the same spot a week later.

As Fabian Jimenez, one of the youth from the Diocese of Costa Rica, described it: "Costa Rica Youth Exchange... Dos Diócesis trabajando juntas por el bien común de las personas... Arriba juventud Episcopal...!!" ("Costa Rica Youth Exchange... Two dioceses working together for the common good of the people... Go Episcopal youth...!") The two groups came together as one community representing different cultures and

languages, as well as many different parishes in each diocese. They worked side-by-side at a small rural school in the mountains of La Pastora de Irazu, painting, dry-walling, sanding and more painting. They lived together in community, sharing meals, rooms, worship, much laughter and lessons in English and Spanish.

"We worked together through the difficulty of a language barrier by listening with our eyes and ears," Reid Watkins, St. Stephen's, Oxford, said. "The work we did together helped us form a strong community." As the Rev. Dr. Sam Wells, former dean of Duke Chapel and author of *The Nazareth Manifesto*, writes, the idea of "Working With" (as opposed to "Working For") focuses more on the journey rather than on the destination (the "mission work" tasks). "Working With" exemplifies the practice of recognizing the gifts and talents of all involved and empowering those people perhaps perceived as marginalized.

Building authentic relationships with the youth from our companion dioceses has been a priority in the diocesan youth ministry program. In 2009, youth from Botswana lived with families in our diocese and participated in Bishops' Ball; last summer, youth from Botswana reciprocated this hospitality by hosting our youth from two weeks. It is our hope that during the summer of 2013 (or possibly 2014) the Diocese of North Carolina will host youth from both our companion dioceses in another exchange of mission and community.

Coordinating exchanges like these requires collaboration from both sides, with the host setting the agenda and the guests being flexible and respecting local customs. This sum-



Beth Crow, Gerson Salas, Maryanna Newton, Janet Snow and Maggie Fahey get serious while painting a fence and cutting grass.



mer's Costa Rica exchange also posed the additional challenge of organizing a mission component. Through the leadership of Liza Conrad, the Companion Officer for the Diocese of Costa Rica, our team of three adults from North Carolina (Matt Addinton, Duana Cisney, and Beth Crow) and the Rev. Padre Eduardo Chinchilla, Iglesia La Ascension, San Jose, worked with Reto Juvenil International to design a week of service that would also build community among the youth from our two companion dioceses.

"Even though we were partnered with local youth, I thought the trip would be more about helping them help themselves," Maggie Fahey, St. Mark's, Huntersville, said. "After this past week, I realize that not only did we make a difference in the lives of those in our companion diocese, but they changed our lives as well and had just as big of an impact."

Unanimously, the group expressed that the greatest benefit from the week was the friendships they made. JP Shaw, St. Alban's, Davidson, said it like this: "I take pleasure in doing the work, but I don't take anything back from it. I find that 'taking something back' from work usually translates to being condescending, and that is a terrible thing to take back. Much better to take back something that will last our entire lives, rather than just self-satisfaction."

"The best experience of my trip was when I, someone who speaks no Spanish, helped build the ceiling with someone who spoke no English," Gaines Langford, St. Alban's, Davidson, said. "We spent the afternoon laughing and gesturing until we finished our work."

The youth also seemed to gain a better appreciation for moments of pure joy through the simplest of things. They shared many such moments, such as when Valarie, one of the youth from Costa Rica, taught JP, an accomplished guitarist, the cords to Adele's "Someone Like You," after which their impromptu performance drew the other youth out of their rooms. Perhaps the best illustration of this joy for life comes from our final day at the beach, when Gerson, one of the youth from Costa Rica who had never before seen the ocean, ran through the shade of the palm trees, through the sandy beach and straight into the waiting waves before realizing that he still had his shoes on.

To view photos from this Youth Mission Exchange, go to <http://bit.ly/R3IojN>.



Gaines Langford, Fabian Jimenez, Bennett McCoy, JP Shaw and Gerson Salas.



Michelle Suarez and Katherine Bruce take a break from painting.



Beth Crow is the Diocesan Youth Missioner for the Episcopal Diocese of North Carolina. Contact her at [beth.crow@episdionc.org](mailto:beth.crow@episdionc.org).

# LISTENING *to* ANCIENT VOICES

In *Silence and Honey Cakes*, Archbishop Rowan Williams describes the church as the place where people learn an ancient language and thus teach the world a new dialogue. Predicated on the role of prayer and contemplative living, Williams understands this language as a *transverbal* language emanating from the core of our very being, our *Imago Dei*. It is an ancient language of the Holy Spirit our desert mothers and fathers knew well. Consequently, the postmodern church stands before an inspired opportunity, not to invent or discover something new, but to *rediscover* what has always been at the heart of our Christian heritage.

John Polkinghorn, in *Quantum Physics and Theology*, speaks of the different epistemological trajectories followed by empirical science and theology. Accordingly, science proceeds along a fundamentally linear trajectory as each successive generation builds upon and surpasses the invaluable achievements of its predecessors. Theology's trajectory, however, follows a circular pattern in that the object of what theologians would claim "to know" does not so easily permit the present generation of theologians to likewise build upon and surpass its predecessors. Rather the very Otherness of God (qua the apophatic tradition) precludes us from ever proclaiming that we completely understand God. Hence the conversation that is theology is ongoing and includes the voices of the past at each moment in the present. Archbishop Michael Ramsey explains that the church "...is not merely a series of generations of Christians, each encased in its own setting of time and culture. It is rather a community of experience reaching across the generations, so that the language and symbolism that it uses can evoke the past in a way that strikes a chord in the experience of the present."

The ancients still play a vital part in the corporate and personal theological reflections we engage. From them, we have much to learn, if we but listen with the heart, include their voices in our considerations about God, life and purpose and resist the ever present temptation to make the

inner life meaningful via frenetic external activity. Whereas the world often says, "Don't just sit there, do something," a famous Buddhist principle states just the opposite: "Don't just do something, sit there." St. Seraphim of Sarov, 19<sup>th</sup> century startsy, monk and one of the great Russian Orthodox mystics, poignantly states the same matter this way: "Find the Peace within and save thousands." The ancient contemplative language he speaks is of union, something we Episcopalians profess in Rite I, Eucharistic Prayer II: "...that we and all thy whole Church may be made one body with him, that he may dwell in us and we in him..."

The ancients did not treat such language as mere poetic metaphor but as an actuality open to everyone willing to engage the often difficult search for authentic ways of living faithfully in the world without being of the world. They wrote extensively of ways to open ourselves to God so that the Holy Spirit could accomplish in us what we express in the Collect for Purity: that the thoughts of our hearts may be cleansed by the Spirit's inspiration and that we may perfectly love God and worthily magnify God's holiness to the world. Thus exists in this ancient language a correlation between our union with God and union of the internal and the external; inner transformation leading to authentic external activity, not for the sake of self, but for the sake of the other.

Maybe not ancient by terms of Mt. Sinai, St. Paul's, Monroe, has been around for some time, almost 138 years.



