



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA



the CONSECRATION
of the 6TH BISHOP SUFFRAGAN

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SUMMER 2013

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The North Carolina DISCIPLE

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LETTERS TO THE EDITOR

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

COVER PHOTO

The Rt. Rev. Michael Curry, the Rt. Rev. Anne Hodges-Copple and the Most Rev. Katharine Jefferts Schori at Bishop Anne's consecration. *Photo by Summerlee Walter.*



LEAP RECEIVES \$110,000 DUPONT GRANT

The Latino Educational Achievement Partnership (LEAP), a partnership of three Durham churches dedicated to empowering Latino students to achieve academic success, has received a three-year, \$110,000 grant from the Jessie Ball DuPont Fund. The funds will enable LEAP to double the size of its pre-kindergarten program, Nuestra Escuelita; hire a tutoring coordinator; and purchase curricula and materials for its pre-K and its tutoring programs for children in kindergarten through eighth grade.

LEAP's vision is to provide its students with a continuum of support that will guide them from pre-K through high school graduation. The organization grew out of ESL classes taught by members of St. Philip's and St. Luke's, Durham, to members of Iglesia El Buen Pastor, Durham, a Spanish-language Episcopal church, beginning in 2008. Currently, LEAP provides tutoring and Summer Blast Camp for children ages 5-13 and a pre-K program for 4-year-olds that began in October 2012. The organization's future plans include adding enrichment activities for students and a four-days-per-week afterschool program.

"Given that 21% of our children in Durham are Latino

Learn more about LEAP at
www.durhamleap.org or contact
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and that under 50% of these bright, talented children in Durham Public Schools pass their End-of-Grade exams, we see LEAP as a response to an urgent educational, moral and economic crisis in our community. What we are doing to support children in LEAP benefits the entire community," Leigh Bordley, LEAP's executive director, says.

LEAP's advisory board is comprised of a diverse group of community leaders. The board doubled in size in the fall of 2012 and has raised approximately \$8,000 from new individual donors in the past five months, in addition to the funds contributed by local congregations. LEAP has strong relationships with other local nonprofits, including El Centro Hispano, Partners for Youth and YO:Durham. LEAP is applying for status as an independent nonprofit organization and looks forward to contributing to the growth and success of Durham's children for many years to come.

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

ABOUT 
The North Carolina
DISCIPLE

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

Contact Summerlee Walter at summerlee.walter@episdionc.org with any questions or feedback regarding these communications, or to submit ideas, articles and photos.



At a Glance Facts: This Magazine...

- Is printed with soy inks, which are more environmentally friendly than traditional petroleum-based inks.
- Is printed on FSC certified paper - paper certified by the Forestry Stewardship Council, an independent, non-governmental, not for profit organization established to promote the responsible management of the world's forests.
- Is printed and mailed in Morrisville, North Carolina. The printer has been using an internal paper recycling system for paper production since 1995.

Delivery occurs in the early part of the following months:

September / Fall Issue
December / Winter Issue
March / Spring Issue
June / Summer Issue

THE ORDINATION & CONSECRATION *of a* BISHOP SUFFRAGAN



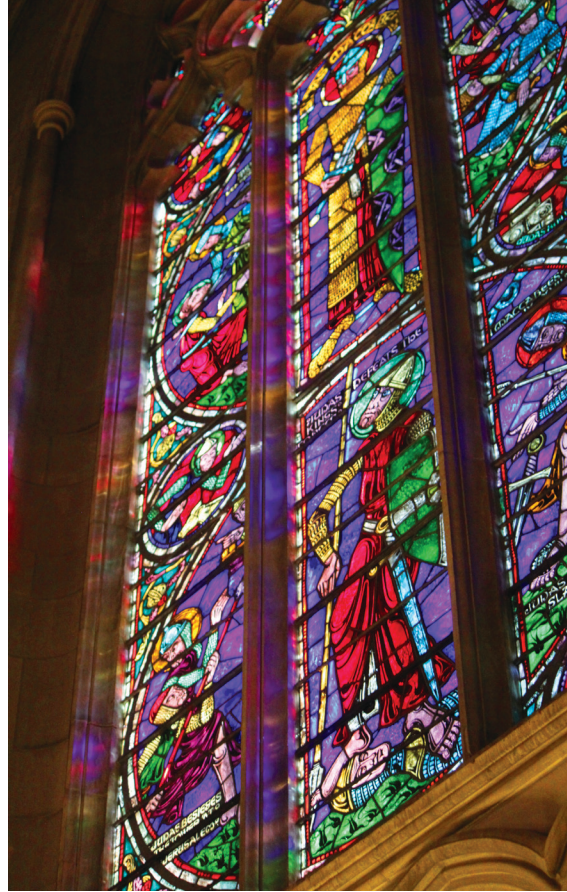
On the morning of June 15, 2013, the Diocese of North Carolina ordained the Rt. Rev. Anne Elliott Hodges-Copple as its sixth Bishop Suffragan and the first female bishop in Province IV. Over 1,400 people attended or participated in the service, held in the historic Duke Chapel on the campus of Duke University in Durham. Formerly the rector of St. Luke's, Durham, Bishop Anne was elected at the 197th Annual Convention out of a field of five candidates on January 25, 2013.

In her new role, she will assist Bishop Curry in leading the Diocese into Galilee by focusing especially on ministry in higher education, young adult ministry, ministry among Spanish-speaking communities, the ordination process for the diaconate, companion diocese relationships with Costa Rica and Botswana, ecumenical and interfaith work and pastoral care of retired clergy and their spouses.



From far left top: A close-up of the Rt. Rev. Anne Hodges-Copple's chasuble. Photo by Summerlee Walter. The gathered bishops lay their hands on the Rev. Anne Hodges-Copple to represent the apostolic succession by which priests are made bishops. This is the moment in the consecration when Bishop Anne became a bishop. Bishop Anne processes out of a service for the first time as a bishop. Photos by Holly Broughton.

The Ordination and Consecration of a Bishop Suffragan



From left to right, top row: The Rt. Rev. Robert Johnson and his wife, Connie, present Bishop Anne with her mitre. Liturgical dancers help lead the processions into the chapel. Bishop Anne signs the declaration during her consecration. Duke Chapel's stained glass windows and gothic architecture formed a beautiful backdrop to the day's holy and festive event. Middle row: The Most Rev. Katharine Jefferts Schori gives the (then-)Rev. Anne Hodges-Copple advice about navigating ecclesiastical vestments during the rehearsal held the night before the consecration. The Rev. Dr. Lauren Winner delivers a well-received sermon about the woman Jesus meets at the well in the Gospel of Matthew. The beautiful organ music provided by Dr. David Arcus, Duke Chapel, and David W. Jernigan, Christ Church, Raleigh, added to the day's celebratory tone. Bottom row: The people greet their new bishop and her family. Bishop Anne receives her pectoral cross from her husband, John Hodges-Copple. Stained glass and organ by Holly Broughton. Other photos by Summerlee Walter.



HIGHLIGHTS

from the consecration

Bishop Anne's consecration featured many significant people and symbols of her office. Her brightly colored vestments, for example, are adorned with images of water, grain, grapes and wind and serve as expressions of our sacramental life. The handmade walnut crosier she received belonged to the Rt. Rev. Huntington Williams, Jr, Bishop Suffragan of North Carolina, 1985-1989, and is a gift from Bishop Williams' family.

The people involved in the service also have special meaning for Bishop Anne. Her husband, John Hodges-Copple, presented her with her pectoral cross, and her mother, Joan Daniel Hodges, presented her with her ring. The Rt. Rev. Robert Johnson, 10th Bishop of North Carolina and also a former rector of St. Luke's, and his wife, Connie, presented Bishop Anne with her mitre. Her children, siblings, nieces and nephews all also played important roles.

Bishop Anne's consecrators included the Most Rev. Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church; the Rt. Rev. Michael Curry, Bishop of North Carolina; the Rt. Rev. Gary Gloster, Bishop Anne's predecessor as Bishop Suffragan of the Diocese of North Carolina (1996-2007); the Rt. Rev. Scott Benhase, Bishop of Georgia and former rector of St. Philip's, Durham; and the Rt. Rev. Susan Goff, Bishop Suffragan of the Diocese of Virginia.

Duke Chapel also holds special significance for Bishop Anne. She attended Duke University as an undergraduate and sang in the chapel choir. She later served as the Episcopal chaplain at Duke from 1992 until 2005.



Bishop Anne's mother presents her with her ring. Photo by Summerlee Walter.



From top: Before a consecration, all of the attending bishops use their rings to affix seals to the consecration certificate. Here, Bishop Curry affixes his. Bishop Anne's consecration marked the first attended by a Moravian bishop since the Moravian and Episcopal Churches joined in full communion. With Bishop Curry, Sharon Curry and the Rt. Rev. Dr. D. Wayne Burkette. Bishop Anne celebrating the Eucharist at her first Sunday visitation at St. Clement's, Clemmons. The first photo of Bishop Anne in her purple shirt, taken an hour before the consecration. Photo at St. Clement's by the Rev. Canon Trawin Malone. Other photos by Summerlee Walter.

By the Rt. Rev. Michael B. Curry

HAVE YOURSELF A MERRY LITTLE CHRISTMAS

in July

I hope that I am not revealing too much about my television tastes or my personality, but the CBS reality show *Undercover Boss* is one of my favorites. *Rizzoli and Isles* and *Scandal* are the other two. In the interest of full disclosure, I usually tape them and watch them later, but I always watch them.

Undercover Boss is particularly enjoyable. Usually the CEO of a reasonably large business goes undercover to see what really goes on along the front lines, so to speak.

For example, the CEO of a large hamburger chain goes undercover and learns that the working conditions of some of his employees are not quite what the reports he has received over the years indicated.

Usually in the end the boss learns quite a bit, makes some changes in the company and often intervenes to help employees who are struggling to make a better life. The show and its stories can be funny, heart-warming, heart-breaking, very real and unbelievable all at the same time.

I don't for a moment believe that God is in any way disconnected from God's creation and creatures in the same way some of the bosses on *Undercover Boss* are. But the coming of God into our world and reality in the Person of Jesus of Nazareth is similar to the boss becoming an employee on the show. On the show, something always changes. It

may be as big as addressing the corporate culture that is stifling humanity and therefore productivity. It may be providing a scholarship for an employee to finish high school, become a nurse or send a child to college. But something always changes after the boss becomes an employee.

God came among us, God became one of us, in the Person of Jesus of Nazareth to show us the way to be more than we could ever be on our own. Jesus didn't come among us to leave us the way we were and are. Max Lucado once said, "God loves you just the way you are, but he doesn't intend to leave you that way."

