

SUMMER 2014



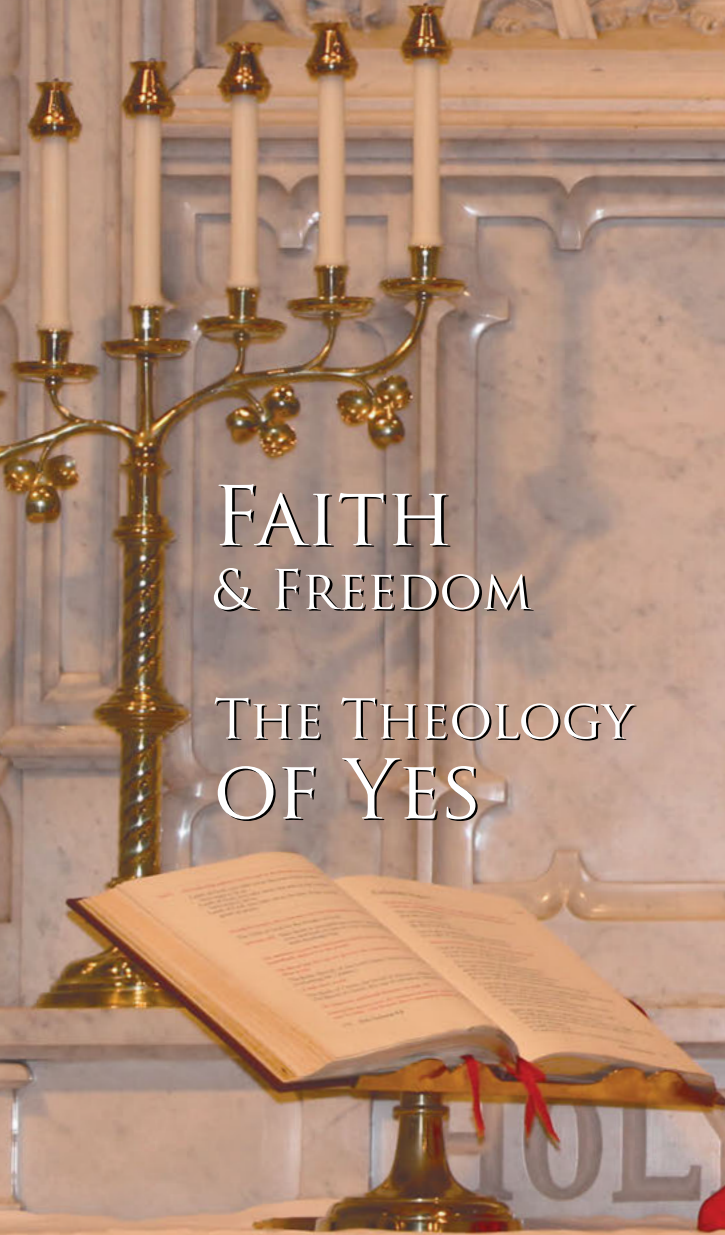
The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

FAITH
& FREEDOM

THE THEOLOGY
OF YES

PICK A CAUSE,
ANY CAUSE





**The North Carolina
DISCIPLE**

Diocesan House
200 West Morgan Street, Suite 300
Raleigh, NC 27601-1338
PHONE: 919.834.7474
TOLL FREE: 800.448.8775
FAX: 919.834.8775
WEBSITE: www.episdionc.org

The Episcopal Diocese of North Carolina

Bishop

The Rt. Rev. Michael B. Curry
michael.curry@episdionc.org
Diocesan House: 919.834.7474

Bishop Suffragan

The Rt. Rev. Anne Hodges-Copple
bishopanne@episdionc.org
Office of the Bishop Suffragan: 336.273.5770

PUBLISHER

Bishop of North Carolina

EDITORIAL DIRECTOR

Christine McTaggart
christine.mctaggart@episdionc.org

MANAGING EDITOR / ART DIRECTOR

Summerlee Walter
summerlee.walter@episdionc.org

CONTRIBUTORS IN THIS ISSUE

The Rt. Rev. Michael B. Curry
The Rev. Susannah R. Smith
Bruce Elliott
The Rev. J. George Reed
The Rev. N. Brooks Graebner
Lisa Towle
Dr. Ayliffe Mumford & Summerlee Walter
Ele Ross
The Rev. John Gibson & Trish Stukbauer
Amber Smith
The Rev. Sarah D. Hollar

SUBSCRIPTIONS / CHANGE OF ADDRESS

Scott Welborn: scott.welborn@episdionc.org

SUBMISSIONS

All submission ideas are welcome and considered for publication. Email submission ideas to communications@episdionc.org

CORRECTIONS

In "Around the Diocese" (Spring 2014), we erroneously identified Michelle Egan as the only braille-certified teacher in the Triangle area. Miriam Dixon of Christ Church, Raleigh, is also certified.

LETTERS TO THE EDITOR

Send letters to the editor to communications@episdionc.org.

COVER PHOTO

The altar at Good Shepherd, Raleigh, during the June 21 ordination of candidates for the priesthood to transitional deacons.
Photo by Christine McTaggart.



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ABOUT The North Carolina DISCIPLE

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

Contact the communications staff at communications@episdionc.org with any questions or feedback regarding these communications, or to submit ideas, articles and photos.



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October / Fall Issue
January / Winter Issue
April / Spring Issue
July / Summer Issue



THE WAY OF JESUS IS OUR WITNESS TO THE WORLD

How Dietrich Bonhoeffer reminds us of Jesus' call to follow him

A few weeks ago, I went to Quail Ridge Books & Music in Raleigh, North Carolina, to interview Dr. Charles Marsh, an old friend from my days in Baltimore, Maryland. Now a commonwealth professor of Religious Studies and director of The Project of Lived Theology at the University of Virginia, Charles recently published *Strange Glory: A Life of Dietrich Bonhoeffer*. It is a book worth reading. Many know his work already, as Charles has written about the faith that fueled the civil rights movement in his home state of Mississippi, in the wider culture and in his own life, in his earlier works *God's Long Summer: Stories of Faith and Civil Rights*, *The Beloved Community: How Faith Shapes Social Justice and Civil Rights* and *The Last Days: A Son's Story of Sin and Segregation At the Dawn of A New South*.

Now Charles has produced what may become a definitive biography of Dietrich Bonhoeffer, a Lutheran pastor, theologian and passionate disciple of Jesus who lived in Nazi Germany, participated in the plot to assassinate Adolf Hitler and was eventually executed and martyred for it. He was a man who lived his faith. In 1933, for example, just after Hitler consolidated his power over Germany, Bonhoeffer - in a national radio broadcast - opposed the ideology of national socialism and the actions of the Nazis, not because he was a good man, which he was, but because he was a follower of Jesus of Nazareth.

Bonhoeffer was also human. *Strange Glory* is not pious propaganda exalting the perfection and virtue of Bonhoeffer as a saint, fully adorned in white robes and crowned with an other-worldly halo. *Strange Glory* is a biography of faith, of a real human being of faith: complex, saintly, sinful, frightened, courageous, all of it coming together to comprise one extraordinary mix of a person. It is the story of the life and Spirit of Jesus being lived out for real in an altogether human, human being. It is the story of a disciple finding the courage to follow Jesus in spite of his fears, doubts, anxiety and excuses, even to the point of sacrificing his own life for

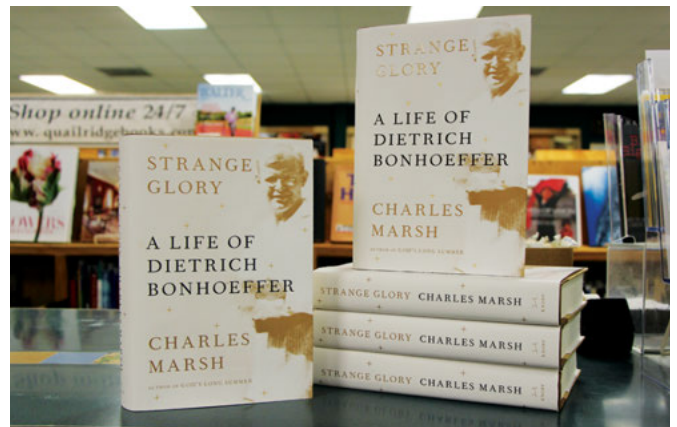


Photo by Christine McTaggart

Dr. Charles Marsh's new biography of Dietrich Bonhoeffer, *Strange Glory*, reminds us what can happen when we follow Jesus.

the cause of God's love in the world. It is a miracle story, miraculous because it happens to be true. I recently spoke to someone who said this is biography, history and theology, yet it reads like a novel. That is a spot-on description.

But I say all of this not to review the book, although I guess you can tell I'm excited about it and think it well worth reading. Rather, it is the motivating power and the source of Bonhoeffer's conviction and courage that I want people to see. Bonhoeffer did what he did and became who he became because he was walking the way of Jesus, following him prayerfully and practically in his life, and in that way became his witness in the world.

In his book *The Cost of Discipleship*, Bonhoeffer observes the first and last words of Jesus to Simon Peter were the words, "Follow me." (Mark 1:17, John 21:19)

This issue of the *Disciple* features articles, stories, and biblical and theological reflections about some of the ways followers of Jesus in North Carolina are witnessing in the world through prophetic witness and service to others, all in the name of Jesus. Bonhoeffer's legacy to those who would be disciples - in ours or any time - is the solemn reminder that it is the way of Jesus that is the source of our service, and the way of Jesus that is our witness.

BONUS VIDEO

Watch Bishop Curry's interview with Dr. Marsh on Vimeo (vimeo.com/episcopalcnc).



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@episcopcnc.org.

AROUND THE DIOCESE

It's summertime - time for relaxation, renewal, recharging and maybe even resurrection. The spirit of summer has been in the air during the past few months as congregations celebrated Easter, moved into new buildings and welcomed professions of faith during (three!) regional confirmations.

Photo by Summerlee Walter



The Rt. Rev. Anne Hodges-Copple confirmed, received and reaffirmed more than 30 youth and adults during the Greensboro regional confirmation held at Canterbury School on May 14.



Photo by Jennifer Cobb



All Saints, Concord, recently hosted a women's retreat focusing on educating attendees about the Episcopal Farmworker Ministry (EFWM) and North Carolina's migrant worker population. The Rt. Rev. Anne Hodges-Copple led the retreat. Here Bishop Hodges-Copple and All Saints' rector, the Rev. Nancy Cox, bless 25 toiletry kits assembled by the women in attendance.

Photo by Thomas Fisher



The people of the Advocate, Chapel Hill, received the certificate of occupancy for their new building - an historic chapel formerly located in Germantown - on Maundy Thursday and held their first liturgy in the building during the Great Vigil of Easter.



Photo by the Rev. Canon Cathie Caimano

The Rt. Rev. Michael Curry confirmed, received and reaffirmed more than 20 people during the Durham Convocation regional confirmation held at St. Luke's, Durham, on May 20.

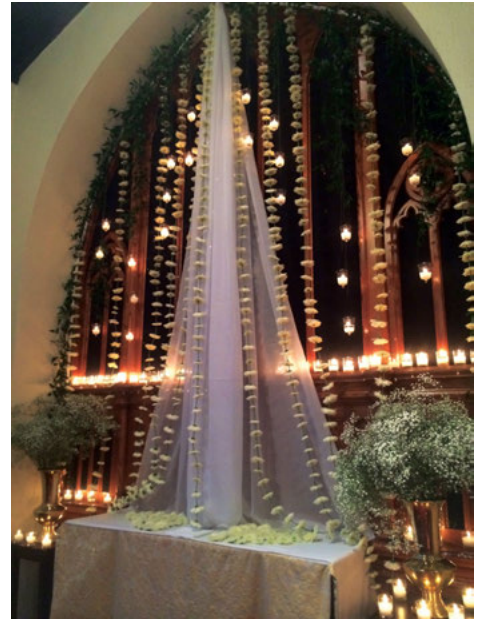


Photo by Eddie Abernathy

At the end of the Maundy Thursday worship service at St. Philip's, Durham, consecrated bread and wine are placed on the altar of repose, the side chapel altar decorated with candles and flowers. Members of the parish take turns sitting an overnight vigil with these reserved sacraments, which are then used for communion on Good Friday.

