



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

WELCOME
To GALILEE

From the
196TH ANNUAL
CONVENTION

BUYING NETS,
NETTING LIVES

*The Diocesan NetsforLife
Campaign Concludes*



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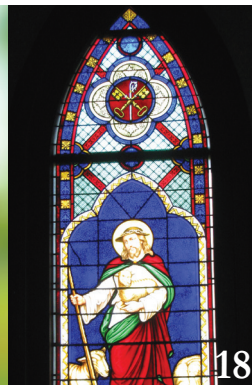
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ON THE COVER

The cover photo is from the Pastoral Address of the Bishop to the 196th Annual Convention.

THOMPSON CHILD & FAMILY FOCUS NEEDS FOSTER PARENTS IN THE TRIANGLE

Would you like to help change the life of a child? After over a century of providing care to children and young people in need in the Charlotte area, Thompson Child & Family Focus is expanding its foster care services to the Triangle.

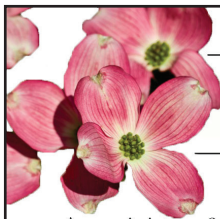


Thompson is looking for stable and loving families to provide a safe foster home for children (ages six to 18) who are healing from traumatic childhoods. Thompson will provide nurturing families with training and round-the-clock support to help these children successfully reunite with their families or reenter the community.

To learn more about this special opportunity, please call Chris Jones, Regional Foster Care Manager at 919-282-8678 or via email at cjones@thompsoncff.org.



PENICK VILLAGE MOTHER'S DAY OFFERING



"ONLY A MOTHER CAN COMMUNICATE LOVE WITHOUT SAYING A WORD."

As a ministry of the Episcopal Church, Penick Village is dedicated to Bishop Penick's dream that no one be turned away due to lack of funds. By participating in our Mother's Day offering, your gift will help continue this vital ministry. For more information or to make a gift on-line, please visit us at www.penickvillagefoundation.org



THE PENICK VILLAGE FOUNDATION

P.O. Box 2001, Southern Pines, NC 28388 • (910) 692-0428

Penick Village is a continuing care retirement community located in Southern Pines. Since its founding by Bishop Penick, Penick Village has pursued its mission of never turning away a resident due to lack of funds while deinstitutionalizing the aging process.



In addition to allowing Penick Village to continue its unique outreach to all who seek to retire there, your donation also allows for expansions like the new Penick Woodlands Apartments and the new chapel.

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

At a Glance Facts: This Magazine...

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



REACHING INTO GALILEE

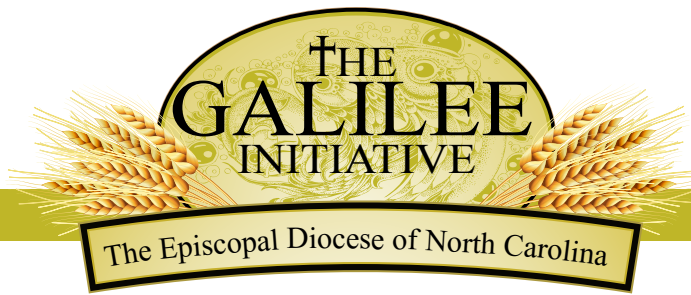
*Excerpts from Bishop Curry's pastoral address
to the 196th Annual Convention.*

Last year, at the 195th Annual Convention of our Diocese, we considered why the Risen Lord Jesus would choose to go to Galilee to reveal himself to his followers. We explored the idea that 1st century Galilee was a land of dramatic diversity, a land of profound religious pluralism, a land of cultural confusion. Galilee was a place of social and political unrest, often the breeding ground for rebellions against Rome. Galilee was a place of economic instability and uncertainty. And it is precisely to Galilee that the Risen Christ goes, and goes to this day, and says to those who would be his disciples, "Come, let us go to Galilee." But how do we do that?

RESOURCES



A pdf of the Bishop Curry's entire pastoral address from Convention is available online, along with full video and audio files. Find links to the Bishop's pastoral address resources here: <http://bit.ly/z1LJJL>.



...For today's text I offer a story from the 26th chapter of Matthew.

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, 'You also were with Jesus the Galilean.' But he denied it before all of them, saying, 'I do not know what you are talking about.' When he went out to the porch, another servant-girl saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' Again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays you.'

... I wonder if Matthew tells this story to get us to see precisely that – that when people spend a lot of time with Jesus the Galilean, their very speech, their very lives will reveal they are his disciples. ... My friends, when we spend time with Jesus, our accent is going to betray us. ... Years ago I heard Dr. David H.C. Read, who was then senior pastor of the Madison Avenue Presbyterian Church in New York and one of the great preachers of the 20th century, preach on this text. I remember how he ended the sermon. Recalling his days as a child in the Church of Scotland, he recited a poem he learned in church school:

*O that it might be said of me,
Surely thy speech betrayeth thee,
Thou wast with Jesus of Galilee*

... During the last year we gathered some people who are passionate about the idea of our Diocese becoming the church in Galilee and brought them into the Swindell Speakers Fund Committee. Together with the School of Ministry, they are working on a few ideas I think are simply extraordinary, ideas that can help us emerge as what we might even want to call the Episcopal Church of Galilee. One of the members looked up the word "galilee." ... The word "galilee" (when the letter "g" is lower case) denotes "a porch or vestibule, often on the ground floor of a tower, at the entrance of some English Churches." So the word "galilee" could mean a porch, a threshold between the church building and the world, a place of stepping out into the world. The Church in and for Galilee is a missionary Church focused outward, stepping outward.