Jesus came to show us the way to be right and reconciled with the God who created and deeply loves each one of us and the whole creation. He came to show us the way to be right and reconciled with each other as children of that God, who is the Creator of us all, and who has made us sisters and brothers, one of another. Jesus came to show us the way out of the nightmares of our own devising and into God's dream for us and for all creation.

Now I suspect that someone out there is thinking that this sounds like a Christmas message. And it is. But one of the solemn messages of Christmas is that the coming of God in the Person of Jesus means that God is really with us, is the "beyond in our midst" as Dietrich Bonhoeffer taught us.

Remember the words of the angel to Joseph at his experience of annunciation?

"...Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins. All this took place to fulfill what had been spoken by the Lord through the prophet: Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel, which means, God is with us (Matthew 1:20-23).

GOD IS WITH US! In July as well as in December. In hope and in heartache. In good days and in not-so-good days. When all is well and when all hell breaks loose. **GOD IS WITH US!**

So, this summer, have yourself a merry little Christmas.

Keep the faith,
+Michael



The Rt. Rev. Michael B. Curry was elected the 11th Bishop of the Episcopal Diocese of North Carolina in 2000. Contact him at michael.curry@episdionc.org.



By the Rt. Rev. Anne Hodges-Copple

JOURNEY *with* ME *along this* NEW ROAD

In her first piece for the Disciple as Bishop Suffragan, the Rt. Rev. Anne Hodges-Copple shares her thoughts about the road that has brought us to where we are as Christians... and about the road that lies ahead.

ROAD TRIP, ANYONE?

Since the bishop suffragan election back in January, I have walked through Lent, Easter, Ascension, Pentecost and Trinity Sunday as Bishop Suffragan-elect of the Diocese of North Carolina. I have to say it has been a rather dizzying journey, exhilarating but also sobering. While I have felt incredible joy and the support of countless prayers, there have been inevitable moments of sadness, even fear. to what am I saying yes? Who in her right mind walks away from the parish home she has loved for 25 years – where she could continue comfortably for years to come – and moves toward an unfamiliar path that means less home time and more time on the road? Why would someone who is completely at home with the typical practices of worship on the typical 8:00am/11:00am Sunday morning paradigm leave to help answer our diocesan call to Go to Galilee?

Well, maybe it is because I understand discipleship as a willingness to go where God calls, to be where God needs you to be and to be prepared for surprising encounters that will change the direction of your life.

THE ROAD TO EMMAUS

One of my favorite texts in Holy Scripture is Luke's account of the two disciples on the road to Emmaus (Luke 24:13-24).

They leave Jerusalem with hearts full of grief, overwhelmed with sorrow that the one they thought was the Messiah had been put to a shameful death on a cross. They leave behind other disciples who hide in the familiar precincts of the old city. They've heard some wild talk about the tomb being found empty, but it's too hard to understand. They had been followers of Jesus, but now their faith has been extinguished. They don't know what to think anymore.

A stranger comes along and begins to share their journey. He seems to be going their way. He notices their sorrow and confusion. He listens to their story, their account of losing their hope, losing their way. Then, as he keeps walking with them, the stranger helps the disciples hear Holy Scripture in a new way. He helps them see how what they have experienced is not a contradiction of scripture but its fulfillment. He helps them see that the ancient and sacred stories are still trustworthy, relevant and full of hope for the reign of God.

There is something about this man that stirs the disciples. Instead of sadness, their hearts now burn with anticipation. As they approach their destination, the stranger makes to continue on without them. They implore him to stay, eat and rest the night with them. "When he was at table with them, he took bread, blessed it and broke it, and gave it to them. Then their eyes were opened, and they recognized him; and he van-

But we have to be willing to hear and heed the call to move out, change directions, take risks and venture uncertain roads for the sake of the kingdom of heaven and to find those who think all is lost. We must look for ways to approach and travel with those who for their own reasons don't see the Body of Christ as good news for the world.

ished from their sight" (Luke 24:30-31). This is arguably the first celebration of the Holy Eucharist: the divine meal with the Resurrected Jesus. It is an open table that opens their eyes, their hearts, their minds.

Astonishingly, the disciples do not grieve the brevity of their encounter with Jesus. It is enough. Christ is alive in the sharing of scripture and in the breaking of bread. That's all they need to know. It is not a time for rest, but a time for action. That very night they leave their comfortable lodging and familiar surroundings and head straight back to Jerusalem – dangerous as it may be – to share their experience with anyone who will listen. They know that in God's time and in God's way, by the power of the Holy Spirit, they will receive the grace, the courage and the wisdom to join Jesus as companions on the Way.

ON THE ROAD AGAIN

We are the Body of Christ. We are a community of the Resurrection. We are called to embody, as best we can, the stranger who gently and lovingly reveals the message of salvation. We are the companions on the Way. By the sacraments of Holy Baptism and Holy Eucharist, we are formed into a community of fellow travellers who look for new and surprising ways – as well as the traditional ways – to walk beside those who are grief-stricken and

looking for healing and new life. Yes, we find plenty of need for such sharing and healing within the comfortable confines of our current precincts. But we have to be willing to hear and heed the call to move out, change directions, take risks and venture uncertain roads for the sake of the kingdom of heaven and to find those who think all is lost. We must look for ways to approach and travel with those who for their own reasons don't see the Body of Christ as good news for the world.

A bishop is a sign and symbol of the unity we know and share in Christ. A bishop is a symbol of the community that stretches across the world and across the ages uniting heaven and earth in the work of reconciliation. Bishops embody a unity of purpose expressed in an interesting variety of human vessels. Very human vessels. Bishops go on the road to listen and learn as well as to teach and break bread. When the People of God gather – laity, deacons, priests and bishops – we gather in order to be sent back out, renewed and invigorated for the work God has given us to do: to proclaim by word and example the reconciling love of God in Jesus Christ by the power of the Holy Spirit.

So I am ready to get on the road and spend more time with you, my extended Christian family. I am ready to be sent to you, to gather with you and to discern with you and your congregation the road to ahead. It is exciting and exhilarating, as well as uncertain and challenging. See you on the road.

+Anne

The Right Reverend Anne Elliott Hodges-Copple was elected the sixth Bishop Suffragan of the Episcopal Diocese of North Carolina in 2012. Contact her at bishopanne@episdionc.org.



WELCOME *to our* CHURCH?

The Rev. Canon Cathie Caimano has visited a lot of churches in the course of her work as a canon for regional ministry in the Diocese of North Carolina. Throughout her travels, Caimano has consistently noticed one thing: Churches are almost never as friendly as they think they are. In the following page, she reflects on the response to an article she recently wrote for Faith & Leadership (reprinted after the interview) in which she explored what is missing from the churches she visits...and how they might become truly welcoming places. The reaction from readers reveals much about what we, as a Church, need to recognize in order to truly become like family.



Was the reaction to your article what you expected?

I originally worried that people would be upset, but the article really struck a chord. Instead of being upset, people were fascinated and identified with what I said on multiple levels. People who had read the article told me stories of welcome in their parishes or of feeling very unwelcome in churches.

Of course, as I suggested in my original piece, many people's reaction was to say "It's not like that in my church." I was struck by the amount of defensiveness instead of curiosity that I encountered. I think it's a symptom of our fears surrounding the issue of welcome. Many people misunderstood my purpose. I was not attempting to shame churches but instead was exploring a common barrier to finding new members.

You wrote that people at the churches you visit frequently ignore you before worship and during coffee hour. Have they treated you differently since your article appeared?

At one church I visited shortly after my piece appeared, people were super friendly to me, but not one soul spoke to my boyfriend, who attended with me that day. Since I was the preacher and he was in the congregation, we were not obviously together and didn't really interact even at coffee hour, but I did notice that no one spoke to him, and he confirmed that to me afterward.

How did your boyfriend react to being ignored?

I asked him if he'd been visiting that parish as someone actually looking for a new church, would he have come back? He said that he's Episcopalian enough that he didn't expect people to fawn over him. He knew that he would need to come back a few times and work to become known to the parish.

How do you think we got to the point at which Episcopalians don't expect to be welcomed when they visit a new parish?

We're at a place in the Church where we simultaneously say that we're like family and that we're open to everyone. These two things are almost mutually exclusive. We wouldn't fault a family for being unwelcoming if a stranger walked into their living room uninvited and sat down on their couch, so why should we fault churches for having trouble embracing newcomers in their homes?

As families, churches focus primarily on supporting each other and are not as focused on looking externally. That's what families do. We need to embrace the idea that, if churches are truly like families, that changes how we think about visitors and new members.

How so?

If we're like family, we must be serious about examining the flip side of that reality. We actively seek outside of our biological families for new members. We date. We might get married or adopt children. We need new members for procreation. Churches need to realize that they must function in the same way.

Whether we admit it or not, we no longer expect new



Unlocking the church doors on Sunday morning is no longer enough to invite people into our worship services and church communities. We must reach out, engage people in real discussions about faith and invite them to come to worship with us.

Photo on opposite page by Summerlee Walter.

members to walk through our church doors, and, when they do, we don't know what to do with them. Being "more friendly" by adding more signs outside of the church and more greeters inside the doors isn't the answer. People aren't walking into our church services off the street because liturgy is not evangelical. It is where members of the family gather to worship. Churches need to find new members in other ways instead of assuming that liturgy will draw new people.

In the paradigm you propose, what are some practical steps that churches can take to bring in visitors?

The easiest, most practical, most available and cheapest way of drawing visitors is talking about God and your church on social media and in person. When is the last time you sat down with your spouse and really talked about that Sunday's Gospel reading? Or talked with your children about why you give money to your church? Or told a friend about the great sermon that you heard?

Invite someone to come to church with you. A friend, a coworker, someone who's been sick, someone you've been praying for. People will be friendly to visitors if they come to worship with a member of the church.

Do you have any other ideas to help churches attract new members?

Ironically, members of a church could visit someone else's church. Spending time in another worshipping community gives you all sorts of insights into your own.

You can also speak to someone at church you generally don't speak to. As a church, we're cliquish.

How do you view your role in the conversation about the future of the Church?

I don't want to be the minister of doom and gloom. That's not my point. People ask what we can do to change. We can recognize that seeking members is more complicated than opening the church doors. We must go outside.

This is what I see. I say these things out of love.