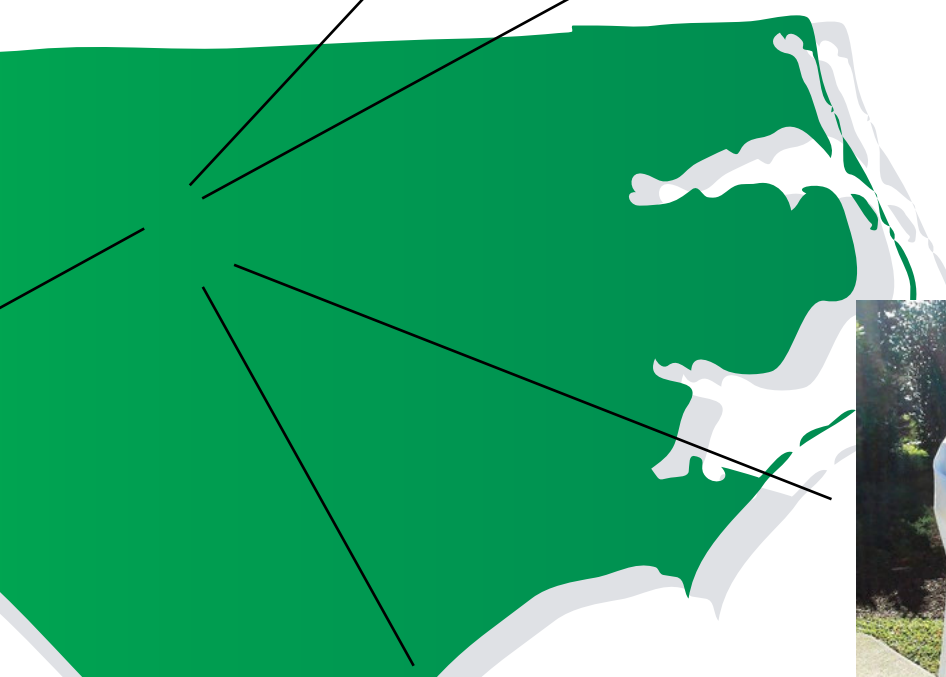


Photo by the Rev. Greg Jones

From left: The Rev. Jemonde Taylor, rector of St. Ambrose, Raleigh, and the Rev. Nita Byrd, chaplain at St. Augustine's University, pose with the Most Rev. Katharine Jefferts Schori, Presiding Bishop of The Episcopal Church, during her visit to St. Augustine's in March.



Photo by Christine McTaggart

The Rt. Rev. Michael Curry confirmed, received and reaffirmed six people during the regional confirmation held at Trinity, Fuquay-Varina on June 11.

NEW, NOTABLE & NEWSWORTHY

WE SPOKE AND SHARED OUR FAITH - RECAPPING GO SPEAK!

On May 15, 2014, approximately 1,000 Episcopalians gathered in more than 45 small groups throughout the Episcopal Diocese of North Carolina and answered the call sent forth by the Rt. Rev. Michael Curry at the 198th Annual Convention to go deep, go speak and go do. They came together as part of Go Speak! Sharing our Faith, and over the sharing of a meal and under the gentle guidance of a moderator, participants shared stories, witnessed to their faith, and enjoyed the fellowship of others. It proved to be a profound experience for many.

“In preparation to introduce this to others on May 15, I was privileged to participate in seven Go Speak! gatherings,” said the Rt. Rev. Anne E. Hodges-Copple, bishop suffragan of the Diocese. “I was blessed to listen and share faith stories with members of parishes large and small, women’s groups, diocesan staff and council members. At every single gathering I felt the presence of God moving within and among us, and how the depth and diversity of our stories brings us closer both to Christ and to one another.”

“Everyone left our group feeling closer together. The format did seem to open a safe place for people to share. Frankly, I was dreading coming, but I really liked it. The whole ‘out of your comfort zone-ness’ was good. We plan to continue the group once a month with a simple potluck.”

- From Trinity, Statesville

North Carolinians were not the only ones sharing faith that evening. Dioceses throughout Texas and others in Canada were also gathered, adding extra meaning and a special connection to the sharing, knowing so many others across great distances were doing the same.

“Go Speak! Sharing our Faith showed that when we gathered locally, in the intimacy of a home, around a dining room table, we were gathering as the larger Body of Christ,” said Hodges-Copple. “It was powerful to think that on that evening in May thousands were participating in similar prayerful fellowship.”

Feedback from the event has been overwhelmingly positive and enthusiastic. Several groups have even indicated they do not plan to wait until the next Go Speak! event to continue sharing and building bonds between congregants.

“It is encouraging and inspiring to know that many more churches are planning on conducting Go Speak! as part of

“I just wanted to share my excitement with someone. Canterbury at Davidson hosted a Go Speak! event...at the Summit coffee shop on campus. We had a good turnout, but, more importantly, it was one of the best conversations I’ve been a part of at Davidson College. Students were very open and honest about their stories and their faith. I was pretty blown away.”

- The Rev. Greg McIntyre,
Episcopal Chaplain at Davidson College

their fall programs, many for the first time and some as a second round of such a successful, meaningful exercise,” said Hodges-Copple.

The next diocesan evening of Go Speak! is not yet scheduled; however, if you would like to host a gathering on your own, full program information can be found on the diocesan website (episidionc.org). To order the discussion cards used to prompt the stories, please contact Shelley Kappauf (shelley.kappauf@episidionc.org).



Photo courtesy of All Saints, Concord



Photo courtesy of Susan Hughes

Top: Go Speak! participants gather in the parish hall at All Saints, Concord. Bottom: A small group from Calvary, Tarboro, gathers in a private home to share faith stories.

EDUCATION FOR MINISTRY (EFM) GROUPS FORMING FOR THE FALL

Across the Episcopal Diocese of North Carolina, Education for Ministry (EfM) has been a vital and significant part of educating and cultivating lay leadership for the Church. Since the program's beginnings, 25 to 35 diocesan groups have met weekly – from Charlotte to Wilson, and from Southern Pines to Statesville – to study scripture, to reflect theologically in small groups and to make connections between daily life and the weekly studies. New materials have been introduced into the 2014 program, revitalizing and updating the course work in a refreshing and exciting way. While these course materials provide substantial academic content, the focus of the program is on life as ministry and understanding that ministry.

In fact, this program, which comes out of The School of Theology at the University of the South at Sewanee, is a unique certificate program of experiential theological education for laity. Since its founding in 1975, this international program has assisted more than 30,000 students in discovering how to respond to the call of Christian service.

What does this study look like? An EfM group of six to

12 students with a trained mentor meets weekly for two and a half to three hours over the course of a nine-month academic

year. Some groups

meet in traditional face-to-face small groups in a local parish, while others meet entirely online and may include participants in many different places. The program takes four years to complete and is broken up into these courses of study: Year One – The Hebrew Bible; Year Two – The New Testament; Year Three – Church History; Year Four – Theology, Ethics, Interfaith Encounter.

Now is the time to join a group. Most groups begin in September and are in the midst of enrollment. To find a group in your area, go to the diocesan website (episdionc.org) and find the link for EfM under the “Ministries” tab. For more information, call Shelley Kappauf, EfM coordinator, at (336) 273-5770.



CELEBRATING THE PHILADELPHIA ELEVEN

Forty years ago this summer, at Church of the Advocate, Philadelphia, eleven women were ordained to the priesthood by bishops from around The Episcopal Church.

They were the first. And while their ordination was deemed “irregular” and was certainly controversial at the time, it also marked a break-through, Holy Spirit-filled moment in the life of The Episcopal Church and the Anglican Communion.

On Sunday, August 24, 2014, join with folks from around the state at Church of the Advocate, Chapel Hill, for a com-

memoration and celebration of this historic event. Festivities will take place from 5:00 p.m. until 8:00 p.m. and include a potluck supper, panel discussion and celebration of the Eucharist. The Rev. Carter Heyward, one of the “Philadelphia Eleven” and a North Carolina native, will preach. We expect others from the July 1974 priestly cohort to be present, too.

All are welcome. Please plan to bring a covered dish to share, folding chairs or picnic blankets on which to relax and your best singing voice to raise in celebration. Watch Please Note for more details and updates.

A MOVABLE FEAST IS LOOKING FOR COMPANIONS

The Episcopal Diocese of North Carolina is recreating campus ministry and is looking for young adults to be part of A Movable Feast, an intentional community with a difference. Starting in August, you can join this ministry as a Companion and help shape an innovative mobile campus ministry that

will offer food for the body and food for the soul.

Visit amovablefeast.org to learn more and apply. Applications will be accepted until August 1. For more information, contact Nils Chittenden (nils.chittenden@episdionc.org) or Caitlyn Darnell (caitlyn.darnell@episdionc.org).

IT'S TIME TO REMEMBER JUST ONE THING

Do you know a student heading to college this fall? Help the college students in your life find their local campus ministries with “Just One Thing,” a program that helps keep students connected with their Episcopal roots. Simply visit justonething.dionc.org and fill out the form; it takes only a

minute (or less).

Each student's local campus chaplain will

then be notified so the chaplain can initiate contact.



CHAIRPERSON OF HISPANIC MINISTRIES COMMITTEE WINS PRESTIGIOUS VINROOT INTERNATIONAL ACHIEVEMENT AWARD

Photo by Trish Stukbauer



Lauren Cavins displays her Vinroot International Achievement Award.

Lauren Cavins, director of Hispanic Ministries at Holy Comforter, Charlotte, recently was awarded the prestigious Richard Vinroot International Achievement Award. The award is one of the Mayor's International Community Awards, which were presented during a May 7 reception at The Booth Playhouse in Charlotte.

To be considered for the Vinroot award, nominees must have contributed to efforts to improve the international community in Charlotte, helped others abroad, and built a record of outstanding service to the greater Charlotte community. That description is very true of Cavins, who began her work with the Latino community after assisting at Holy Comforter's English as a Second Language (ESL) program. As she worked with the children of ESL, Cavins realized the dire need for a preschool that would provide the language, social and educational skills low-income Hispanic children would require to thrive in kindergarten and beyond. With only one student enrolled, Cavins founded La Escuelita Bilingual Preschool in 2009. That single class since has blossomed into a vibrant school offering morning, afternoon and summer sessions that now have long waiting lists.

"Lauren has a compassionate heart that rouses others to

act," says the Rev. Kevin S. Brown, rector of Holy Comforter. "There are plenty of people who see real and urgent needs in the world. But few are bold enough to do something about them. Lauren is a loving and faithful catalyst for change. I am blessed and inspired to see her work up close."

"To receive this award was a very humbling experience for me personally," says Cavins, "but one of the things I've noticed since receiving it has been how excited our teachers and families were to be recognized by the mayor and the City of Charlotte for the vital work we do."

Among Holy Comforter's Hispanic Ministries are La Escuelita, free Wednesday evening ESL classes, and La Misa, a Spanish language service at 12:30 p.m. every Sunday. Besides coordinating these vital programs, Cavins has helped organize three mission trips to South America, during which volunteers upgraded community centers, worked with HIV-positive women and assisted in schools for at-risk children. In 2011, Cavins was appointed the chairperson of the Chartered Committee for Hispanic Ministries for the Episcopal Diocese of North Carolina. Whether helping La Escuelita families connect with microloans through Grameen Bank of Charlotte, forming various successful community partnerships, or volunteering for Friendship Trays and at other local schools, Lauren has long been an active leader devoted to selflessly serving others.

To learn more about Holy Comforter's Hispanic Ministries or Lauren Cavins, please visit laescuelitapreschool.com or HolyComforterCharlotte.org.

