

SPRING 2014



# The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA



HOLY WEEK  
WAS NOT AN ACCIDENT

WHERE ARE ALL THE  
MILLENNIALS?



 **The North Carolina**  
**DISCIPLE**

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**COVER PHOTO**

“Homeless Jesus,” a sculpture by artist Timothy P. Schmalz rests outside of St. Alban’s, Davidson. Read the story of this remarkable sculpture on page 18.

*Photo by Summerlee Walter.*





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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 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 the communications staff at [communications@episdionc.org](mailto:communications@episdionc.org) with any questions or feedback regarding these communications, or to submit ideas, articles and photos.

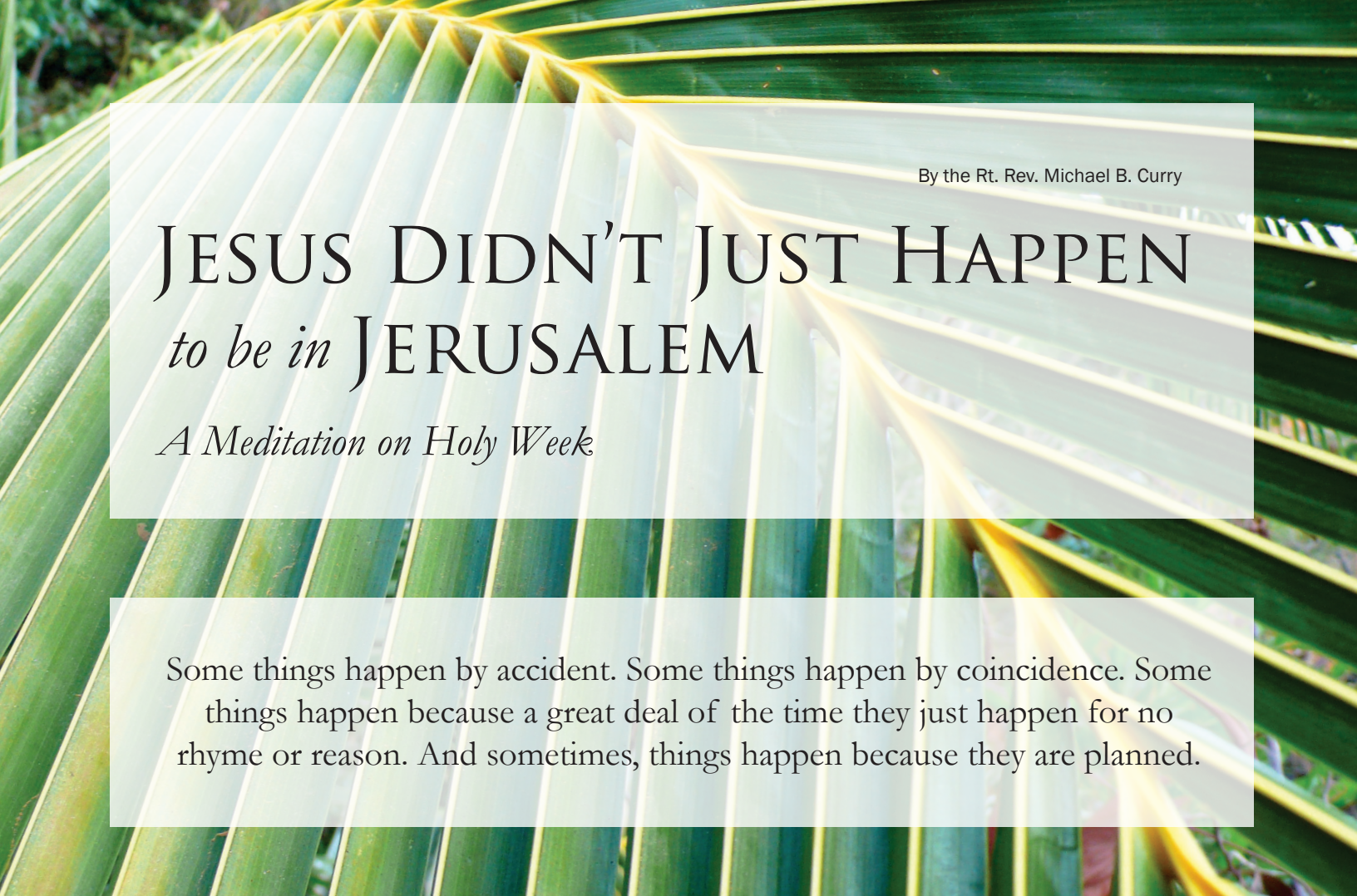


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By the Rt. Rev. Michael B. Curry

# JESUS DIDN'T JUST HAPPEN *to be in* JERUSALEM

*A Meditation on Holy Week*

Some things happen by accident. Some things happen by coincidence. Some things happen because a great deal of the time they just happen for no rhyme or reason. And sometimes, things happen because they are planned.

On that first Palm Sunday, Jesus didn't just happen to be in Jerusalem. It wasn't the result of random forces accidentally colliding. It wasn't an unfortunate coincidence. His entrance into Jerusalem has all of the marks of planning, coordination, intentionality and skillful execution. Palm Sunday was planned.

The Gospels of Matthew, Mark and Luke all say that before he entered the holy city, Jesus told several of his disciples to go into the city, seek a particular location, untie a donkey and bring it to him. He then says, "If anyone asks you, 'Why are you untying it?' just say this, 'The Lord needs it.'" (Luke 19:31) The language must have been a signal, for when they go into the city and do what he said, when they are stopped and asked, "Why are you untying it?" they give the answer "The Lord has need of it" as instructed, and they are given the donkey. That was not accident, coincidence or happenstance. It was a plan.

The timing wasn't an accident either. Jesus didn't just happen to be in Jerusalem any time of the year. He was there at the time of the honoring of the Passover. The Passover was a celebration of freedom. It recalled the time, long before, when the Hebrew slaves were set free from the bitter bondage and servitude in Egypt.

The Passover was and remains a festival of freedom, liberation and deliverance from all that oppresses any of

God's human children. And that's the time when Jesus entered Jerusalem, riding a donkey. And this is the Jesus who once defined his purpose with these words:

The Spirit of the Lord is upon me,  
because he has anointed me  
to bring good news to the poor.  
He has sent me to proclaim release to the captives  
and recovery of sight to the blind,  
to let the oppressed go free,  
to proclaim the year of the Lord's favor. (Luke 4:18-19)

In their book, *The Last Week: What the Gospels Really Teach About Jesus's Final Days in Jerusalem*, New Testament scholars Marcus J. Borg and John Dominic Crossan opened my eyes to another dimension of Jesus' plan. In their study of Holy Week, they offer rather stunning historical background.

The Romans, who were the occupying power of Palestine in the time of Jesus, knew the Passover was the Jewish festival of freedom. And they knew the people of Palestine, living under the yoke of Rome, would be in a rebellious fever at that time of celebration. They knew the freedom fighters could use the Passover to strike a blow for their cause. And so the governor of Rome always

beefed up the Roman military presence in the city of Jerusalem.

On that day we now call Palm Sunday, Pontius Pilate, the then-Roman governor of Judea, Idumea and Samaria, staged a deliberate show of the Roman Empire's military power. He left his palace at Fortress Antonia by the Mediterranean Sea and arrogantly entered the city of Jerusalem through the western gate, riding a war horse and leading a Roman company of cavalry and infantry with the standards and insignia of the empire on vivid display. The parade sent a message and a warning: Passover may be about God's freedom, but in this empire, Caesar is Lord, so don't even think about it.

Borg and Crossan then note that Jesus staged his entry into the city of Jerusalem from the other side of the city, from the east, traveling down the Mount of Olives.

His entry point was deliberate. Jesus didn't just happen to be on the east side. He knew exactly what he was doing. Pilate entered on a war horse, the world's way. Jesus entered on a donkey, God's way. By countering Pilate's actions, Jesus skillfully sent a signal and message: There is another way.

That is why the writers of the Gospels view Jesus' entrance into the city of Jerusalem as the living out of the teaching of the prophet Zechariah.

Rejoice greatly, O daughter of Zion!  
Shout aloud, O daughter Jerusalem!  
Lo, your king comes to you;  
triumphant and victorious is he,  
humble and riding on a donkey,  
on a colt, the foal of a donkey.  
He will cut off the chariot from Ephraim  
and the war horse from Jerusalem;  
and the battle bow shall be cut off,  
and he shall command peace to the nations;  
his dominion shall be from sea to sea,  
and from the River to the ends of the earth.  
(Zechariah 9:9)

No, Jesus didn't just happen to be in Jerusalem. He knew what he was doing. And he didn't just happen to run into conflict with the powers of politics embodied in Pontius Pilate or the religion and ideology embodied in the priestly leaders and religious establishment.

The procession that began on a Palm Sunday reached

its climax on that Friday we call Good, with Jesus carrying the instrument that would be used to execute him for crimes against the state and blasphemy against religion. That wasn't an accident either. Jesus may or may not have known exactly how everything would play out, but he knew what he was facing and why.

He willingly confronted the way of violence with the nonviolent way of the cross. He intentionally faced the way of hatred and bigotry and callous indifference, the way of sin, evil and death, with the way of the cross, the way of sacrificial love that seeks the good and well being of others above individual, unenlightened self-interest.

It was an incredible act of courage, especially since Jesus really didn't know what the outcome would be. He had hunches and hints, but no certainty, no assurance. The procession to the cross than began on Palm Sunday was a radical, risky, daring, profound act of trust.

"It was now about noon, and darkness came over the whole land until three in the afternoon, while the sun's light failed; and the curtain of the temple was torn in two. Then Jesus, crying with a loud voice, said, 'Father, into your hands I commend my spirit.' Having said this, he breathed his last." (Luke 23:44-46)

When he died, the cause was lost. Hope had been eclipsed on the altar of political and religious reality.

But the procession that began on Palm Sunday did not end with the procession to death on Good Friday. It continued Sunday morning when Mary Magdalene and several of the other women disciples walked to the graveside in a funeral procession to perform the last rites of love. It was there they discovered the triumphant march of Palm Sunday had not ended on Friday. The way of Pilate had not been the last word. The way of God is the final word. The way of love was triumphant. For in the end, love wins! And we can bet our lives on that!

Jesus really lives, so keep the faith.

+Michael



The Rt. Rev. Michael B. Curry was elected the 11<sup>th</sup> Bishop of the Episcopal Diocese of North Carolina in 2000. Contact him at [michael.curry@episdionc.org](mailto:michael.curry@episdionc.org).

A panoramic view of Old Jerusalem, taken from the Mount of Olives.



# AROUND *the* DIOCESE

Winter 2014 will forever be remembered as “the winter North Carolina shut down due to snow.” Just like the United States Postal Service, however, churches in the Diocese of North Carolina continued their faithful work despite adverse conditions and proved that red doors look even more inviting when surrounded by fluffy white stuff.