Read Caimano's original Faith & Leadership article on the next page.

called to a

BROADER VISION *of* FAMILY



A few Sundays ago, as on most Sundays, I was the guest preacher at one of the churches with which I work. Before the service, the rector and I stood in the narthex greeting parishioners as they entered the building. As people gathered, they greeted each

other and their priest warmly - laughing, hugging and shaking hands. Almost everyone also introduced themselves to me, the stranger in their midst, and welcomed me to their community. By the time the service ended, it felt as though we were all old friends.

Afterward, as I stood at the doorway, most of these folks thanked me, complimented my sermon and asked me to stay and have a cup of coffee. The rector and several parishioners even invited me to lunch, but, sadly, I had to decline because of other commitments on my schedule.

Although I regularly have lunch with parishioners, such spontaneous invitations are rare. Indeed, the kind of hospitality I received that Sunday is practically nonexistent. Serving in a different church every Sunday, I see a lot of churches, and I cannot remember another church where I was so warmly welcomed.

Yet whenever I ask congregations to tell me what makes them distinctive, to describe for me their very best qualities, they almost always give me the same answers. They are “friendly” and “warm,” they tell me. “We are,” they say, “like family.”

I’m not seeing it.

Maybe it’s me, but most churches I visit aren’t particularly friendly. Some aren’t friendly at all. When I get there, the doors - assuming I can find the entrance - are closed and often locked. Once somebody lets me in, I’ll find one or two people busy getting everything ready for the service, but they typically don’t say hello or welcome me. Soon others arrive and take their seats, but they don’t often greet each other or me.

Afterward, people may shake my hand as they file out the door. But even this doesn’t happen as much as it used to. Instead, members stop in the aisle and visit, sometimes until long after I’ve headed to the sacristy to change clothes. Later, at the coffee hour, I sometimes, just to test my theory, get a cup of coffee and stand in the center of the room to see if anyone will speak to me. Usually, I stand alone for a long time.

Congregations and other clergy get defensive whenever I tell them about these experiences. If only I visited their church, they say. There, I would be warmly welcomed. But I’m not convinced. I have seen this in so many churches that, odds are, theirs is no different.

But, believe it or not, friendliness isn’t really my primary concern. Although I wish all of our churches were more like the one I visited a few weeks ago, a lack of friendliness is not why our congregations are in decline.

Instead, what I’m observing is a sign of something deeper. It’s about much more than handshakes and welcome. Every day I wonder: Why do some people still go to church while so many others don’t? How and why does Christianity in 21st-century America look different than it ever has before?

Based on my experience, the family metaphor may indeed be apt. We are more like families than we realize, in ways that are not always good. Like families, churches can be very close-knit groups, with a select few people who aren’t really all that excited about bringing other people in. What group has higher barriers to entry than a family? You can’t just wander in. You can only join through birth, adoption or marriage.

No wonder we don’t act like we’re expecting guests. No wonder we’re not putting out the welcome mat, even in a time of decline. Too many churches are like actual families, slowly bringing in and incorporating new members but rarely going out looking for them.

We don’t expect new faces at the door. We are bastions of tradition and stability for a reason. We face our decline by protecting and nurturing what we have. We are not unfriendly, exactly, as much as we are inwardly focused.

And yet Jesus had a different take on family, one that wasn’t focused on self-preservation: “Everyone who has left houses or brothers or sisters or father or mother or children or fields, for my name’s sake, will receive a hundredfold, and will inherit eternal life” (Matthew 19:29 NRSV).

Maybe our challenge isn’t to make our churches “friendlier” but to rethink notions of family that may be preventing us from following Jesus. If church is a “family,” then maybe Jesus is calling us to adopt a broader vision of family - and perhaps occasionally even to leave our family, if only for a while, to go and make disciples of all the world.

A warm smile and a hello, standing on our own safe turf, is better than nothing. But we are called to so much more. What if, as Jesus said, we occasionally left our houses, our places of worship, joining others on Sunday or having services in public places?

What if we sought out strangers where they are, to share the gospel with them? What if we risked being the stranger and opened ourselves on occasion to discovering hospitality where we least expect it?

The gospel is not easy. It is not familiar. And it always pushes us to follow the risen Christ into places we have not gone before. We are called to something deeper than waiting for people to wander into our familiar, homelike church and then remembering to say hello. We are called away from “family” and toward eternal life.

This article was originally published on April 23, 2013, on Faith & Leadership. The Rev. Canon Cathie Caimano is a Canon for Regional Ministry. Contact her at catherine.caimano@episdioc.org.

a DIFFERENT KIND of CONVENTION

By Joseph Ferrell



The 198th Annual Convention of the Diocese of North Carolina will take place on November 23, 2013, at Canterbury School in Greensboro. The 197th Convention voted to change the date of future Conventions from late January to late November in order to reduce the chances of bad weather and to avoid disruption by the Christmas and New Year's holidays of the planning required to host Convention.

Beginning with the 199th Annual Convention in 2014, we will return to a two-day Convention, which will continue to take place in November.

This year's Convention will be unusual for a few reasons. We will transact all of our business in one day. We will meet in Canterbury School's chapel and will sit in cathedral chairs without tables or assigned seating. Due to the seating arrangements, it will not be easy to use laptops during the legislative sessions. Those who remember the days when Convention was always held in a church, not a convention center, will find the atmosphere familiar.

Find additional Convention information at www.episdionc.org

THE BUSINESS OF CONVENTION

The principal items of business that the Diocese will transact at the 198th Annual Convention will be adoption of the 2014 Mission and Ministry Budget and elections. Due to the limited time available for consideration of legislation, we ask that clergy and delegates exercise restraint in introducing non-essential resolutions.

IMPORTANT PRE-CONVENTION DEADLINES

Because the date of Convention has been moved up by about 60 days, the timeline for the Convention differs from that of prior years. The following deadlines are of particular significance:

- Aug. 5: Deadline for certifying lay delegates
- Oct. 14: Deadline for submitting nominations and resolutions

PRE-CONVENTION CONVOCATION MEETINGS

- Tuesday, Oct. 1: Charlotte Convocation
- Wednesday, Oct. 2: Durham Convocation
- Thursday, Oct. 3: Rocky Mount Convocation
- Monday, Oct. 7: Raleigh Convocation
- Monday, Oct. 14: Winston-Salem Convocation
- Wednesday, Oct. 16: Sandhills Convocation
- Thursday, Oct. 17: Greensboro Convocation

LAY DELEGATES TO CONVENTION

The question has been raised as to whether the same lay delegates who attended the 197th Annual Convention will continue to serve through the end of calendar year 2013. Normally, lay delegates are elected to attend three successive annual conventions. Thus, delegates elected in 2010 attended the 195th, 196th and 197th Annual Conventions. Their terms expired when the 197th Convention adjourned in January 2013. The terms of delegates elected to one-year terms in 2012 also expired with adjournment of the 197th Convention.

timeline 2013

July or August Vestry Meetings

Vestries elect lay delegates to Convention for three-year terms.

Friday, July 26, 2013 (120 days before Convention)

Bishop certifies to secretary the list of clergy entitled to seat, voice and vote in Convention. (*Canon 1.1*)

Monday, Aug. 5, 2013 (110 days before Convention)

Deadline for clerks of vestries to mail certificates of election of lay delegates. (*Canon 1.2*)

Monday, Aug. 26, 2013 (90 days before Convention) (Transferred from Sunday, Aug. 25)

Secretary publishes official roll of Clergy and Lay Orders of the 198th Annual Convention (*Canon 1.2*), gives formal notice of positions to be filled by election, mails nomination forms and issues instructions for submitting resolutions.

Secretary sends committee preference forms to clergy and lay delegates.

Monday, Sept. 2, 2013 (Transferred from Sept. 1)

Deadline for filing copy of 2012 audit report with the diocesan business office.

Monday, Oct. 14, 2013 (40 days before Convention)

Last day to submit nominations and resolutions. (*Rule of Order XVIII, Rule of Order XIX*)

Thursday, Oct. 24, 2013 (30 days before Convention)

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

Wednesday, Nov. 13, 2013 (10 days before Convention)

Date for determination by the Secretary of the Convention as to whether a parish or mission must obtain consent of the Convention to seat its lay delegates due to failure to file its 2012 parochial report or 2012 audit report.

Date for determination by the Secretary of the Convention as to whether a parish or mission has paid in full its assigned shares of the Mission and Ministry Budget for the 12 months ending at least 30 days before the Convention (i.e., October 24, 2013).

Secretary of the Convention strikes from the voting rolls clergy and lay delegates from delinquent congregations. (*Canon 18.4*)

Saturday, Nov. 23, 2013

The 198th Annual Convention convenes.



By Emily Ford

The (New) Legend of Sleepy Hollow

From Hollywood Storyboard to St. Luke's Front Lawn

People who tune in to watch the premiere of Fox's new supernatural television series *Sleepy Hollow* this fall will see Ichabod Crane awakened from a 230-year-long nap in the front lawn of St. Luke's, Salisbury. No, the yard at St. Luke's doesn't contain a Revolutionary War graveyard, but television crews did create one for a week in March when they filmed the pilot for *Sleepy Hollow*, which will air at 9:00pm on Mondays beginning in September.

Attracted by St. Luke's historic allure — the parish was established in 1753 and the church building constructed in 1828 — 20th Century Fox chose the church as the backdrop for much of the action in the pilot, a modern-day thriller based on Washington Irving's classic short story "The Legend of Sleepy Hollow."

The series, which has a time-traveling storyline that takes place both during the early 1800s and in modern times, follows

Ichabod Crane as he partners with Sleepy Hollow's female sheriff to solve the mysteries of a town ravaged by the battle between good and evil.

Crews filmed extensively from

sundown to sunup for five days at St. Luke's, where Ichabod Crane awakens from the dead 230 years after slaying a soldier on the battlefield. The soldier — the Headless Horseman — also returns from the dead, seeking revenge.

The film studio chose St. Luke's because the historic church could easily communicate across the show's two time periods. Crews transformed St. Luke's expansive lawn with fake headstones, vines, wrought-iron fencing and "weeds" — elements that through the miracle of television will create a haunting nighttime scene, especially with the historic church building, iconic bell tower and giant oak tree in the background.

St. Luke's and surrounding city streets hosted pyrotechnics, gun battles, car chases and more. Crews used a crane to hoist a massive lighting apparatus over St. Luke's that mimicked moonlight and illuminated the yard with a spooky glow. Others on the set dropped hundreds of pounds of dry ice into machines that pumped out billowing fog night after night.