... That is one reason we are encouraging a dramatic expansion of the ministry of deacons in our Diocese. The ministry of a deacon is not to serve the Church, but to help us as Church to serve the world in the name of Jesus. And that expansion of the ministry of deacons among us is beginning to happen.

... The Church in Galilee is a Church that doesn't wait for the world to come to it, but instead follows Jesus out

gal-uh-lee {noun}

1. An ancient province in what is now Northern Israel. A place very much like our world today: unpredictable, religiously & culturally polarized, unstable, diverse, rapidly changing
2. The porch of a church
3. A place where Jesus met people in their community
4. A place where we, The Episcopal Church of The Diocese of North Carolina, will do the same

From the Swindell Speakers Fund Committee, which at Convention announced a way for churches to get started in Galilee. Learn more on page 10 or visit: www.beyondourdoors.dionc.org.

into the world. Since 2001, Kids4Peace chapters in Israel/Palestine, the United States and Canada have brought together groups of 11- and 12-year-old Muslim, Jewish and Christian children from Israel/Palestine and from North America for a summer camp experience. Each camp has 24 children, 12 from Israel/Palestine and 12 from the United States or Canada. Educational events and family gatherings in Jerusalem and Galilee bring together Israeli and Palestinian families, and similar events in the U.S. and Canada connect families of the children here. ...For these reasons, I will present the 2012 Bishop's Award at the Eucharist this evening to Kids4Peace-North Carolina.

The idea of being the Church in Galilee can give us new perspectives on the life and the viability of our existing congregations as well. A group of transition ministry officers from several dioceses who work with congregations searching for a new rector or vicar recently gathered to figure out what it really costs to operate a parish today. When they added it all together – full-time priest, part-time secretary, musician, sexton, building costs, altar guild supplies, Christian formation, youth program, outreach – the figure came to roughly \$300,000 per year. Then, when they factored in the average pledge in



“The Church must go where the congregation is, not wait for the congregation to come to the Church.”

Bishop Curry invites us all to follow the Risen Christ into Galilee during his pastoral address at the 196th Annual Convention.
Photo by Dr. Richard Schori

today’s Episcopal Church, they estimated a congregation would need at least 200 adults, or “pledging units,” to comfortably minister in this parish model. Here’s an interesting fact: Of the 118 congregations in the Diocese of North Carolina, only 24 of them have that membership of 200 or more needed to sustain the traditional model.

... It’s no secret that many of our congregations are struggling, trying to live into that model with fewer than 200 people. That makes me wonder: Why do we only have one model? ... We now have an opportunity to look deeply and seriously into what it means to be the Episcopal Church, what it means to be faithful and effective congregations and worshipping communities and what it means to be a Diocese together in this 21st century context. ...

I am asking this Convention to commission a task group to study the complex set of factors that can promote the life and sustainability of congregations and the Episcopal Church here in the 21st century.

...In 2006, we as a Diocese reached a fork in the road. Some will recall that when Bishop Gloster retired as our Bishop Suffragan, he blessed us by staying on part-time as Assisting Bishop. Bishop Marble retired as Bishop of Mississippi and also blessed us by joining us as part-time Assisting Bishop. We will continue to be blessed by Bishop Marble’s ministry among us. When Bishop Gloster did retire as Assisting Bishop at the end of 2006, we knew we would need a second full-time Bishop to join Bishop Marble and me.

At that time, after years of study and work, we were about to implement our Mission Action Plan, which called for the creation of regionally-based teams of a priest, a deacon and a youth worker to be resource people and to provide direct support for the ministry of our 118 congregations, 237 clergy actively serving and the lay leadership of our congregations. ... We knew that creating this regional approach would take massive amounts of time and energy. We also knew that electing a Bishop would take a similar amount of time and energy. We could do one or the other at that time, but not both.

... I am now able to report to this Convention that the mission initiatives outlined in 2007 have been accomplished. ... I

believe the next stage of our missionary development is to move forward together to live, share and witness to the Gospel of Jesus Christ in the age of Galilee. ... I believe this task requires a different shape to our Episcopal leadership. Therefore, after consultation with the Standing Committee, I am calling for, and ask your approval of, the election and consecration of a Bishop Suffragan to join us as a partner in this missionary journey. ... If you approve, we will elect a Bishop Suffragan at the 197th Annual Convention in January 2013.

...I would [also] like to invite the clergy and the people of the Diocese of North Carolina to join me in an online book study during the season of Easter, when we live out the resurrection of Jesus and his journey to Galilee. We will read a soon-to-be-published book by Diana Butler Bass entitled, *Christianity After Religion: The End of Church and the Birth of a New Spiritual Awakening*. Dr. Butler Bass will lead the book study online over a period of six weeks, sharing her insights into this mission moment and entering into conversation with us. ... And this won’t be just a virtual conversation. Dr. Butler Bass will also be present with us for three face-to-face sessions during Eastertide.

... There is something rich and strong and good and holy within this Church. It may be that deep within and among us we know we already have what we need for this hour. Maybe we just need the Spirit to help us to name it, claim it and proclaim it with our lips and in our lives. We already have what is needed. A God to commend. A loving and liberating Lord to follow. A Gospel that is good news to proclaim. A way of being Christian that is faithful and orthodox, loving and compassionate, open and generous. A way of following Jesus that is radically welcoming toward all and unafraid to proclaim, as the saying goes, that “God loves you, no exceptions!” A Church witnessing to these extraordinary truths has a message for this moment. This is the truth for the 21st century. This is a voice for these times. This, in fact, is the accent of Galilee.