Liturgical dancers pose with Bishop Curry at Redeemer, Greensboro.  
*Photo courtesy of Redeemer, Greensboro.*



The Rev. Todd Dill, rector of St. Margaret's, Waxhaw, thanks the Rt. Rev. Hector Monterroso, Bishop of Costa Rica, for attending the church's Third Annual Carnaval de Cristo fundraiser on Friday, February 28, 2014. Through silent and live auctions, St. Margaret's raised funds for Stop Hunger Now, local outreach to Monroe Middle School, missions and outreach in Costa Rica. The Rt. Rev. Hector Monterroso attended and spoke about the programs and facilities with which St. Margaret's Costa Rica mission team helped last summer and explained that this year's funding will help to support women in Costa Rica living with HIV. *Photo by Joanie A. Cameron.*

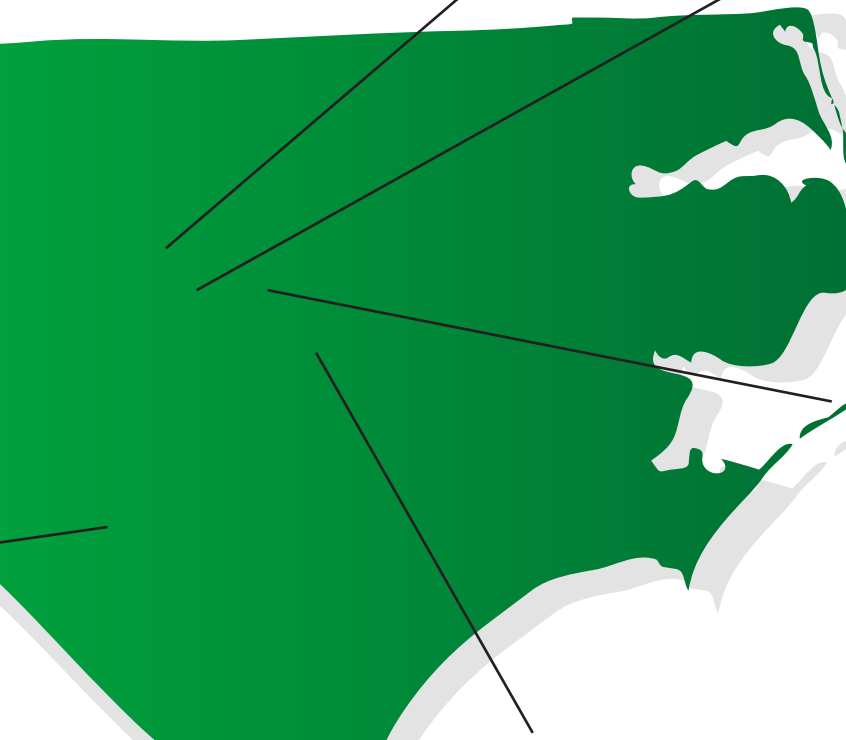


During an unusual January snow storm, the churches of the Diocese, including Holy Comforter, Charlotte, looked especially lovely under a coating of the picturesque white stuff.  
*Photo by Trish Stukbauer.*

On January 11, the Diocese gathered to remember a true pillar of the Church at the requiem for the Rt. Rev. Robert Carroll Johnson Jr., 10<sup>th</sup> Bishop of North Carolina, at St. Luke's, Durham, where he once served as rector. Bishop Johnson passed on January 3, 2014, and is now interred at St. Luke's in the columbarium. We give God thanks for a good, honorable, decent Christian man who served among us as faithful priest and bishop. *Photo by the Rev. Jemonde Taylor, rector, St. Ambrose, Raleigh.*



The Bells of St. Paul's from St. Paul's, Cary, performed at Oak Level Christian Church, Youngsville on February 27. *From left: Ann Lockhart, Claire Lockhart, Meredith Decker and Heather Gates. Photo courtesy of Ethel Shadrach.*



This device - a Perkins Brailer - made an appearance at St. Mark's, Raleigh, on February 27 during the N.C. Eastern Regional Braille Challenge, in which 21 students in grades 1-12 competed in the braille equivalent of a spelling bee. Michelle Egan, event organizer and St. Mark's parishioner, is the only braille-certified teacher in this area. *Photo courtesy of the Rev. Lorraine Ljunggren, rector, St. Mark's, Raleigh.*



In February, St. Paul's, Smithfield, packaged 21,000 meals for Stop Hunger Now. This year marked the congregation's 10<sup>th</sup> year of participating in the ministry. *Photo by the Rev. Jim Melnyk, rector, St. Paul's, Smithfield.*

# NEW, NOTABLE & NEWSWORTHY

## HISTORY DAY 2014 TO FOCUS ON THE STORY OF THE RT. REV. LEVI IVES AND THE HISTORY OF MINISTRY IN THE NORTH CAROLINA MOUNTAINS



A portrait of Bishop Ives hangs in Diocesan House.

On June 7, 2014, you are invited to take part in History Day 2014, an annual event culminating in the 2017 Bicentennial. Each event highlights a particular era in the history of the Episcopal Church in North Carolina. This year we travel west to the Church of the Holy Cross, Valle Crucis, to highlight the story of our mission efforts in the mountains, which began during the

Episcopate of the Rt. Rev. Levi Silliman Ives in the 1840s. Of particular significance are the 'High Church' theological underpinnings and practices associated with Ives' mission, which made Ives and his efforts controversial and ultimately led Ives himself to leave the Episcopal Church and become Roman Catholic.

Helping us tell the story of Bishop Ives and his times will be the Rev. Dr. Stuart Hoke, and the Rev. Scott Oxford, historiographer of the Diocese of Western North Carolina and rector, St. James, Black Mountain. They will bring us stories of particular individuals and their missionary efforts.

In addition to the two formal presentations, History Day 2014 will also include the permanent Valle Crucis exhibit housed in the two-room Bishop Ives cabin (the Mission's only remaining original building), and tours of other nearby historic sites, including St. John's Episcopal Church. Optional group activities will be offered for those who would like to spend the weekend in this picturesque part of the state, at a site of special interest for the Episcopal Church.

For registration details and information about local accommodations, please go to the Events section on the diocesan website or contact Lynn Hoke, diocesan archivist, at [history@episdionc.org](mailto:history@episdionc.org).

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## CHARLOTTE CAMPUS MINISTRY AWARDED GRANT FROM LILLY ENDOWMENT

Cooperative Christian Ministry in Higher Education, Charlotte, was recently awarded a \$100,000 grant by Indianapolis-based Lilly Endowment Inc. as part of the Endowment's Theological Exploration of Vocation for Campus Ministries Initiative.

These grant funds will be used to assist university students with spiritual and leadership gifts in the exploration of their potential calls to Christian ministry and in the examination of the relationship between their faith and their career choices.

Cooperative Christian Ministry is a Charlotte-based not-for-profit ministry of the Episcopal, Lutheran (ELCA), Presbyterian (USA), and United Methodist churches serving

UNC Charlotte, Central Piedmont and Johnson & Wales with offices in University City



and Uptown. Niner United Christian Fellowship, the UNC Charlotte campus ministry, will be the primary focus for this work, which will include discernment opportunities, exploration events, a school for theological immersion and various field experiences.

For more information on Cooperative Christian Ministry, please visit [www.campus-ministry.org](http://www.campus-ministry.org).

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## PLANNING FOR HUGS CAMP 2014 IS UNDERWAY



HUGS Camp 2013 was a week of pure joy, and this summer's HUGS Camp will be no different. Photo by Beth Crow.

HUGS (Helping Us Understand God through Sharing) is a unique camp for unique people, bringing together young people of diverse abilities. Campers with special needs are paired with one or more "helper" campers, who assist the special-needs campers with all the activities of camp life. Needs may range from requiring assistance with bathing, eating, and dressing to help getting around to just having a friend to encourage participation. Helper Campers take part in a day of training with counselors and nurses to learn how to care for the campers.

Registration is now open, and applications for Helper Campers and Staff Counselors are now being accepted. For more information or to download an application, visit [www.episdionc.org](http://www.episdionc.org) and browse our events.



## THE RT. REV. MICHAEL CURRY TO SERVE AS RETREAT LEADER AT THE 23<sup>RD</sup> ANNUAL HIV/AIDS RETREAT JUNE 6-8, 2014

For the 23<sup>rd</sup> year, the Episcopal Church offers a spiritual, inclusive, open-hearted retreat experience for persons infected and affected by HIV and AIDS.



A lakeside worship service from last year's HIV/AIDS retreat. Photo courtesy of Lola Thomas.

Participants are invited to seek renewal through the mountain paths, fully-equipped inn, rustic cottages and spacious lake and in the

many communal, individual and worship alternatives offered all weekend.

The Rt. Rev. Michael Curry is serving as this year's retreat leader, reminding us that in following Christ we might stand when it is easier to run, speak against the comfort of cowed silence, and love when hate seems the more inviting path.

All activities, workshops and therapeutic events at the retreat are offered free of charge by volunteers; the only cost borne by participants is for room and meals, and financial assistance may be available for those who need it via scholarships funded by donations.

Registration is now open; for more information, to register or to give to the HIV/AIDS Network Ministry scholarship fund, visit [www.provinceiv.org](http://www.provinceiv.org).

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## CLERGY CHANGES

*As of February 3, 2014*

**The Rev. Mike Bradshaw**, from Deacon, St. Paul's, Winston-Salem, to Non-parochial.

**The Rev. Barbara Cooke**, from Rector, Church of the Good Shepherd, Asheboro, to Retired.

**The Rev. Christie Dalton**, from Northwest Regional Deacon, Diocese of North Carolina, to Non-parochial.

**The Rev. Dr. Catherine Deats**, from Diocese of Newark, to Interim Rector, Good Shepherd, Rocky Mount.

**The Rev. James Douglas Franklin**, from Transitional Deacon, to Priest, January 5, 2014.

**The Rev. Sally French**, from Non-parochial, to Vicar, Half-time, All Saints, Hamlet.

**The Rev. Beth McKee-Huger**, from Deacon, St. Bartholomew's, Greensboro, to Northwest Regional Deacon, Diocese of North Carolina.

**The Rev. Locke Bowman**, Deceased, November 14, 2013.

**The Rev. Marilyn Mitchell**, from Deacon, Episcopal Farmworker Ministry, to Non-parochial.

**The Rev. John Gibson**, from Non-parochial, to Vicar, Part-time, Grace, Clayton.

**The Rt. Rev. William O. Gregg**, from Assistant Bishop, Diocese of North Carolina, to Retired.

**The Rev. Christopher Hogin**, from Transitional Deacon, to Priest, January 5, 2014.

**The Rev. James Michael Joiner**, from Transitional Deacon, to Priest, January 4, 2014.

**The Rev. Maria Kane**, from Chaplain, St. Paul's School, Concord, NH, to Non-parochial.

**The Rev. Betty Glover**, from Interim Rector, Good Shepherd, Rocky Mount, to Interim Rector, St. Philip's, Southpoint, North Carolina.

**The Rev. Foy Bradshaw**, Deceased, December 1, 2013.

**The Rt. Rev. Alfred "Chip" Marble**, from Assisting Bishop, Diocese of North Carolina, to Retired.

**The Rev. Dr. Chantal McKinney**, from Assistant Rector, St. Paul's, Winston-Salem, to Non-parochial.

**The Rev. Elenito "Lito" Santos**, Priest in the Roman Catholic Church, received as a Priest in The Episcopal Church.

**The Rev. Joslyn Ogden Schaefer**, from Transitional Deacon, to Priest, January 9, 2014.

**The Rev. Lauren Winner**, from Associate, St. Luke's, Durham, to Vicar, Part-time, St. Paul's, Louisburg.

**The Rev. Terrance Harris**, Deceased, January 10, 2014.

**The Rt. Rev. Robert Carroll Johnson, Jr.**, Deceased, January 3, 2014.

**The Rev. Albert Nelius**, Deceased, January 1, 2014.

# DIOCESAN EVENTS

## April

- 10 Safe Church Training, 6:00-8:45 p.m., Christ Church, Raleigh

## May

- 1 Fresh Start, held regionally. Contact Canon Buerkel Hunn.
- 14 Northwest Regional Confirmation, 6:30 p.m., Canterbury School, Greensboro
- 30 Deadline to apply as counselor for Summer Focus at the Summit

## June

- 5 Fresh Start, held regionally. Contact Canon Buerkel Hunn.
- 7 History Day – Mission High Fulfilling: Bishop Levi Silliman Ives & The Story of Ministry in the North Carolina Mountains, Church of the Holy Cross, Valle Crucis
- 11 Raleigh Regional Confirmation, 7:00 p.m., Trinity, Fuquay-Varina
- 13-14 Deacons Retreat, Haw River State Park, Browns Summit
- 21 Transitional Deacon Ordination, 11:00 a.m., Good Shepherd, Raleigh
- 24 Province IV Youth Event for Middle School Youth, St. James, Wilmington

Look for additional events and more detailed event information online at [www.dionc.org/digital\\_faith/events](http://www.dionc.org/digital_faith/events), 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, Bishop Curry's weekly e-newsletter.