- Trish Stukbauer, Holy Comforter, Charlotte

BLESSED ARE THE PEACEMAKERS

Photo by Elizabeth Bealle



The peace pole at St. Anne's, Winston-Salem, was dedicated on the International Day of Peace in 2003.

In 1981, the United Nations General Assembly adopted Resolution 36/67 establishing the International Day of Peace with the goal, in part, "... to devote a specific time to concentrate the efforts of the United Nations and its Member States, as well as the whole of mankind, to promoting the ideals of peace and to giving positive evidence of their commitment to peace in all viable ways."

The first Peace Day

was celebrated in September 1982 on the opening day of the General Assembly. In 2002 the U.N. General Assembly officially declared September 21 as the permanent annual date for the International Day of Peace.

Guess what? Peace Day falls on Sunday this year! What a great time to be witnesses for peace.

Our hope is that congregations throughout North Carolina will recognize the International Day of Peace during their Sunday worship services on September 21 by praying for peace and displaying messages of peace in whatever manner represents and speaks to and through their worshipping communities. Celebrations might include special prayers, liturgy, music or the dedication of a permanent structure such as a peace tree, peace garden, peace pole or peace lamp to serve as visual reminders to pray for peace throughout the year.

- Elizabeth Bealle, St. Anne's, Winston-Salem

CLERGY CHANGES NOW AVAILABLE IN PLEASE NOTE

To bring you clergy news in a more timely manner, clergy changes will no longer appear in the *Disciple*. They will continue to be available through the diocesan website (episdionc.org) and Please Note.

FIVE QUESTIONS

Bishop Curry's Please Note videos will be on vacation from mid-July through August, but there will still be videos to enjoy this summer. During the hiatus, Please Note will feature "5 Questions" - interviews with folks nominated by you, each answering five questions submitted by you!

Who would you like to see us interview, and what would you like to ask them? Tell us on Facebook or Twitter, or email us at communications@episdionc.org.

THE DIOCESE IS ON INSTAGRAM

As part of our ongoing effort to connect with people and churches across the Diocese, we've joined Instagram. If you've got a photo that you'd like to share with the wider diocesan community, tag us using [@episdionc](https://www.instagram.com/episdionc).

MORAL MONDAY

As you probably know from Please Note, Twitter and Facebook, our bishops, along with many clergy and lay members of the Diocese of North Carolina, have been vocal supporters of the Moral Monday witnesses to advocate for changes to state education, health care and economic policies. A collection of Moral Monday resources is available on the diocesan website, episdionc.org, and we'll continue to post updates on social media.



Photo by Bishop Curry

The Rev. Warren Pittman, rector of All Saints', Greensboro, and the Rt. Rev. Michael Curry demonstrate against new rules limiting witnesses' rights.

IN CASE YOU MISSED IT

Individual Disciple Articles Now Available Online

If you've ever read an article in the *Disciple* and wished you could simply email it or share it with family and friends, your wish has been granted. Feature articles from the *Disciple* are now available as individual stories and links at episdionc.org in the "Read All About It" section of the homepage. Stories from back issues are not yet available, but articles from each new issue will become available as soon as it hits mailboxes.

Our Video Channel Has Moved to Vimeo!

In order to bring you higher quality videos, the Diocese has migrated its offerings from YouTube to Vimeo (vimeo.com/episcopalnc). Our back catalogue is still available on our YouTube channel (youtube.com/episdionc), but we'll migrate some of your favorite videos over soon.

You'll still receive Bishop Curry's weekly message through Please Note, and we'll continue to post notifications of new videos on Facebook and Twitter.

DIOCESAN EVENTS

July

- 8 Episcopal Youth Event, Charlotte, NC
- 24 Summer Focus at the Summit, Browns Summit, NC
- 28 HUGS Camp 2014, Haw River State Park, NC

August

- 14 Education for Ministry (EfM) Mentor Training, Stoneville, NC
- 24 Celebration of the "Philadelphia Eleven," Chapel Hill

September

- 26 Happening 61, Denton, NC

Look for additional events and more detailed event information online at episdionc.org/digital_faith/events, or contact the Diocese at 919.834.7474, toll free 800.448.8775. Upcoming diocesan events and events from around the Diocese are featured in Please Note, Bishop Curry's weekly e-newsletter.

STAY IN TOUCH

Keep up with the Diocese through Social Media!

www.facebook.com/EpiscopalDioceseNC

www.twitter.com/EpiscopalNC

www.instagram.com/episdionc

www.vimeo.com/episcopalnc



STILL CONTRIBUTING

Retired clergy are the wise elders of the Diocese.

Like many others who have spent their lives working, when clergy retire, a world of fresh opportunities and surprising adventures opens up for them. Many consider it the time to “rewire” and begin new pursuits or expand interests held in abeyance.

One clergy person who has rewired is the Rev. Bill Brettmann. “When I retired 15 years ago,” recalls Brettmann, “I began working with a community college to develop programs that have included museum trips, history tours and, recently, a course on the legacy of the Great War that necessitated a trip to Belgium and France. This non-ecclesiastical work has provided me with learning experiences that have enriched me intellectually and spiritually.”

Others have used the opportunity retirement presents to improve physical well-being. After 43 years in lay and ordained ministry, the Rev. Barbara Platt-Hendren made a pledge with her husband, Shelby, to nurture each other in a new and healthy lifestyle. Like many retired clergy, she continues to support the Church by serving as supply clergy twice a month and “looks forward to whatever new adventures Christ has in mind for us.”

The Rev. Winston Charles says his “rewirement” goes from the sublime to the ridiculous. On the sublime side, he says, “I am going deeper into contemplative prayer and spirituality and sharing this in churches, spiritual



Photo by the Rev. Susannah Smith

The retired clergy of the Diocese, plus their spouses and surviving spouses, recently gathered at Haw River State Park for their annual luncheon. Approximately 30 people attended this year's gathering.

CHAPLAINS TO THE RETIRED CLERGY

The chaplains serve by convocation.

The Rev. Ralph Smith, Chair
(919) 908-7692 | ralphsmith4@yahoo.com

The Rev. Robert Cook
Greensboro Convocation
(336) 656-1328 | rcookjr2@icloud.com

Ms. Sandra M. Cook
Greensboro Convocation
sandycook@triad.rr.com

The Rev. Dr. Rachel Fr. Haynes
Charlotte Convocation
(704) 892-7559 |
rachelfhaynes@bellsouth.net

The Rev. Nelson Hodgkins
Winston-Salem Convocation
(336) 710-4099 |
hodgkinscounseling@yahoo.com

The Rev. John Keith
Durham Convocation
(919) 642-0032 | Jkeith001@nc.rr.com

The Rev. Jack S. Scott
Sandhills Convocation
arjascott@yahoo.com

The Rev. Canon Gayanne Silver
Charlotte Convocation
(704) 948-2779 | gaysilver@bellsouth.net

The Rev. Middleton Wootten
Raleigh Convocation
(919) 600-2830 | Jomidwoo2@gmail.com

The Rev. Dr. JoAnn Hardison Wootten
Raleigh Convocation
(919) 600-2832 | Jomidwoo2@gmail.com



Right: Bishop Hodges-Copple with a few of the chaplains to the retired: the Rev. Bob Cook, the Rev. Sandy Cook, the Rev. Ralph Smith, the Rev. JoAnn Wootten and the Rev. Middleton Wootten. Below: Robert and the Rev. Bobbie Armstrong. The Rev. Thomas Droppers spoke about environmental concerns during the luncheon. The Rev. Edwin Cox and the Rt. Rev. Gary Gloster, retired Bishop Suffragan of North Carolina, converse. Bishop Hodges-Copple and guest speaker Dr. Amy Pickle of the Nichols Institute for Environmental Policy Solutions at Duke University. Dr. Pickle spoke to the gathering about fracking and its effects.



direction and retreats.” On the ridiculous side, he reports, “I joined a team that shoots pool on Thursday nights at Buck’s Billiards.”

Still Vital

These vignettes are examples of the myriad ways in which retired clergy remain active spiritually, intellectually and physically. As they enjoy traveling, studying, continued church ministry, grandparenting, gardening and so much more, retired clergy are supported by the strong commitment of the bishops and diocesan staff to nurture not only their well-being but also that of their spouses, including surviving spouses. This commitment begins with the bishop’s welcome and invitation to retired clergy to be involved in diocesan structures and congregations, regardless of their canonical residence, and to bring their wisdom and faith to the Church.

In 2006, the Episcopal Diocese of North Carolina extended its commitment to retired clergy, their spouses and surviving spouses when the Rt. Rev. Michael Curry, in partnership with the Church Pension Group (CPG) and with strong assistance from the Rev. George Poffenbarger and the Rt. Rev. Alfred “Chip” Marble, began the chaplains to the retired program. From its

inception, the program’s goal has been to promote wellness and a pastoral presence among clergy when they leave active ministry. Seven chaplains to the retired and three co-chaplains, all appointed by Bishop Curry, now serve in their convocations promoting programs, such as CPG’s Enriching Your Retirement, and acting as a resource and support.

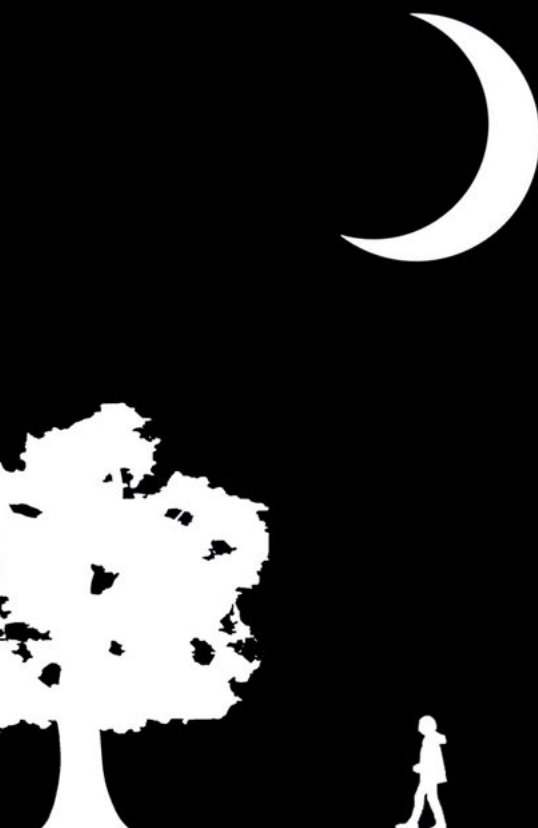
The Rt. Rev. Anne E. Hodges-Copple works closely with these chaplains, time she considers well spent. “I have been meeting with the chaplains for almost a year,” says Bishop Hodges-Copple. “From the start I was impressed with their zeal to reach out to clergy and their spouses across the diocese. Through networking and communications, pastoral care and fellowship, they have connected clergy to wider resources in the church.”

With their long-held faith and their accumulation of experience learned over many years in many different circumstances, our retired clergy are truly wise elders.

The Rev. Susannah R. Smith, retired clergy herself, continues to work as a spiritual director, retreat leader and workshop leader in the practice of family systems. Contact her at susannahsmith47@gmail.com.

LET THERE BE LIGHT? LET THERE BE NIGHT!

In her new book, the Rev. Barbara Brown Taylor urges us to embrace the darkness to find healing and transformation.



The Rev. Barbara Brown Taylor has been living her calling for years: delivering exquisitely articulated sermons, leading spiritual retreats and writing award-winning nonfiction. Her new book, *Learning to Walk in the Dark*, is her 13th and has received the kind of glowing reviews for which her writing has become well-known. *Time* magazine put the book on the cover of its April 28, 2014, issue and featured a compelling portrait of the Episcopal priest, theologian, college professor and Georgia resident.

Taylor writes in much the way she speaks, with an understated elegance and erudition leavened with a common touch that allows us to relate her stories directly to our own lives.