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



HIGHLIGHTS

from the 196TH ANNUAL CONVENTION

More than 600 clergy, delegates and guests gathered for the 196th Annual Convention of the Diocese in Winston-Salem on January 20-21, 2012. A special highlight this year was the presence of the Most Rev. Katharine Jefferts Schori. (Read more about her on page 9.) Additional highlights from Convention appear below and continue onto the following pages.

BUDGET & THE FAIR SHARE

The Diocesan Budget expenses for 2012 were approved at \$4,801,584, which remained relatively flat compared to the previous three years. The Fair Share was approved at 11.5 percent for the second consecutive year. Other notable budget highlights can be found online at <http://bit.ly/zmOuBC>.

ACTS AND RESOLUTIONS

Act 2011-3. On Amending the Constitution to Provide for Representation in Convention by Campus Ministries Supported by the Diocese. Adds new Article III, Sec. 4, to apportion one voting delegate to Convention to each campus ministry established by the Diocese. Adopted on second reading.

Res. 196.1. On Electing Campus Ministry Delegates to the Annual Convention. Amends Canon 1 to implement Act 2011-3. Adopted as submitted.

Res. 196.2. On Implementing in the Diocese of North Carolina the Denominational Health Plan Mandated by Resolution 2209-A177 of the 75th General Convention. Implements the Denominational Health plan by directing that the diocese and all congregations must provide health care benefits for all stipendiary clergy and all lay employees who work at least 1,500 hours annually; that clergy and lay employees have equal access to health care benefits; and that the minimum benefit shall be single-member coverage. Authorizes Diocesan Council to modify these requirements in response to any modifications of the Denominational Health Plan made by General Convention. Adopted as submitted.

Res. 196.3. On Calling for a Comprehensive Study of the Consequences of Full Compliance with Resolution 2009-A177 of the 75th General Convention. Provides for the Diocese of North Carolina to file a resolution for consideration by the 76th General Convention that would initiate a nationwide study of the financial impact of full implementation of the Denominational Health Plan's requirement of parity for benefits provided to clergy and lay employees. Adopted as submitted.

BISHOP'S MEDAL



Kids4Peace - North Carolina was the recipient of this year's Bishop's Medal Award. Watch a video and learn more about Kids4Peace and how you can get involved here: <http://bit.ly/wTITDI>.

SERVICE

The Convention assembled 3,500 disaster relief packets—including 1,000 for children affected by disasters—through the American Red Cross. This project was chosen in thanksgiving for the Red Cross' own disaster relief efforts in North Carolina after Hurricane Irene and the spring tornados in 2011.



Res. 196.4. On Access to Holy Communion in this Church. Provides for the Diocese of North Carolina to file a resolution for consideration by the 76th General Convention that would initiate a study of the theology underlying access to Holy Baptism and Holy Communion with a view toward possible amendment of Gen. Conv. Canon I.17.7 which prohibits access to Holy Communion by unbaptized persons. Adopted as amended.

Res. 196.5. On Calling for Creation of a Special Commission on Missional Structure and Strategy. Provides for the Diocese of North Carolina to file a resolution for consideration by the 76th General Convention that would initiate a study of reforming the structure, governance, administration and staff of The Episcopal Church with a view toward maximizing resources available for mission. Adopted as submitted.

Res. 196.6. On Encouraging Congregations to Heighten Efforts for Accessibility of All People. Calls on all congregations to establish a liaison or committee on accessibility, to complete the Audit for Inclusion and Accessibility and to use liturgical materials to raise awareness of the need for full inclusion of persons with disabilities. Adopted as submitted.

Res. 196.7. On Amending Canon 45, Section 2, to Clarify Historic Church Categories. As title indicates. Adopted as amended.

Res. 196.8. On Designating a Sunday as Prison Ministry Sunday. Encourages congregations to designate one Sunday in the year as Prison Ministry Sunday. Adopted as amended.

Res. 196.9. On Reaffirming Opposition to Constitutional Amendments that Prohibit Same-Sex Civil Marriages or Civil Unions. As title indicates. Adopted as submitted.

Res. 196.10. On Supporting Litigation to Separate Religious Institutions and the State in Matters Relating to Marriage. Voices support of litigation in Forsyth County



The Nominating Committee, from left: Charles Rountree, the Rev. Phil Byrum, the Rev. Kevin Matthews, the Rev. Lawrence Womack; back row, the Rev. Winston Charles, the Rev. Susan Sherard (peeking through), Lauren Cavins, Barbara Van Cleve, the Rev. Chip Edens (co-chair); front row, Susan Aycock, Alice Robbins (co-chair), Katie Cottam (youth representative), the Rev. Bobbie Armstrong and Meg McCann.

BISHOP SUFFRAGAN

At the 196th Annual Convention of the Diocese of North Carolina, the assembled delegates passed a resolution to initiate the search for a bishop suffragan. The Committee recently had its first meeting to receive direction from Bishop Clay Matthews, Director of the Office of Pastoral Development for the House of Bishops.

The Committee also seeks input from clergy and lay people throughout the Diocese as it discerns who is called to be our Bishop Suffragan. To this end, the Committee will host focus groups (listed below by convocation) and is hopeful that many people will come to share their wisdom.