## REGISTRATION FOR GO SPEAK! SHARING OUR FAITH IS NOW OPEN

On May 15, 2014, small groups of six to eight Episcopalians – as many groups as we can possibly organize, with some meeting during the day and some in the evening – will gather in homes or other informal settings across the Diocese. Under the direction of a trained moderator, participants will practice sharing personal stories in matters of faith with people we know and some we don't but with whom we share a common worship life.

You'll read more about "Go Speak! Sharing our Faith" on page 28, and registration for this remarkable event is now open. If you'd like to participate, contact your parish coordinator directly; if you're not sure who your congregational coordinator is, a full list of coordinators can be found by visiting [www.episdionc.org](http://www.episdionc.org) and clicking the "Go Speak!" button.

**GSPEAK**  
SHARING OUR FAITH

## "WALK IN LOVE" THEME OF FIRST SUMMER FOCUS AT THE SUMMIT

*"To do justice, ...love kindness, ...walk humbly with your God"*  
(Micah 6:8)

Who is your neighbor? What does it mean to "walk in love" as Christ loved us? This summer the diocesan youth ministry department will attempt to answer these questions during its inaugural Summer Focus at the Summit July 20-26, 2014, at Haw River State Park in Browns Summit. This week-long summer camp program for high school youth will teach young people to recognize and understand injustice, prejudices and power systems and how we as Christians are called to respond.

Rising eighth- through 12<sup>th</sup>-grade students are eligible to apply. The cost for a week of camp is \$290, and scholarships are available.

In addition, counselor applications are accepted on a rolling basis through May 31.

To learn more and to register, visit [www.episdionc.org](http://www.episdionc.org) and browse through the events tab.

## SENIOR WARDEN GIVES HIS LIFE TO SAVE ANOTHER

Michael Baskett, 54, former senior warden of All Saints', Warrenton, passed into the larger life on November 26, 2013, while saving a coworker.

The only male member of All Saints', a small congregation with a worshipping community of 20, Basket served faithfully as senior warden and delegate to Convention until his untimely death.

On the Tuesday before Thanksgiving, Baskett, a warehouse supervisor for the Federal Bureau of Prisons in Butner, was speaking with a delivery driver when an inmate in another part of the warehouse placed a box on the floorboard of a forklift. The box accidentally depressed the forklift's accelerator, shooting it forward at full speed. As the vehicle approached, Baskett pushed the delivery driver out of its path, saving her life. Baskett was pinned under the forklift and died as a result of his injuries.

More than 800 people attended Baskett's funeral and another 140 attended the recent memorials held at All Saints' and the Masonic Lodge of which he was a member.

The Rev. Canon Cathie Caimano, who worked with Baskett in his role as senior warden, remembers him as a true man of God.

"Michael was truly a saint - working quietly and with barely any notice, he served organizations and cared for his friends, neighbors and family," she said. "He was a role model to everyone. I personally considered him a friend and a decent, honorable, kind, faithful man."

## A MOVEABLE FEAST MOVES TOWARD LAUNCH WITH \$25,000 TRINITY WALL STREET WILDCARD AWARD

Trinity Wall Street has given Wildcard Awards to four innovative organizations that hold promise as agents of positive change, including A Movable Feast. The recipients are beyond-the-bell-curve programs that fall outside Trinity's standard funding objectives but are part of Trinity's efforts to be a resource for innovators and social entrepreneurs in the wider Church. Each one-time, \$25,000 award is given to support a social action initiative that needs seed money to get started or grow.

"Our recipients represent a broad spectrum of social activism, but each in its own way seeks to improve the human condition," said the Rev. Dr. James H. Cooper, rector of Trinity Wall Street. "We are delighted to help these worthy organizations grow, so that they may have a transformational effect on their communities."



A Movable Feast, the Diocese of North Carolina's spiritual endeavor, focuses on reaching young adults by feeding both body and soul. Its mission to create a mobile campus ministry in four diverse places of higher education is threefold: to offer food, hospitality and sacred space via a roaming feast/communion service operated out of a bus with kitchen facilities and chapel space; to engage young adults (ages 18-35) to explore and develop authentic communities of spiritual life and service by becoming the pastors of this mobile ministry; and to help local parishes develop sustainable ways of reaching out to those campuses.

The \$25,000 award is to help cover start-up costs, including purchasing a vehicle and food supplies.

The Rev. Nils Chittenden, director of A Movable Feast, said, "We are so grateful to Trinity Wall Street for their willingness to fund innovation and make our plans a reality. We hope that this mobile ministry will highlight that 'church' is less about bricks and mortar and more about a way of life."

The three other recipients are the Creative Arts Workshop for Kids (CAW), which uses art to inspire and teach underserved youth (ages 4-24) in Upper Manhattan; Healing Community Network (HCN), which forms support groups for the formerly incarcerated and their families in New York, helping the once-incarcerated re-adjust to society; and Magdalene St. Louis, which provides a safe and empowering haven for women survivors of abuse, prostitution, trafficking, addiction and life on the street.

Trinity Grants has provided \$80 million in funding to 85 countries since 1972. The program is part of Trinity Wall Street's Faith in Action Ministries.

For more information about Trinity Wall Street and to apply to its extensive grants program, visit [www.trinitywallstreet.org](http://www.trinitywallstreet.org).

## IN CASE YOU MISSED IT!

### *Meet Two New Diocesan Staff Members*

If you haven't had the good fortune to meet them already, Diocesan House has been lucky enough to add two new members to its staff.

#### *Amy Campbell – Youth Missioner*



Amy joined the youth ministry team as a youth missioner in January 2014. She joins Beth Crow, lead youth missioner, and Lisa Aycock, youth missioner, in the planning of diocesan youth events, congregational support, youth minister coaching and the multitude of other activities the youth ministry does. She can be reached at [amy.campbell@episdionc.org](mailto:amy.campbell@episdionc.org).

#### *Lisa Snarski – Assistant to the Canon to the Ordinary*



Lisa became part of the diocesan staff in March 2014 as a part-time assistant to Canon Marlene Weigert and as support staff for the diocesan accounting department. In the office Tuesdays, Wednesdays and Thursdays, she can be reached at [lisa.snarski@episdionc.org](mailto:lisa.snarski@episdionc.org).

### *Clergy Check Box*

Sometimes it can feel as though there's too much information in too many places. To make it easier for clergy to stay up to date on diocesan news and needs, we introduced a new feature in our weekly e-newsletter, Please Note, called "Clergy Check Box." If you're a member of the clergy, all you need to do is check that box each week, and you'll be good to go! If you are not subscribed to Please Note, you can subscribe at [www.episdionc.org](http://www.episdionc.org).

### STAY IN TOUCH

Keep up with the Diocese through Social Media!

[www.facebook.com/EpiscopalDioceseNC](http://www.facebook.com/EpiscopalDioceseNC)  
<http://www.youtube.com/episdionc>  
[twitter.com/EpiscopalNC](https://twitter.com/EpiscopalNC)



# HELPING PRIESTS DO PRIESTLY MINISTRY... AND LAY PEOPLE DO LAY MINISTRY

*How the alternate part-time model of clergy employment is helping both priests and lay people live out their baptismal covenants*

Traditionally, small congregations in need of part-time clergy faced one of two options: find a priest to preside over the Eucharist every Sunday but miss out on pastoral care and Christian formation during the week, or ask a priest to stretch part-time paid hours into additional unpaid hours in an attempt to do the work of a full-time priest. Clergy, too, often laugh when mentioning part-time work, stressing that they typically serve many more hours than they are paid, if they can afford to do that. The traditional model of part-time work also usually precludes clergy serving more than one congregation, unless they want to spend their Sunday mornings rushing to make it from the 8:00 a.m. Eucharist at one church to a 10:30 a.m. service across the county.

The traditional model of part-time work is a stressful one for both congregations and clergy, and its challenges have deeper implications for what priestly ministry and lay ministry are and should be in a modern congregation. Examining this model is important in today's changing

churches, in which fewer full-time positions are available for clergy and fewer congregations are able to afford full-time—or even part-time—priestly ministry. Lots of conflicting demands and wishes for stronger mission and ministry have led to conversations among parishioners and clergy navigating the challenge of maintaining part-time calls in congregations.

Finally, someone asked the question: What if part-time clergy service did not mean a priest spends every Sunday with the same congregation? This is a concept for part-time ministry we have been considering in the Diocese of North Carolina and actively discerning with several congregations since spring 2012. In this model, a half-time priest serves a congregation two Sundays per month and two other days per week, and a quarter-time priest serves one Sunday per month and one other day per week. There are several reasons for considering this alternate part-time (ATP) model. It allows priests to serve in more than one church at a time, making full-time work available to more clergy; it allows congregations that don't have a priest serving them at all to have their own clergy person; and, increasingly, it allows us all to have a deeper conversation about what priests do, the definitions of priestly and lay ministry, and what, above all, the work of the church is.

Within the alternate part-time model, as a congregation ponders calling a new part-time priest, its members also consider what they need priests for and what a priest might do in the limited number of hours she is being called to

serve. No longer do we assume that priests do “everything,” or essentially work as many hours as they can and do as much of everything as they are able in the hours they serve. Instead, congregations are really called to wrestle with what is most important in terms of priestly ministry—and to consider what is most important in terms of lay ministry.

Throughout the discernment process, much lay ministry starts to be re-defined, away from everything else—cleaning, buying supplies, preparing bulletins, yard work—and towards



While the model for part-time clergy work is changing in some churches, the things that make them what they are still remain. Above: Members of St. Paul's, Louisburg, continues to worship in their historic building. Right: Grace, Clayton, still celebrates the Eucharist every week. Photos by the Rev. Canon Cathie Caimano.



pastoral care, formation, fellowship, evangelism and prayer. The process puts into perspective how much work needs to be done by the whole church and how much we may be called to minimize the organizational busy work and instead maximize the ministry of the faith community.

This process has been very spiritually energizing to the congregations that have participated so far, whether they have gone on to call a priest to serve in the alternate part-time model or in the traditional model of presiding every Sunday. Three congregations in our Diocese—St. Paul's, Louisburg; St. Andrew's, Haw River; and Grace, Clayton—already successfully have gone through the revamped discernment process. St. Paul's and St. Andrew's called vicars to serve in the alternate part-time model, quarter-time and half-time, respectively. Grace decided to call a half-time vicar to serve every Sunday.

“When we began our search for a new vicar, the Rev. Canon Cathie Caimano took us through an excellent process where we estimated where we thought our new vicar would be spending her time,” a statement from the vestry of St. Andrew's, Haw River, explains. “It was an amazing process to have an open discussion with Cathie about the detail of the job of the vicar, and it made us really think and become more aware of what the vicar needs to do and what volunteers can do in the life of St. Andrew's.”