The studio made a donation to St. Luke's, which played a key role in bringing the film project to Salisbury, but, for St. Luke's rector, the Rev. Wayne Hougland, hosting the cast and crew of *Sleepy Hollow* was really a chance to help



Clockwise from left: A crew member transforms St. Luke's expansive front lawn with fake headstones and underbrush. Massive lighting held up by a crane and hundreds of pounds of dry ice provide the moonlight and fog for the pilot's climactic scene. Photos by Wayne Hinshaw for the Salisbury Post.

Curious onlookers gathered to watch actors in period costumes run through the fake Revolutionary War graveyard that film crews constructed in front of St. Luke's for the filming of the new television series *Sleepy Hollow*. A promotional photo from 20th Century Fox shows stars Orlando Jones, Katia Winter, Tom Mison (Ichabod Crane) and Nicole Beharie standing in front of St. Luke's tower with the villainous Headless Horseman fast approaching on his white steed. St. Luke's served as the backdrop for several key scenes during five nights of filming for the series pilot, which will air at 9:00pm on Mondays beginning in September. Photo courtesy of 20th Century Fox.

the community.

"We wanted to be as hospitable and accommodating as possible because it would benefit the whole community by bringing in business and money," Houglund said. Twentieth Century Fox spent \$8 million filming the pilot throughout the Charlotte region, and the economic impact of the film and television industry will multiply if crews return to the city.

Twentieth Century Fox has yet to announce where the studio will shoot the remainder of the *Sleepy Hollow* series. Either way, the Rev. Houglund perfectly sums up St. Luke's experience hosting a film crew: "It's really cool."

Emily Ford is a member of St. Luke's, Salisbury, and a writer for The Salisbury Post. Contact her at eford@salisburypost.com.



MIDDLE SCHOOL *is a* MAZE GENESIS HELPS YOUTH NAVIGATE

On the third weekend in March, 36 middle school youth from around the Diocese participated in the first Genesis weekend, a program designed to help them grow spiritually and teach them how to use their faith to navigate their changing lives.

Participants and team members spent the weekend exploring topics relevant to their lives, including navigating relationships with family and friends, dealing with peer pressure, practicing forgiveness and using their individual gifts.

“I think that having a weekend like this for middle schoolers is important because it allows us to strengthen our faith at a younger age,” Carrington Metts, a middle school youth from St. Timothy’s, Wilson, said. Leighton Harrell, another participant from Christ Church, Raleigh, agreed.

“Genesis really got me thinking about my personal connection with God,” she said. “We always pray together as a group in church, but events like Genesis help you build your personal connection to God.”

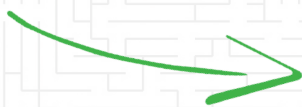
Research bears out the importance of the type of spiritual reflection and exploration that diocesan youth programs like Genesis encourage. The Center for Spiritual Development in Childhood and Adolescence has found that youth who are involved in a religious community on a regular basis are 39% more likely to do better in school and to avoid high-risk activities such as drug and alcohol use and early sexual activity.¹ Genesis supports and compliments the work that local congregations already do to support their youth in navigating these and other difficult challenges.

Recognizing the imbalance between the number of diocesan programs for middle school and high school youth, the diocesan youth ministry staff began the process of researching ministries similar to Genesis in 2011. Lisa Aycock, the Assistant to the Youth Missioner; the Rev. Deb Blackwood, a member of the Chartered Committee on Youth; and then-high school students Nicole Powell and Alex Hilleary visited several dioceses within Province IV to experience the programs they offer to middle school youth. Throughout the next year and a half, this group, along with the design team for Genesis, developed and implemented a new program designed especially for our youth in the Diocese of North Carolina.

Though similar to Happening in that both ministries emphasize youth talks and spiritual journeys, Genesis is neither a prerequisite to nor a replacement for Happening. It also differs from Happening in that participants are invited to attend Genesis as many times as they’d like during their middle school years. Because the weekend provides them with space to address the shifting challenges and issues they face in their daily lives, as the youth grow, Genesis grows

Scales, Peter. “Spirituality and Adolescent Well-Being: Selected New Statistics.” The Center for Spiritual Development in Childhood and Adolescence. Search Institute, 2007. <<http://www.search-institute.org/research/religion-congregations>>.

Start Here



Counterclockwise from left: Members of the design team - Timothy Smith, the Rev. Deb Blackwood, Sallie Ratcliff, Hannah Petzold, Katie Cottam and Lisa Aycock - worked hard to ensure that the inaugural Genesis weekend ran smoothly. Over 60 youth and adults came together at Haw River State Park for a weekend of spiritual reflection. Participants Carrington Metts and Leighton Harrell write reflections in their journals during the weekend. Youth were split into family groups during which they processed the youth-led talks that occurred throughout the weekend. Participants Emily Anderson, Caroline Hayess and Carrington Metts take time to hang out. Photos by Beth Crow and Lisa Aycock.



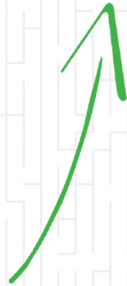


with them.

“Our end goal was to develop a spiritual outlet for Episcopal youth in today’s secular and dark world,” Genesis youth coordinator Timothy Smith said. “It was truly an honor to be a part of the first ever steering committee and design team, and I know that we have ‘done something worth doing’ and created something beautiful in God’s eyes...I could truly see how we affected the middle school youth in the Episcopal Diocese of North Carolina.”

How do you measure the success of such a ministry? Is it the number of youth who attend, the evaluation forms written at the end of the weekend? Sometimes success cannot be measured in numbers or words. Sometimes it’s best seen in the lives of those who have been a part of the ministry. View photos from the weekend at <http://bit.ly/GenesisPhotos>.

Next year’s Genesis is scheduled for March 7-9, 2014.



Beth Crow is the Diocesan Youth Missioner. Contact her at beth.crow@episdionc.org.



for the

LOVE of the CHURCH

An interview with the Rev. Whayne Houglund, Jr., Bishop-elect of the Diocese of Western Michigan and current rector of St. Luke's, Salisbury

What did it feel like to learn that you had been elected as the 9th Bishop of the Diocese of Western Michigan?

It was very exciting and very humbling. It's a tremendous honor. It takes my breath away how much of an honor this is.

At what point in the search process did you begin to feel like you were called to be their bishop?

I would honestly say from the very beginning. The process began just before Thanksgiving last year. I read their profile and thought "Well that's kind of interesting. I'll just send in my stuff and see." When [the search committee] responded, I really felt that there was something there. It felt like a good fit from what little I knew. I felt an inkling of a possibility, but it felt like a real one.

What made the Diocese of Western Michigan feel like a good fit?

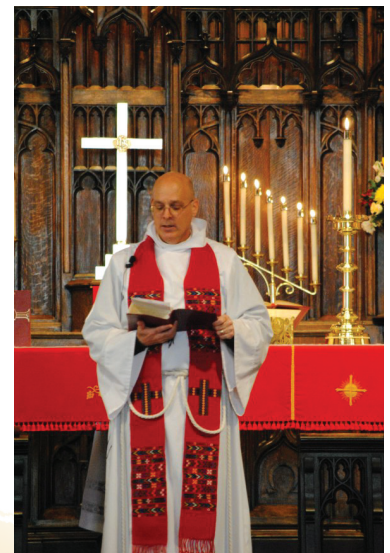
I don't know the diocese that well, so it's a lot of conjecture based on what little I've seen and on the few conversations I've had throughout the process, but their sense of need, based on how they articulated it, felt very close to the gifts I

have that I can bring to bear. I bring a sense of joy and hope and a great deal of love and appreciation for the Episcopal Church that can help move the Diocese. I love the Episcopal Church. Love it. Love it, love it. You can print all of those love it's.

The Episcopal Church gave me a place to discern what God created me and called me to be with integrity – so I can be my most authentic self – without judgement or limitations. The world is hungry for what the Episcopal Church represents in terms of tradition, transcendence, openness. People are spiritually hungry. If they would give us a shot, they would find they can be fed quite beautifully in the Episcopal Church.

I feel that I am good at communicating that truth as I see it about who we are in the broader community. I'm also good at helping people embrace a vision of hope and possibility for their future and their life together as people of faith, a life based not on scarcity but on abundance. We often look at what we don't have, but we have so very much. It's a matter of helping people tap into the possibilities present in each congregation and each individual. I believe I can help [the Diocese of Western Michigan] advance the Kingdom of God in ways that are creative, entrepreneurial, relationship-building and fun.

The church gets so serious. We're supposed to be joyful people. I hope I can help them recapture that.



Clockwise from left: The Rev. Whayne Houglund exercise the offices of the ministry of the priesthood: baptizing, preaching and teaching. Opposite page: Taking time out for a priestly photobomb during the Blessing of the Animals. Tending St. Luke's community garden. Leading groomsmen into a wedding. Heading into a new ministry in the Church. *Photos courtesy of the Rev. Whayne Houglund.*



How has your experience as the rector of St. Luke's prepared you for this next stage of your ministry?

St. Luke's was in a time of stress when I arrived. When I came, they needed someone who could help them see the good within them and love on them and care for them. I was able to help draw the good out of them in ways that were helpful in the broader community. We started doing Galilee before it was cool, even though we didn't know at the time that's what we were doing.

I can bring aspects of that to the table in Michigan as well. I believe I can help that diocese transform into a place where the vision is not one of scarcity but of abundance, of hopefulness instead of fear. I bring a vision of working together in celebration of being Episcopalian who are not worried about possible divisions over ideology.

How do you feel about leaving St. Luke's?

I've been the rector at St. Luke's for 8.5 years. We've been through some tough transitions together, and I think they're ready for someone else's skills and gifts. Bishop Curry has been encouraging me to consider moving in this direction. I appreciate his council and discernment very much and respect him for that. He saw something that I might not have.

What excites you the most about your new role?

I'm looking forward to getting to meet the people and to get to know them and to learn about their culture, which is very different from what I'm familiar with, being a lifelong Southerner.

I'm looking forward to developing meaningful mutual relationships with people, congregations and clergy. I want to see them hope and dream and engage and do the work God is calling them to do. I'm a big cheerleader. I'm looking forward to seeing what they're doing and how it's going and how we can communicate out into the world. Episcopalians can be too complacent in that we keep our light under a bushel, but the Episcopal Church is awesome. It's time to take the

bushel off the light, put the light on a lamp stand and not be afraid to shine. We have something wonderful to offer and to say about peace, joy, forgiveness, resurrection and new life, and we need to say it.

Selfishly, I also have two daughters in Chicago and Indianapolis, so part of my wife and my discernment was being closer to them.

What will you miss most about the Diocese of North Carolina?