In *Learning to Walk in the Dark*, she shares what she has learned from a place most of us would rather not go: the darkness. The book explores both the literal and metaphysical darkness.

She first experienced the literal darkness on the 1950s Kansas prairie, where deep outdoor darkness was the norm. Whether gazing at the starry night sky or playing among the prairie grasses and wildflowers under blue skies, as a child Taylor felt an awe in those fields. They infused her with a deep sense of belonging and connection, and it was here she had many encounters with an unusual kind of light. She calls it the Divine Presence and describes it as “a kind of golden light that seemed to embrace [her] as surely as [her] mother’s arms.” This feeling of deep connection happened more frequently outdoors than anywhere else, and

she was curious to know more. She noticed that the Presence could be felt in bright sunlight or in night’s darkness, and sometimes it went away.

Taylor writes that metaphysical or spiritual darkness “is shorthand for anything that scares me—either because I am sure I do not have the resources to survive it or because I do not want to find out.” Yet she does confront the reality of darkness in her own life, doing so with bracing transparency and authenticity. She acknowledges her fear of the unknown, familiarity with divine absence, mistrust of conventional wisdom, doubt about the health of

her own soul, keen awareness of the limits of all language about God and “shame over [her] inability to talk about God without a thousand qualifiers, and barely suppressed contempt for those who have no such qualms.”

In spite of her and our best efforts, when spiritual darkness descends and we stand all weak and wobbly at the crossroads of our dread and fear, if we can but summon the courage and faith to steadfastly face the darkness, we may behold that we can survive, shaken perhaps, but still here. It is through such encounters with darkness that we can begin to discover its hidden riches. Writes Taylor, “I have learned things in the dark that I could never have learned in the light, things that have saved my life over and over again, so that there really is only one logical conclusion. I need darkness as much as I need light.”

Taylor names this perspective a lunar spirituality, as

Taylor points out that many good, if mysterious, events occur both in the literal darkness and in individuals’ spiritual darkness.

contrasted with the “full solar spirituality” taught in most churches. The latter focuses on staying in the light of God 24/7 and always staying on the sunny side of faith. Yet inevitably when darkness falls and we begin to doubt and question, friends may try to comfort us only from their solar perspective, because this is all they know to do. And this way simply is not up to the task of confronting the shadows and spiritual darkness we experience.

Contemporary culture is saturated with superficial entertainment and electronic escapism, so learning to face our darkness and struggling through it as the way to spiritual transformation is about as popular as eating Brussels sprouts for dessert. And yet with our mostly berries-and-whipped-cream approach, we miss the struggle that creates our soul’s deepening and provides the purpose and meaning that can bring us fully to life. It can be the hardest work we will ever do, but also the most rewarding.

One of Taylor’s major themes is the interplay between

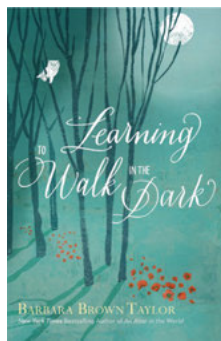


Photo courtesy of Davidson College

The Rev. Barbara Brown Taylor and her new book.

MEET THE AUTHOR

The Rev. Barbara Brown Taylor will visit Myers Park Baptist Church, Charlotte, October 17-19, to discuss her new book, *Learning to Walk in the Dark*. The bestselling author says the book is the third in a trilogy dedicated to “scooping up the bottom halves of things – first the world, then the flesh, now the dark.”

Registration for the weekend opens August 15. To register, call (704) 334-7232 x.15, email aclarke@mpbconline.org or visit mpbconline.org.

Event Details

When: October 17-19, 2014

Where: Myers Park Baptist Church
1900 Queens Road
Charlotte, NC 28207

Times: Friday, 7:30-9:00 p.m. in the sanctuary. *Free*

Saturday, 9:30 a.m.-1:30 p.m. in Heaton Hall.
Tickets are \$60 and include lunch.

Sunday, 9:45-10:45 a.m. in Heaton Hall with a worship service in the sanctuary following at 11:00 a.m. *Free*

darkness and light, both in Holy Scriptures and in our everyday lives. She points out that most people equate goodness with light and evil with darkness. In everyday usage, “references to darkness are 99 percent negative... if you simply look up the word ‘darkness’ in a concordance—from Genesis to Revelation, darkness is used as a synonym for ignorance, sin, evil and death.” So from a scriptural point of view, it is easy to understand why Christians would carry such negative connotations of darkness.

Yet looking at scripture from a narrative perspective, a more complex portrait of darkness emerges. She points out that many good, if mysterious, events occur both in the literal darkness and in individuals’ spiritual darkness. In the Old Testament, it is at night that God tells a childless and despondent Abraham his descendants will be as many as the stars he looks upon. It is in a dream of Abraham’s grandson, Jacob, in which Jacob sees a ladder and watches as angels use it to move between heaven and earth. And later, Jacob wrestles with an angel all night long and comes out of it transformed by the experience and marked by a permanent limp, a blessing and a new name. Sometimes, as in this story of Jacob and the angel, the confrontation between light and dark can be psychologically terrifying because we have long avoided facing an important truth about ourselves. And yet when we confront the truth we dread, the experience can transform our lives. Within the depths of our darkness God is always present, and new life is always being birthed.

In *Learning to Walk in the Dark*, Taylor invites us to take our own journey, forging a path through the darkness to healing and transformation.

Bruce Elliott is a freelance writer and speaker. He resides in Charlotte, North Carolina. Contact him at bce82@att.net.



GET READY TO VOTE

*Don't let new changes to NC
voting laws catch you unaware.*

By the Rev. J. George Reed

In 2013, the North Carolina General Assembly passed, and Governor Pat McCrory signed, sweeping changes in laws regarding elections. Most of these changes are now in effect, though some are more apparent than others. It is important for every voter to know the new laws, however, so every voice can be heard through voting in the upcoming elections.

You may have noticed some of the changes already in place when you voted in the May 2014 primary:

- Early voting is shortened to 10 days. Though the total hours the polls must be open for voting has to equal the total hours from previous elections, the early voting period has been reduced by about a week, including the loss of at least one Saturday and one Sunday.
- Same-day registration is eliminated. Previously, voters were allowed to register and vote at the same time during early voting. Voters must now be registered 25 days before an election.
- Provisional ballots cast in the wrong precinct will not count. If you go to the wrong precinct, they will direct you to the correct place, and you will have to go there for your ballot to count.
- Absentee ballots must be requested on a form from the county elections board. The form requires you to give one of the following: a number from a Division of Motor Vehicles (DMV) photo identification, the last four digits of your Social Security number or one of several documents showing your name and current address. You will then be sent an absentee ballot, which must be signed by two witnesses or one notary public.
- Touch-screen voting machines are banned unless they produce a paper ballot reflecting the voter's official record.

Some of the changes in effect are not quite as directly visible but are no less important:

- Straight-ticket voting has been eliminated. Voters must mark their choices for each office. In partisan elections, the candidate of the sitting governor's party will be listed first.
- Preregistration of 16- and 17-year-olds is eliminated, along with other efforts to sign up young voters.
- Only the North Carolina State Board of Elections can authorize polls staying open late because of a delay in opening or problems with voting. County boards of elections, previously authorized to make that decision, are no longer able to do so.
- Local political parties can appoint more observers to monitor what goes on inside each voting place.
- Any North Carolina voter can challenge another voter as not being registered or for violation of another rule. On Election Day, the challenger must be from the challenged voter's county. In previous elections, the challenger had to be from the same precinct as the person being challenged.

- Public campaign financing and the tax return check-off are ended. This means, for example, appellate judicial candidates will go back to raising campaign funds from attorneys who may have cases before them.
- Campaign contribution limits to candidates and Political Action Committees (PACs) are increased to \$5,000 per election.
- Corporate money can now be given to political parties and used to pay for up to three staff people, supplies, travel and fundraising. Previously, it could be used only for upkeep on the party's building.
- Candidates are no longer required to appear in television advertisements and state that they "approved this message."
- The instant run-off process for appellate court races is eliminated.

What is perhaps the biggest change in voting laws has not yet become effective and will not until 2016. That change is the new requirement that voters must show a photo identification to be eligible to vote. Acceptable IDs are limited to the following:

- A North Carolina driver's license. An out-of-state license will be accepted for 90 days after the voter registers in NC.
- A DMV photo ID issued to non-drivers, sometimes called a "walker's license"
- U.S. passport
- U.S. military or veterans ID
- Enrollment card from a recognized tribe
- Student IDs are NOT acceptable, even those issued by state schools.
- IDs must be current, not expired, except for voters over the age of 70, who may use an ID that was current when they turned 70.

Voters who do not have an acceptable ID may apply for a free walker's license from the DMV. They must show a birth certificate and, if their name has changed since birth, may have to produce a marriage license or other documentation. North Carolina Registers of Deeds must provide these documents for free, though voters may have to pay to obtain them from out of state.

Photo identification will not be required until 2016, but precinct workers are already required to ask voters if they have acceptable ID. This may create confusion

around elections in 2014 and 2015, but no one can be prevented from voting due to lack of identification until 2016.

Once you've made sure you are ready to vote, don't forget to go out and do so!

I'M READY. NOW WHAT?

Democracy may be imperfect, but the more people who participate in it, the better it works. If you're a voter who is aware of the changes, has adapted to them and is ready to go in future elections, we encourage you to help ensure your friends and neighbors are ready as well. If you feel moved to help others get ready to vote, keep in mind a few particular groups that may be more impacted by the new laws than others:

- **Students.** Those in high school are not encouraged to preregister, and those in college can't use student IDs to meet the photo ID requirement.
- **Low-income workers**, especially hourly wage earners. Any time off needed to adapt to reduced voting options or to find documents to obtain photo IDs means lost wages.
- **Women.** Data indicates women are disproportionately included in those without driver's licenses and are much more likely to have had a name change upon marriage.
- **Senior citizens.** Many of our elderly population are ready to vote but no longer have either a valid license or one that was valid when they turned 70.
- **Racial minorities.** The reduction in early voting weekend options and other changes are likely to fall disproportionately on racial or ethnic minorities.

You can help, whether through education, assistance or even just checking in with those close to you. Any effort you make to ensure your fellow citizens can join you at the polls makes a difference.

The Rev. J. George Reed is the executive director of the North Carolina Council of Churches. Contact him at george@nccchurches.org.

VOTING AND FAITH

Because of the constitutional separation of church and state, the role any church should play in government is a well-debated argument. When it comes to voting laws, however, there is less to debate. It can be generally agreed that when it comes to voting, the more people participate, the better democracy works.

So when only 15.8 percent of the state's population takes part in a primary election, as was the case in May 2014, any changes to voting laws that have the potential to create barriers between people and the polls are cause for concern.

Advocacy and a deep commitment to social justice and the common good are roles churches have played since the founding of our faith. When it comes to voter laws, the church is naturally involved, as the core of the issue is not about political leanings or affiliations but about the fact that every citizen has the right to cast a vote and have his voice heard. The new laws threaten to impede that right for many citizens, and those most likely to be affected are the poor, the struggling, the elderly or infirmed, and the "least of these." It is no surprise, then, for churches to want to help and ensure their voices, too, are heard on Election Day.

Too, many of us even see a direct message in Jesus' words about rendering to Caesar. In our day, our "Caesar" is a democratic form of government, and one of the things it asks of its "subjects" is that they exercise their right to vote.

In December 2013, the NC Council of Churches revisited a statement it had adopted in 1961, at the height of the civil rights movement, and issued a 21st-century "Statement on Guaranteeing Suffrage, the Right to Vote." It concluded with these words:

Gradual progress and continued struggle alike, however, testify to the importance of standing firm on the side of those left most vulnerable, when access to voting is reduced or eliminated. Today more than ever it is important that clear and conscientious voices be raised. Today we repeat the invitation and challenge first issued by church leaders who went before us, some of whom paid dearly for their convictions. We say again [from the 1961 statement]:

"Let us remove any intimidation or artful barriers and welcome all citizens to full participation in citizenship, particularly at the ballot boxes during election."