At the end of the discernment process, congregations choose whether they would rather have a priest serve in the alternate part-time or in the traditional part-time model. This is a difficult choice, and congregations often wonder what they will do on the Sundays when the priest is not there and whether the pastoral relationship will be as deep as they are used to it being. They also face the general anxiety of trying something new.

This concept really is new, not just logistically, but in the sense of rethinking how we do church and why we even gather as congregations. For instance, in the alternate part-time model, while the priest will not be in a congregation every Sunday, she will be there every week. It is possible to celebrate a weekly Eucharist, but perhaps on a different day of the week. For some congregations, even a quarter-time priest working in the alternate part-time model offers more stability and creativity than they previously experienced under the traditional part-time model.

“I was concerned that there would be less parishioner engagement with a priest who is only with us on a limited basis, but the opposite seems to be happening,” Sarah Miller, former senior warden of St. Paul's, Louisburg, said. “Being able to point to our vicar and say, ‘She's our priest,’ even if she's only with us a Sunday or two, has given many parishioners courage to try a term on the vestry or lay-preaching or to volunteer in some other way. Because we maintain our responsibilities for the operation of St. Paul's, we feel like the vicar is more free to give us the things we

Regardless of how much priests work, preaching the Gospel, including the events depicted in this stained glass window at St. Andrew's, Haw River, remains one of their primary calls. *Photo by the Rev. Canon Cathie Caimano.*



need a priest for: prayer, spiritual guidance and teaching.”

This, of course, is an adjustment for clergy as well as for lay ministers. Some priests truly prefer to serve every Sunday, even if they are part-time. Others consider how the alternate part-time model calls them to redefine their roles as priests and as members of a religious community that also includes lay ministers. Some congregations are considering alternate part-time for assistant clergy roles and not just for vicars of missions. The Rev. Miriam Saxon, for example, serves as the new vicar of St. Andrew's, Haw River while continuing to serve as a part-time associate rector at Good Shepherd, Raleigh.

“I am excited to be part of efforts to think creatively about part-time work within our parishes,” she said. “In my own situation, I appreciate the opportunity to work full-time, with assurance that we will be evaluating how this works as time goes by to determine whether this works for my primary parish call as well as for me personally.”

In the end, whether they call a part-time priest who is with them every Sunday or some other configuration of Sundays, these congregations have a new outlook on ministry together, plus scheduled check-in time throughout the year to see how the alternate part-time model is working for them. Even Grace, Clayton, which participated in the new discernment process but ultimately called a vicar who serves every Sunday, still saw benefits from this new way of imagining ministry.

“We have experienced only minor adjustment woes, having gone from a part-time priest who still liked to do everything to a part-time priest who is focusing on where he needs to be: maintaining our Sunday service,” Grace's senior warden Marty Couglar said. “I believe that we have a great outcome to our search and as a vestry we are pleased with how things went.”



The Rev. Canon Cathie Caimano is a regional canon for the Episcopal Diocese of North Carolina. Contact her at [cathie.caimano@episdionc.org](mailto:cathie.caimano@episdionc.org).



Photo by and used with the permission of Andrew Lichtenstein.

# TIME of TRANSFORMATION

*The Episcopal Farmworker Ministry is building a vision for the future.*

After 32 years, the ministry is still going strong. It has adapted to change while remaining true to its founding principles. To understand the impact of the ministry's work, the vision for its future and how Harvest for Hospitality is striving to make that vision a reality, we spoke with the Rev. Lisa Fischbeck, vicar of Church of the Advocate, Chapel Hill and the co-chairperson of Harvest for Hospitality, and the Rev. Ron Abrams, rector of St. James, Wilmington and chairman of the Episcopal Farmworkers Ministry board of directors.

### **If you had to encapsulate the purpose of the EFwM in a single sentence, what would it be?**

**Ron Abrams** – I believe the ministry increases the quality and length of life of the farmworkers doing the labor in the state of North Carolina.

**Lisa Fischbeck** – With the service the EFwM provides, there is definite improvement in the daily and weekly quality of life for farmworkers as their physical and spiritual needs are addressed.

### **How have things changed for the farmworkers, and how has that affected the ministry?**

**LF** – There are now a variety of farmworkers. There are the migrant (seasonal) farmworkers, and more and more there are farmworkers who live [here] year-round. Some come with their families, others are alone and far from home.

**RA** – The ministry is starting to help with the assimilation [of the resident farmworkers, their families and their dependents] into our society and culture. The farmworkers really are the least amongst our society in many ways and are treated that way. The EFwM advocates for the respect and dignity of every human

## HARVEST FOR HOSPITALITY

BENEFITTING THE EPISCOPAL FARMWORKER MINISTRY



In 1982, a single volunteer reached out to minister to the then-mostly Haitian migrant workers in eastern North Carolina. In the course of offering transportation to service agencies, assisting with translation, teaching English classes and organizing recreational activities, the Episcopal Farmworker Ministry (EFwM) was born.

With a goal from the start of providing comfort and assistance to those who plant, grow and harvest the food that graces our tables, today the ministry serves more than 3,500 migrant workers. Most of them now hail from Mexico, and the majority work in deplorable conditions and endure dangerous and exhausting work environments, inadequate wages and substandard housing.

EFwM works to relieve some of the suffering by tending to the physical, emotional and spiritual needs of farmworkers in several ways. It provides clothes, hygiene products and food; it offers English as Second Language classes and counseling on immigration issues; and, of course, it offers spiritual guidance, counseling and the sacraments. Of late, the ministry has expanded its focus to include the issues stemming from the near-constant exposure to pesticides endured by the workers.

being as our baptismal covenant calls us to proclaim and live out.

### What does that mean in terms of the direction the ministry needs to go?

**LF** – The EFwM has truly evolved over the last 30 years, and it has responded to the changing populations and needs of the workers. So the question is how are those things changing in the next decade? One change is that people are becoming more residential. Another is that our culture and society are changing in how we respond to people in need; there is more of a comprehensive and relationship-based approach, and there's a burgeoning social entrepreneurship movement. One of the things I question is how the EFwM will change the way we do ministry based on the changes that are going on in our culture and society. How will we engage the next generation—the people who are now under 40—in the EFwM?

**RA** – That's absolutely true. It is a parallel in some ways to what's going on geographically and with regard to the agricultural community in North Carolina. Fifty years ago when people asked, "What's the biggest crop in North Carolina?" the answer was tobacco or cotton. Now it's the sweet potato, and that's symbolic of the change, because the reality is harvesting that crop is not easy. It's very heavy and painstaking. It's symbolic of the changing needs that must be met.

**LF** – The change is happening at all different levels.

**RA** – The change is happening at every level. The ministry must be able to meet the needs of the 21<sup>st</sup> century, which are different than they were 20 years ago because churches are struggling financially. Forty percent of the [EFwM] budget comes from parishes and individuals within parishes. That's why this Harvest for Hospitality campaign is so unbelievably wonderful and exciting to me; it's going to [bring] the needs and the ministry of the farmworkers to the grassroots level of the diocese.

### Let's talk about the Harvest for Hospitality campaign. Ron, you mentioned how it is bringing the farmworkers' plight to the grassroots level, but Lisa, you've also talked about it as a means to work toward the transformation of the ministry.

**LF** – The campaign is about a new time, a new opportunity and a new generation. It's about building on work that has been really good for more than three decades. Father Tony [Rojas] has been an amazing sacramental and spiritual presence, and he's touched the lives of thousands and helped them know the love of Jesus. Sylvia [Cendejas] and Maria

[Acosta] have really stayed up to date on changing programs and rules and regulations. They've done remarkable work. This campaign is building on that foundation and taking it to a new level in a new generation.

There are two parts to this. The first is how we engage the next generation of volunteers in the EFwM. Grassroots for folks under 40 immediately goes to things like social media and various fundraising approaches that are different from giving to the local church that then gives to the ministry. So one thing I'm hoping we can tap into in this campaign is finding ways to engage younger generations in fundraising.

But the other thing is the Episcopal Church is uniquely situated to be an instrument for reconciliation and transformation. As part of the campaign, I'm hoping to look at our history and our theology of reconciliation and transformation. [The Church and the Diocese] have a history with this ministry that gives us an awareness of, a compassion for, and a relationship with the workers. In our congregations we have growers and longtime farmers, and as Anglicans, we have this history of bringing together people with diverse experiences and points of view and producing a creative tension – in this case it could be the growers and the workers – so how do we find a middle way to bring growers and workers together in a transformative and reconciling way? That would be really life-changing and could become a model for other farmworker ministries around the country.

**RA** – And I agree; we are a model for other farmworker ministries around the country. Other places are looking at us to see what we're doing. I think the transformation is about being a bridge, a bridge between the farmworkers, the growers, the faith community and society as a whole. I don't know if there's such a thing as a four-way bridge, but that's what I feel like we're doing. [Episcopalians] are one of the few mainline denominations intimately engaged with the farmworkers.



## Is Harvest for Hospitality a means of building that bridge?

**RA** – I think it is.

## When you think about the ministry five or 10 years from now, what do you envision it might look like with those bridges in place?

**RA** – One of my dreams is being able to build a better quality of transitional housing for some of our farmworkers who are [currently] living in conditions in which many of us wouldn't put our animals. Also, helping the children of the farmworkers assimilate into the totality of the American dream without prejudice and injustice.

**LF** – This links together with our emphasis on engaging younger generations. The social entrepreneurship movement has been a great example of creative problem solving and funding; how do we bring that to this ministry? To significantly broaden the participation in the ministry would be a great thing.

**RA** – One of the other dreams I have for the ministry is to make it more ecumenical. It's much bigger than any one denomination ultimately, and I would love to see [the Episcopal Church] reach out and build another bridge to the ecumenical community. It's holy ground that every Christian can stand on.



*The Rev. Lisa Fischebeck is co-chair of the Harvest for Hospitality campaign and the vicar of Advocate, Chapel Hill. Contact her at [lisa.fischebeck@gmail.com](mailto:lisa.fischebeck@gmail.com).*

## What are some of the immediate things you'd like to see accomplished?

**LF** – I [recently met] a fellow who is part of an organization that goes into the schools to find bright kids and help them get prepared to apply and get into college. He said he would love to be able to bring that organization to the EFWM to help some of the bright and talented kids who are now living here year round. He's an Episcopalian who happens to be part of an organization that's outside the church and could provide real assistance. There have got to be dozens of other examples like that.

There are so many [housing] models out there; in fact, there is even one in our own state beginning to improve the housing for both migrant and long-term resident farmworkers. It's so compelling to see the situations in which the farmworkers are living and see how wretched it is; I would think the farm managers and owners would be interested in solving that problem if we could come up with a win-win, and they would feel good about being able to provide good housing.

**RA** – We have to make the people aware of something that's been kind of hidden. They see lettuce or they see sweet potato on their dinner table, but they don't see - at that moment - the face and heart of the farmworker who helped get it there. What we're doing is flushing out that there are human beings behind those crops.



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## HOW THE DIOCESE IS SUPPORTING HARVEST FOR HOSPITALITY



*Left: On March 9, St. Paul's, Cary, held its annual Hermano Day to honor the work farmworkers do by supporting the Episcopal Farmworker Ministry with monetary and clothing donations. Local farmworkers also attended the worship service. Photo by Dan Loughlin. Right: The Rev. Juliana Lindenberg, Episcopal priest and artist, sold several paintings during SAS's annual employee art show and donated 10% of the profits to Harvest for Hospitality. Photo by Summerlee Walter.*





# MORE *than* JUST FORGIVENESS

*The true definition of reconciliation*



Blythe Riggan (center, seated) and Nyanya Project founder Mary Martin Niepold (center, standing) in Ndahti, Kenya, with the Sheep Grandmothers of The Nyanya Project. Photo by Blythe Riggan.