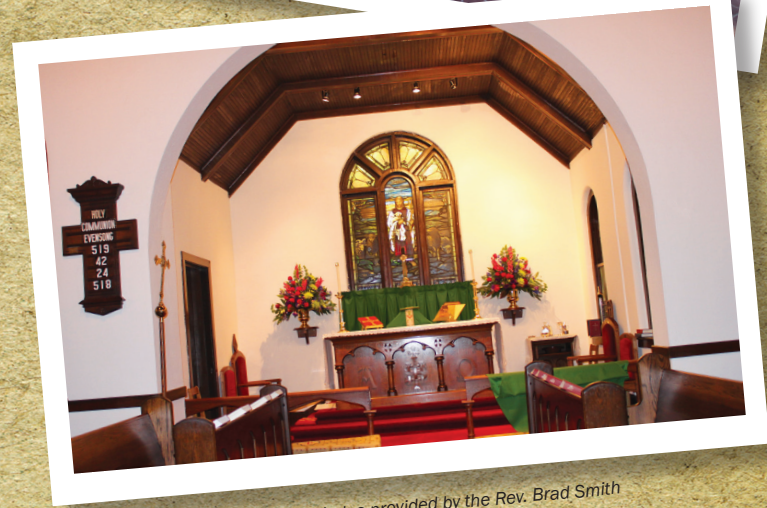
"We have witnessed whole new layers of community and relationship emerge. It doesn't happen overnight or conspicuously. Rather, it comes from the deep, still places in the heart of the person and the corporate body of Christ. Listening to the ancient voices through contemplative means awakens something more than an individual."



Imago dei

Her parishioners know a thing about listening to the past and letting it inform their contemplative efforts. Woven throughout our parish life is our ongoing search for ways to listen to the voices of the ancients and to allow our daily paces to follow more contemplative paths so that our external actions can be deeply informed: lectio divina as the back bone of our weekly Bible study followed by Noonday Prayers in the nave; daily Morning Prayer, except on major feast days when we celebrate Holy Communion and hear the past from *Readings for the Daily Office from the Early Church*; daily occasion for structured periods of silent meditation; book studies focused on voices from the Benedictine tradition combined with the effort of incorporating norms from the Rule of St. Benedict into personal and corporate life; year-round inclusion of the Catechism in our Adult Formation offerings and high regard for liturgy and its subtle but profoundly transformative impact on the total person and congregation.

We have witnessed whole new layers of community and relationship emerge. It doesn't happen overnight or conspicuously. Rather, it comes from the deep, still places in the heart of the person and the corporate body of Christ. Listening to the ancient voices through contemplative means awakens something more than an individual. It awakens a person. Multiplied over an entire congregation, the leaven spreads and Jesus' words, "I am the living bread that came down from heaven," crashes our awareness as we discover ministries of Galilean proportion everywhere – even in our own pews and our own hearts. The Church is truly that place where people of all walks of life can learn an ancient language so that the world can learn a new dialogue, where the living past and present generations along with all the company of heaven actively converse with one another, where inner cohesiveness and synchronicity happen and is brought into union with external activity, where Peace can be found within so that thousands can be saved. The Church is indeed that place where we are "...made one body with him, that he may dwell in us and we in him..."



Photos from St. Paul's, Monroe. Photos provided by the Rev. Brad Smith

The Rev. Brad Smith, PhD (OSB obl.), is the rector at St. Paul's, Monroe. Contact him at [revbrads@gmail.com](mailto:revbrads@gmail.com).

"It awakens a person. Multiplied over an entire congregation, the leaven spreads and Jesus' words, "I am the living bread that came down from heaven," crashes our awareness as we discover ministries of Galilean proportion everywhere – even in our own pews and our own hearts."



# REVIVING *an* ANGLICAN TRADITION: CHANGE RINGING AT CHRIST CHURCH

Before email blasts and phone trees, parishes in the Church of England communicated with their congregations in a much simpler manner: tower bells. While tower bells are no longer a necessary means of communication, in modern America many churches built in a traditional style still feature a bell tower, or belfry (as in “bats in the”) that contains a bell or two. Christ Church, Raleigh, however, is special in that it is one of only 53 churches in North America to house active change ringing bells inside of its bell tower.<sup>1</sup>

## Change Ringing Bells: Not Your Average Tower

It’s a familiar experience for many of us. The clock strikes the hour and a nearby church tower rings out a common hymn. While those melodies originate from bells in a tower, they do not come from change ringing bells. Unlike the melody-producing carillon bells with which most of us are familiar, change ringing bells cannot produce a traditional melody.

A set of carillon bells, which often includes 60 or more pitches, is mounted on a fixed frame, tuned like a piano and struck with mallets. Change ringing bells, however, swing freely

on an axis and are rung using a large rope attached to a wheel, which allows the bells to rotate freely in a 360 degree arc and causes them to reverberate with the satisfying “dong” that we traditionally associate with a large church tower bell. Since the delay in sound that occurs between pulling the bell and hearing it ring prevents the playing of a melody, ringers instead play the bells in rhythmic patterns and “change” the order in which they’re rung to provide continual interest.

## A Brief History of Change Ringing

Change ringing began as a post-Reformation folk art that allowed lay people to actively participate in church services. Since each bell needs its own ringer, and the typical English church tower houses between six and 12 bells, change ringing provided a chance for many lay people to contribute to their parishes.

“Change ringing is a great folk art,” John Mabe, a ringer at Christ Church, explains. “There’s a real movement now of people trying to restore it because of the same reason it fell out of favor after the Revolutionary War. It’s traditional and part of the Anglican Communion and the Church. It is literally the voice of the physical church that is speaking out and calling out to the community.”

Because they represented colonial ties to England and the Anglican Church, most sets of change ringing bells in America fell into disuse and disrepair after 1776. Today, Christ Church possesses the only set of active tower bells between Washington, D.C., and Charleston. Most other ringable sets of North American tower bells appear in the Northeast and throughout the South, a reflection of their colonial origins.

<sup>1</sup> According to the North American Guild of Change Ringers, <http://www.nagcr.org/afftower.html>



Change ringing bells hang freely from a pivot point. The rope, which runs down through the ceiling, turns the wheel, which rotates the bell in a complete circle and allows the clapper to catch both edges of the bell’s opening, which means the bell rings regardless of the direction in which it is rotating.



Some of the change ringers from Christ Church gather for practice. The long ropes run up through the ceiling and into the bell tower’s upper space, where they provide the force to move the the bells. From left, Margo Acomb, Miriam Dixon, Harry MxKinney, Brodie Burwell and tower captain John Gray. Photos by Summerlee Walter, unless otherwise noted.



The tower that houses Christ Church's tower bells. Photo by Barbour Photography, courtesy of Christ Church



### Change Ringing Comes to Christ Church

Change ringing enjoyed a resurgence throughout the late 19<sup>th</sup> and early 20<sup>th</sup> century, however, and the art continues to grow. Christ Church received a gift of five bells as a memorial to John Ward Purrington, Jr., infant son of parishioners Charlotte and Ward Purrington, who requested that the church use their donation to install bells like those heard in English villages. The five Purrington bells were dedicated December 13, 1987. Other parishioners made memorial gifts to augment the peal of bells from five to eight. Christ Church now has 11 bells: the original 2,000 lb bourdon bell from 1860, the five bells donated in 1987 and five more memorial bells hung in 1982. A total of eight bells appear in the change ringing during services.