Let us answer that call to action and remove the barriers.

15.8
percent
of registered North Carolina voters cast ballots in the May 2014 primary elections

7.5
million
voting age adults in North Carolina

6.5
million
registered voters in North Carolina

ELECTION CALENDAR

- July 8** Last day to request a mail-in absentee ballot for second primary
- July 12** One-stop voting ends for second primary
- July 15** Second primary election day. Last day to return an absentee ballot by mail
- Sept. 5** Absentee voting by mail begins for general election (GE)
- Oct. 10** Deadline to register to vote in GE
- Oct. 23- Nov. 1** Early voting period for general election
- Oct. 28** Last day to request absentee ballot for GE
- Nov. 4** Election Day

State Board of Elections | ncsbe.gov/ncsbe
Comprehensive information pertaining to elections, voting and candidates

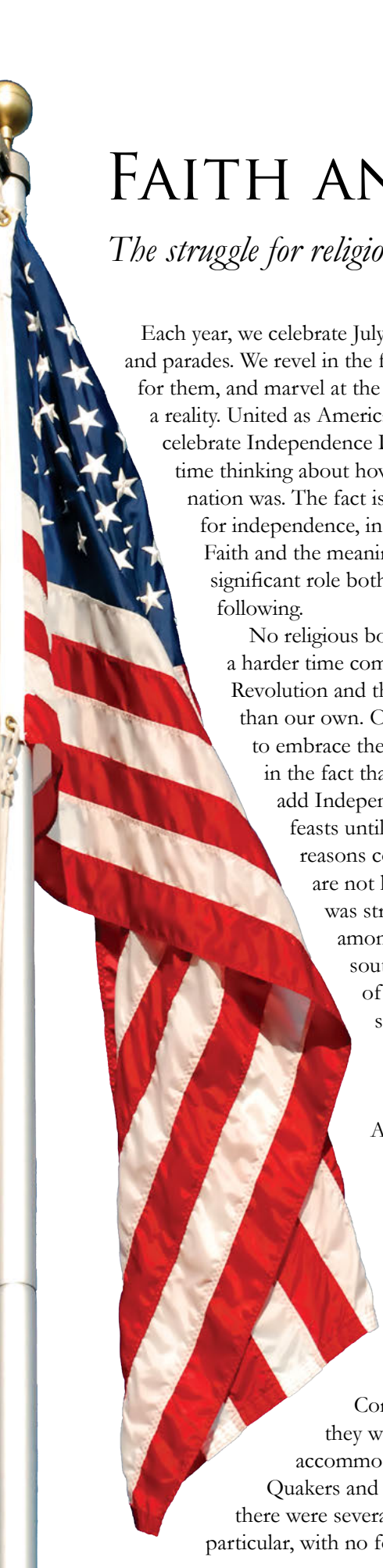
NC Voter Guide | ncvoterguide.org
Information on new voter laws, answers to questions and candidate information

Democracy North Carolina | democracy-nc.org
Nonpartisan organization recommended by the NC Council of Churches.

*Statistics from the North Carolina State Board of Elections as of June 2014

FAITH AND FREEDOM

The struggle for religious freedom in America



Each year, we celebrate July 4th with fireworks, picnics, baseball and parades. We revel in the freedoms we enjoy, give thanks for them, and marvel at the odds overcome to make them a reality. United as Americans, we are of one mind as we celebrate Independence Day, and we spend little, if any, time thinking about how divisive the founding of our nation was. The fact is, not everyone supported the fight for independence, including many religious leaders. Faith and the meaning of religious freedom played a significant role both in our founding and in the years following.

No religious body in the American colonies had a harder time coming to terms with the American Revolution and the concept of disestablishment than our own. One sure sign of how slow we were to embrace the new American nation is reflected in the fact that The Episcopal Church didn't add Independence Day to the calendar of feasts until the Prayer Book of 1928. The reasons colonists fought disestablishment are not hard to fathom. Loyalist sentiment was strong within the Church, especially among the clergy. Moreover, in the southern colonies at least, the Church of England enjoyed the privileged status that went with establishment. This was especially significant in Virginia, the longest and best-supported of the colonial Anglican establishments.

Equally clear was the fact the new American nation was ill-equipped to form a strong new religious establishment. There was no single religious group that enjoyed widespread support across the 13 colonies. Even where establishments did exist - Anglican in the South and Congregationalist in New England - they were under increasing pressure to accommodate dissenting groups of Baptists, Quakers and Presbyterians. More importantly, there were several colonies, Pennsylvania in particular, with no formal establishment of religion at

all, yet civic order and religious vitality seemed no worse for the lack.

In the early days after the revolution, it was by no means self-evident what the religious policy of the various states—and the new nation—would be. Some states, like North Carolina, abolished their establishments as early as 1776. But in New England and Virginia, proponents of establishment held on and continued to contend for it into the 19th century. Indeed, it wasn't until 1833 that Massachusetts finally did away with the last vestiges of its colonial establishment.

But it was the battles in Virginia, pitting Patrick Henry against future presidents James Madison and Thomas Jefferson, that were of special interest to the nation—and to the interests of The Episcopal Church.

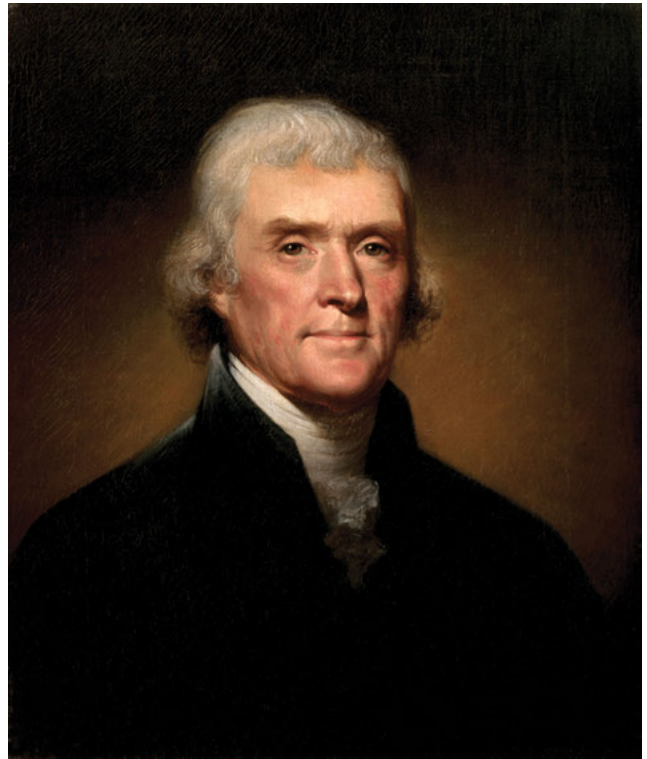
A Persuasive Argument

Patrick Henry is best remembered as an ardent patriot, famous for declaring, "Give me liberty or give me death!" But he was an equally ardent Episcopalian, and he remained committed to the notion of religious establishment. Henry was realistic enough to understand that the monopoly enjoyed by colonial Anglicans was not sustainable. So in 1785, he sponsored a bill in the Virginia General Assembly calling for a modified form of establishment called a "general assessment," whereby public funds would be shared by all Christian groups willing to teach Christian doctrine and morality and to play a positive role in upholding the civic order. This would, in effect, broaden the establishment of religion in Virginia by embracing other denominations besides the Episcopalians. But it would also make Virginia an unmistakably and explicitly Christian commonwealth. The government would be recognizing and authorizing certain religious groups and granting them privileged status.

Thomas Jefferson had made what was, in effect, a countering argument six years before.

He proposed a bill in 1779 to establish religious freedom in Virginia, but Jefferson was unable to get it passed by the General Assembly. So this time, upon hearing Henry's proposal, it was James Madison, also an Episcopalian, who took the lead in countering it. He composed and circulated a document known as "A Memorial and Remonstrance against Religious Assessments," which garnered sufficient support in the Assembly to turn back Henry's bill and make possible the subsequent passage of Jefferson's. Madison's views were also soon enshrined in the First Amendment of the Bill of Rights, which begins: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Why was Madison so persuasive? How he framed his argument had a lot to do with it. From the outset of the "Memorial and Remonstrance" document, Madison made it clear his aim was not to diminish religious observance, but rather to protect it from all intrusions of the State. He began from the premise that our duty to God takes precedence over the claims of civil society, and it can be fulfilled only by reason and conviction, free from all coercion. Madison rejected the notion that civil magistrates were competent to make religious judgments



By Rembrandt Peale [public domain], via Wikimedia Commons

Thomas Jefferson

LEARN MORE

Want to learn more about faith and the founding of our nation? Check out some of the books that proved useful to the Rev. Dr. Graebner as he wrote this article:

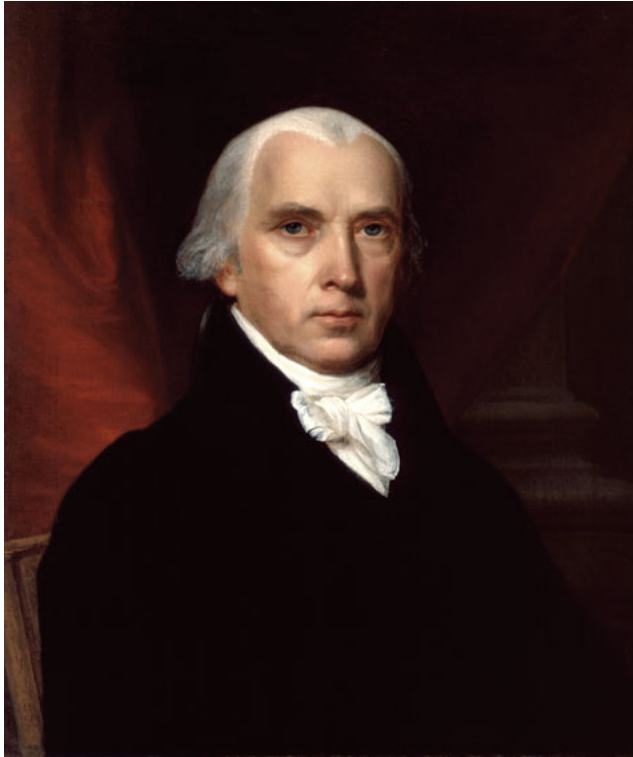
David L. Holmes, *Faiths of the Founding Fathers* (Oxford, 2006), meticulously reconstructs the varied personal religious beliefs and practices of our nation's first leaders.

Jon Meacham, *American Gospel: God, The Founding Fathers, and the Making of a Nation* (Random House, 2006), chronicles the role of religion in American public life and lobbies for a middle path between ardent secularism and the religious right.

Robert Bruce Mullin, *Episcopal Vision/ American Reality: High Church Theology and Social Thought in Evangelical America* (Yale, 1986), details the life and legacy of Bishop John Henry Hobart (1775-1830).

on behalf of others or entitled to use religion as an engine of civil policy. Christianity, he asserted, needs no support from the powers of this world. When it allied itself to such powers, the result was the opposite of its intended effect. Instead of purity and efficacy, the co-mingling of civil and spiritual powers produced "pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution." Rather, the ages in which Christianity appeared with greatest luster were the ages prior to its incorporation with civil policy - before the time of Constantine - when all support for Christianity was freely offered. The best religious policy for government to take, Madison argued, was simply to protect every citizen in the free exercise of religion with the same equal hand with which it protects person and property. This religious policy was best for the well-being of Christianity.