*“Is there an answer to the question of why bad things happen to good people?...The response would be...to forgive the world for not being perfect, to forgive God for not making a better world, to reach out to the people around us, and to go on living despite it all...no longer asking why something happened, but asking how we will respond, what we intend to do now that it has happened.”*

*- Harold S. Kushner*

April 7, 1994: the beginning of the horrific Rwandan genocide. I was an infant, barely two months old, so the events occurring across the ocean had little effect on my comfortable world. In the span of three months, an estimated 800,000 Rwandans were killed, as the Hutu majority was called upon to rid the country of the Tutsi minority. Neighbors killed neighbors, friends killed friends, and in some cases, family killed family.

In the summer of 2013, I traveled to Rwanda with The Nyanya Project, a nonprofit that empowers African grandmothers raising AIDS-orphaned grandchildren. In addition to spending time with those remarkable women and hearing about their farming projects and survival stories, I had the opportunity to learn about and visit key sites of the genocide that devastated this country nearly 20 years ago.

I had the privilege of dining with a couple at the Hotel des Milles Collines, the location made famous in the film “Hotel Rwanda.” I heard their amazing tale of surviving the genocide by seeking refuge in that very hotel for three weeks. I toured the Kigali Memorial Centre, a powerful monument to the horrific loss of life, and visited the Nyamata church, where the clothes, possessions, and skulls of victims remain. But perhaps the most powerful of all was the time spent in a reconciliation village.

Reconciliation is the act of re-establishing a close relationship. Before my time in Rwanda, I likened it to the act of forgiveness. We forgive others for their trespasses just as God forgives us for our own. We all make mistakes, we hope for forgiveness, but do we strive for reconciliation?

As of December 2013, there are six Reconciliation Villages in Rwanda funded by Prison Fellowship

International, a Christian nonprofit, along with several partner organizations. Residents are permitted to live in the village under the condition that survivors and perpetrators of the genocide agree to coexist peacefully. The founding members of the community vote on who can live there, giving preference to the most vulnerable families in terms of poverty or illness. Despite their background, the villagers farm together and care for one another as true neighbors.

A widowed Tutsi mother whose family was killed during the genocide explained a dynamic of her village life: Whenever she goes to purchase groceries, she leaves her young children with her neighbor, a Hutu man who confirmed he was a perpetrator of the genocide. She trusts her children with him and purchases groceries for him as a sign of appreciation. Together they have reached a point beyond forgiveness; following the horror, trust and reconciliation were the only means to move forward.

After my time in Rwanda, I feel that reconciliation means not only forgiving someone for his sins, but agreeing to love him, respect him, and commune with him at God’s table. Reconciliation does not allow for superiority or judgment; it establishes that we are all equal because we all sin, we all love, and we are all part of God’s mysterious plan.

## MORE ABOUT HEALING IN RWANDA

The Nyanya Project: [www.nyanyaproject.org](http://www.nyanyaproject.org)

Prison Fellowship International: [www.pfi.org](http://www.pfi.org)

Kigali Memorial Centre:

[www.kigaligenocidememorial.org](http://www.kigaligenocidememorial.org)

# SHARING GOD: ART TO INSPIRE

Building cathedrals—Europe’s first foray into public art—was one of Medieval Christianity’s primary ways to impress God’s power upon the masses. By drawing their eyes to the sky and overwhelming them with the sheer magnitude of hundred-foot-high stone walls and flying buttresses, the Church sought to remind people that God is mighty and deserving of human worship. Even though most of what artists produce today is created on a much smaller scale, artwork retains its ability to move people’s spirits and to turn their thoughts to God.

St. Alban’s, Davidson recently bore witness to art’s power when the church installed a sculpture titled “Homeless Jesus” by Canadian artist Timothy P. Schmalz near the building’s front entrance. The sculpture, which depicts Jesus as a homeless man huddled in a blanket and sleeping on a bench, is eerily realistic, especially when seen from a distance in evening’s fading light. The piece grows even more striking up close, where viewers can see the nail holes in the figure’s feet and peer into the featureless face obscured by the draping folds of a bronze blanket.

The sculpture prompted a strong, overwhelmingly positive community reaction, and the story about a homeless Jesus figure resting at the center of a charming neighborhood in a wealthy suburban town quickly spread through national and international news outlets. The sculpture even led to the creation of more art, including the poem “Revelation in Davidson” by Emily Rose Proctor of Jacksonville, Florida.

While “Homeless Jesus” originally hails from Canada, artists in several local parishes also create powerful, meaningful works to stir the spirit and lift the heart. Meet two of them here and more online in the “Read All About It” section of [www.episdionc.org](http://www.episdionc.org).

## *Revelation in Davidson, NC*

*- Emily Rose Proctor*

*It was late, when she turned onto Caldwell, wondering  
if the kids were in bed yet, if her husband had remembered...  
to take out the recycling. She was ticking through e-mails  
still unanswered, when she spotted the dark form, lying  
knees to chest on a bench in front of St. Albans.  
Just what we need, a vagrant in the neighborhood.  
Thank God for the police, she thought,  
and reached for her phone.*

*This is where I want to freeze the frame,  
and help her out of the car.  
There is enough room on the bench  
for her to sit and rest a minute.  
When her mind has cleared  
and her breathing slowed,  
I want to take her hand and place it gently  
on the bronze folds of his blanket.  
I want to guide it to the rigid feet, cold and exposed.  
I want to take her thumb and place it in the hole.*





Far left: One of artist Thomas Sayre's earthcastings currently displayed in the sanctuary of St. Mark's, Raleigh. Left and below: Two of the three crosses from Sayre's "Lenten Crosses: Sawn, Shot, Burned" installation. Photos by Summerlee Walter.



## Thomas Sayre

Raleigh artist Thomas Sayre has understood the power of art since childhood. Growing up in the shadow of Washington National Cathedral—his father was the dean, and Sayre grew up in the old deanery located on the close—Sayre spent his morning walk to school listening to the buzz of pneumatic chisels carving the portal of the south transept.

“What I learned at age six or so is that three-dimensional spaces—in the context of a cathedral as defined by stained glass windows, columns and mosaic floors, and the volume of the space itself—are capable of transmitting and expressing deep human meaning, and that’s what I try to do now through making various types of things,” Sayre says.

While he doesn’t set out to create religious art in the traditional sense, Sayre frequently hears from people who tell him his art creates a spiritual experience for them. For example, his massive outdoor sculpture, “Gyre” located at the North Carolina Museum of Art, is the site of frequent proposals and the occasional scattering of ashes. Given his experiences growing up on the grounds of Washington Cathedral, Sayre is not surprised when secular art leads to spiritual moments.

“The cathedral is a very powerful spiritual place not because of the biblical narratives in the stained glass windows and the sculptures,” he says. “It was much deeper than that, to where a Muslim person could have a religious experience in Washington Cathedral without knowing the biblical narratives, in my opinion. The way light comes in, the way sound reverberates, the sheer volume of the space—one-tenth of a mile long—is replete with emotion and meaning.”

The interplay among the power of materials, space and strong emotion is a theme in Sayre’s work. The imagery

of the cross has appeared more than once in his art, but never in the form of the elongated Latin crosses common in Western Christianity. Instead, Sayre creates equilateral Greek crosses, which also appear in many non-Western, non-Christian contexts. Both Native American and African cultures, for example, use the equilateral cross to represent crossroads.

Sayre says he wants to evoke the multiple meanings of the cross and not just the associations of punishment, torture and death that come with the Latin cross.

“I wanted to propose a different way of looking at the cross, including the cross of the crucifixion,” Sayre says. “We’ve looked at the story in only one way.”

He first used the imagery of the cross in a series of three pieces titled “Lenten Crosses: Sawn, Shot, Burned” that reside in his parish, St. Mark’s, Raleigh. At the time he created them, Sayre recently had started to attend St. Mark’s and, uncharacteristically for him, joined a Lenten study group and started thinking about the story of the crucifixion. For reasons Sayre says he doesn’t quite understand, in the span of three days on a Palm Sunday weekend he made three four-by-four-foot crosses using the acts of violence described in the work’s title.

“The meaning of that has something to do with our own participation in the story of crucifixion,” Sayre explains. “We are the crucified but equally the crucifiers. In order to make progress with that dichotomy, we have

to own our own violence as humans.[...] You can feel that power in the work, just as we humans can feel the power of our own violence. The key is to harness that and use it toward resurrection rather than crucifixion.”

Sayre has also created a new series of crosses using a much gentler, but no less evocative, process.

Cast from molds pounded into moist, almost muddy, dirt, the new crosses are made of reinforced concrete. Sayre creates the molds through what he describes as “spontaneous whacking of the earth,” so each cross is unique.

“Earthcastings are where human hand meets the grain of nature,” Sayre explains. “There’s a real balance between color and the little rocks and how the dirt is whacked—which has to do with the geology that took centuries to

make—in balance with human intention. The earth pushes back in wonderful ways, and the cross that emerges is a balance of those two things.”

“Balance between intention and serendipitous pushing back of material exists throughout all of my works,” Sayre continues. “I’m not one to control everything, because we don’t anyway. I don’t try to overcome nature. I let it be my collaborator.”

Sayre’s work is on display at St. Mark’s, the North Carolina Museum of Art and public sites across North Carolina and as far away as Thailand. His earthcast crosses are currently on display at St. Mark’s and on April 11 will be auctioned off to support the church’s Journey to Adulthood pilgrimage.

## Karen Breit

“I believe God blessed me with this artistic talent so I could go out in the world and show people who he is.”

Ever since as a child she prayed to be an artist, Karen Breit’s work as a teacher and painter has been formed by this belief.

Known at Galloway Memorial Church, Elkin, for her ethereal icons of the saints, Breit’s career in the arts extends back decades. As an elementary school art teacher for 25 years, she taught children to see beauty across all artistic media. When she began painting professionally 14 years ago, showing in galleries and outdoor art exhibits, Breit focused on depicting nature’s beauty through botanicals, or magnified views of plants.

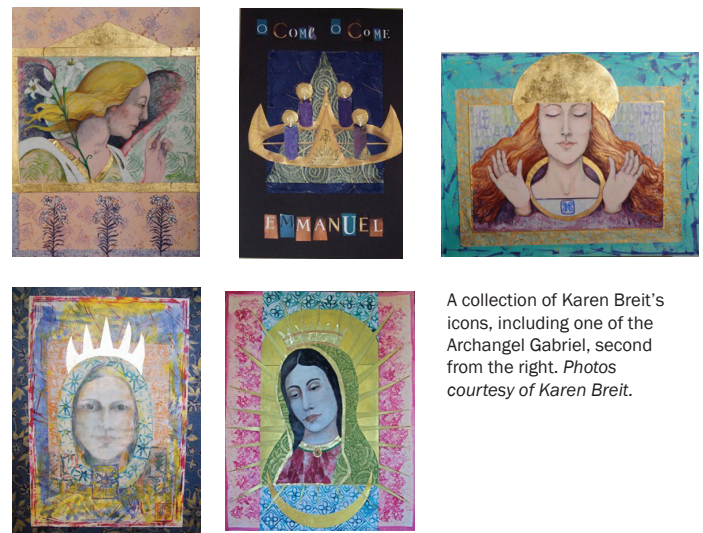
Breit says that even while she focused on nature in her paintings, she used her art as a way to praise God. Her work focused on light, which she says reveals God, and each of her pieces also included a verse of Scripture beneath its title.