- Durham:** Monday, March 5, 7pm, Church of the Holy Family, 200 Hayes Rd., Chapel Hill
- Sandhills:** Monday, March 5, 7pm, Emmanuel Episcopal Church, 340 S. Ridge St., Southern Pines
- Raleigh:** Tuesday, March 6, 7pm, St. Michael's, 1520 Canterbury Rd., Raleigh
- Rocky Mount:** Monday, March 12, 7pm, Church of the Good Shepherd, 231 N. Church St., Rocky Mount
- Greensboro:** Tuesday, March 13, 7pm, St. Andrew's, 2105 W. Market St., Greensboro
- Charlotte:** Tuesday, March 13, 7 pm, Christ Church, 1412 Providence Rd., Charlotte
- Winston-Salem:** Wednesday, March 14, 6:30pm, St. Timothy's, 2575 Parkway Dr., Winston-Salem

seeking to declare unconstitutional certain North Carolina statutes relating to marriage. Rejected.

Res. 196.11. In Support of the DREAM Act and Active Use of "Prosecutorial Discretion." As title indicates. Adopted as amended.

Res. 196.12. On the Election of a Bishop Suffragan of North Carolina. Accedes to Bishop Curry's call for the election of a bishop suffragan at the 197th Annual Convention and establishes procedures for the nomination process. Adopted as submitted.

Res. 196.13. On Restructuring the Commission on Ministry. Revises Canon 32 to restructure the Commission on Ministry into two subcommittees: the Committee on the Diaconate and the Committee on the Priesthood. Adopted as submitted.

Res. 196.14. On Responding to the House of Bishops Teaching on Environment. As title indicates. Adopted as submitted.

Res. 196.15. On a Resolution on Pursuing a Just Peace in the Palestinian/Israeli Conflict. Provides for the Diocese of North Carolina to file a resolution for consideration by the 76th General Convention that would call on the Executive Council to implement a strategy of advocacy and education in the Church addressing the Palestinian/Israeli Conflict and striving for a just peace. Adopted as submitted.

Res. 196.16. On Repealing Canon 43. Repeals a special Canon governing the Chapel of Christ the King that has become obsolete with the admission of that congregation into union with Convention as a mission. Adopted as submitted.

Courtesy Resolutions:

On Commissioning a Task Force to Study the Factors to Promote Sustainability of Congregations and the Episcopal Church in the 21st Century. Encourages Bishop Curry to appoint and commission a Task Force to Study Congregational Sustainability in the 21st Century. Adopted as submitted.

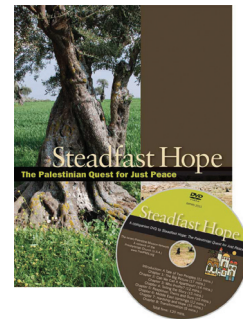
A Celebration of the Ministry of Trinity Church, Fuquay-Varina. As title indicates. Adopted as submitted.

On Appreciation to Those Who Helped Make the Convention Possible. As title indicates. Adopted as submitted.

On Welcoming the Most Reverend Dr. Katharine Jefferts Schori. As title indicates. Adopted as submitted.

STEADFAST HOPE

The Task Force on Palestine/ Israel commended the curriculum "Steadfast Hope" to the Diocese and gave each congregation a copy. In addition, the School of Ministry has created a list of educational resources and opportunities concerning Palestine/Israel. Find them online at <http://bit.ly/w6nR2e>.



ELECTION RESULTS

Standing Committee: The Rev. Anne E. Hodges-Copple was elected in the clergy order and the Hon. Martha Bedell Alexander and Margaret (Meg) McCann in the lay order

Diocesan Council: The Rev. Joseph H. Hensley, Jr. and the Rev. Robert William Black, Jr. were elected in the clergy order and Harriet Gaillard, Emerson Bell & Wade Chestnut in the lay order.

Trustee, University of the South: The Rev. David Frazelle

Penick Village: 3-year Terms: John R. Frizzell III, The Rev. Holly Gloff, Anne E. Hager-Blunk, C. Marcus Harris, Lynn Healy, Kathryn Carter Jacobs (Kathi), Keith Junk, Jane A. Mask, Marion Ryland Rose, Robert Ellis Stemler
2-year Term: The Rev. Paul S. Winton

RESOURCES

Complete copies of the acts and resolutions from the 196th Convention, a pdf of the approved budget, list of committee appointments, photos from the convention and more are available here: <http://bit.ly/pUJUEu>.



a special guest:
THE PRESIDING BISHOP



Left: The Presiding Bishop responds to questions during the town hall at the 196th Convention while the Rev. David Crabtree serves as town hall moderator. Right: Bishop Katharine celebrates at St. Martin's 125th Anniversary in Charlotte. Photos by Dr. Richard Schori

The Episcopal Diocese of North Carolina welcomed the Most Rev. Katharine Jefferts Schori, Presiding Bishop of the American Episcopal Church, to its Convention in January. Bishop Katharine shared her wisdom and insight concerning spiritual grounding, the future of ordained ministry and our shared journey into Galilee, among other topics. She keynoted, preached, fielded questions during a town hall session and met specially with the youth of the Diocese. Excerpts from the town hall and from her meeting with the youth are featured below.

On reuniting Baptism and Communion: “When we say, ‘Come and join this community; come and learn what it means to be part of Christ’s body,’ it’s going to come back to being one sacrament again. ... And this incredible mysterious experience of death and rebirth and being fed—in the early Church they did it with milk and honey—you are welcome at the banquet table of the Lord. When we can re-educate ourselves, re-form ourselves, it won’t be a question. Come and join this community in its fullness. Take a bath and be fed.”