In other words, Madison appealed to the very nature of Christianity itself in its purest and most original form. He reminded his readers that freedom of conscience is at the heart of genuine religious observance, and the alliance of church and state corrupts Christian witness. His approach stood in contrast to Jefferson's. Jefferson, who was prone to speak dismissively about religion, famously declared at one point in his "Notes on the State of Virginia," "It does me no injury for my neighbor to say there are twenty gods, or no God. It neither picks



By John Vanderlyn [Public domain], via Wikimedia Commons

James Madison



By Auguste Millière [Public domain], via Wikimedia Commons

Thomas Paine

my pocket nor breaks my leg.” Madison’s argument contained not a hint of anti-religious or anti-Christian rhetoric. Disestablishment was not a denigration of Christianity but a safeguard for an authentic religious life of freely offered service to God. Matched side by side with Patrick Henry’s bill, Madison had the high theological ground.

Church and State

Madison’s way of thinking about church-state relations broke with the dominant Anglican position held since the time of Henry VIII, who regarded the Church and the Crown as inseparable. But in America, Madison gained adherents among his fellow Episcopalians. Among those who wholeheartedly embraced Madison’s position for ecclesiastical reasons was the Rt. Rev. John Henry Hobart of New York, the early 19th-century architect of the High Church tradition in the American Episcopal Church. Hobart was a firm proponent of church-state separation, precisely because he wanted to identify The Episcopal Church with the apostolic and primitive character of the Early Church and keep it free from contaminating influences. When other American denominations wanted to join forces and pressure the United States government to stop Sunday mail delivery, Hobart demurred. The role of the Church was strictly to attend to its own distinctive character and witness, not to bend society at large to some

allegedly Christian project.

Not all Episcopalians agreed with Hobart. The Rt. Rev. William White of Pennsylvania, for example, served as chaplain to the Continental Congress and remained a strong proponent of the Church’s continuing leadership in American society, albeit on a voluntary, non-established basis. Many Episcopalians took part in social reform movements broadly supported by other American Protestants, and they were critical of the High Church Party’s refusal to take a stand on the great moral issue of slavery. But Hobart’s witness, like Madison’s, was a reminder that a Church that claims apostolicity can never be reduced to one particular political or social agenda. And the Church doesn’t need the trappings of public displays of Christian symbols to maintain the integrity of its own witness.

Indeed, the Church witnesses best to society when it proclaims the Gospel and speaks its own conscience. We must be truly grateful to live in a country where the rights of conscience are upheld, and where no one should be forced to accept another’s religious convictions. May we be vigilant in helping to keep it so.

The Rev. Dr. N. Brooks Graebner is the rector at St. Matthew’s, Hillsborough, and also serves as Historiographer of the Diocese for the Episcopal Diocese of North Carolina. Contact him at historiographer@episdionc.org.

TODAY'S SLAVE TRADE

Human trafficking is modern-day slavery.

In the early decades of the 20th century, North Carolina became known as the “Good Roads State” after a successful drive to improve the state’s abysmal thoroughfares. In the early decades of the 21st century, the state’s expansive highway system continues to prove useful for many things, including something never envisioned by those early good roads advocates: human trafficking.

Despite the fact this type of commerce has the word traffic in its name, it does not, by definition, have to involve such travel. But the easy access to major roads has contributed to North Carolina’s growing problem as a highly trafficked state.

Modern-day slavery

Human trafficking is a form of modern-day slavery in which people profit from the control and exploitation of others. As defined under United States federal law, victims of human trafficking include children involved in the sex trade, adults ages 18 or over coerced or deceived into commercial sex acts, and anyone forced into different forms of labor or services, such as domestic workers held in a home or farmworkers forced to labor against their will.

“Compelled service” is the phrase some people in the field use to sum up the concept of what various government and law enforcement officials characterize as one of the fastest growing industries in the world. It is a \$32 billion a year industry, second only to global drug-running.

An estimated 27 million people worldwide are victims of trafficking. The U.S. Department of State has estimated between 600,000 and 800,000 people are trafficked across international borders annually; about 17,500 of these people are brought into the United States. For instance, the majority of victims in human trafficking cases handled by the Federal Bureau of Investigation (FBI) are

women and young girls from Central American and Asian countries. They are forced primarily into the commercial sex industry and domestic servitude. Men and boys are typically victimized in the migrant farming, restaurant and other service-related industries. However, the FBI notes that the number of young males being forced into the commercial sex industry is also increasing.

Not all of the victims of human trafficking in the U.S. are foreign nationals, though, not by a long shot. American citizens or residents are victims, too. Nor do victims originate in only one economic sector. William Woolf, a detective specializing in human trafficking cases for the Fairfax County, Virginia, police department, sounded a cautionary note in September 2013 when addressing a two-day, statewide symposium in North Carolina on human trafficking. “There’s a common misperception about human trafficking, that it affects only poor people. That couldn’t be further from the truth. It happens everywhere and across all classes and races of people.”

“I mean, look at where I work,” added Woolf. “Fairfax County is one of the wealthiest counties in the country - the second wealthiest by some measures - and it has a highly educated population, and trafficking still happens. No one can afford to be complacent about this.”

The National Human Trafficking Resource Center (NHTRC), a public-private partnership created to combat human trafficking and assist survivors of trafficking, reported in 2013 that it had experienced a 259 percent increase in call volume between its first full year of operation in 2008 and its fifth, in 2012. In 2008, NHTRC hotline staff fielded an average of 479 calls per month. By 2012, the average monthly call volume rose to 1,721. Of the states with the most reports of potential human trafficking, North Carolina ranked ninth.

Points of pride becoming part of the problem?

In fact, though the nature of organizations gathering and reporting data may vary, North Carolina consistently appears in the top ten states for human trafficking activity. The North Carolina Coalition Against Human Trafficking (NCCAHT) notes that North Carolina ranks in the top eight states in the country for factors conducive to trafficking in persons.

These factors include the state’s strategic location on the Eastern seaboard, the number of major interstate highways traversing the state (think truck stops), the large

LEARN MORE

NC Coalition Against Human Trafficking
(NCCAHT) | nccasa.net/nccaht/

National Human Trafficking Resource Center
(NHTRC) | polarisproject.org/



agricultural economy, the number of military installations, and the number of ports located in the coastal region. Studies have also shown an increase in human trafficking activity – commercial sex and labor exploitation - at the time and place of all manner of major sporting events at both the college and professional levels.

Though slavery is illegal everywhere, such trafficking grows, and federal, state and local authorities and volunteers continue to work to address it. One of the goals of the 2013 symposium was to encourage more effective communication among and between these entities.

The Episcopal Church is also grappling with the subject. This type of bondage and violence has led to a number of resolutions at past General Conventions calling for the Church to condemn trafficking, asking for the development of educational resources for congregations, commending the anti-trafficking work currently happening, and urging continued support of legislation and action to assist victims as they re-integrate into society. The Church is also encouraging dialogue between provinces to understand the areas where trafficking is prevalent.

In March 2013, at a church-wide forum about human trafficking, the Most Rev. Katharine Jefferts Schori asked that everyone consider individual and collective responses to trafficking. She suggested setting statistics aside for the moment to instead focus first on the most basic response, the one that “concerns the image of God and how we receive or encounter someone caught in slavery. Can we befriend, welcome and accompany a person who has been so abused in the same way we’d welcome the Crucified One or the Suffering Servant? Trafficked persons are often imprisoned by shame and rejected by the wider community. They are also traumatized by their dehumanization. Building relationships is the first step in healing the outcast and caring for someone who has been treated as less than human. When Jesus charged his followers to care for the ‘least of these,’ he certainly included the trafficked.”

Lisa Towle is the president of the Episcopal Church Women of the Diocese of North Carolina. Contact her at president@ecw-nc.org.

TAKE ACTION

Join the Episcopal Church Women
Diocese of North Carolina
for the
HARRIS-EVANS CONFERENCE

STOPPING TRAFFIC:
ONE HUMAN AT A TIME

November 7-8, 2014
St. Mary's Episcopal Church
High Point, North Carolina

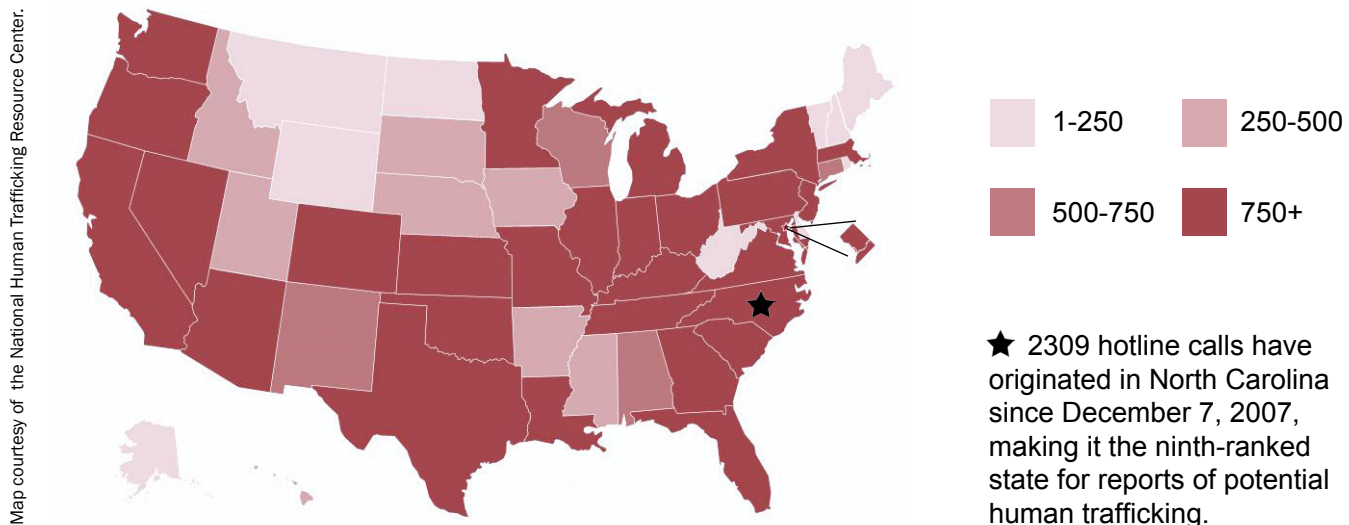
Raising awareness
and taking action
about the growing problem
of human trafficking
in North Carolina
and across the globe

How do we,
working together as a Church,
respond?

For more details,
visit ecw-nc.org.



National Human Trafficking Resource Center hotline calls, by state, from December 7, 2007 to the present



TWO DECADES, ONE-TO-ONE SUCCESS

How the Augustine Literacy Project® is shaping lives

2014 marks the 20th anniversary of the Augustine Literacy Project® (ALP), an outreach ministry of Holy Family, Chapel Hill. Linda McDonough, founder of the project, started a program to address a critical need: tutoring services for low-income children struggling with literacy. The plan was to train volunteers who would teach reading, writing and spelling to youth whose families could not afford to pay for essential, one-to-one, research-based intervention.

During the first few years, the project was comprised entirely of volunteers and trained fewer than 10 people annually. Current executive director Debbie McCarthy was hired in 2000 in what was then a part-time role. At present, there are three staff members, including Debbie as the full-time executive director and two part-time positions. Ninety-five tutors are expected to be trained in 2014, and Augustine tutors now serve in 127 Triangle-area schools and after-school programs. To date, nearly 900 tutors have been trained by the Triangle ALP. Five training opportunities will be offered between June and October 2014 in Durham, Raleigh and Chapel Hill.

Success and a higher call

The ALP's success in the Triangle led to a decision by the Chapel Hill Board of Advisors, in concert with Holy Family's rector and vestry, to share the project's mission, its training and its tutoring model with other communities. Replication chapters have been authorized in Asheville, Brevard, Burlington, Charlotte, Fayetteville, Hickory,

Sanford, Wilson and Winston-Salem, North Carolina; Houston, Texas; and upstate South Carolina. Tutors trained by these 11 replication chapters are now serving in 129 locations. There are six additional prospective chapters "on deck:" Clarksville and Elberton, Georgia; and Elizabethtown, Greensboro, Morganton and Pamlico County in North Carolina.