The Diocese of North Carolina is a fantastic diocese. The clergy are collegial, and it's a very healthy and hopeful place. I was the chair of the Mission Resource Support Team for a bunch of years, and I saw the work small congregations are doing. They're doing really cool stuff, like St. Cyprian's, Oxford, going out in the neighborhood, or Ascension Fork, Advance, with a feeding program that feeds hundreds of people out of their tiny church.

This is a really good, healthy diocese that is a model for what the Episcopal Church can look like writ large. I plan to take with me to Michigan a sense of health that comes from experiencing how the Episcopal Church is working well in North Carolina. We're getting outside of ourselves and caring for people and meeting very real needs.

Is there anything else you'd like to add?

I'm thankful to have been here for 8.5 years at St. Luke's, which is a lovely congregation. We're kind of quiet, and people across the diocese don't know about us, but we're known locally as the church that feeds people. This new identity emerged over the last five years, and the congregation did it, not me. We currently feed a couple hundred kids every week through backpack buddies, and our community garden feeds women and children at the family crisis center.

I'm thankful to have been at St. Luke's and in the Diocese of North Carolina. I'll miss it...especially in the winter time.



By Peter Crow

CELEBRATING 25 YEARS *in* SOUTHERN HONDURAS

Episcopalians from across the state have participated in the Honduras Health Mission, a ministry founded by St. Stephen's, Durham, for 25 years. This brief history of the mission explores how it has changed throughout the years.

Twenty-five years ago, Bishop Robert Estill of the Diocese of North Carolina conferred with a young Peace Corps volunteer serving several rural communities in southern Honduras. Understanding the historic conflict between large landowners and small farmers (*campesinos*), Jeff Boyer, the Peace Corps volunteer, believed that if the communities worked together, they could improve their bargaining position at harvest time.

Thus began a partnership between the Diocese and Las Comunidades Unidas, El Corpus, Choluteca, Honduras. Together, Hondurans and North Carolinians constructed a five-building complex at a centrally located crossroads, called Madrigales, where farmers could consolidate their harvests. Over the years, the principal needs of the Hondurans have shifted, as has the response of their North American partners. The closest hospital is 2.5 hours from Madrigales, and the expense of traveling there is prohibitive for most. Therefore,

in the mid-1990s, the focus of the partnership shifted to addressing medical needs. Thus began the Honduras Health Mission, which soon grew to include several parishes from the Diocese of Atlanta, along with parishes from the Diocese of North Carolina.

Reflecting on the history of the mission, Gene Maynard, now of Columbus, Ohio, likes to describe how Peggy Wade, leader of the first medical team and parishioner at Nativity, Raleigh, overheard him speaking Spanish in a Raleigh bank and convinced him to become her personal interpreter. That was 18 years ago, and this year was Maynard's 16th with the mission.

Maynard, like all of the mission's committed volunteers, returns year after year due to the deep relationships that North Carolinians develop with Honduran locals.

"Our motivation is tied to respecting them, their dignity," the Rev. Mac Thigpen, seventh year missionary and rector of



From left: A young boy and his mother wait in line at the annual Honduras Health Mission clinic. *Photo by Katherine Sides Dailey.* Children play the role of germ-infested water in a water purification skit. Many people still walk or ride horseback to get to the annual clinic. *Photos by Beth Crow.*





St. Bartholomew's, Atlanta, said. "It's not just us coming and doing something to them, but it is working with them, being with them."

Sustainability has been one of the mission's central goals from the beginning. In addition to annual clinics now serving more than 1,500 people over five days, the mission also offers training to local, unlicensed health providers so that they can give basic care and advice during the rest of the year. Moreover, the dental staff has undertaken an ambitious fluoride treatment project for all children in the area, and each year volunteers put on humorous health promotion skits encouraging watchers to avoid health problems by doing such simple things as purifying water, brushing their teeth and washing their hands. In recent years, several Hondurans have joined the mission, including two Honduran interpreters, three Honduran dentists and a Honduran optometrist this year. One of those interpreters, Enrique Perez Williams, is the grandson of "Mama Tula," one of the volunteers' favorite local hosts.

This year, Las Comunidades Unidas prepared an unusually elaborate fiesta in honor of the 25-year partnership. Honduran leaders Juanita Lainez and Venancio Montoya were recognized, along with their North American counterparts: Jeff Boyer, Peggy Wade, Priscilla Shows and Cheri Janning. Las Comunidades Unidas presented certificates of appreciation to the Diocese and to sponsoring churches: Nativity, Raleigh; Monroe Christian Church, Durham; St. Anne's, Atlanta; St. Bartholomew's, Atlanta; St. Francis, Macon, GA; St. Julian's, Douglasville, GA; St. Luke's, Salisbury; St. Matthew's, Hillsborough; and St. Stephen's, Durham, which is currently the main sponsoring parish.

Peter Crow is a member of Nativity, Raleigh, and serves as the videographer for the Honduras Health Mission. Contact him at peter.crow@me.com.

A 9.5 minute video entitled "25 Years in Southern Honduras" takes a closer look at this remarkable partnership: <http://bit.ly/17G29GO>.

Individuals or parishes interested in the Honduras Health Mission should contact Cheri Janning at 919-819-0338 or at cheri.janning@duke.edu.



From top: Puppets comfort nervous children. In 2011, a Honduran optometrist joined the mission. Photos by Beth Crow. Registering for the clinic can take several hours due to the long lines. Photo by Katherine Sides Dailey.

16TH ANNUAL YOUTH CHOIR CAMP AT TRINITY CENTER

The 16th Annual Youth Choir Camp at Trinity Center will take place Thursday, August 15, through Sunday, August 18. The Rev. Dr. William Bradley Roberts, Professor of Church Music at Virginia Theological Seminary, will lead the camp.

This camp is designed for rising 4th-9th graders. The choristers will stay in dorms and participate in fun, games and nature activities in addition to several sessions in which they will learn new songs and rhythm activities. The camp will culminate with a Eucharist at St. Francis by the Sea.

The Youth Choir Camp is co-sponsored by the Dioceses of North Carolina and East Carolina.

Learn more and register at <http://bit.ly/171I3Hu>.

STOP HUNGER NOW RECOGNIZES DIOCESE'S MEAL PACKAGING EFFORTS



STOP HUNGER NOW

In 2010, the Diocese of North Carolina packaged 100,000 meals for Stop Hunger Now during its 194th Annual Convention. Stop Hunger Now has recognized this achievement by awarding the Diocese a golden gong, a recognition given to any organization that reaches the 100,000 meal mark.

Stop Hunger now has packaged 83 million meals since the program began in December 2005. The program has grown from 1.7 million meals in 2006 to a projected 37.7 million meals. Visit stophungernow.org to learn more about the organization.

PATTI TRAINOR NAMED NEW EFWM DEVELOPMENT COORDINATOR

The Diocese of North Carolina is pleased to welcome Patti Trainor as part of our team in support of the Episcopal Farmworker Ministry (EFwM) in Newton Grove, a joint ministry of the Dioceses of North Carolina and East Carolina. Patti will serve as EFwM Development Coordinator, working to raise awareness and support for migrant farmworkers and those served by the EFwM.



"I am excited to utilize my skills with the Episcopal Farmworker Ministry to serve one of the most underserved groups, the migrant farmworkers," Trainor said.

A native Pennsylvanian and a cradle Episcopalian, Trainor, her husband Nick and their two teenage children relocated to Wake Forest from Pittsburgh in 2010. They are members of Nativity, Raleigh. A graduate of Stephens College in Columbia, MO and the University of Pittsburgh, Trainor's past experience includes working for one of the country's largest private foundations, a major research university and a small human services agency.

Contact her at 919.834-7474x5313 or at patti.trainor@episdioc.org.

JOIN HUGS FOR THEIR 25TH BIRTHDAY CELEBRATION!

For the past 25 years, the Diocese of North Carolina has held its week-long HUGS Camp for individual with special needs. HUGS is a unique camp for unique people, bringing together young people of diverse abilities to share in God's creation. This year, HUGS celebrates its 25th birthday, and you are invited to the party! For more information, contact Youth Missioner Beth Crow at beth.crow@episdioc.org.

Join Us...
It's H.U.G.S Camp 25th Birthday!
 Come help us celebrate this special occasion!



What: The celebration begins with a festival Eucharist, followed by a catered, picnic-style lunch

When: Saturday, July 13th
 10:00 AM - Eucharist (Bishop Anne will be celebrating.)
 11:30 AM - Lunch

Where: The Summit at Haw River State Park

Cost: \$8

RSVP by June 30th: <http://bit.ly/HUGS25>



DIOCESAN EVENTS

JUNE
JULY
AUGUST

June

- 29 Transitional Deacons Ordination, 11:00am, Good Shepherd, Raleigh

July

- 6-13 HUGS Camp, Haw River State Park, Browns Summit
- 13 HUGS 25th Birthday Celebration, Haw River State Park, Browns Summit
- 25 Fair Share Appeals Committee Meeting, 10:00am-3:00pm, Holy Comforter, Burlington

August

- 8 Fair Share Appeals Committee Meeting, 10:00am-3:00pm, Holy Comforter, Burlington
- 15-18 16th Annual Youth Choir Camp, Trinity Center, Pine Knoll Shores.

Look for additional events and more detailed event information online at 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, the Bishop's weekly e-newsletter, and in the Around the Diocese monthly bulletin insert.

STAY IN TOUCH






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<http://www.youtube.com/episdioc>

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<http://bishopcurry.wordpress.com>



DIOCESE OF BOTSWANA HAS A NEW BISHOP - AND HE'S ONE OF THEIR OWN



On July 14, 2013, the Most Rev. Albert Chama, Archbishop of the Anglican Church of the Province of Central Africa (CPCA), will with his fellow bishops consecrate the Venerable Methayotlhe Rawlings Ogotseng Beleme as the 5th Bishop of the Diocese of Botswana at the Cathedral of the Holy Cross in Gaborone.

This is truly an exciting event in our national Church history. Although the Diocese has been served by four faithful and dedicated leaders since it became independent in 1972, Fr. Metlha will be the first bishop to have been born in Botswana. He also comes with a personal story that, while deeply rooted in the Setswana culture, gives him a good appreciation of the wider Church and world.

He was born in Molepolole in 1962 and, after attending both primary and secondary school there, he trained as an artisan electrician at the Debswana Orapa Training Centre. On qualification in 1986, he worked at the Jwaneng mine until the end of 1989. Responding to the call of God to serve the Church, he was accepted for ordination by the Anglican Church and went to study theology and train as a priest at Lelapa la Jesu Seminary and the National University of

Lesotho in Roma from 1990 until 1992.