“I started [ringing] when they were installed,” Christ Church ringer Miriam Dixon said. “I had visited England, loved the bells and wanted to give it a try.”

Dixon, like other ringers at Christ Church, practices each week. Change ringing requires remarkable coordination and cooperation. Because each ringer is responsible for one bell, and because the pattern of notes changes frequently, ringers must count constantly and listen carefully for spoken commands from the bell captain.

Change ringing requires not only concentration but also control. The bells are heavy and balance on a narrow pivot point. Because the bell connects with the clapper twice during its 360 degree rotation, ringers must control the rope on both the downswing and the upswing. As I learned during my visit to bell practice, such control is not easy.

After seeing the bells in the tower, I assumed one would need to pull hard on the rope in order to move such a large, heavy object. But I forgot about gravity. During a performance,

Top: Before beginning to ring a pattern, change ringers must first work the rope to swing the bell higher and higher until it rotates through an arc of 360 degrees. When the bell is thus raised, it can be “stood” upside down. Above: My brief but intense attempt at change ringing. I’m not actually ringing in this photo; if I were, I would be straining to stop the bell from swinging out of control. With Margo Acomb

the bell is balanced upside down on a narrow beam, so the ringer needs to give only a steady tug to tip over the bell and let gravity do its thing. The ringer then needs to let go of the rope to avoid being jerked upward by the momentum of the bell as it continues through its arc. Needless to say, I forgot about the momentum part, too, and up onto my tiptoes I went.

Despite my difficulties, I had a great time ringing. I think Mabe perfectly sums up change ringing’s appeal.

“It’s like square dancing,” he explains. “Why does anyone square dance? It’s an enjoyable hobby.”

For more information about change ringing, visit the North American Guild of Change Ringers at <http://www.nagcr.org/>.

A special thank you to John Mabe for much of the information that went into writing this article, to John Gray for taking me on a tour of the bell tower and to the change ringers of Christ Church for being good sports while I photographed their practice.

Summerlee Walter is the Assistant to the Communications Director and a Youth Ministry Coach. Contact her at [summerlee.walter@episditionc.org](mailto:summerlee.walter@episditionc.org).

# FRANCISCANS: *a way of life*

We are men and women in the Episcopal Church who have chosen to follow Jesus in the way of St. Francis, following the Rule and ideals that guided Francis after his conversion as he set about following God's plan for his life. Being Franciscan is not something we do, it is who we are.



It is in the autumn of the year that our church communities become more aware of St. Francis. On October 3 we commemorate his death, and around that date many of our congregations hold services to bless our animal companions. There are abundant stories and legends involving animals and birds that surround the little poor man of Assisi, but Francis is so much more than a garden statue with a bird on his shoulder or a wolf by his side.

Francis and his earliest followers gave up everything and donned the simplest of tunics tied at the waist with rope. They walked barefoot everywhere begging and working for food and shelter; they ministered to lepers and beggars while preaching the gospel of love, peace and reconciliation through Jesus. Since the early 13<sup>th</sup> century, Franciscans everywhere have continued to follow Francis' admonition to, "preach the Gospel at all times; and, when necessary, use words."

During the late 19<sup>th</sup> century there was a revival of interest in the Franciscan calling, inspiring groups of men and women in several parts of the world to join together to live as Franciscans within the Anglican Communion. We have brothers and sisters who choose to dedicate themselves to a life lived in community in convents or friaries, two in New York and four in California. These communities share lives of prayer and service. The Hours and Eucharist, communal and personal prayer time, are balanced with active service within the local neighborhood and within the community house.

Living in a convent or a friary, however, is not the only option for Franciscans. Francis also formed a Third Order because he wanted to upset the great hierarchical Chain of Being (composed of, in order, kings, queens, bishops, priests, monks, nuns, knights and the laity). He wanted to have an Order in which men and women, ordained or lay, married or celibate, could all join in a deeper walk with Christ while remaining in the world. This was his most radical group.

Third Order Franciscans are called Tertiaries, and we follow a formation process that consists of a Postulancy of at least six months and a Novitiate of at least two years. During the formation process each person is assigned a Formation Counselor. At the end of the Novitiate period, Novices may ask to be accepted to Life Profession. This involves taking a simple vow with life intent, which is



renewed annually. All Tertiaries are expected to have a Spiritual Director to be their guide, and they are required to write a Rule of Life. (See sidebar.)

The Third Order is an Anglican Communion-wide group with fellowships from South Africa to Brazil, Papua New Guinea and the Solomon Islands to Korea and Australia. It is divided into provinces and regions and into smaller fellowship groups within those regions. North Carolina has two flourishing fellowships. The Diocese of Western Carolina has the Land of Sky Fellowship in the Asheville area, and in our diocese we have the Wolf of Gubbio Fellowship, which covers a large territory. To make attendance at meetings a little easier for everyone, the Wolf of Gubbio Fellowship meets alternatively at Holy Comforter, Burlington, and at Trinity, Statesville.

Meeting with one's Fellowship is an important source of mutual support in living a Franciscan life. We meet for prayer, sharing our spiritual journeys, study and building community. The various regions throughout the United States also meet annually for convocation. Our region is the Southeastern region, and we met at Ignatius House in Atlanta, Georgia, on the first weekend in May. Convocation is a time for worship, study and fellowship with the larger Franciscan community.

By all historical accounts, Francis was a joyful character, and present day Franciscans reflect the same joyful attitude. We are a loving, welcoming and open fellowship, so, if you feel God is calling you to a more intentional spiritual way of living, then come and visit with us. You might find that you are called to travel with us the road that Francis traveled.



*Julie H. Goodin, TSSF, is the area chaplain for Franciscans in North Carolina and a formation counselor. For more information, contact her at [jgoodin@triad.rr.com](mailto:jgoodin@triad.rr.com) or 336-813-4200. She is more than happy to answer questions.*

## WHAT IS *the* RULE of LIFE?

The Rule of Life covers nine areas of Franciscans' lives. Some of the nine areas will be slightly different for each person based on his or her talents, interests and inclinations. Some, however, are non-negotiable.



- 1 The Holy Eucharist is the heart of our prayer life and the sustenance for our journey. Regular participation is an expectation.
- 2 Penitence is a daily examen of our lives through which we become aware of our shortcomings. We pray for forgiveness and strength to overcome those areas wherein we stumble. Regular use of the Sacrament of Reconciliation is required.
- 3 Personal prayer is time set aside each day for prayer, during which we listen to hear God's voice and pray for whomever and whatever is on our hearts and minds, and always for our fellow Franciscans.
- 4 Self-denial is a discipline of saying "no" to ourselves and putting God first in our relationships and in the use of our time, our money and our talents.
- 5 Retreat is time set aside just to be with God, during which we can rest and grow spiritually. Retreat time can be organized or private, but the focus is on being quiet, away from the busyness of life and listening for God's still small voice within.
- 6 Study of God's word in Scripture and of Franciscan spirituality is important to our growth as Christians and as Franciscans.
- 7 Simplicity of Living calls us to examine our giving of self as well as the material things over which we have control. We endeavor to lessen our preoccupation with "belonging" and with the things that clutter our lives and become stumbling blocks to a deeper relationship with God and the full expression of God's love in our lives.
- 8 Work can be the job by which we support ourselves and can also be a way by which we express God's love to others. Tertiaries are also called to serve God and our brothers and sisters in individual ministries, whether that be by prayer or social activism.
- 9 Obedience means Tertiaries obey the decisions of the Third Order Chapter. We pray the Daily Office, support each other by prayer, attend Fellowship meetings, pledge annually to financially support the Third Order and seek the guidance of a Spiritual Director at least twice yearly.