Augustine outreach has been extended locally through three Adopt-a-School programs linking one neighborhood school with one congregation that commits to train ALP tutors. Epworth United Methodist Church partners with Hope Valley Elementary in Durham; St. Mark's, Raleigh, led by ALP tutor and practicum coach Terry Wall, partners with Wilburn Elementary; and Crossroads Fellowship, Raleigh, partners with Brentwood Elementary. A year-long, service-learning elective for seniors at Durham Academy and Trinity Upper Schools pairs privileged young people with economically and academically disadvantaged tutees in three Durham public schools.

The ALP has grown tremendously over the past 20 years. Its success rests upon three concepts represented by the three sides of the project's triangular logo: a long-term, trusting relationship between tutor and student; the use of multisensory, structured, phonetic methodology based on the Orton-Gillingham approach, most often associated with a one-on-one teacher-student instructional model; and intensive training and ongoing tutor support. Although the project operates in public schools and uses a secular curriculum, many tutors in the ALP army of volunteers do

Photos courtesy of the Augustine Literacy Project



The Augustine Literacy Project volunteers are more than just reading tutors. They are also mentors, friends, coaches and advocates.



this work in response to the call of Jesus to serve the least of these. For them, the triangular Augustine logo carries a deeper meaning. Its three sides represent the all-encompassing love and power of the Holy Trinity.

Proving it works

An Augustine child meets two defining criteria: low income, defined as eligibility for free or reduced-price lunch at school, and below grade-level performance in reading, writing or spelling. Augustine tutoring is offered in grades K-12 and has proven to be effective whether reading difficulties are predicated on learning differences, English as Second Language (ESL) issues or poverty, which often leads to a lack of exposure to print and enriched vocabulary. Students are referred by parents, guardians, teachers, principals, counselors, social workers and psychologists.

Over two-week training sessions, ALP tutors receive more than 70 hours of intensive instruction, including classroom and supervised practicum. Upon training completion, tutors then make a 60-lesson, pro-bono tutoring commitment in the school of the tutor's choice. Tutoring normally takes place twice a week at the child's

Photo courtesy of the Augustine Literacy Project



Tyrell's high school graduation, the result of all of his hard work with his ALP tutor.

school, each lesson lasting 45 minutes. The success of the program is undeniable: ALP post-test scores have met or exceeded expectations for the last 13 years. Longer-term outcomes are also becoming evident: Augustine students are more likely to remain in school, not join gangs, and find a path to productivity through the skill of literacy and a relationship with a trusted advocate and mentor, ally and friend. Though 60 pro-bono lessons are required of Augustine trainees, a majority of tutors continue beyond that minimum commitment and stay with the same student for years.

Tyrell's story

The ALP slogan is "Tutor one child. Change two lives." Tyrell's story is just one among many lives changed by the Augustine experience. He began his work with an ALP tutor at the age of nine as a non-reading fourth grader. His mother struggled with addiction, and his father was in prison. With five younger siblings, Tyrell served as head of the family from an early age.

Alongside traumatic childhood circumstances, he struggled mightily with literacy skills. Through patience, perseverance and more than three years of ALP tutoring, he learned to read. Tyrell ultimately graduated from high school and is now, at age 23, working for a nonprofit in Boulder, Colorado, the first man in his family to have no criminal record, no gang involvement and no reliance on government assistance. The caring relationship established with his tutor in childhood created a bond that remains strong today. Tyrell's tutor, tireless advocate and friend is ALP's executive director, Debbie McCarthy, who knows first-hand that the combination of nurture and knowledge offered by an Augustine tutor can mean the difference between prison and productivity for an at-risk student.

It is stories like Tyrell's that make the words of tutor and ALP board member Dr. Richard Gaillard, parishioner at Chapel of the Cross, Chapel Hill, so true when he says tutoring an Augustine child "is the best job [for which] you will never be paid."

WHY ALP MATTERS



Alarming statistics show the critical need for literacy intervention:

- 15-20 percent of school-aged children have reading problems.
- Children do not outgrow poor reading; 74 percent of poor readers in third grade are still poor readers in 12th grade.
- According to the National Assessment of Educational Progress (NAEP) scores for 2013, 65 percent of North Carolina's fourth graders score below proficient in reading. The national figure is 66 percent. Also in North Carolina, 80 percent of African-American fourth graders are below proficient, as are 77 percent of Latino students.
- Nearly half of North Carolina children with learning disabilities leave school without a diploma.
- Eighty-five percent of juvenile offenders have a reading difficulty.
- Some states base long-range budget projections for prison construction on the reading scores of second graders.

For more information on The Augustine Literacy Project, visit augustineproject.org.

Ele Ross is the development and programs officer for The Augustine Literacy Project. Contact her at eross@chfnc.net.



Recetas de Amor de la Abuela Grandma's Recipes of Love



PLANT AND REAP

How two churches are using hands-on learning to teach children about food and family

A parking lot is an unlikely place for a garden, but that is where the Vacation Bible School at Grace, Clayton, planted theirs in 2011. At the time the young congregation did not own property, so they made a hay bale garden on the asphalt in front of their rented worship space as part of the Abundant Life Garden Project from Episcopal Relief and Development (ERD). In addition to planting the garden, the children studied five lessons on water, seeds, soil, animals and harvest and donated their crop to a local food bank and their outreach funds to ERD. Thanks to improvements made by members Larry Dalton and Jack and Pat Bachelor, the annual spring ritual of planting, harvesting and donating has continued to grow.

On Pentecost Sunday, the children of Grace planted their newest batch of seeds - squash, pumpkins, watermelon, peas - as they continued to learn about Creation. One young member explained what would happen next in simple yet profound terms: "The seed will grow into two little leaves, then with water and sun it will keep growing and growing." Perhaps more importantly, the garden has taught Grace's children about sustainability, generosity and thankfulness for God's bounty. The old saying goes, "Bloom where you are planted." Grace's children have shown that the abundant life of Christ can take root and bloom anywhere.

The children of La Escualita Bilingual Preschool at Holy Comforter, Charlotte, are connecting with food in a different way. They recently published a cookbook, "Recetas de Amor de la Abuela - Grandma's Recipes of Love," with a grant from the Arts & Science Council. The recipes in its pages are the traditional favorites of the preschool families, who went through the process of recalling their precious memories of cooking with loved ones in their native lands, gathered the recipes, and assembled them into the pages of the cookbook. The children provided the artwork and also planted a community garden, the harvest from which went to school families and clients of the church's on-site Loaves & Fishes food pantry.

Copies of the cookbook are available for \$10 each through Lauren Cavins (laurenc@holycomfortercharlotte.org), and all proceeds benefit the preschool. La Escuelita Bilingual Preschool serves three- and four-year-old, low-income Hispanic children with the goal of preparing them for success in kindergarten and beyond. For more information, visit laescuelitapreschool.com.

-Reported by John Gibson, Trish Stukbauer and Summerlee Walter

Top and middle: Little ones decked out in red for Pentecost get some help from their parents and older siblings to plant the new crop of seeds in the parking lot garden at Grace, Clayton. Bottom: The cover of La Escualita Bilingual Preschool's new cookbook.

PICK A CAUSE, ANY CAUSE

How to find a starting point when you want to get involved

More than 10 years ago, I felt the insatiable urge to go out and make a difference. I wanted to help people and make a real, visible impact in my community. The problem was, I didn't know where to start.

By pure chance, I met someone who introduced me to volunteering. I started volunteering for everything I could: I cooked meals for families of chronically ill children, helped build homes and constructed habitats for wild cats. I fell in love with every cause for which I volunteered. This empowered me and built my confidence by teaching me I could make an impact through service. I was so inspired that in September 2004, my best friend and I quit our jobs and departed on a two-and-a-half month road trip to volunteer in every state we could visit. By the end of our trip, we had traveled to more than 20 states and learned that most people we met were like us: interested in volunteering but not always sure how or where to start. At the same time, the nonprofits we served had a consistent need for more volunteers to help them improve the communities in which they operated.

Upon returning home to Raleigh, North Carolina, we launched Activate Good, a nonprofit volunteer center that connects volunteers and charitable causes around the Triangle region. The goal was simple: reach out to others



Photo courtesy of Activate Good

who, like us, felt the urge to make a difference and help deserving causes but were not sure where to start.

Everyone's interests, skills and schedules are unique, and I guarantee there is a cause that needs yours. If the idea of volunteering for the first time is intimidating, take it slow. To the starting-out do-gooder, I offer these tips:

One: Start internally. Before you get started, try to determine what it is you seek in a volunteer experience. Ask yourself what your passions and expectations are. No matter what your skills or interests, there is a cause out there that fits you. So whether you are a newbie or a veteran, be true to yourself when seeking a volunteer experience.

Two: Start small. No one is expecting you to save the world, especially not on your first time out. But even the biggest impacts start with small steps. If you are worried about being overwhelmed, find a small, but meaningful, way to contribute. Explore and find what fulfills you, then if you are able, add on to your experiences until you discover what you can give.

Three: Just start! Sure, there is always the possibility something may go awry. But there is also the possibility you will have the time of your life while making a difference. You don't have to be devoid of fears and anxieties to get started. They can fade away with time, but only if you give it a chance.

Amber Smith is the executive director of Activate Good. Contact her at amber@activategood.org.

READY TO GET STARTED?

Your church is a wonderful place to get started. Check to see what volunteer options might already be organized, or offer to take the lead in an area that means something to you.

Activate Good is the connection point for hundreds of local volunteer opportunities at activategood.org. Sign up for the Activate Good newsletter and have updated opportunities delivered to your inbox, or connect on social media: Facebook ([Facebook.com/activategood](https://www.facebook.com/activategood)), Twitter ([@activategood](https://twitter.com/activategood)) and LinkedIn (search "Activate Good").

Organizations in the Charlotte and Greensboro areas also connect volunteers:

- Volunteers Go | volunteergo.org
- Hands on Charlotte | handsoncharlotte.org

THE GOSPEL CALL

A Harvest for Hospitality campaign update



A story, told by the Rev. Lisa Fischbeck to diocesan delegates at the 131st Annual Convention of the Diocese of East Carolina in February 2014:

When I was a sophomore in high school, one of my teachers determined that it would be a good idea for our school to host a Halloween party for migrant farmworker kids. I don't know how the arrangements were made, but I do remember being excited as my friends and I decorated the lunchroom and neatly arranged cookies and candy on plates and trays.

I am the descendant, you see, of German immigrant farmers. So when I heard "migrant farmworker kids," I imagined a busload of little blond-haired, blue-eyed children, poor, but dressed in dirndls and speaking German.

Well, the bus pulled up, and the kids streamed out. Like my forbearers, they were poor. But they were not blond-haired, blue-eyed children, dressed in dirndls and speaking German. In the 1970s, most migrant farmworker kids were African-American.

I was embarrassed at my own ignorance, even though I did not confess it. Until now.

That experience got me to this place.

Because my embarrassment prompted me to learn more, to understand more fully, just who migrant farmworkers were, and to get involved in something more useful, perhaps, than providing their kids with Halloween candy and cookies.

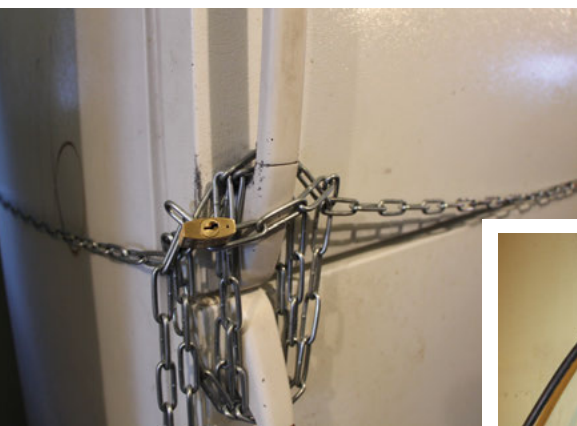
As we learned in our recent experience of Go Speak! Sharing our Faith, Fischbeck's story holds a glimpse of God's hand at work – eventually guiding her through many twists and turns to become a co-chair of Harvest for Hospitality, the campaign to support the Episcopal Farmworkers Ministry (EFwM). The campaign, introduced at the 198th Annual Convention last November and continuing through June 2015, aims to support the transformation of EFwM so it can continue to serve the physical and spiritual needs of farmworkers by recognizing and engaging with their changing 21st-century circumstances.