“I use my skills as an artist to spread the Word in my own small way,” she says.

Two years ago, when Breit and her husband moved to North Carolina to start a small vineyard, she began to use her art to explore the thin places between the modern world and the spiritual world. She started to wonder how the saints and archangels would look if we saw them today, instead of as idealized figures in traditional icons.

The result is a series of icons created through layering a combination of drawing, printmaking and gold leaf work on translucent paper. Breit uses unconventional techniques to create a sense of crossing between worlds. To create her icon of the Archangel Gabriel, for example, Breit sketched and shaded a detailed figure on one side of the paper and then painted on the opposite side to create the sort of transparency one might expect to see in an embodied saint.

“I’ve always liked drawing, but drawings usually get



A collection of Karen Breit’s icons, including one of the Archangel Gabriel, second from the right. Photos courtesy of Karen Breit.

covered up by paintings,” Breit explains. “I like to show my drawings because they’re really the bones of the whole thing.”

Before she paints a saint, Breit does careful research to discover what symbols traditionally have been associated with that saint. In her icon of Gabriel making the announcement to Mary, the mother of Jesus, for example, the color green features prominently because it is a symbol of martyrdom that foreshadows the passion. The lily, which is traditionally associated with Mary, also appears.

Despite the thought and skill Breit puts into creating each of her icons, she emphasizes that, ultimately, all of her art is about praising God.

“Even the flowers lift their heads in praise,” Breit explains. “My artwork is always about praise.”

Breit’s artwork, including the icon of Gabriel blessed by the Rt. Rev. Michael Curry, is currently on display at Galloway Memorial Church, Elkin.

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# BUILDING SAFE SPACES STARTS WITHIN

Safe spaces are places where we go to experience God's grace. But what defines a safe space? Are our churches safe spaces? How can individuals open time and space where we experience the presence of God? Can we carry such a space within ourselves in our day-to-day life? What qualities in our lives invite others to encounter the healing presence of God?

Jesus provides guidance by demonstrating over and over again the hospitality that invites the discouraged or harried to spend time in his presence. I am particularly encouraged by Jesus' encounter with the Samaritan woman at the well (John 4:6-42). Jesus sits at Jacob's well in the heat of the day, knowing he has living water to offer the woman as a gift when she arrives. He waits, ready to meet the woman on her own terms in her own time. He knows that to impart this gift of life, the woman must feel a sense of safety to approach him. Jesus offers patience and humility, allowing her to sense his invitation to trust him. He shows us patience, humility, trust and a willingness to wait and listen are the ingredients that blend together in a safe space.

We all carry wounds that separate us from each other and from God. There are wounds that erect barriers in our dialogue with each other, and wounds that hinder us from venturing into territory where we can know and love each other more deeply. As we mask our wounds with false personas, we hide the beautiful people God created us to be. Yet Jesus brings the gospel, meeting us where we are and healing us. As disciples of Jesus, we are called to imitate our Lord by creating those same safe spaces where others can be healed.

Authenticity is a necessary element to establish trust. We

must be humble for others to risk being vulnerable in our presence. We must wait patiently and listen so others feel safe enough to share the stories of their lives. Our stories hold the essence of how God works in each of our lives, shaping and transforming us to drink the living water that flows from the depths of Christ's heart and to become in us "a spring of water gushing up to eternal life" (John 4:14). When we feel safe with each other, when we listen and share stories, when we are authentic disciples of Christ walking side by side with our brothers and sisters, we form a community of support that ushers in the Kingdom of God.

It is this community that demonstrates to the world our commonality as children of God, a gathering of worshipers unafraid to share stories that bear witness to God's love. Communities based on trust bring truth into the light, enabling each of us to see the face of God in others. It is a community that nurtures a safe space.

Creating that safe space begins within each of us. If we want to invite others to experience God's healing presence, if we want to make disciples to share the gospel of God's love, we must first love our brothers and sisters in Christ. We must wait to hear them, patiently listen to them, humbly value them, and trust that the God who created us will continue to do good work in our world through our hands, feet and voices as we continue to build and nurture the safe spaces in our communities.

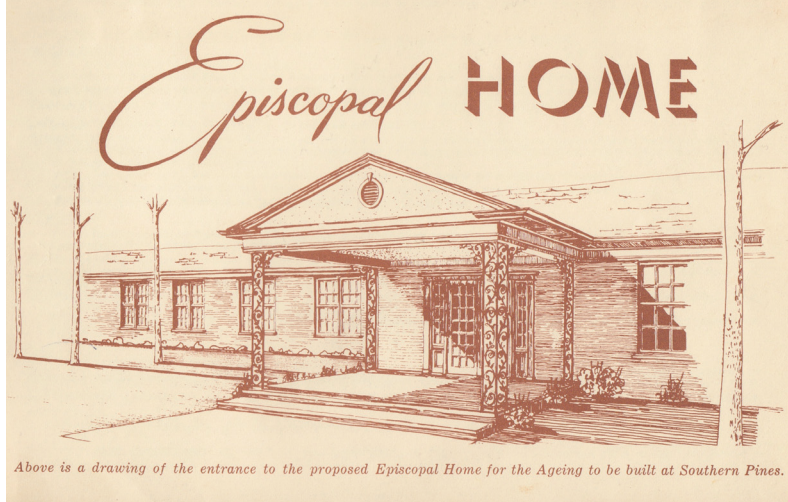
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By Jordan Medlin

# CELEBRATING *the* PAST, EMBRACING *the* FUTURE

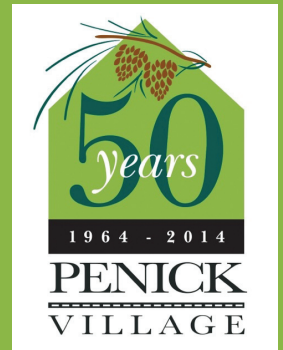


Above is a drawing of the entrance to the proposed Episcopal Home for the Ageing to be built at Southern Pines.

An original drawing of Bishop Penick's planned Episcopal home for the aging.

It was this time of year exactly 50 years ago when Penick Village, tucked into the longleaf pines of the Sandhills, opened its doors to residents. Then known as the Episcopal Home for the Ageing, Penick Village was an idea carried to fruition in large part by the leadership of the Rt. Rev. Edwin A. Penick and a 13.5-acre donation of land in the heart of Southern Pines by Mrs. James Boyd.

Today Penick Village is known as a Continuing Care Retirement Community (CCRC) and is the only such community serving as a ministry for the Episcopal Diocese of North Carolina. The land around the original 13.5 acres has grown to 38, and many of the buildings have been renovated or rebuilt to prepare for the next 50 years. Despite the changes, Penick's mission to create a loving family and make each day great for one another remains.



## 1946-1956

The Rt. Rev. Edwin A. Penick presented his idea to provide a "home for the aging," encouraging the Diocese to examine the needs of its aging members and to evaluate the best ways to meet those needs. He appointed an official planning committee at the 1956 convention and charged them with realizing a diocesan home for the care of their aging.

## 1965

A \$50,000 grant from St. Peter's Hospital Foundation established Health Services. The addition of this "infirmary" allowed Penick to be recognized as a licensed Skilled Nursing facility, and, in recognition, the facility was named the Saint Peter's Nursing Center in 1971.

## April 15, 1964

Bishop A. Penick Memorial Home, or Penick Home as it was then called, opened its door to the first four residents, who moved in that day.



## 1959-1962

Mrs. James Boyd generously offered a gift of 13.5 acres of land adjacent to the Sandhills Nature Preserve, prompting the decision that Episcopal Home for the Ageing be located in Southern Pines. Mr. & Mrs. J.L. MacDougall were hired as the first administrators. In 1962 ground broke on the South Building.



## 1968-1970

A gift of 6.5 acres from Mr. & Mrs. Peter Katavolos in 1968 prompted the addition of new wings to the South building, which were completed in 1970.



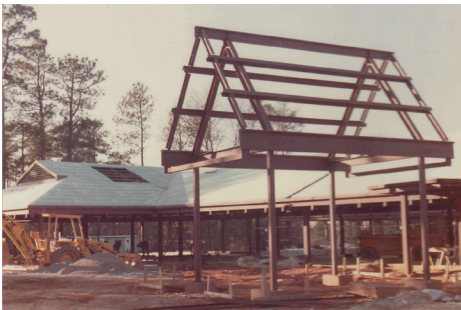
**2010**

The Blanche Robertson Garden Cottage, an innovative model of assisted living, opened on the front side of the Penick campus. It drastically changed the way Penick provides care.



**2011**

The first residents moved into the newly-built Woodlands Apartment building. The facility added 69 apartments and room for 168 more independent living residents. The Village House community center, built at the same time, featured a new dining room and pub, library, beauty salon, movie theater, chapel and five activity rooms.



**1984-1985**

Construction began on the North Building, which would double the size of the community. In 1985 the new building's first resident, Agnes Pruitt, moved in. She lived there for close to 27 years before passing away in July 2013.



**2000- 2005**

The independent living apartments received a facelift as single rooms were combined to create two- and three-room suites in the North and South buildings. Duplexes and cottages were also expanded.

**1974-1984**

Further expansion of the Penick campus included the construction of duplexes and Weymouth cottages. Penick was able to provide a loving home to more residents with each addition.



**1995**

As the culture of the retirement industry changed, Penick Home evolved into "Penick Village," a Continuing Care Retirement Community.

**PENICK WELCOMES TOM WOLFE**

As part of its 50<sup>th</sup> anniversary celebration, Penick Village is excited to welcome New York Times best-selling author and journalist Tom Wolfe on Friday and Saturday, September 26 and 27. Wolfe, known for his non-fiction books *The Electric Kool-Aid Acid Test* and *The Right Stuff*, will speak as a keynote and interact with Penick Village residents, employees and community members during the two-day celebration.



Clockwise, from left: Za'atar, a popular Middle Eastern seasoning blend, appears frequently in Chef Zacki Murphy's cooking. The seven species of Israel—dates, figs, grapes, wheat, barley, olives and pomegranates—formed the basis of Jesus' diet. Murphy poses with a Jesus meal she created. Karen Murphy Ireland, Zacki's sister and a member of St. Matthew's, Hillsborough, helps Zacki prepare the Jesus meals.  
Photos by Christine McTaggart.



By Christine McTaggart

## THE LAST SUPPER? NOT SO FAST

*A new class takes a look at how Jesus might have eaten... and how we can follow his example.*

At a time when it seems every week brings a new diet, tip, focus or approach to staying healthy, sometimes it gets frustrating and confusing enough to make a person want to ignore it all and go back to basics. But what are those basics? To what dietary era should one look for a foundation? Zacki Murphy, the dynamic founder and proprietor of Zacki's Culinary Creations, proposes the solution with a question: What would Jesus eat?

She answers that question through her unique class, "An Ancient Mediterranean Meal: Foods from the Time of Jesus." In it, she enlightens students on what foods were common during the time of Jesus' ministry, demonstrates the processes by which meals might have been prepared (with a few modern conveniences, of course), and reminds us that food alone does not make a meal.

"[An Ancient Meal] is about not taking our food for granted," explains Murphy. "It's also about extending hospitality and taking time to enjoy community."

Raised in Chapel Hill and Hillsborough, Murphy's love of cultivating both food and hospitality began at a young age. She had her first garden at the age of five and quickly became known around town as the "Mint Girl," for she grew so much of it, she sold it to Fowler's Food Store for \$.05 a bunch.

"Gardens and growing things from scratch have always been a part of my life," says Murphy. "It's one of the things I try to teach—to appreciate where our food comes from."