By the Rev. Nils Chittenden  
and Beth Hardin

## SUCCESSFULLY CONNECTS STUDENTS *to* CAMPUSES

just  thing

Just One Thing is the Diocese's initiative to connect incoming college freshmen with campus ministries where they are headed. Even though we only launched the program this year, we've already made many referrals and heard many good news stories.

One father referred his son to the campus ministry in a college town more than 1,800 miles away. The priest-in-charge of the nearby parish contacted the father to offer support and arranged for the son to receive a "welcome box" when he arrived at his new college. One Christian Education teacher referred a student who had taken a break from college to refocus. The Episcopal Church in town reached out to the student before he made it back to campus to offer friendship and support with vocational discernment. One adult friend referred a transferring student to her campus ministry, and the student had a set of connections at her new university before she arrived.

For most people who have the privilege to attend, college years are filled with change that is transforming and unparalleled. At the same time, they face academic challenges at a higher level than ever before, new and sometimes bewildering choices and experiences, the need to recreate a circle of friends and the task of figuring out what to do with their lives – and with whom. Our church needs to be present to show Christ's abundant love and hope for everyone, whatever their circumstances and surroundings.

Won't you connect the young adults in your life and congregation to their campus ministries? It takes only a few minutes to provide your student's name, campus and any contact information. It will make all the difference in the world and could change someone's life for the better. Please do Just One Thing at <http://www.justonething.dionc.org>.

For more information, contact the Commission on Ministry in Higher Education at [cmhecme@gmail.com](mailto:cmhecme@gmail.com).

### STAY IN TOUCH

Keep up with the Diocese through Social Media!.

[www.facebook.com/EpiscopalDioceseNC](http://www.facebook.com/EpiscopalDioceseNC)  
<http://www.youtube.com/episditionc>  
[twitter.com/bishopcurry](http://twitter.com/bishopcurry)  
<http://bishopcurry.wordpress.com>



# DIOCESAN EVENTS

SEPTEMBER  
OCTOBER  
NOVEMBER

## September

- 6 Fresh Start, held regionally. Contact Canon Hunn.
- 6-8 Education for Ministry (EfM) Mentor Training
- 8 Safe Church Training, 9:00am-12:30pm, Grace, Lexington
- 8 Documentary Film Day at Duke, 10:00am-3:00pm, The Episcopal Center at Duke
- 15 Safe Church Training, 9:00am-12:30pm, St. Philip's, Durham
- 17 Standing Committee meeting
- 22 Safe Church Training, 9:00am-12:30pm, St. Mary's, High Point
- 24 Safe Church Training, 5:30-9:00pm, Christ Church, Charlotte

## October

- 9-11 Clergy Conference, The Hawthorne Inn, Winston-Salem
- 15 Standing Committee meeting
- 15 Safe Church Training, 5:30-9:00pm, Christ Church, Charlotte
- 16 Greensboro Pre-Convention Convocation Meeting
- 17 Sandhills Pre-Convention Convocation Meeting
- 20-21 Charlotte Convocation High School Overnight, Camp Thunderbird, Lake Wylie, SC
- 24 Durham Pre-Convention Convocation Meeting
- 25 Raleigh Pre-Convention Convocation Meeting
- 30 Charlotte Pre-Convention Convocation Meeting

## November

- 1 Fresh Start, held regionally. Contact Canon Hunn.
- 1 Rocky Mount Pre-Convention Convocation Meeting
- 5 New Clergy Orientation, 10:00am-3:00pm, Diocesan House, Raleigh
- 7 Winston-Salem Pre-Convention Convocation meeting
- 9-10 ECW Annual Meeting, All Saints', Roanoke Rapids
- 19 Standing Committee meeting

Look for additional events and more detailed event information online at [www.episditionc.org](http://www.episditionc.org), or contact the Diocese at 919.834.7474, toll free 800.448.8775. Upcoming diocesan events and events from around the diocese are featured in Please Note, the Bishop's weekly e-newsletter, and in the Around the Diocese monthly bulletin insert.

## ECW ANNUAL MEETING

The Annual Episcopal Church Women meeting will take place Nov. 9-10 at All Saints', Roanoke Rapids. The theme of the meeting is "Believe Out Loud."

## ENVIRONMENTAL RESOURCES

The Committee on Environmental Ministry has gathered several resources, including a liturgical guide to celebrating God's creation and books and documentary films, to aid parishes with their environmental ministries. To access these and other resources, visit <http://bit.ly/P9G5Y9>.

# FALL CLERGY CONFERENCE: MARK 4:35

The Fall Clergy Conference will take place October 9-11 at the Hawthorne Inn in Winston-Salem. (Find more details at the end of the article.) The conference, open to all clergy but required for those who are full time stipended clergy, is a time for the Diocese's ordained ministers to gather for study, reflection, renewal and fellowship. The conference theme this year is Mark 4:35: "On that day, when evening had come, he said to them, 'Let us go across to the other side.'" The passage begins the account of Jesus calming the stormy sea.

According to Bishop Curry, "These were not pastoral words intended to comfort a sedentary, socially established church. These were not words of the curator of an institution. These were words of summons to a journey, a journey from the known and familiar into the unknown and unfamiliar. A journey fraught with both danger and possibility."

Jesus's command to "go across to the other side" is one of his many exhortations that motivates the Diocese's ongoing commitment to minister in our 21<sup>st</sup>-century Galilee. Clergy conference will explore the courage, conviction and creativity required to cross into unknown areas of ministry.

"These words meant going into the world with Jesus," Bishop Curry explains, "not knowing what lay before but

placing a radical trust in him and an unswerving commitment to the realization of God's dream, the establishment of the kingdom of God. 'Let us go across to the other side.'"

This year's clergy conference will feature two speakers who have years of experience crossing to the other side. The Rev. Hugh Hollowell is a Mennonite pastor and the executive director of Love Wins Ministries in Raleigh, which serves those whom Hugh encounters on the street. His ministry is not limited to the homeless or under-resourced but to all whom he meets—even Bishop Curry when Hugh met him in Starbucks! In his pastoral address to the 196th Annual Convention, Bishop Curry explained that the Mennonites support Hugh's street ministry because of their conviction that the Church must go where the congregation is, not wait for the congregation to come to it.



The second speaker, the Rev. Sarah Jobe, is a Baptist minister who lives with her husband and small children in Rutba House in Durham, an intentional Christian community that offers prayer and hospitality to all. She also teaches a spiritual writing class that meets in the Raleigh Correctional Center for Women, open to prisoners and Duke Divinity School students alike. In addition, she is a contributor to WorkingPreacher.org from Luther Seminary in St. Paul, Minnesota, and she recently published a book titled *Creating With God: The Holy Confusing Blessedness of Pregnancy*.