Undergirding the entire campaign is a theology of welcome, love and support for our neighbors the farmworkers, whether or not they look like us or meet our expectations of who farmworkers are supposed to be. In his pastoral address to the 198th Annual Convention, Bishop Curry reminded us of the central teachings to which we as Christians hold, regardless of our political or social views:

I am aware that faithful followers of Jesus may have differing views about which public policies embody the best way to live out the teachings of Jesus Christ. Jesus, who taught us to love our neighbor as ourselves. (Mark 12:31) Jesus, who taught us to do unto others as we would have them do unto us. (Luke 6:31) Jesus, who taught us that God's standard of social and personal morality is summed up in these words: "As you did it to the least of these who are members of my family, you have done it to me." (Matthew 25:40)

The gospel message could not be more clear: where we see hunger, illness, suffering, loneliness, isolation and fear, we are called to act. We are called to love, to welcome, to see the face of Jesus in the faces of those whom society ignores and to treat them as we would the incarnate Word. For anyone who has visited a migrant labor camp or worked a 14-hour day harvesting sweet potatoes while bent over in the hot North Carolina sun, there can be no doubt that farmworkers are among "the least of these" whom Jesus calls us to serve in his name.

Their place of origin makes no difference. Both the Old and New Testaments encourage hospitality to the stranger, the alien, the foreigner. "Do not neglect to show hospitality to strangers, for by doing that some have entertained angels without knowing it," we are warned in



A refrigerator locked to protect scarce food supplies and a fire extinguisher expired by five years are just two examples of the unsafe and demoralizing conditions found in migrant worker camps.



Hebrews, while Moses in Deuteronomy said it this way: “You shall also love the stranger, for you were strangers in the land of Egypt” (Hebrews 13:2, Deut. 10:19). While the debate over immigration is a complicated and divisive one, we can all agree on the biblical mandate to respect the dignity of all human beings. Protecting and upholding that human dignity by providing welcome and hospitality is the work of the EFwM.

The EFwM’s mission also parallels the broader movement within The Episcopal Church calling for fair treatment of immigrants and migrant farmworkers. As far back as 1992, the Executive Council established policies for advocacy on behalf of these groups. More recently, the 75th General Convention in 2006 passed a resolution calling on the Church to “undertake a campaign to educate Episcopalians on the plight of refugees, immigrants and migrants.” While advocacy is not the EFwM’s purpose – humanitarian aid and sacramental ministry are instead – the ministry’s work helps to accomplish the ultimate goal of advocacy for migrant workers: to ensure that all farmworkers, regardless of origin, are able to live and work with dignity.

Fischbeck encapsulates The Episcopal Church’s – and the Diocese’s – concern for farmworkers with her thoughts on the Baptismal Covenant:

In our Baptismal Covenant we say that, with God’s help, we will “respect the dignity of every human being.” It is far easier to respect the dignity of others if we know something about them – where they came from, their joys, their sorrows, the humanity we share. The Harvest for Hospitality campaign gives us an opportunity to learn more about the farmworkers, who are “the stranger at our door,” our new neighbors.

The Harvest for Hospitality campaign aims to model this spirit of learning, understanding and loving.

*-Reported by Ayliffe Mumford
and Summerlee Walter*

Photos by Summerlee Walter



Laborers at a migrant worker camp cap off a long day of work with a pleasant surprise - a visit from EFwM’s sacramental minister, the Rev. Tony Rojas, who brought a van full of clothing and toiletries, plus some sweet treats.

LOOKING FORWARD

The Harvest for Hospitality campaign aims to raise \$400,000, or \$50 per household in the Diocese. Funds will be used to transform the ministry in three ways:

An initial portion of the funding will be used to conduct an assessment of the ministry in order to determine how it can be structured to be more effective in its current work and to become more sustainable from year to year.

Another portion of the funds raised will be used to hire someone to develop and implement a strategy to engage with farmworkers of every kind – migrant and resident, manager and owner – and to engage the people of our state, too.

A third portion of the funds raised will be used toward a yet-to-be-determined project that emerges from our engagement. So far, we have imagined a few possibilities: providing more affordable and dignified housing for everyone, working in education or with health care, or some other project toward which the Holy Spirit moves us.

The Diocese of East Carolina began fundraising across the diocese with a “50 in 50” drive. People were encouraged to donate \$1 per day during the great 50 days of Easter. Each household received a box for their contributions, which were gathered in on Pentecost. Our diocese plans to offer the same campaign next Eastertide.

In the meantime, the campaign website (HarvestforHospitality.org) has resources and ideas for fundraising that any group can explore now. Feel free to contact Patti Trainor (patti.trainor@episdionc.org) for more information. She is also available for presentations.



Communities Find Home at St. Mark's



La Escuelita San Marcos



GIRL SCOUTS



Grace Community Church



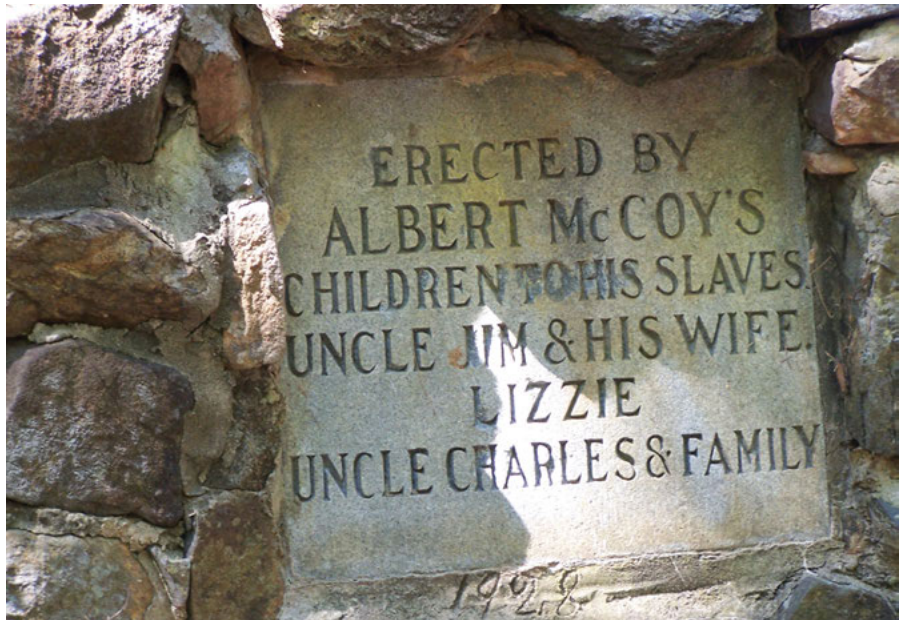
Alcoholics Anonymous



After School Tutoring



Narcotics Anonymous



Clockwise from left: All of the groups that use St. Mark's buildings and grounds. Neighborhood children enjoy an inflatable water slide during St. Mark's First Faith in Action Good Neighbor Play Day. The children of La Escuelita San Marcos get a head start on learning about the world around them...and achieving their dreams. St. Mark's has come a long way since its days as a sleepy historic church, as represented by a grave marker from the old slave cemetery on the grounds.

THE THEOLOGY OF YES

Accomplishing the amazing simply by saying “yes”

“But Jesus looked at them and said, For mortals it is impossible, but for God all things are possible.” (Matthew 19:26)

What if we believed Matthew 19:26? What if because we had seen it made manifest in our own lives we knew it was true? What if “with God all things are possible” was not cause for deliberation but an effortless assertion? In that case, rather than automatically running through reasons not to do something, maybe our default position would reset to yes!

If that were to happen, in times of shrinking resources, could we see signs of new life when they present themselves? In times of unwelcomed change, could we see God’s grace pushing us into something new? In downturns, recovery and stress, could we notice and celebrate blessings we previously overlooked? With our new default, each response would come out, yes. Yes. Yes.

The difference “yes” can make

At St. Mark’s, Huntersville, sitting on 13 acres off an old farm-to-market road, we have a small brick church made from the red clay dug out of the creek bed that runs along our property. This church will never seat more than 150 people. We have a wooden house built in 1889 that originally served as the rectory and now houses the Sunday nursery and children’s Sunday school classes. We have a 1950s ranch-style building with a basement that serves as our office space and parish hall. We have beautiful green land and great old trees and meeting space that is ever so problematic for our current needs. Making events fit our space is often exhausting. Yet because we are car lengths away from the Charlotte city line and real estate is pricey, our site is quite appealing.

People with a variety of needs drive up our hill and timidly ask, “Would you be willing to let us meet here?” “We can’t find another space.” “No one else has room.” “They want more money than we have.” “They don’t say outright, but we think they’re worried we won’t take care of their property.” In those moments, the people of St. Mark’s remember Matthew 19:26 and answer, “yes.” Our default has become a mindset where we will move these folks here, and we’ll move there, and the new people can

have the space in between. For a long time, we did not notice the incremental effect. Then one day we looked at the calendar and realized ours was no longer a quiet, historic church on a hill; it is a vibrant Episcopal church and a center for communities to exemplify compassion, encouragement and hope.

All are welcome

Every Sunday and Wednesday evening, 50-plus people use St. Mark’s parish hall and kitchen for their Alcoholics Anonymous meetings. Every Monday night, another 50-plus people use the parish hall and kitchen for their Narcotics Anonymous meetings. On weekdays from 8:30 a.m. to 1:30 p.m., La Escuelita San Marcos opens the parish hall doors for one of three bilingual preschools serving 150 of the 734,000 non-English speaking residents in Mecklenburg County. On weekday afternoons from 3:00 to 7:30 p.m., a tutor welcomes elementary school children from both indigent public and elite private schools for remedial reading and math instruction. Sessions are offered at prices parents of each child can afford. Saturdays find Daisy and Girl Scout troops using the parish hall to learn that girls are more than their body

image. And on Sunday afternoon, after good Episcopalians, members and visitors have downed the last of mediocre coffee and cheap cookies, Grace Community, a Laotian evangelical church, arrives to use our church, nursery and playground as their faith home.

With no strategic plan, with no feasibility study, St. Mark’s, a church founded by slave holders, a body just trying to understand and live out 21st-century Christianity, became a racially, ethnically, economically, religiously assorted community bound by kindness and respect. How did it happen? We read Matthew 19:26, believed and said, “yes!” It’s funny how one yes leads to another. It’s funny how the kingdom of God seems to get closer and closer when the default is set in that direction. Who knows? Maybe we’ll get new church T-shirts: *We’re people of the Yes! Say yes with us.*

Then one day we looked at the calendar and realized ours was no longer a quiet, historic church on a hill; it is a vibrant Episcopal church and a center for communities to exemplify compassion, encouragement and hope.

The Rev. Sarah Hollar is the rector of St. Mark’s, Huntersville. Contact her at sarah.hollar@stmarksnc.org.



The Episcopal Diocese of North Carolina
200 West Morgan Street, Suite 300
Raleigh, NC 27601-1338
919.834.7474 | 800.448.8775

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Until we read again...

Connect with the Diocese on our new Instagram account ([instagram.com/episdionc](https://www.instagram.com/episdionc)) and Vimeo channel (vimeo.com/episcopalnc). Don't be shy about tagging us in your photos, either! And, of course, you can always find us on Facebook ([EpiscopalDioceseNC](https://www.facebook.com/EpiscopalDioceseNC)) or Twitter ([EpiscopalNC](https://twitter.com/EpiscopalNC)).

Nominate people for our summer Please Note "5 Questions" series (page 11).

Watch Bishop Curry's interview with Dr. Charles Marsh on Vimeo (pages 4-5).

Get out and volunteer for one of the many excellent causes highlighted in this month's issue of the *Disciple*.