On the relationship between science and religion: “I understand science as one very important way of looking at the world. I understand my faith as one very important way of looking at the world. They ask different questions. Science asks questions about how things work and how things have come to be the way they are and how they change. Faith...asks questions about meaning. I think that being able to use both those ways of looking at the world gives you much better depth perception. Going through life just using one eye limits how you can see the world. I think using both makes a much richer experience.”

After Convention adjourned, Bishop Katharine remained in North Carolina to visit High Point and tour the construction site for St. Mary’s new parish hall, which is designed to receive LEED certification. She also celebrated at St. Martin’s, Charlotte, for the parish’s 125th anniversary.



Touring St. Mary’s, High Point: Bishop Katharine, Joe Fisher (senior warden) and Fr. Umphlett prepare to enter the church for a forum. Photo courtesy of St. Mary’s, High Point

RESOURCES



Find video of the town hall with the presiding Bishop, audio and video from her sermon at St. Paul’s, Winston Salem, and audio and video of her keynote address to the Convention at <http://bit.ly/pUJUEu>.

THE GIFT *of* HOLY WEEK

HOLY WEEK 2012

April 1 - The Sunday of the Passion (Palm Sunday)
April 5 - Maundy Thursday
April 6 - Good Friday
April 7 - Holy Saturday (Easter Vigil)
April 8 - Easter

The season of Lent begins with Ash Wednesday on February 22.

Holy Week is the central week of the entire Christian year. It is a week in which the Church, through its dramatic liturgies, marks the amazing events of Jesus' Passion. From His entrance into Jerusalem on Palm Sunday, to the institution of the Blessed Sacrament on Maundy Thursday, through the darkness of Good Friday, all point us to the victory of the empty tomb as the Church offers each of us the opportunity to journey into this story anew each year. It is a time that the Church rightly asks us to set aside the busyness of our lives and be reminded of who we are and to whom it is that we belong.

I remember vividly my first experience of Holy Week. Growing up, I had been to plenty of these liturgies, but I had never experienced a year in which I attended every service. My parents led busy lives, I was involved in many activities and perhaps we had convinced ourselves that we just did not have the time to go to every service. Seminary removed all of those barriers, and, without distractions, I dove head first into all of the liturgies of the week. From the grand procession of the palms, to the lonely entrance into Golgotha, I found that the ancient liturgies of the church immersed me in the story in a way that I had never experienced before.

I found that I was able to identify with different scenes from the story. I could envision the excited crowds, getting caught in the frenzy of the moment when Jesus enters the city, shouting, "Blessed is He who comes in the name of the Lord." I felt privileged to watch the intimacy of the gathering on Thursday night, Jesus and His disciples coming together for a final meal but each experiencing something completely new. I found myself weeping at the stripping and cleansing of the altar, knowing that Jesus soon would bear the weight of the sins of the world. I could see the face of Peter, scared, anxious and worried, wanting to rush to the defense of Jesus but only able to muster three denials in order to save himself. I could sense the abandoned Jesus on the cross, the surrounding crowds so different from those on Palm Sunday, as He takes on the weight of evil itself and exhausts it, once

and for all. I could hear the sound of the stone being rolled into place, where the story could have ended but in fact was just beginning.

What I experienced during that Holy Week was the gift offered to each of us by the Church. It is the gift of being immersed in the entire drama of the Passion of our Lord, of hearing and experiencing the mysteries and wonders of our faith and of being offered again the opportunity to reorient our lives around the One who sacrificed everything for us, so that we might have life and have it more abundantly.

I can share with you that my Easter experience was fundamentally different that year. It was made different by journeying through all of the liturgies of the week, liturgies in which music and language transcend normal human experience and point to the Divine. If you want to experience the true glory of the empty tomb, you must first experience the scandal of the cross. The Church offers us this opportunity during Holy Week. Take the time, clear your calendar and worship with your church this Holy Week. The effort will be worth it.



The Rev. Todd R. Dill is the rector at St. Margaret's, Waxhaw. Contact him at dill@saintmargarets.net.



Some examples of the Rev. Amy Huacani's pottery.

EASTER LISTENING

An Easter Meditation

Sometimes, in a simple and surprising invitation, God draws one closer. One day my good friend Linda gently challenged me to take a beginner's wheel throwing pottery class. I could hardly believe she was asking me, since I wasn't an artist. Even so, with a bit of curiosity and also much hesitation, I decided to give it a try, remembering that my abuela (grandmother) has always nudged me to be open to new ventures.

Six years later, I can't imagine life away from the potter's wheel. I've learned enough in these years about God, life and myself to write a book. For starters, making pottery is really not about the final creation, the final pottery piece. Instead, the focus is on the journey, the process. True potters don't save and fire everything they create; only some pieces make it into the kiln. Similarly, Easter is not just a beautiful, finished piece that emerges from the kiln. Easter is all the while, as one's hands are wet with clay, listening for the treasures of God to emerge throughout the journey of creating a piece. On a potter's path, in a new idea for surface design, a varied glaze combination or a fresh, never-before-made form at the wheel to mark a milestone in one's life, Easter emerges, sometimes by surprise. And, as with life's ventures, these pottery moments cannot be taught; they must be experienced.