After ordination to the priesthood in 1993, Fr. Metlha served as rector of the Parish of Francistown and Archdeacon of the North in the Diocese of Botswana. In 2001 he was transferred to the Cathedral of the Holy Cross, where he was appointed sub-dean. During this time – 2003 through 2004 – he was selected to undertake further studies in ecumenism at the Ecumenical Institute of the World Council of Churches and the University of Geneva in Switzerland.

After briefly serving as rector of the Parish of St. Simon of Cyrene, Tlokweng, in 2006, he moved to South Africa to serve in the Diocese of Matlosane in 2007. Here he worked as both Dean of the Cathedral of the Resurrection in Ikageng-Potchefstroom and most recently as rector of the Parish of St. Peter's, Klerksdorp, and Archdeacon to the Bishop.

When not working or spending time with family, Fr. Metlha enjoys watching sports, especially soccer (having played for the Boteti Young Fighters in Orapa and the Blue Diamonds in Jwaneng) and action movies and reading. He is married to Thapelo, and the couple has three children: Thabiso, Lone and Sentle.

He is looking forward to the challenge God has given him and the opportunity to return home and serve the Church and people of his own country. The Diocese is delighted by the election and eager to embrace their new Bishop.



CLERGY CHANGES

As of Apr. 3, 2013

The Rev. William Harrison Abernathy, from Cluster Missioner, All Saints, Hamlet, and St. David's, Laurenburg, to Non-Parochial.

The Rev. Louise T. Anderson, from Deacon, Church of the Good Shepherd, Rocky Mount, to Non-Parochial.

The Rev. Velinda Hardy, from Non-Parochial, to Deacon, Church of the Saviour, Jackson.

The Rev. Virginia Herring, from Assistant Rector, Holy Trinity, Greensboro, to Retirement.

The Rev. Michael J. Pipkin, Letters of Dimissory, from Diocese of North Carolina, to Diocese of Minnesota.

The Rev. Fred Clarkson, from Vicar, St. Matthew's and San Mateo, Salisbury, and Good Shepherd, Cooleemee, to Rector, St. Timothy's, Houston, TX.

The Rev. Michael Pipkin, from Associate Rector, St. John's, Charlotte, to Non-Parochial.

The Rev. David J. Rose, Letters of Dimissory, from Diocese of North Carolina, to Diocese of Georgia.

The Rev. Amy Huacani, from Assistant Rector, Emmanuel, Southern Pines, to Non-Parochial.

The Rev. Anne Hodges-Copple, from Rector, St. Luke, Durham, to Bishop Suffragan-elect.

The Rev. Dr. L. Murdock Smith, from Rector, St. Martin's, Charlotte, to Retirement.

The Rev. T.J. Bland, from Non-Parochial, to Deacon, St. Barnabas, Greensboro.

The Rev. Sally Harbold, from Associate Rector, St. Paul's, Cary, to Non-Parochial.

The Rev. Wren Blessing, from Transitional Deacon, to Priest, March 3, 2013.

The Rev. Barbara Platt-Hendren, from Vicar, Grace, Clayton, to Retirement.

The Rev. Charles Smithers, Deceased, February 16, 2013.

By the Rev. Nils Chittenden

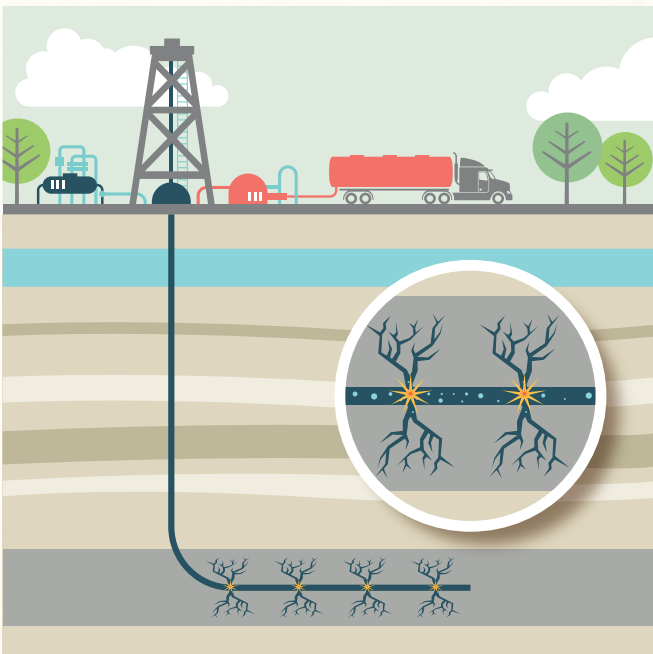
TRACKING *our* CHRISTIAN DNA

Diocesan Young Adult Missioner Nils Chittenden meets Justine Chow, a young adult in the Diocese who is following her calling into the environmental minefield of fracking.

Nestled next to global corporate giants like IBM in Durham's Research Triangle Partnership (RTP) is the First Flight Venture Center. The Center's name is a fitting one. The publicly-funded facility is an incubator for fledgling tech companies, keeping them safe as they grow stronger and prepare to launch themselves into the blue yonder with all of its demands and dangers.

BaseTrace is one such newly-hatched enterprise – the brainchild of Justine Chow, a young adult in the Diocese of North Carolina. Her patent-pending technology will take synthetic DNA and mix it into the slurry injected into friable rock in the controversial process known as hydraulic fracturing, or fracking.

Chow's professional journey over the last seven yearshas



Hydrolic fracturing - fracking - works by injecting fracking fluid, a mixture of water and chemicals, into friable shale rock at high pressure. The mixture unsettles millions of natural gas bubbles trapped in the rock, releasing them and allowing them to be collected into usable fuel. Some question whether or not the fluid, which may contaminate water supplies and land, constitutes a health hazard. By mixing unique strands of synthetic DNA into fracking fluid from different companies at different sites, BaseTrace hopes to settle the debate over possible fracking contamination.

been busy: evolutionary anthropology at Harvard and then a Masters at the Nicholas School of the Environment at Duke University. At the same time, she's also been on a faith journey. Baptized and confirmed in the Episcopal Church in 2011, the academic and spiritual threads of her journey have become intertwined into one stronger strand.

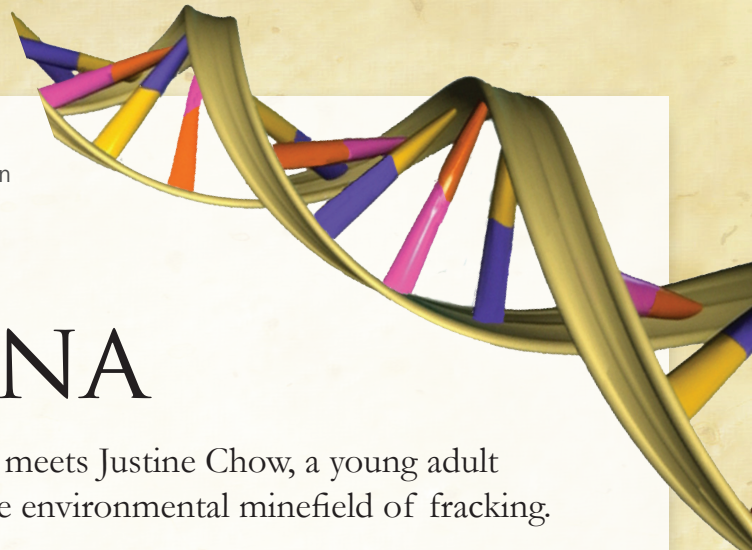
Sitting in a meeting room, a whiteboard behind her covered with jottings about the energy business, Chow acknowledges that as an environmental grad student she could easily have taken the comfortable, predictable route: get hired by a consultancy in D.C. or become an environmental law attorney, that sort of thing. Both those options would have given her a plump steady paycheck and a predictable, secure existence. Instead, she has opted to throw her lot in with a partly untested, novel idea about a very contentious extraction process in the cutthroat, profit-driven, highly politicized world of energy companies.

Hydraulic fracturing is an effective way for energy companies to get at the vast reserves of natural gas that sit in small bubbles distributed throughout the crumbly, striated rocks known as shale. The technology for releasing those bubbles is not delicate. A soup of chemicals is brewed and then injected at high pressure from ground level into the rock, causing deliberate instabilities that unseat the millions of little pockets of gas and allow them to be agglomerated and ingathered. The injected fracking fluid differs from place to place, company to company, depending on the drilling site's geology and chemistry, but a common denominator is that it is usually toxic to some degree and cannot be completely recovered in the fracking process.

Herein lies the biggest question surrounding fracking: What happens to the toxic soup that's gone AWOL? Many people think that it makes its way into the groundwater and from there into local rivers, creeks and public water supplies

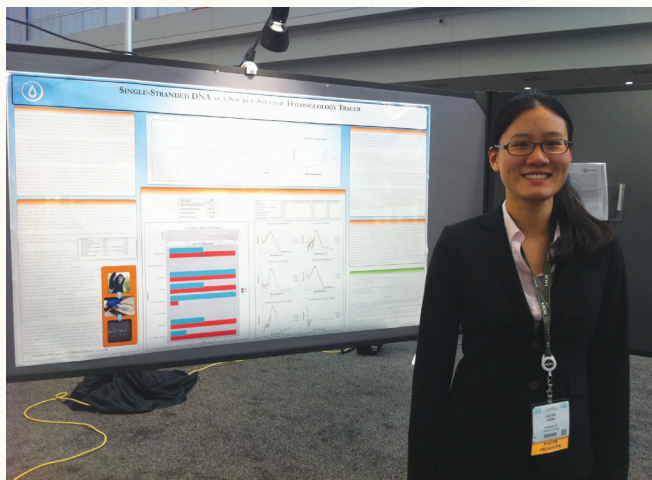
One can easily Google pictures of farmers striking a match and setting alight watercourses on their land. Since streams of water are not typically flammable, these pictures have gone viral, fueling the theory that unpleasant chemicals have gotten where they shouldn't.

Chow knows the impact of these stories. When she de-



“I hope that I’m helping to further God’s goals.”

-Justine Chow, on her calling develop and patent the DNA technology used to track fracking liquids through the local environment.



Justine Chow presents a poster at the 2013 Pittsburgh American Association of Petroleum Geologists Conference. Photo by Jake Rudolph, CEO of BaseTrace.

decided to get involved with Environmental Working Group at Duke and was assigned to research fracking, she contacted a wide range of people who’d been affected by questionable water supplies and other issues. Day by day, week by week, Chow listened to the stories of communities in areas where fracking had been established. People were fearful that the unexplained illnesses in their livestock, or in their friends and family members, were caused by the chemicals injected into the fracking wells. She heard how fracking had divided previously solid, generally rural communities as people felt forced to choose between the desperately-needed jobs that shale gas extraction brings and their neighbors’ conviction that fracking is a ticking time bomb.