Learning to cook the food she grew soon followed. Family dinners taught her the importance of the communal table,

and, as she watched and helped her parents entertain, the foundations of hospitality took root.

After studying art education at Peace College and the University of North Carolina, Murphy left home for New York and a career in modeling. For 28 years, she successfully pursued that career and enjoyed the professional opportunities it presented to travel the world, as well as the personal time it allowed her to continue her culinary and art studies.

It was on a trip to Sicily in the mid-70s for a photo shoot that the seeds of "An Ancient Meal" were planted. Sitting on a beach enjoying squid salad, pita bread and cold wine, she began to think about modern Mediterranean food, its freshness and unique flavor.

She says simply, "I began to fall in love with their food." Little did she know where that love would lead.

Following her modeling career, she spent time as a restaurant owner and food stylist for Martha Stewart, always creating and nurturing her love of cooking, and in 2005 she found herself preparing meals for 100 missionaries during an Atlanta gathering. On the last day, she decided to revisit her love of Mediterranean food and make them what she called a "Jesus feast." But it wasn't as easy as it sounded.

"I'd started going back and thinking through the Mediterranean meals I could make, and I realized that biblically, because of kosher laws, you could not have had squid and tomatoes and potatoes and peppers," recalls Murphy. "So I adapted the menu and fed them this Jesus feast, and I got such an interesting reaction from them, I repeated it years



later when I was at [UNC women's basketball coach] Sylvia Hatchell's bible study."

That year was 2010, and once again, the feast was a success, encouraging Murphy to seek out expert guidance at Duke Divinity School, researching kosher laws and nutrition during the time of Jesus. Armed with her new knowledge, Murphy started creating recipes based on the ancient Mediterranean diet, and as word spread, a business was born.

As part of that business, Murphy worked with her sister, Karen Murphy Ireland, to develop a course that became "An Ancient Mediterranean Meal." The program includes a cooking class, a dinner ("the Feast"), and a presentation of the historical aspects of food gathering, Kosher food laws, nutrition, food preparation, hospitality and the communal table. She teaches it to churches, study groups, nonprofits, corporate boards and others interested in culinary arts. From the start, the reaction surprised her, and not just the enthusiasm for learning something unique.

"You'd be surprised what folks think might constitute a Jesus meal," she laughs. "One man told me he thought there may be locusts and honey!"

The reality is a bit more appetizing. It's not unusual for "the Feast" to include hummus and pita points, Mediterranean salad with pomegranate molasses dressing, roasted chicken with rosemary and olive oil, vegetables, fruits and, of course, Jesus bread.

She emphasizes the health benefits as she teaches. "Food at that time was pure. We didn't have chemicals, and, for the most part, it was fresh or preserved with natural ingredients. The ancient Mediterranean diet was not easy, but it was very healthy."

The message is often received loud and clear. "After one class I met a sweet, heavyset, self-described 'McDonald's boy,'" Murphy recalls. "He said 'this opened my eyes to a different direction. I didn't think I'd even like this food. It's not only delicious, it's pretty, and I don't feel stuffed! You may have just changed the way I look at food.' And I thought if I can affect a positive change in just one person who's on an unhealthy path, maybe this is worth it."

"I feel like I'm serving the Lord in a very positive way," she continues. "I'm talking about health, history, Jesus, hospitality and bringing people to the communal table to spend time together."

It's clear her communal table is one that needs to accommodate many. "An Ancient Meal" has reached beyond denominations and beyond state boundaries. She's become an ambassador for bringing the best of an ancient time to a modern world, and she hopes those who take her class will join her on her quest.

"I want to take this out and shout it from the mountain! I want to spread the word," Murphy says. "That can be difficult as I'm a single entrepreneur, but there's not a day that I don't give the Lord thanks for this opportunity, for giving me a voice and a chance to go out and represent him. This is a gift God gave me, and I feel like teaching it is a blessing."

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## how to eat like JESUS

### Ancient Mediterranean Hummus and Pita Points Makes 8 to 10 servings

#### Hummus

2 cups canned chickpeas, drained (reserve liquid)  
1 ½ teaspoons Ancient Mediterranean Seasoning ©  
1/3 cup tahini (sesame paste)  
6 tablespoons lemon juice  
8 tablespoons water or chickpea liquid  
4 garlic cloves  
1 teaspoon of cumin  
1/3 cup of olive oil  
1/2 tablespoon chopped parsley  
Optional: Add half cup of fava beans or artichokes

#### Directions:

Place all ingredients except olive oil and parsley into food processor. Pulse until chunky. Slowly add the olive oil and pulse. Add parsley (and extra bean liquid or water if needed).

#### Pita Points

6 pieces of pita bread cut into 8 pieces (use scissors)  
1/2 cup of olive oil  
1 tablespoon Ancient Mediterranean Seasoning

#### Directions:

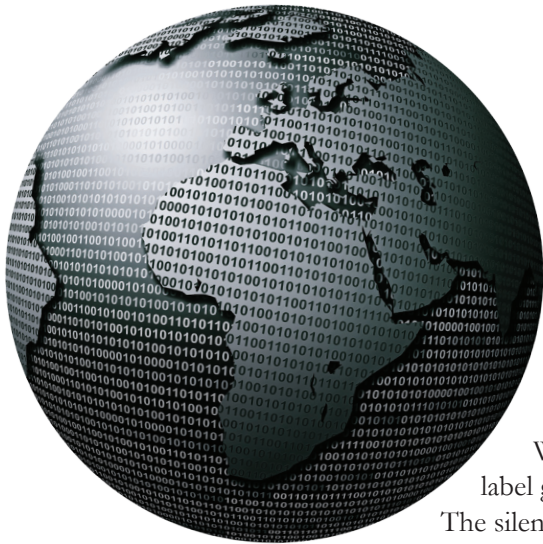
Heat oven to 350 degrees. Put pita pieces onto cookie sheet lined with foil. Brush cut pitas with olive oil mixture and bake for 10-12 minutes until toasted.

### BONUS VIDEO

See Zacki prepare this classic recipe as she takes to the kitchen for "Cooking with the Bishop" and teaches Bishop Curry to make not only hummus and pita points, but chicken wings and more. Watch the video in the "Read All About It" section of the diocesan website, [www.episdionc.org](http://www.episdionc.org).



If you'd like to learn more about "An Ancient Mediterranean Meal" or invite Zacki Murphy to teach a class to your group or church, visit Zacki's Culinary Creations at [www.zackiculinarycreations.com](http://www.zackiculinarycreations.com).



BY THE REV. NILS CHITTENDEN

# WHY NO "Y"?

**WHEN IT COMES TO CHURCH, MILLENNIALS  
COULD BECOME THE "MISSING GENERATION."**

We like to label generations.

The silent generation grew up during the Great Depression. The Greatest Generation fought in World War II. Then there are the baby boomers, of course. Generations X and Y followed them, and today's children and teens are Generation Z.

Visit any mainline denomination, and you will find all of these generations fairly well represented, with one notable exception: the mysterious Generation Y. The members of that generation are often known as "millennials," but in the Church they could also be dubbed the "missing generation," such is their widely reported absence from the pews. So the question becomes: Why no Y?

The answer is far from straightforward, and it does not apply only to young adults. It's part of the much bigger question of how society is changing before our very eyes and how the Church has to adapt to this new world.

Young adulthood, as a separate life stage, barely existed until the 1980s. It was taken for granted that one would leave school, get a job, get married, buy a house and have children, all within the space of a few years. These important life markers denoted the transition from adolescence into adulthood.

But over the last few decades, the certainty of those markers has vastly diminished. Jobs are scarcer and certainly not lifelong. There's more competition for those jobs, so a college degree and even graduate school are virtually obligatory for many, so a person's first "real" job gets more and more delayed. Crippled by debt to pay for all this education, people in their 20s often have to move back with parents and make do with a succession of temporary, unsatisfying jobs. Getting a mortgage is just a dream. At the same time, society's attitudes toward marriage have changed, and medicine and biology have extended our childbearing years, further shifting the

traditional timeline. Transience and uncertainty are the new normal.

There are other major threads running through the lives of our millennials that give them a new and different perspective. They have not known a world without email or texting, and their lives have been largely mediated through social networks. They have spent their entire lives being targeted by avaricious corporations desperate to sell them stuff, and they have had unprecedented access to information about anything and anyone yet know that information is often cynically spun and Photoshopped. They're under enormous and relentless pressure to conform to the images with which they are presented, even when they know they are being manipulated, for they still need to fit in with their peers and role models.

Small wonder, then, that young adults' brains are wired to deal with, and therefore crave, multiple and ever-fresh stimuli, to assume the world is often cynical and manipulative, life is uncertain, commitments and affiliations are transient and previous generations have left the world in a huge mess.

Knowing all this serves to explain, in part, why millennials are missing from the Church. Until we understand the world has changed—and how—we will be able to serve neither this nor subsequent generations of young adults.

When thinking about how to make millennials feel welcome to and a part of your congregation, give some thought to a few observations and practical considerations:

- The rigid silos that have defined our denominations are becoming much more fluid. Young adults are less interested in denominational differences and the "exclusive club" identities we have built around them. They are happy to try out a wide range of experiences. After all, multiple stimuli are the norm.

- The Church is seen by young adults for what it often is: a brand trying to market a product, using the same methods (in varying degrees of sophistication) as corporations and just as protective of its monolithic institutional status.
- Young adults have extremely finely attuned “BS” meters; they know from a lifetime of being marketed to when something smells inauthentic. In a quest for relevance, coolness, and what older generations may mistakenly think is the current zeitgeist, offerings aimed at youth and young adults may simply smack of desperation. The most important thing for a church to be is authentic. We mustn’t be apologetic about the way we worship or ashamed of what it is we offer. If we offer integrity, authenticity, and we’re comfortable in our own skins, whatever they may be, it is likely to be well received.
- As with any other demographic or life stage, we need to meet people where they are, both ideologically and geographically. As travelers to Galilee, we know we cannot simply expect people to come to us; we need to go to them. From there the crucial next step is to embark on a shared, multigenerational journey.
- Whatever generations we are members of, we must try not to fall into the trap of assuming other generations experience situations and

emotions in the same way we do. Human beings are infinitely adaptable and seek to make the best of their circumstances. Baby boomers may be fearful of transience and 24/7 stimulation, but for those who have grown up as millennials it is normal – and normality offers familiarity and security.

As they have always done, what continues to unite the generations are the basic yearnings of the human condition: a feeling of security, a sense of belonging, knowing what it is to love and be loved, searching for meaning and purpose in life, and learning how to reconcile our base, selfish instincts with care and compassion for our neighbor. The landscape changes, but the quest stays the same.

It is tempting for the Church to lament the passing of the “good old days.” But what if it’s the millennials who are really living into God’s dream? After all, they’re forcing down our denominational barriers, they’re getting us out of our buildings and onto the streets, and they’re calling out our hypocrisy. That sounds pretty prophetic to me.