In my first few months at the potter's wheel, it was as if I were placed into the middle of Lent, God-immersed in the clay, the water and myself. At the wheel, centering a piece is the necessary first step toward a ball of clay becoming pottery. Properly centering a one-pound ball of clay took months of practice for me. This learning to center the clay did not happen overnight; it took months of practice, as is often the case. Those hours quickly became Lenten time to pause and reflect, look inside and pray for God to create a new heart in me as I looked with hope to create at the wheel.

I am also mindful of the surprise of pottery when I hear people say "I couldn't do that" as they hold a piece of pottery in their hands. That was me years ago. Being both a potter and a priest is a miracle, I tell myself. None of this would be possible without God, who has also been a kind teacher, calling me to listen deeply, namely, to listen closely for the Holy One's heartbeat.

In the Celtic Christian world, one of the teachings is of John the Beloved leaning against Jesus at the Last Supper, for, in that closeness, it was as if John were hearing the heartbeat of God. As John Philip Newell says in *A New Harmony*, John "became a symbol of the practice of listening—listening deep within ourselves, listening deep within one another, listening deep within the body

of the earth for the beat of the Holy."¹ This listening is in itself an Easter gift back to the Eternal One, the Creator of all that is and ever was and ever will be.

For a potter, this listening starts when she takes clay and listens for how and when to add water. When I am at the wheel and center a piece, add water to the clay and pull up the walls to make a form, I listen to what the clay will become. In this it is as if I am tilting an ear toward God's voice above all the other voices. One does not need to be a potter to do this. One must only stop and breathe in and out, listen and go deeper within.

There's something about the process of taking and molding a part of the earth that is holy in a way that I cannot describe on paper. I spend hours on just one piece, from wedging the clay to "throwing" it at the wheel (making a pottery form), to firing, glazing and then firing it again. In those countless hours, in a culture in which folks are constantly on the go, pottery has taught me about God's rhythm, which is often slow and gentle and calm, in which one can hear the voice of God speaking, ever so gently and tenderly. Making pottery can't be rushed. (Well, it can, but the results are telling: broken, cracked pieces or, at times, nothing at all!)

Pottery also has memory. If, in creating a piece, the potter inadvertently bends the wall of a vessel and straightens it again to the desired angle, then, when the piece is fired in the kiln, it will usually remember its path of creation and move back into the unwanted position. Clay remembers and marks the journey. Living as an Easter people includes also remembering and marking the Lenten journey towards the cross and then into the empty tomb. Naming all of the memories, those from the mountaintop and those lived in the valleys of life, gives a fullness and beauty to Easter.

As with the making of the clay at the wheel, in our journeys God continually re-creates us, all as we are, each inexplicably linked one to the next. With each God-given breath, in all that we are, each of us has the divine spark within us, and the beat of the Holy is closer than one may imagine. What an Easter gift! These Easter days and always, may our lives be thank-offerings back to God as we go deeper within, tilt our ears and listen for the heartbeat of God.



The Rev. Amy Huacani sits at work.

The Rev. Amy Huacani is the Associate Rector at Emmanuel, Southern Pines. Contact her at ahuacani@emmanuel-parish.org.

MOVING “BEYOND *our* DOORS” and into GALILEE

By Ayliffe Mumford

Excerpts adapted from the Convention presentation by the Rev. Sarah Hollar and Matt Addington on behalf of the Swindell Speakers Fund

At this year’s Convention, Bishop Michael Curry articulated a vision for us: “Meet me in Galilee,” Jesus said.” Come to a place where people thirst for good news. Come to a world made new by the message you bring.

The Swindell Speakers Fund was created to support the deepening of faith in Episcopalians and their friends. The fund has provided “provisions” for passage to Galilee to every mission, parish, chaplaincy and youth delegation in our Diocese, and it continues to supply them today.

All journeys to unknown places come with a degree of risk, and travel requires preparation. Reasoned people do not sign on for poorly planned or ill-conceived ventures. Columbus, Balboa and Magellan did not set out without maps and provisions. Andrew, Peter, James and John did not go without one good pair of sandals. We, too, need the proper supplies for our journey, but we also need a guide to risk going beyond our doors.

This spring, our guide is Dr. Diana Butler Bass. She has studied the unfolding landscape and evolving mores of church, faith and culture. She has seen Galilee on the other side of many church doors. She is acquainted with the opportunities and minefields that lay before us.

This Eastertide, in the six weeks between April 8 and May 22, the Diocese and the Swindell Speakers Fund will conduct an online book study with Dr. Bass. Each week, she will meet us in the Galilee of cyberspace to study her latest book, *Christianity after Religion: The end of church and the birth of a new spiritual awakening*. People throughout the Diocese and beyond can follow her explorations and discoveries, making connections between what she found and what we know is true in our own front



A delegate from St. Cyprian's, Oxford, contemplates ways to use his congregation's \$100 stake to reach into Galilee. Photo by Summerlee Walter

yards. We can talk with one another about what is encouraging and what is unnerving in our journeys. We can invite our friends, church and unaffiliated, into the discussion.

Over the weekend of May 17-19, Dr. Bass will also visit several venues in the Diocese. We will meet her and one another to describe our adventures and insights into the Galilee just beyond our doors.

Study is the beginning of action, but to ignite faith and know the goodness of the Lord, we must also engage and do. To this end, the Swindell Fund offered a second stake at Convention: each congregation received \$100.00 to go beyond their church doors and meet people where they are. Ideas to get started on this adventure are available on the website, www.BeyondOurDoors.dionc.org. Examples include offering Eucharist in a park one evening or handing our sandwiches or beverages at a local bus or train station.