She also heard stories, albeit different ones, from the energy companies and their fracking operators. They made the point that, in addition to bringing employment to often impoverished areas, they were exercising environmental responsibility. Shale gas has a carbon footprint up to 50% lower than traditional fossil fuels like coal, it’s bounteously plentiful in the United States and the industry is a major contributor to the political holy grail of energy independence. They made the point that there were many possible causes for gases present in streams and rivers, including naturally occurring methane. In some cases, members of the fracking industry felt scapegoated by local people for the unexplained illnesses and argued that they had in fact met – and sometimes even exceeded – statutory regulations for redressing and compensating those with grievances. Fundamentally, they were strongly convinced that fracking is

generally a safe process.

As she listened to these outpourings, Chow’s response was emotional, visceral. She desperately wanted to help these communities, these individuals. It grieved her that the fracking issue was tearing them apart. As she heard the stories unfold, she found herself asking God for help. She came to the realization that God was calling her to influence this complex situation through her own God-given talents.

Chow’s attraction to the Episcopal Church was in large part due to the role that reason and rationality play in its theology, the peaceful coexistence of head-thinking with heart-feeling. Objective by training and temperament, she wanted to use her gifts to help all of the disparate players in the fracking drama – a drama generating a lot of heat, but not much light.

The light that Chow’s company, BaseTrace, brings is a brilliantly simple idea. Synthesize some DNA, mix it into the hydraulic fracturing liquid before it is injected into the earth’s crust and then analyze portions of the of the local environment – groundwater, livestock, humans, soil. DNA is so resilient – and traceable in parts per quadrillion – that a thimbleful of it mixed with a batch of fresh fracking fluid would still show up in even tiny environmental samples well after the fluid had been subjected to its violent journey through the bedrock. Put simply, if the unique DNA entering the earth were then found in a farmer’s well or cattle, it would prove not only that the natural environment is being contaminated but would identify the culpable fracking operation and the specific well. The causal link between fracking fluid and illnesses is, of course, another thing, but BaseTrace’s novel approach could bring huge advances to the impasse in the fracking debate.

Chow, now a committed member of St Joseph’s, Durham, feels that she has been called to serve God’s people, and protecting God’s creation in the best way that she knows how.

“I hope that I’m helping to further God’s goals,” she says of her calling to set up a company, recruit her team and patent the DNA technology.

One gets the strong sense that Justine knows God’s goals are straightforward but that attaining them is not. Issues are rarely black and white but are instead shades of grey. Fracking is no exception. There are strong arguments in favor of its environmental benefits and equally strong arguments against. Fracking gives ailing communities a lifeline of jobs and money, but it might also take life away. Getting involved in the fracking debate means wading into a metaphorical

toxic soup.

BaseTrace has to remain above the fray, impartial and objective to be trusted by all parties – and therefore to be successful. Chow thinks that, thus far, they have managed to achieve this delicate balance. Her technology appeals to landowners because they can use it to hold companies accountable. It appeals to the fracking operators because it can help them differentiate between their fracking fluid and other natural and man-made contaminants. The energy companies are interested because they are hoping it will prove that the shale gas revolution is inherently safe. Perhaps most crucially, politicians across the spectrum – both those who espouse small government and those who favor bigger statutory intervention – like the idea of DNA tracking.

Venturing outside the safety of material security and predictability, and then outside the safety of the nest, are daunting enterprises, but Chow encourages those setting out on their first flights as young adults not to be afraid to answer God's call, even when it leads down unfamiliar or far-from-obvious paths. Justine admits to tears and anxiety about following God's call to her. Despite all of the perfectly sensible reasons not to get involved with fracking, she nonetheless decided to do so because she simply felt that

she had to – because it's in our DNA as Christians.

Jesus invites us to follow him into Galilee – a metaphor we are using in this Diocese to describe that unsettling process of following God's call into the unknown. Justine's story is not just about an individual, nor is it just about ecology and social justice. It's about taking the risk of following Christ, leaving the safety of the familiar, getting onto the road and knowing that the Risen Lord is our constant companion on that journey. In some ways, perhaps the hardest step of all is deciding to follow the call, but it is also the most liberating.

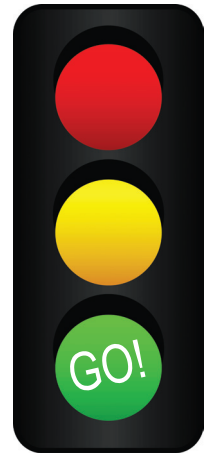
Learn more about BaseTrace's technology at www.basetrace.com.



The Rev. Nils Chittenden is the Young Adult Missioner for the Diocese of North Carolina and the Episcopal chaplain at Duke University. Contact him at nils.chittenden@episdionc.org



A fracking well is drilled into the plains of eastern Colorado.



GALILEE *in* PRACTICE

One Parish's Attempt to Engage Bishop Curry's Vision in Its Own Context

The following is a brief description of a new long-term (3- to 5-year) vision for Holy Comforter, Burlington, affirmed by the clergy and vestry, meant to practically engage Bishop Curry's call to go to Galilee in the parish's particular context.

This vision, Holy Comforter's Galilean Initiative for Our Parish, Our County and Our World, draws upon the assumption that there is a Galilean context that can be engaged both within a congregation and beyond its walls, just as Christ sent the disciples out, following the resurrection, to meet him in Galilee while also knowing that, for many of them, this was a call to go home. The vestry affirmed the Galilean Initiative during its January 2013 vestry retreat, facilitated by the Rev. Canon Trawin Malone. The church's plan is as follows:

- **Create an alternative service of worship** to complement the pre-existing Sunday morning program year schedule of 8:15am and 10:30am services. The new worship service will be designed to be more welcoming to a growing population of young families with small children, as well as those seeking a more alternative style and those who may be more engaged by an alternative time than what we currently offer on Sunday mornings
- **Initiate a Stephen Ministry** in order to respond to the pastoral needs of a growing congregation, and especially to a large population of seniors that is growing, in part, due to the presence of two large local retirement communities in the Burlington area.
- **Build three or four community partnerships** to either strengthen the pre-existing outreach to near-by Newlin Elementary or to deepen our relationships with the communities of largely Latino and African-American families that send their children to this neighborhood school. Potential partnership organizations include St. Andrew's, Haw River; Centro la Comunidad, a Latino advocacy organization in Alamance County; and the Elon School, a local private school in Burlington.
- **Start a half-day play school** using Holy Comforter's downstairs Christian education classrooms. The school will reach out to neighborhood children and families, particularly those in the neighborhood surrounding Newlin Elementary.
- **Initiate an ongoing international partnership** with a faith community in Costa Rica.

Holy Comforter's clergy and vestry have taken some initial steps both to communicate this vision to the entire congregation and to begin to move toward realizing these five Galilean goals. The senior warden and I held three public forums immediately following the vestry retreat to present this new initiative to the congregation and answer questions. A fourth presentation occurred, upon request, during the weekly men's breakfast group.

In addition, five planning teams have been created to begin work on each of these five long-term goals. All of the teams have already begun their work by establishing and working towards realistic, short-term steps. The international partnership team will travel to Costa Rica with me, as part of an exploratory visit, in August 2013.

Parishioners receive updates through an ongoing Galilean Initiative column that now runs in every monthly newsletter, and the vestry receives ongoing reports from the clergy on the progress made on each of these long-term goals at the beginning of every monthly meeting.

transition in the DIOCESE of NORTH CAROLINA

With the consecration of the Right Rev. Anne Hodges-Copple as Bishop Suffragan of the Diocese of North Carolina, it is clear that our diocese is in a time of transition. Transition bring equal portions of excitement and anxiety, grief over what is being lost and the thrill of expectation as we imagine what is to come.

There once was a time when we spoke of deployment in the church, as if bishops were moving clergy around like pieces on a chessboard. The truth is that our congregations call their priests, and the bishop approves and then installs priests and deacons in particular congregations. Far from plugging in an appliance, the word “install” refers to the ancient practice whereby the bishop led a priest to his specific seat in the church, once known as his stall. Sometimes the priest’s coat of arms or the colors of the diocese were painted on the back of that seat because the bishop was formally granting that priest a seat of authority in the church. Therefore, even today, the bishop installs our clergy, but only after they have been called by the people in the congregation. In modern times, the word “deployment” doesn’t really fit.

A number of years ago, the old Church Deployment Office (CDO) was restyled as the Office of Transition Ministry (OTM). The change in name signifies a change in theology and offers a much clearer picture of what is actually happening as churches move through times of transition, guided by the Holy Spirit and supported by members of diocesan staff.

The Diocese of North Carolina has two transition officers, the Rev. Canon Michael Buerkel Hunn and Catherine Massey. These two support our congregations and clergy as they go through transitions in the life of the church. During Canon Hunn’s tenure, he has assisted 73 congregations in finding new rectors or vicars. The recent election of the Rev. Wayne Houglund as Bishop Diocesan of Western Michigan means that Canon Hunn and Massey will soon be on the road again, headed towards Salisbury where St. Luke’s will make transition

number 74.

During congregational transitions, the senior warden has a particularly important and challenging role to play.

“During my tenure as senior warden of St. Ambrose church, I was notified by Rev. Lucas that she had been offered and had accepted a new church,” Edna R. Rich-Ballentine of St. Ambrose, Raleigh, said. “As the transition started, Canon Hunn’s calmness was my best medicine. As a new senior warden, I needed calm and lots of directions. Canon Hunn held my and the vestry’s hands.”