**When:** October 9-11, 2012

**Where:** The Hawthorne Inn, 420 High Street, Winston Salem, NC

**Registration:** Due by September 7, 2012

**Contact:** Catherine Massey at [catherine.massey@episditionc.org](mailto:catherine.massey@episditionc.org)

**Can't attend?:** Contact Bishop Curry at [michael.curry@episditionc.org](mailto:michael.curry@episditionc.org)

## CLERGY CHANGES

As of July 24, 2012

**The Rev. Michael Battle**, from Interim Rector, Calvary, Tarboro, and Interim Vicar, St. Luke's, Tarboro, to Non-Parochial.

**The Rev. Jonathan Baugh**, from Transitional Deacon, Diocese of Florida, to Priest, St. Margaret's, Waxhaw.

**The Rev. Jonathan Baugh**, from Diocese of Florida, to Assistant to the Rector, St. Margaret's, Waxhaw.

**The Rev. Wren T. Blessing**, from Candidate, to Transitional Deacon, Holy Family, Chapel Hill.

**The Rev. Velinda Hardy**, from Deacon, Calvary, Tarboro, and St. Luke's, Tarboro, to Non-Parochial.

**The Rev. Timothy Raasch**, from Interim Rector, St. Peter's, Charlotte, to Non-Parochial.

**The Rev. Marisa Thompson**, from Diocese of Oregon, to Assistant Rector, Holy Comforter, Burlington.

**The Rev. Jane Wilson**, from Diocese of Lexington, to Rector, Calvary, Tarboro, and Vicar, St. Luke's, Tarboro.



The Revs. BJ and Jo Owens with their daughter, Amelia.



The Revs. Edwin and Frances Cox on their wedding day in Maryland.



The Rev. Adam Shoemaker and the Rev. Courtney Davis-Shoemaker on their wedding day.



The Rev. Lorraine Ljunggren and the Rev. Jim Melynk.

## CLERGY COUPLES {*a shared ministry*}

Jo Owens thought she had escaped any would-be pitfalls of settling down with a priest as she finished seminary studies and prepared for her ordination with her single status firmly intact. So she was caught off-guard when she met her future husband, the Rev. Bernard J. Owens (or BJ), rector at St. Andrew's, Greensboro, on the swing dance floor.

"Who would have guessed that a minister and a soon-to-be minister would meet on the dance floor! But it's been a great metaphor for our life together—we try our best to keep our steps in sync throughout the ups and downs of ministry, marriage and family. Sometimes we miss a step, sometimes we have to stop and restart, but we enjoy doing it together," Jo said.

An unofficial (but highly scientific) tally of the Episcopal Diocese of North Carolina indicates that there are about two dozen clergy couples. Unfortunately, such statistics are not kept church-wide. But it is happening more and more, according to the Rev. Adam Shoemaker, rector at Holy Comforter, Burlington. Love blossomed between Adam and the Rev. Courtney Davis-Shoemaker, vicar at St. Andrew's, Haw River, at General Theological Seminary. "Given our experience in seminary, as the church succeeds in attracting more young adults to the ordained ministry, there will be an increasing number of clergy couples across the country. In Courtney's graduating class, for example, there were five different clergy couples," Adam said.

Clergy couples share a unique understanding of the joys and challenges, the laughter and sadness that accompany the call to serve a worshipping community. "You clearly cannot choose who you fall in love with. While we know that being a clergy



At right: The Rev. Canon Michael Buerkel Hunn, the Diocese of North Carolina, and the Rev. Meg Buerkel Hunn, Christ Church, Raleigh, in their 2009 engagement photo.



“Like any marriage, it’s the love and the support of the other person. It’s the joy of loving another person in and through all of life’s ups and downs. It is knowing that he cares for me – and challenges me – and reminds me of God’s love. It’s knowing that I get to do the same for him.”

- The Rev. Meg Buerkel Hunn

couple presents challenges, the joys far outweigh the risks,” Adam said.

So what are these joys and challenges? The Rev. Lorraine Ljunggren, rector at St. Mark’s, Raleigh, and the Rev. Jim Melnyk, rector at St. Paul’s, Smithfield, explain why they enjoy life as a clergy couple: “One of the greatest joys of both being ordained is having a heart connection with someone who understands deeply what it means to answer a call to ordained ministry. If one of us has a joy-filled moment in our congregation, we share in the joy. If one of us experiences a loss in our congregation, we know what it means to that particular community of faith.”

Mutual understanding is also a great joy for the Rev. Edwin Cox, dean of the Greensboro Convocation, and his wife, the Rev. Frances Cox. The pair met at a clergy conference in Maryland and married 17 years ago. “Co-celebrating or celebrating and assisting - we are so in tune, we don’t need detailed planning. We don’t have to explain frustrations because both of us know the common language and common understanding.”

For the Shoemakers, serving two communities of worship is akin to having more of an extended family. “It is also a joy to be a part of two different communities of faith. While we can’t be present in each other’s parishes on Sunday mornings, we make efforts to get to know each other’s parishes on other occasions. It is a real gift to feel the love, prayers and support for our family from each other’s communities - which we are really feeling as we anticipate the birth of our first child. For example, for our institutions at Holy Comforter and St. Andrew’s, respectively, parishioners from both communities were present at each one to show support for us and our churches.”

And although all relationships come with challenges, there are a few that are unique to clergy couples. “It can be challenging to set boundaries to our conversations so that we aren’t talking about church 24/7. It is also a challenge to set boundaries on our schedules so that we have time to spend time with one another and family and friends,” the Shoemakers explain.

Edwin and Frances agree that “accepting that scheduling can go from impossible to insane” is part of the life of clergy. Still, they try to make sure they have one meal each day together.

Several couples mentioned finding work in the same geographic area as a significant challenge. Resources for clergy are not specifically geared towards the peculiarities that clergy couples may face.

Finally, many priests and deacons comment on the public scrutiny they receive while wearing a collar. When you multiply that by two, the curiosity from passersby, and even congregation members, also doubles. “It has been humorous to see peoples’ faces if we are leaving a meeting and we exchange a good-bye kiss. More than one person has done a double-take,” said Lorraine. Yes, they are both priests - and yes, they do kiss.

These couples field a number of questions, some of them as simple as “Do you get to see each other on Sundays or holidays?” Some are more humorous than others. “One thing we are frequently asked is if we share notes on preaching,” Jo said. “Um no, not really.”

*Sarah Herr is the Communications Director at the Episcopal Diocese of North Carolina. Contact her at [sarah.herr@episdionc.org](mailto:sarah.herr@episdionc.org).*

## FOR LAUGHS

Unfortunately (or fortunately!), we cannot share clergy shirts... or vestments (besides stoles)  
- Margaret “Meg” Beurkel Hunn

Don’t wear vestments at home.  
- Jo Owens

## LESSONS LEARNED

The first thing I learned is that it is way harder to be a clergy-spouse than a clergy-dude. You want to get involved when your spouse is in the midst of challenging things and make it go smoothly for them. But we learned quickly that isn’t helpful for either one of us.  
- BJ Owens

## ADVICE

Talk to your Bishop: Of the couples interviewed, most mentioned keeping the Bishop informed when getting engaged, expecting a child or other important events.