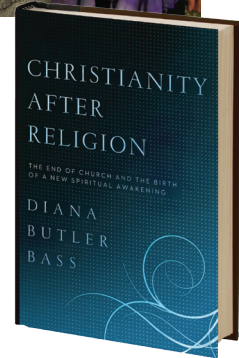
The Swindell Fund also requests stories about your Galilee adventures. They will be posted online to encourage others so that they, too, accept this challenge.

Details for the book study are unfolding on the same website. The book comes out on February 14 and may be preordered wherever books and e-books are sold.

The book study and the \$100.00 stake are meant as signs of confidence and encouragement. Let us go meet Jesus where he calls us. Let us go meet him and his people in the new Galilee, that place just *Beyond our Doors*.



Dr. Diana Butler Bass will lead the Diocese of North Carolina in an online Easter book study of her newest work: *Christianity after Religion: The end of church and the birth of a new spiritual awakening*.

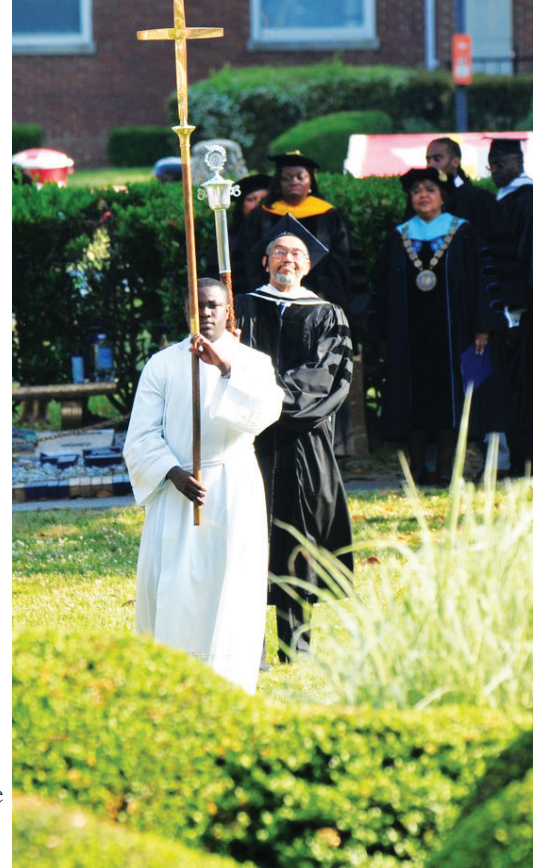


GALILEE *on the* WEB

Find out more about the Swindell Speakers Fund and Beyond Our Doors initiative, find inspiration for your congregation's project, share stories of reaching into Galilee and join the online book study at www.BeyondOurDoors.dionc.org.



Ayliffe Mumford in the director of The School of Ministry. Contact her at ayliffe.mumford@episditionc.org.



By Beth Hardin

connecting CONGREGATIONS to CAMPUS

This spring, the Commission on Ministry in Higher Education asks every Episcopal congregation to do “Just One Thing:” refer each graduating high school student to his or her new campus ministry.

Most university campuses will not provide student information to their own campus ministries, even for those students who express specific interest in campus ministry. Citing federal privacy laws, fourteen of sixteen University of North Carolina campuses, for example, will not provide names or contact information to their chaplains.

College means profound change for most students, and it is a time in life during which the Church must be visible as a bearer of truth, meaning and support. Students face big life questions about sexuality, sex and relationships, understanding the purpose of their lives and articulating their vocations. They are often challenged about the meaning or truth of Christianity itself. Even those who engage deeply in strengthening their faith in an Episcopal context are often challenged by more conservative Christians to defend our generous orthodoxy.

The Diocese of North Carolina supports eight campus ministries that have a presence on more than 20 campuses,

and the Dioceses of Western North Carolina and East Carolina support several more. There are campus ministries throughout the rest of the Episcopal Church and the Anglican world, too. Where there is no campus ministry per se, there is often a local parish deeply engaged in supporting its local college or university.

The Commission on Ministry in Higher Education asks that every congregation commit to referring its graduating high school students to a campus ministry. Recognizing that not all high school graduates will pursue post-secondary education, we will also facilitate the referral of those who plan to move directly into the work world to a nearby congregation.

Once a member of your congregation has referred a student or students, your congregation’s commitment to do “Just One Thing” will appear on the website in recognition of your efforts on behalf of rising college students.

For more information on the Commission on Ministry in Higher Education or Just One Thing, contact commission chair Beth Hardin at eahardin@mindspring.com or at 704.687.5750. You can also visit our website at www.justonething.dionc.org.

From left: A mountaintop moment for UNC-Charlotte. The Rev. Elizabeth Maria Melchionna poses with Canterbury Club members at Davidson College. Abraham Ackah of St. Augustine’s College serves as the crucifer during a procession.

The Commission on Ministry in Higher Education asks that every congregation refer its graduating high school students to a campus ministry.