*The Rev. Nils Chittenden is the diocesan young adult missionary and the Episcopal chaplain at Duke University. Contact him at [nils.chittenden@episdionc.org](mailto:nils.chittenden@episdionc.org).*

**■ ■ BUT WHAT IF IT'S THE MILLENNIALS WHO ARE REALLY LIVING INTO GOD'S DREAM? AFTER ALL, THEY'RE FORCING DOWN OUR DENOMINATIONAL BARRIERS, THEY'RE GETTING US OUT OF OUR BUILDINGS AND ONTO THE STREETS, AND THEY'RE CALLING OUT OUR HYPOCRISY. THAT SOUNDS PRETTY PROPHETIC TO ME. ■ ■**

# GOSPEAK

## SHARING OUR FAITH

By the Rt. Rev. Anne E. Hodges-Copple

### SOMETIMES USING WORDS IS NECESSARY

*"We have a story to tell, a story filled with hope and love and God's grace and mercy. We've got a story of God in our lives, a story of ways that Jesus has already been working in our lives sometimes without our even knowing. We've got to start telling our story, the story of how God has moved in our lives, the story of a God who 'so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.' (John 3:16) Every one of us sitting here has a story of God in our life already."*

*- The Rt. Rev. Michael B. Curry from his pastoral address to the 198<sup>th</sup> Convention.*

Many Episcopal preachers like to quote St. Francis of Assisi as saying, "Preach the Gospel! Use words, if necessary." I appreciate this sentiment. I grew up in a community where old-time preaching was often laced with an ungodly amount of admonition and damnation. I've heard friends describe this as "Scare 'em to Jesus" preaching. At some moments in my life, words failed me when an acquaintance asked accusingly, "Are you saved?" In my former roles as a shelter director for battered women and a community organizer in Boston and Appalachia, I saw the presence of God's mercy and hope in the lives of those trying to heal from abuse and repair the damage of injustice. During those years, I hoped my actions spoke volumes to the love of Jesus even when it was not possible or appropriate to

use the explicit language of Christian faith.

Episcopalians are confident in the theology of our prayer book and the beauty of our liturgy. When it comes to actually speaking about our faith, however, sharing personal stories about the presence (and sometimes the absence) of God in our lives—well, many of us get tongue-tied. Like Moses, when he was asked by the Lord to go speak to Pharaoh, most of us want to say, "O my Lord, I have never been eloquent, neither in the past nor even now that you have spoken to your servant; but I am slow of speech and slow of tongue." (Exodus 4: 10)

To which the Lord replied, "Who gives speech to mortals? Who makes them mute or deaf, seeing or blind? Is it not I, the LORD? Now go, and I will be with your mouth and teach

One of my main impressions was that telling my own faith stories affirms those stories in some way. - Tim Cavins, Holy Comforter, Burlington

It was a rewarding discipline to slow down and settle in to someone else's story. There was a peaceful yet powerful feel to the room. - James Todd, Holy Family, Chapel Hill

you what you are to speak.” (Exodus 4: 11-12)

There was no getting out of it. The Lord needed Moses to speak to Pharaoh. The Lord needed Moses to use his words. So a country boy who felt totally inadequate to the task described the liberating, life-giving power of God.

At the 198<sup>th</sup> Annual Convention of the Diocese of North Carolina, the Rt. Rev. Michael Curry challenged every member of our Diocese to go deep, go speak, and go do. He urged us to engage more deeply with scripture and tradition, calling us back to the rich tradition of praying the daily office. He also reminded us not to hide the light of our personal faith stories under a basket of Anglican reserve. Rather, we must dare to share the joy we know in the presence of Jesus Christ for our own spiritual health as well as for the joy and blessing it may bring to others.

Bishop Curry asked me and School of Ministry Director Ayliffe Mumford to guide the Diocese through a process to help each of us give voice to the quiet, ordinary places we meet and feel God’s divine presence as well as create deeper levels of community within our congregations. We are calling this endeavor “Go Speak! Sharing our Faith.” Fortunately, we do not need to re-invent the wheel, as “Go Speak! Sharing our Faith” is modeled after a program developed in the Diocese of Texas (“Sharing Faith,” Winter 2014).

Each congregation in the Diocese has been asked to organize itself into small groups of six to eight people, as many groups as possible, including those who are tempted to emulate Moses and say, “I have never been eloquent” or “I am slow of speech.” On Thursday, May 15, 2014, these groups will gather in homes or other informal and comfortable settings across the Diocese. With the guidance of a moderator and some simple written prompts, folks will share a brief story of faith from their own life journey. No preparation is needed. Trust me; you have stories you don’t even *know* you have. The even bigger blessing will be hearing someone else’s story. You never know; the story you share may be the story someone else most needs to hear!

This opportunity to share our faith in homes, coffee shops, public parks or campuses across the Diocese is just another small step that will lead to more opportunities to equip the people of our Diocese for the Galilee journey. Please continue to respond prayerfully and faithfully to Bishop Curry’s call to go to Galilee! Go deep. Go speak. Go do.



The Rt. Rev. Anne Hodges-Copple is the sixth bishop suffragan of the Diocese of North Carolina. Contact her at [bishopanne@episdionc.org](mailto:bishopanne@episdionc.org).

Sometimes I forget that I have as much to learn from my fellow parishioners as I do from my pastors; the suppers sure brought that home. - Samantha Birchard, St. Bartholomew’s, Pittsboro

are you ready to  
**SPEAK?**

If you are ready to speak and share your faith, it’s time to register!

- Visit the diocesan website, [www.episdionc.org](http://www.episdionc.org), and click on the “Go Speak!” button.
- Under “Resource Links,” you’ll find a link to all “Go Speak! Sharing our Faith” coordinators. If you don’t find a coordinator for your own congregation, don’t hesitate to contact another coordinator in your area and join that event. Everyone is welcome to take part in any event.
- Contact your local coordinator to register for the event; he/she will take it from there.
- Coordinators are also in the process of recruiting moderators and hosts; if you’re interested in fulfilling one of these roles, please contact your local coordinator and let him/her know.
- Registration for “Go Speak! Sharing our Faith” is open April 1-30, 2014.



Sign up today for Go Speak! You’ll find the link on the diocesan homepage at [www.episdionc.org](http://www.episdionc.org).



From left: The Rev. Mike Bradshaw helps a Kids' Café participant fix a plate for dinner. Tutors for the program, including volunteer Frank Lord, center, help students in grades K-12 complete their homework and practice reading and math skills. Photos by Kerry Nesbit.



By Kerry Nesbit

## FAR BEYOND FEEDING *and* TUTORING

*St. Paul's Kids' Café expands to further mission and vision.*

In September 1999, St. Paul's, Winston-Salem, joined two local churches to establish a Kids' Café program. The goal was simple: feed dinner to 25 hungry children three nights a week and supervise them as they did their homework. Kids' Café is an initiative of Feeding America, with more than 1,500 sites nationwide. St. Paul's Kids' Café is one of seven such programs administered locally by Second Harvest Food Bank of Northwest North Carolina.

After the first year, one church dropped out, but St. Paul's and Parkway United Church of Christ, Winston-Salem, continued as partners for the next eight years, meeting in the fellowship hall at Parkway. When Parkway determined it could no longer house the program, the Rev. Michael R. Bradshaw, who served as deacon at St. Paul's and recently retired as outreach minister, arranged to relocate the program to St. Paul's.

Now in its 15<sup>th</sup> year, St. Paul's Kids' Café has evolved into a thriving, multidimensional ministry considered integral to the church's vision for the future. In the last year, the program expanded enrollment from 32 to 46 children in grades K-12, with 21 children on a waiting list. Every Tuesday, Wednesday and Thursday afternoon, buses transport students to St. Paul's for a hot meal and help with homework and school projects. Fifty-four Kids' Café volunteers serve throughout the week alongside a paid part-time staff of four.

The decision to expand Kids' Café emerged from a long-range vision process undertaken by St. Paul's in 2011.

"As part of the visioning process, we clarified our strengths and identified key areas for future mission and ministry," said parishioner Leigh Smith, who serves on the Long-Range Vision Implementation Committee. "In envisioning what that mission and ministry would be, our parish expressed support for reaching outside our walls, into the community to help educate children, support families and address hunger. Because Kids' Café is accepted and trusted within the Weatherwood community, a predominantly Hispanic neighborhood where most of the children in the program live, building on its reputation and success was a natural choice. So in response to the vision expressed by the parish, our implementation subcommittees pooled resources to expand Kids' Café."

Parishioner Scott Wierman, who co-chairs St. Paul's Long-Range Vision Implementation Committee, added, "Kids' Café is a perfect example of doing with people rather than doing for people. Trusting relationships centered on Christian love have been and are being built among the members of St. Paul's and the Kids' Café families."

Bradshaw said of the Kids' Café expansion, "Clearly, the spirit of God was moving in the midst of us. The initial conversations among the members of the implementation committee happened truly unbeknownst to me. When they approached us, we saw it as a wonderful opportunity to build on what we were already doing. They recruited 20 new volunteers, and we contacted the 15 kids on our

waiting list. [We knew] it meant we would be running both [of] our buses and spending more money on food, but we got a \$5,000 grant for food last year and another this year that covers the extra food we're serving. It seems the spirit wanted the expansion to happen; everybody talked about it in that light, and it came together."

Ed Carlson, tenor section leader in the St. Paul's choir, has been a Kids' Café volunteer for 10 years. Although volunteers are asked to commit to tutoring only one night a week throughout the school year, Carlson often comes all three nights to help older students with mathematics. "These kids don't have a lot of resources at home, but if we give of ourselves to them as much as we can, it helps level the playing field," he said.

"It's a real joy to get to spend time with the children," said parishioner Kay Lord, a member of the implementation committee who is tutoring the same two elementary school students for the second consecutive year. "They are happy to be at St. Paul's, happy to get a good dinner, and they understand the hour we spend together doing homework is helping them."

Kids' Café graduate, Yunuen Salinas, 20, is just one example of the program's effectiveness. "Yunuen is the Kids' Café story," said program director Elaine Williams. "With the support she received, she made good grades and was admitted to the Forsyth Early College high school program, where she earned enough college credits to enroll at Winston-Salem State [University] as a junior. Her sister, Karen, who with their two brothers is also a Kids' Café student, has applied to attend Early College next fall."

"Kids' Café has made a big impact in my life because they guided me from second grade all the way through high school," said Salinas, an education major who plans to teach second grade. "I had really good role models there who influenced me to want to be a teacher."

"One of the wonderful things about the program,

as needs come up beyond the scope of the program, our volunteers and supporters find ways to get things done," said Williams. "Our scholarship fund has helped several students with college tuition. We helped one child get corrective surgery for a cleft lip and palate through Operation Smile. More recently, Mike Bradshaw's wife, Penni, who is a lawyer, contributed pro bono services to help eight of our students qualify for the Deferred Action for Childhood Arrivals (DACA) program, which helps them continue their education and enter the work force.

"From the beginning, Mike Bradshaw had a vision for making Kids' Café about more than feeding and educating children," added Williams. "He saw it as an opportunity to establish a community of volunteers, children, and the children's families."

"Through Kids' Café, we are ministering, not just to children, but to a whole community of people that includes many of our potential future leaders," said Bradshaw. "From the outset, my goal was to get to know these families and when we can, go beyond feeding and tutoring children to meeting other needs as they surface. They are our neighbors, and as Christ taught us, we are to love them as we love ourselves. As Henri Nouwen said, 'Telling someone 'I love you' in whatever way is always delivering good news. Nobody will respond by saying, 'Well, I knew that already, you don't have to say it again.' Words of love and affirmation are like bread. We need them each day, over and over. They keep us alive inside.'"



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Volunteers at St. Paul's Kids Café work with 46 children every Tuesday, Wednesday and Thursday afternoon. While they are asked to commit to only one night per week, some volunteers work with children multiple nights. Photos by Kerry Nesbit.



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**Give us your thoughts.** The communications department is gearing up to launch a redesign of the diocesan website, and we need your help! Keep an eye on Please Note, Facebook and Twitter for an upcoming survey about what you want from the website.

**Take pictures.** We want to include you in the next issue of the *Disciple*, so whatever your church is doing, take some photos and send them to us so we can share what's happening "Around the Diocese."

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