*Successes: The Bishop's  
Committee on Accessibility  
works toward houses  
of prayer for all people*

Compiled by the Bishop's Committee on Accessibility

# HOUSES *of* PRAYER *for* ALL PEOPLE

In March 2010, Bishop Curry gathered a group of parishioners from across the Diocese with the purpose of forming a committee to facilitate accessibility. He began with telling the group that when Jesus overturned the tables of the money-changers in the temple and proclaimed “My house is to be a house of prayer for all nations,” he was overturning something more than tables. In quoting from Isaiah 56, Jesus was overturning all the rules and laws that kept people out of God’s house. This restriction applied to, among others, anyone who had a deformity or disability. In overturning tables and proclaiming God’s house a house of prayer for all, Jesus was announcing the width and the breadth of God’s Kingdom. He was affirming that all are welcome, all are loved by God and all are needed in the community of faith.

The group’s initial work revealed that one in five Americans has a disability, and less than half of people with disabilities have a faith home. The Committee heard stories of parents of children with disabilities being told that their children were not welcome in Sunday School and of people who could not enter God’s sanctuary because stairs prevented them. They also heard

stories of inclusion by slightly altering the expectations of children’s behaviors, welcome by printing special large-print bulletins for people who have difficulty seeing and care for needs and necessities by installing handicap accessible bathrooms.

The results of a diocesan-wide survey about what was needed to make the Diocese a “house of prayer for all” resulted in the creation and distribution of a list of resources and a three-page “Accessibility Audit.” The Accessibility Audit is designed for worship communities to commence a conversation as to how people with disabilities are being – or could be further – included and welcomed in worship, programs and fellowship.

Most recently, the 196th Annual Convention approved a resolution that calls for each worshipping community to designate a person or a committee to examine inclusion and accessibility in their community, to complete the Accessibility Audit and to designate one Sunday each year as “Accessibility Sunday For People With Disabilities,” during which congregations will use the “Interfaith Litany for Wholeness” in lieu of or in addition to the Prayers for the People.

- Wade Chestnut



This summer’s HUGS tee-shirts reflect the Bishop’s Committee on Accessibility’s philosophy of loving and including everyone.

## THE EMBRACE MISSION STATEMENT

To provide a welcome embrace to all of God’s children who are connected in spirit through the world of special needs individuals. We promote understanding – as individuals and among the broader community – to work towards acceptance and ultimately celebration of the differences that make us special children of God. All are welcome.

## EMBRACE-ING PEOPLE WITH SPECIAL NEEDS

Out of the sharing of painful moments in the family life of fellow parishioners touched by loved ones with special needs, EMBRACE was born in September 2010 at the Church of the Holy Comforter, Charlotte, to broaden awareness of disabilities among parishioners. In February 2011, with full support of the clergy, vestry and staff, we held our first annual Inclusion Sunday. The topic for everything that morning, from Christian formation to the homily, was inclusiveness--presented by members of EMBRACE. As word of the EMBRACE ministry spread, parents, grandparents, spouses, friends and professionals started attending the meetings. Adults with special needs were also experiencing significant isolation, so EMBRACE started a bi-weekly group meeting to facilitate social connectedness. Additional support and resource meetings for parents and caregivers also started.

With EMBRACE, we move ever closer to “radical welcome”!

- Denise Wells, Kirt Hibbitts,  
Susan Brooks and Jonathan Wells



HUGS campers, helper campers and staff gather for group photos before the closing of HUGS Camp 2012. HUGS stands for Helping Understand God through Sharing.

### AT HUGS CAMP, THE FUN'S FOR EVERYONE

Every year for almost 25 years, the Diocese of North Carolina has hosted HUGS Camp, which allows campers with a variety of special needs to participate in a summer “sleep-away” camp. Each camper with special needs is paired with at least one trained teenage “helper camper” for the entire week. Helper campers assist HUGS campers with all the activities of camp life. Sometimes those needs include assistance with bathing, eating or dressing, sometimes it’s just help getting around and sometimes it’s simply having a friend to encourage participation.

The whole week is punctuated with laughter and song and is steeped in love and joy. Together, campers learn that everyone’s primary identity is as a child of God – our abilities and disabilities are not what define us. Some HUGS campers begin the countdown to next year’s camp the day after camp ends.

This year, one helper camper remarked, “When I arrived at HUGS on Sunday, I believed that a person’s worth was determined by their intellectual capacity. I now understand it’s not the intellect that matters, it’s the depth of the soul.”

- The Rev. Meg Buerkel

### SEATING CHANGES EQUAL GREATER INCLUSION

I am a member of the Bishop’s Committee on Accessibility and a person with a disability who uses a power wheelchair for mobility. I attend St. Barnabas Episcopal Church, Greensboro. Our vicar, Randall Keeney, approached me for advice before we changed the arrangement of seating and placement of the altar in our worship space. We prayed and talked about the conviction that people with disabilities are, first and foremost, whole people who strive to see themselves as Children of God, despite the fact that they may have conditions that place limitations on their everyday functioning. Our vestry worked with Randall to arrange the seating in such a fashion that it is all-inclusive and enables those with mobility issues to sit in a variety of places. The main emphasis is to have ALL God’s children worshipping the Lord in a space that is welcoming. We are planning to remove the raised platform where the altar is now and install wider entrance glass doors, permitting complete access to all our worship space.

-Leslie Bland



Leslie Bland, the Rt. Rev. Alfred “Chip” Marble, Assistant Bishop in the Diocese of North Carolina; and Chris Fagge show off the wheel-chair accessible raised bed in the Community Garden at St Barnabas, Greensboro.

## LEARN MORE ABOUT ACCESSIBILITY IN THE DIOCESE OF NC

The Bishop’s Committee on Accessibility webpage: <http://www.dionc.org/bishops-committe-on-accessibility>.

There you will find the “Audit for Inclusion & Accessibility,” the “Interfaith Litany for Wholeness” and the resolution from the 196th Annual Convention. The Committee also invites congregations to share their accessibility stories.

Find the Committee on Facebook: Search Accessibility in the Diocese of North Carolina.

Learn more about HUGS camp: <http://www.dionc.org/Youth/hugs-camp.html>

Learn more about EMBRACE: <http://www.holycomforter-clt.org/docs/EmbraceBrochure.pdf>

resources

# I WAS IN PRISON. *and you visited me*

By Jeanne deWard

Every year for a particular weekend or two, my boss notes “Jeanne in prison” on our calendar. This sometimes gives new people pause. “What on earth,” they wonder, “is Jeanne doing in prison?” Or, as a little girl in our church tearfully asked her mom, “What did she DO?” What I do is work a Kairos weekend. The best way to describe Kairos is that it is very much like a Cursillo weekend, except that it is conducted behind bars, sometimes in the toughest prisons in the country.

“Why do you do it?” people ask me. “Why not give your time to more deserving people?” “Why do you bake cookies – and ask me to bake cookies – for criminals?” “Aren’t you afraid to go in there?”