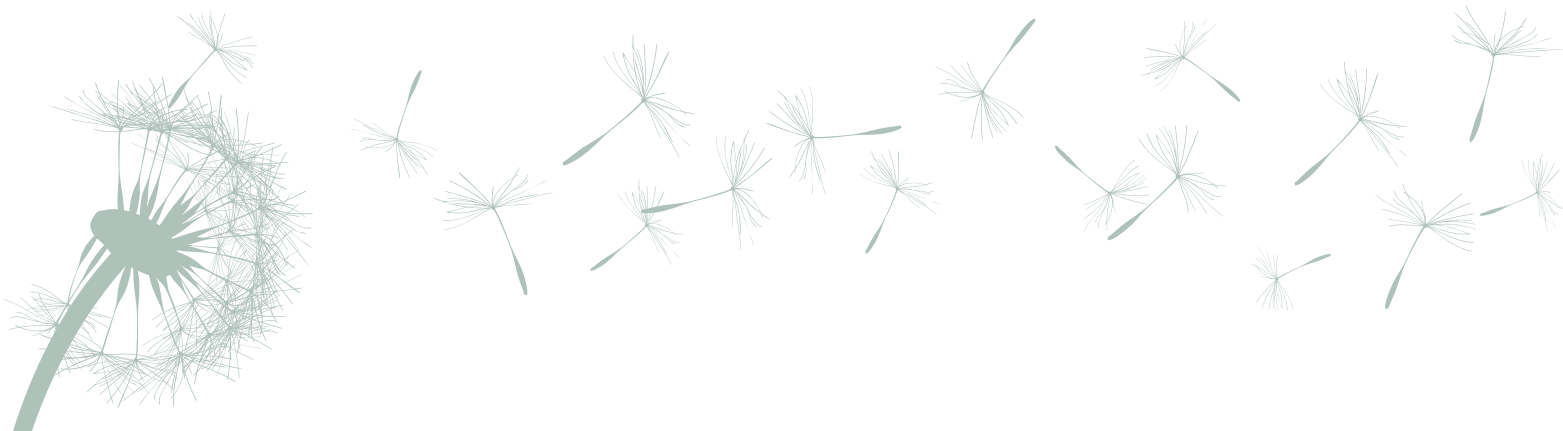
Interim rectors also play a critical role during times of transition, and so they are carefully selected in the Diocese of North Carolina. As part of this effort, Bishop Curry always tries to offer churches more than one choice of interim rector. Rich-Ballentine, for one, was grateful for their interim rector.

“[Through] Father [J. Carr] Holland’s compassion and soft-spokenness, St. Ambrose was healed and ready to move forward in selecting a new priest.”

Along with Bishop Curry’s leadership, the Diocese’s careful attention to transitions makes it a popular destination for clergy across the country.

“I get calls almost every day from clergy who want to come and serve in the Diocese of North Carolina!” Canon Hunn says. “People want to serve with Bishop Curry. They’ve picked up a sense of excitement about the things that are happening here, how excited we are about following Jesus and about the future of the Episcopal Church.”

“As I travel around the country, I’m aware that, in North Carolina, we’re pretty close to the cutting edge in terms of transition ministry. We’ve learned a lot over the last few years... and we’re always trying to improve the transition process. People used to think that an interim time was a time of stagnation during which people sort of held their breath waiting for the new rector. Now, more often than not, people get energized during the time of transition with some hopeful expectation



about what God might be doing in the congregation. That's exciting to be a part of."

The Rev. Jane Wilson, rector of St Luke's and vicar of St. Luke's, Tarboro, shares Canon Hunn's enthusiasm for transition ministry in the Diocese.

"I am so grateful for the support given to Calvary and St. Luke's by Canon Hunn...and to me before, during and after my arrival here. Every time I email someone with a new clergy question, I get an immediate and cheerful response. I am particularly appreciative of the accessibility and connection with our East Regional Canon, Catherine Caimano. There are many situations that only require knowledge of diocesan tradition or protocol, and not having to bother the bishop or Margo for the little things is wonderful. I can appropriately save specific new clergy questions just for them! I have also been very energized by Fresh Start, both in content and camaraderie."

Transitions can be time of anxiety, but also times of exciting change, as Rich-Ballentine points out.

"Canon Hunn was available to answer questions and concerns, and he steadied us when the vestry thought we just can't go on through this transition....[His] ability to guide, educate and open minds had a positive effect on St. Ambrose."

The big question, of course, is how we as members of the Diocese can help Bishop Anne as she transitions into her new role.

"I think the most important thing that a congregation can do with the new rector or that a Diocese can do with the new bishop is to give her space to grow into the person God is calling her to be. We need to listen to Bishop Anne and to let her discover her voice as our bishop suffragan, to follow her as she leads, to not get upset when we hit the inevitable bumps in the road. The transition doesn't end for at least two or three years into the new bishop's or the new rector's tenure, so even if we think we know Anne as a priest friend and colleague, we've all got to get to know her as a bishop, and give her space to figure out what it means for her to be our bishop.

"It's like dancing with a new partner. We need to listen to the music of the Holy Spirit and try not to step on each others toes."

The Rev. Canon Michael Buerkel Hunn is the Canon to the Ordinary for Program and Pastoral Ministry in the Episcopal Diocese of North Carolina. Contact him at michael.hunn@episdionc.org.



Catherine Massey and the Rev. Canon Michael Buerkel Hunn off to do what they do best: help a church in transition.

MEET THE DEPUTY TRANSITION OFFICER

Catherine Massey has been named Deputy Transition Officer for the Episcopal Diocese of North Carolina. Formerly the Executive Assistant to the Canons to the Ordinary, Catherine will now serve as a partner in ministry with the Canon for Program and Pastoral Ministry, the Rev. Canon Michael Buerkel Hunn.

In her new role, Catherine will expand her work with the Office of Transitional Ministry and continue her support for congregations and clergy in transition. She will also take on the administration of the Safe Church program and support the work of the Commission on Ministry, the Pastoral Response Team and the Disciplinary Board.

"I enjoy learning how people and organizations work together," Catherine says. "It is indeed an honor and a privilege to serve the clergy and churches in our Diocese."

Catherine graduated from Virginia Commonwealth University with a degree in Mass Communications and has over 15 years of experience in sales, marketing and association management. Prior to working at Diocesan House, Catherine served as Parish Life Coordinator for St. John's, Wake Forest.

Catherine is a native of Richmond, Virginia, and has lived in North Carolina with her family for 10 years. Catherine, her husband Robert and their three daughters live in Wake Forest and are members of Christ Church, Raleigh.

Contact Catherine at catherine.massey@episdionc.org.

MINISTRY *in* GALILEE



Clockwise from top left: Bishop Michael Curry, the Rev. Audra Abt, the Rev. Canon Travin Malone and diocesan youth ministry coach Duana Cisney were among those who organized an outdoor stations of the cross through downtown Greensboro in the early morning hours of Good Friday. Children carried the cross throughout the two-mile procession, which stopped outside of places of brokenness and places of hope. Clergy and lay people of the Diocese have been gathering each week to support the economically disadvantaged, children and the elderly through their witness in Moral Monday demonstrations outside of the state legislative building. Even rain couldn't keep them away. Worshippers bow their heads during prayer in a public park in downtown Greensboro. *Photo below by Lewis Brandon of Beloved Community in Greensboro. Other photos by Summerlee Walter.*



The people and clergy of the Diocese of North Carolina have been following Bishop Curry's call to minister in Galilee in many different ways. The photos on this page illustrate two of the ways they have interpreted our Bishop's call: through public worship and through political action. These forms of ministry follow Jesus' commands to make disciples of all nations and to care for the least of these.



LENTEN CROSSES: SAWN, SHOT, BURNED

The article and images on this page originally appeared in the Easter 2013 issue of Cathedral Age, the quarterly magazine of the Washington National Cathedral. They are reprinted with the permission of the Washington National Cathedral.

At the height of the Bosnian War in the mid-1990s, artist Thomas Sayre found himself reflecting just before Holy Week on the violence that people inflict upon other people. His meditation on that theme became a trio of crosses, each four feet square and each—sawn, burned or shot—distressed through a different means of violence. The pieces were displayed during Holy Week at his home parish of St. Mark’s, Raleigh, where they remain on permanent exhibit. A few years later, for Lent 1999, all three pieces travelled to the National Cathedral for an exhibition in Resurrection Chapel. Sayre later made a number of smaller, 20 x 20-inch crosses that St. Mark’s uses for its Stations of the Cross each year.

The son of the Very Reverend Francis B. Sayre, Jr., fifth dean, Thomas grew up on the grounds of the Cathedral in what was then merely called the Deanery but now is known as Sayre House. He credits attending St. Albans School, attending services with his mother and siblings, and absorbing the skills and creativity of artisans and builders who were constructing the Cathedral itself among his influences when maturing from a young boy to a college-bound man. A faculty member at St. Albans introduced him to welding to create art, for instance, and in a basement workshop at home Thomas’s father showed him woodworking. He also remembers sitting on the living room sofa with the Rev. Dr. Martin Luther King, Jr., at lunch on Sunday afternoon (just days before King’s assassination) and Dean Sayre’s trip to Alabama to march across the bridge with Ralph Abernathy and other civil rights leaders.

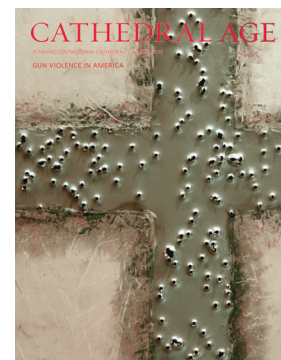
Thomas today is best known for his technique of “earth-

casting,” creating monumental sculptures from poured concrete using molds fashioned deep into the ground. This art aligns in many ways with the current green consciousness, which it predates,

but, more importantly, it creates places where people can find themselves in relation to the natural world and can discover new spiritual dimension in their lives. Standing prominently on public land and in major cities across the country, this work clearly reflects the creation of vast and holy space at the Cathedral: another place where a powerful mixture of craft and stories (even when unfamiliar) combine to point beyond themselves, lending inspiration and new perspective to all who enter.

A closer look at the cross featured on the cover, steel mounted on a wood panel, can be an arresting experience: the bullets that passed through had all been pointed at the viewer. The art demands that you consider the violence of someone shooting—at you. “You have to own human violence in order to beat it,” Sayre explains.

To see more of his work, visit www.thomassayre.com.



The cover of the Easter 2013 issue of *Cathedral Age*. For more information about *Cathedral Age*, including subscriptions, please email subscriptions@cathedral.org.



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BISHOPS' VISITATIONS

	BISHOP CURRY	BISHOP HODGES-COPPLE	BISHOP GREGG	BISHOP MARBLE
23-June-13	St. Paul's, Salisbury	St. Ambrose, Raleigh	Christ the King, Charlotte	Holy Spirit, Greensboro
30-June-13	Calvary/St. Luke's, Tarboro	St. Anne's, Winston-Salem	St. Mary Magdelene, Seven Lakes	
July 2013	No Visitations	No Visitations		No Visitations
Aug. 2013	No Visitations	No Visitations		No Visitations
8-Sept-13	St. Timothy's, Wilson	St. Cyprian's, Oxford		Trinity, Mount Airy
15-Sept-13	St. Mary's, High Point	Area 3 Battleboro, Speed, Tarboro		

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