The questions are understandable. I can only answer that I have received more from working with the ladies inside than I ever gave. As for giving only to those who are deserving, how do we measure that? When Jesus spotted Zaccheus in his sycamore tree or Mary Magdalene was seized by demons, Jesus did not ask if they were deserving; he loved them, and he healed them.

The motto for a Kairos weekend is “Listen, listen; love, love,” and that is what the team tries to do. It is amazing to watch the changes in the women from the time they come in Thursday night – uncertain, fearful, apprehensive – through the closing on Sunday night, when they get a chance to share what the weekend has meant to them.

Sometimes a lady will say, “I just came for the food.” It is true we bring them three home-cooked meals each day, and it touches them deeply that people care enough to spend their time cooking for them. But, again and again, you hear them say at the end, “I came for the food, and the food was wonderful, but I had no idea that my heart and soul would be fed too.”

One of the most deeply spiritual times is on Saturday night when we hold the “forgiveness ceremony.” Each person – team members and participants alike – receives a piece of paper and writes on it the names of people she needs to forgive. Then each person drops her paper into a large bowl full of water. As they stir the water, the paper dissolves. Many women say that watching that list slowly disappear seems to lift a huge burden of anger and hatred that has weighed them down for far too long. Afterward, as they go back to their dorms, each lady receives a dozen perfect home-baked cookies to give them to someone she needs to forgive. The stories they have to tell on Sunday morning about the people to whom they gave those cookies, the spirit in which they were given and that in which they were received, are amazing. I have often thought that I would not have the guts to walk up to someone who despises me, who has hurt me deeply and say, “I want you to have these cookies and to know that I forgive you.” But they do it.

One Kairos graduate who has been out of prison for a number of years told me that when other residents asked her, “Who’d you give your cookies to?” she said, “I ate them.”

“That’s not what you were supposed to do!” they responded, shocked. “They told me to give them to somebody I needed to forgive,” she said, “and there was nobody I needed to forgive more than myself.” Since that time she has done a lot of forgiving and a lot of healing. Now she herself works Kairos teams and has proven to be a tremendous inspiration to the new resident participants.

During the weekend, there are talks and music, skits and posters. There is a lot of crying and a lot of laughing. There is a lot of praying and a lot of sharing and a lot of just plain fun. I don’t know anyone – team member or resident – who has not come away changed. I have even heard Corrections Officers say that they want to work Kairos weekends when they retire because they see what happens during a weekend and want to be part of it.

There are many ways to be involved in Kairos. If you don’t feel ready to go inside with the team, perhaps you can be part of the outside team and help cook the weekend’s meals. Perhaps you can bake cookies or write letters to the participants. These are people who may not have ever felt valued or loved; to know that people outside the prison, people who don’t know them, care enough to write them personal letters is a very powerful message.

And you can pray. One of the things we do before each weekend is ask people to pray for the resident participants and the weekend, and, for each person who agrees to pray, we make one link in a paper chain with his or her name. During the weekend, we put up the chain, piece by piece, until it encircles the entire room, a visible reminder to each resident that she is loved and prayed for. Names of other prison residents are put on white paper – a reminder that people in many prisons, in many places, are praying for them. Prayer is critical to every single weekend.

To learn more about the women’s, men’s or youth Kairos program in North Carolina, visit <http://kairosnc.org/>.

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*Jeanne deWard attended NC Cursillo #87, Table of St. Mary Magdalene. This article was reprinted from the Cursillo’s 4th Day Newsletter, which is published quarterly, with frequent supplements. To receive an electronic copy, send a request to [sidchadwickcc@gmail.com](mailto:sidchadwickcc@gmail.com). Note: The next Cursillo Weekend is November 15-18. Requests for more information, including Participant or Sponsor Application, may be found at [nccursillo.org](http://nccursillo.org).*

# CREATING *a* COMMUNITY *of* VISION

According to the World Health Organization, four out of the 10 leading causes of disability in the United States and other developed countries are mental disorders. Mental illness is not bound by race, gender, lifestyle or class. Of those, however, socioeconomic class is the biggest roadblock to recovery. When people suffering from mental illness are unable to pay for the services they so desperately need, they end up without help. They continue to struggle and end up in a downward spiral, often alone and always in pain.

In North Carolina, where reform initiatives in the early 2000s resulted in a disorganized mental health system, help for those lower income individuals has become difficult to find. In fact, the National Alliance on Mental Illness (NAMI) graded the state with a D in both 2006 and 2009, citing chaos in the mental health environment. The organization gave the state an F in the Consumer & Family Empowerment category, which means North Carolina lacks essential programs that provide families with information, education and support for those struggling with life's challenges.

By helping those in need, St. Paul's Episcopal Church in Cary, NC, has a history of picking up where the state's mental health system has left off. In 2004, the church began to expand its existing in-reach programs to include group support and individual counseling for church members, but, as the state's mental health services continued to deteriorate, the need for the church's services exceeded available resources, resulting in a waiting list for help.

That's when the Rev. Dr. Sally L. Harbold had a revelation. If so many within the church needed assistance, Sally could only imagine how many more outside the church needed support. She envisioned expanding St. Paul's ministry to serve not only those on the waiting list but also surrounding community members who needed mental health assistance and life enrichment programs. She felt called to reach the people with the greatest need, especially those community members who had little to no access to services and were all but forgotten. She wanted to make sure St. Paul's was turning no one away, committing to either serve or refer those who come to The Center, as it came to be called.

Thus, guided by Sally's vision, a team of volunteers developed a place that could serve both the parish and the

*St. Paul's Center for Hope and Healing picks up where state mental health services leave off*



The new St. Paul's Center for Hope and Healing building will allow the program the space it needs to serve more community members.

surrounding community, and St. Paul's Center for Hope and Healing (CHH) was born in the fall of 2010. The organization provides a holistic, personalized approach to psychological counseling, group support programs and life skills education to help people of all backgrounds and beliefs restore balance to their lives, cope with daily living and create lives of well-being.

Over the past 16 months, Sally and her dedicated group of CHH volunteers have learned that some folks have acute concerns such as anxiety and depression while others have transitory issues such as divorce, loss of a loved one, children leaving home or job loss. CHH helps those individuals who require therapy from a licensed practitioner as well as those who want education on how to live a more balanced life, how to take better care of themselves and those around them, how to be a better parent, or how to provide a less stressful atmosphere for their lives. CHH also offers an after school "homework buddies program" and many other classes/courses.

What started off with a dream to address an urgent need has become a reality. CHH grew from one person's vision into a fully developed program serving 200 individuals during its first year. The program will only continue to expand as it moves into its new quarters in a house on St. Paul's grounds. The new space will have room for seven private counseling offices, plus group meeting space and possibly a healing touch massage area.

To learn more about CHH, to volunteer to help prepare the new space visit [www.CHHCary.org](http://www.CHHCary.org)

*Julianne Kirby is the director of the St. Paul's Center for Hope and Healing. Contact her at [julianne.kirby@CHHCary.org](mailto:julianne.kirby@CHHCary.org) or 919-621-3825*

# KIDS4PEACE SPREADING UNDERSTANDING

*to new people and places*



What does it mean to be a peacemaker? That is one of the many questions that 24 Christian, Muslim and Jewish eleven-year-olds, eight adult advisors and five teen counselors wrestled with for two weeks in July. North Carolina Kids4Peace Camp, now in its fourth year, met again this summer in the calm, pristine surroundings of Lake Logan Episcopal Center. Here 12 youth from Israel/Palestine and 12 youth from North Carolina learned about each other's lives and faith cultures, working together to build understanding and peace.



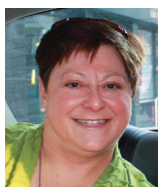
Now in its 10th year, Kids4Peace is growing. This summer marked the start of a new camp at Camp Allen in Houston and the second year of Leadership Camp, designed for 16- through 18-year-olds who were campers when they were 11. Of course, Kids4Peace continues to hold camps near Atlanta and Boston and in Vermont and North Carolina.

As it grows, the organization is also offering its special mission to children from areas outside of Jerusalem, such as kids from the old city of Jaffa in Israel/Palestine. The kids from Jaffa who we hosted this year live in different circumstances and face slightly different issues than those we tackled last year with the kids who came to camp from Jerusalem. Several of our Muslim and Christian campers came from Arab neighborhoods in Jaffa, where they are Israeli citizens but do not enjoy the benefits or the responsibilities that come with citizenship because of their Arab ancestry. Conversely, our Jewish Israeli campers had not had the opportunity to learn about this segregation and how they can work for change.

As a result, at this summer's NC Camp we explored, identified, discussed and digested issues of self-identity, how we each fit into our societies and how we welcome and befriend "the other," as well as how we integrate our spiritual and religious identities into everyday life. Such discussions help build the knowledge and skills necessary to the work of becoming true peacemakers. These activities and lessons also resonated with our North Carolina campers in that they often deal with quite similar issues and life circumstances.

One of the very best outcomes of any Kids4Peace Camp, though, has to be the deep friendships that form between and among campers, counselors and adult leaders. These new friendships are nurtured and sustained through various social media, meetings in Jaffa and in NC over the years and continuing engagement in peacemaking education and practice as the campers journey through their teen years, becoming more thoughtful leaders and world citizens in our rapidly shrinking global society.

Thanks be to God.



Lyn Holt is one of the directors of Kids4Peace North Carolina. Email her for an application to next year's Kids4Peace camp (August 10-21, 2013) at [lholt@st-peters.org](mailto:lholt@st-peters.org).

From Top: These campers' criss-crossing arms represent the ways in which Kids4Peace brings young people together. For some of the campers, Kids4Peace was their first exposure to baseball. The young people spent a lot of time talking with, listening to and learning from each other.

# ENTERTAINING

# angels

# UNAWARES

*“Forget not to show love unto strangers: for thereby some have entertained angels unawares.”  
- Hebrews 13:2*

I was recently in my hometown with my siblings for our continued work of sorting and cleaning our deceased mother’s home. As I sat outside preparing for a sermon one early morning, the person who was my mother’s primary caretaker dropped by. She had just finished the night shift at a local nursing home. Her appearance and demeanor embodied much of what my mother considered unacceptable. Her clothing, hair and language did not meet my mother’s standards. Yet this woman, young enough to be her grandchild, heard confessions and stories from my mother that she had never told anyone else. Some my mother’s caretaker passed on to me; others she kept to herself. In the last two years of my mother’s life, something holy and miraculous happened. This caretaker was a gift, an instrument, *an angel*.



A photo of the Rev. Kerr’s late mother, standing in front of a church one Sunday morning.

Speaking with her reminded me of these words: “Forget not to show love unto strangers: for thereby some have entertained angels unawares.” - Hebrews 13:2

Reflecting on my mother’s caretaker prompted me to wonder about all who come to Christ Church. Angels come in many forms, as I was reminded when I read this welcoming message from another parish:

We extend a special welcome to those who are single, married, divorced, gay, filthy rich, dirt poor, yo no habla Ingles. We extend a special welcome to those who are crying new-borns, skinny as a rail or could afford to lose a few pounds. We welcome you if you can sing like Andrea Bocelli or like our pastor who can’t carry a note in a bucket. You’re welcome here if you’re “just browsing,” just woke up or just got out of jail. We don’t care if you’re more Catholic than the Pope, or haven’t been in church since little Joey’s Baptism.

We extend a special welcome to those who are over 60 but not grown up yet, and to teenagers who are growing up too fast. We welcome soccer moms, NASCAR dads, starving artists, tree-huggers, latte-sippers, vegetarians, junk-food eaters. We welcome those who are in recovery or still addicted. We welcome you if you’re having problems or you’re down in the dumps or if you don’t like “organized religion,” we’ve been there too.

If you blew all your offering money at the dog track, you’re welcome here. We offer a special welcome to those who think the earth is flat, work too hard, don’t work, can’t spell, or because grandma is in town and wanted to go to church.



We welcome those who are inked, pierced or both. We offer a special welcome to those who could use a prayer right now, had religion shoved down your throat as a kid or got lost in traffic and wound up here by mistake. We welcome tourists, seekers and doubters, bleeding hearts ... and you!<sup>1</sup>

Our God is an amazing God. Angels come to us and in all sorts of disguises. Be expectant and on the lookout.

*The Rev. Verdery Kerr is the assistant rector at Christ Church, Charlotte. Contact him at [kerrv@christchurchcharlotte.org](mailto:kerrv@christchurchcharlotte.org).*

<sup>1</sup> Acuff, John. “I wish every church said what this church says in their bulletin ...” *Stuff Christians Like*. <<http://www.jonacuff.com/stuffchristianslike>>



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## BISHOPS' VISITATIONS

	BISHOP CURRY	BISHOP MARBLE	BISHOP GREGG
2-Sept-12	Labor Day	Labor Day	Labor Day
9-Sept-12	St. Cyprian's, Oxford	Epiphany, Eden	
15/16-Sept-12	<b>Area 1</b> All Saints', Hamlet; St. David's, Laurinburg; Chapel of the Transfiguration, Penick Village		St. Matthew's, Hillsborough
23-Sept-12	St. Barnabas, Greensboro	St. Mark's, Raleigh	
30-Sept-12		St. Paul's, Thomasville	Trinity, Fuquay-Varina
7-Oct-12	St. Thomas, Reidsville	St. Matthew's, Kernersville	Ascension, Fork
14-Oct-12	Nativity, Raleigh	Good Shepherd, Asheboro	
21-Oct-12	St. Philip's, Durham	Good Shepherd, Rocky Mount	St. Paul's, Smithfield
28-Oct-12	All Saints', Roanoke Rapids	St. Peter's, Charlotte	
4-Nov-12	St. Martin's, Charlotte	Grace, Lexington	All Saints', Greensboro
11-Nov-12	El Buen Pastor, Durham	St. Mary's, High Point	St. Stephen's, Oxford
18-Nov-12	St. Alban's, Davidson	St. Paul's, Monroe	
25-Nov-12	Thanksgiving	Thanksgiving	Thanksgiving

Bishops' visitations are subject to change. To confirm a specific date, please contact the Bishop's office at 919.834.7474 or email Margo Acomb at [margo.acomb@episdionc.org](mailto:margo.acomb@episdionc.org).