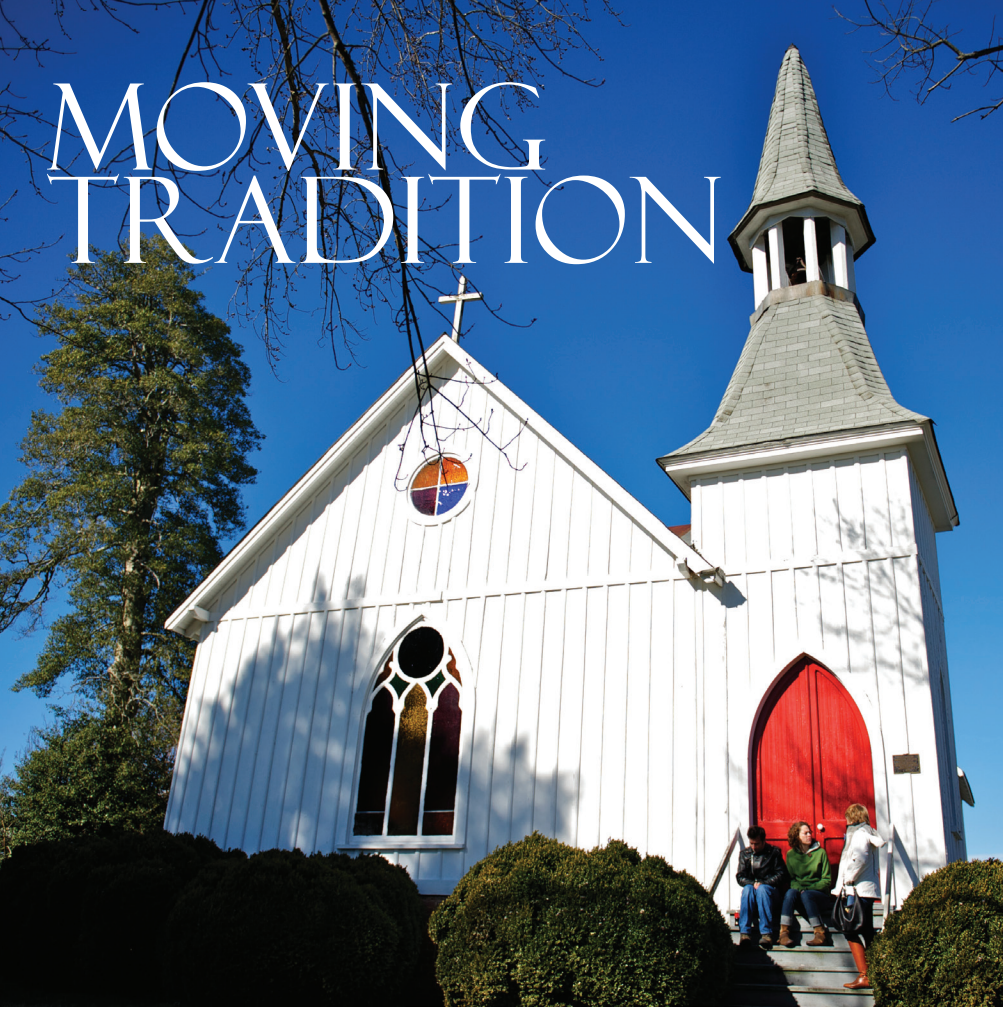
HOW TO DO



To refer a student, a youth minister, the parents or the student him- or herself can use a form we provide on our website at www.justonething.dionc.org. If your student’s campus ministry is not listed specifically, there is a choice marked “other” that will lead to a referral through the national church network. If your student is entering the work world, there is a place for that referral as well.

Beth Hardin is the chair of the Commission on Ministry in Higher Education. Contact her at eahardin@mindspring.com or at 704.687.5750.

MOVING TRADITION



Above, St. Philip's Episcopal Church in Germanton. Top Right: The Rev. Lisa Fischbeck leads noonday prayer at St. Philip's. Bottom right: Vestry members from The Advocate take a look at St. Philip's in Germanton. Photos by Tom Fisher.

Awaiting a Modification of a Special Use Permit and a Campaign to Raise Funds, The Episcopal Church of The Advocate Seeks to Move Historic Episcopal Church

Plans are underway to move St. Philip's Episcopal Church, a historic church located in downtown Germanton, to a 15-acre site in Chapel Hill purchased by the Episcopal Church of the Advocate. The Advocate currently rents a space for its congregation, but had been looking into building a facility on the newly purchased land in 2011 when the Historic Properties Commission of the Diocese realized St. Philip's was a church building without a congregation and The Advocate was a congregation without a church building.

"Here's the Church of the Advocate congregation with land and no building and here's St. Philip's, an incredible, beautiful church with no congregation," she said. "Could it be we could move this building to use for a viable congregation?"

This was a complete surprise to us, serendipitous, maybe divine intervention," said the Rev. Lisa Fischbeck, vicar of The Advocate, in an article published in the *Winston-Salem Journal* titled "New Life for an Old Church?"

The *Winston-Salem Journal* contacted Fischbeck and members of Germanton Baptist Church, which has agreed to buy the property on which St. Philip's resides, from the Episcopal Diocese of North Carolina. The Baptist congregation was interested in the land, which closely adjoins their property, but not in the historic church building.

"The fact that a unique opportunity for The Advocate may also be a gift to the diocese is a unique form of grace," said Sam Laurent, vestry member of The Advocate.

Although excited about the possibility of revitalizing this historic and sacred space, Fischbeck is aware that moving this beautiful landmark is difficult for the community that loved to look upon the building and may have special memories of the church.

"This historic building has been a part of Germanton for more than 100 years. I understand that there is going to be some grief and sadness surrounding this move. Should this become possible, I would like to work with the Winston-

“...the possibility of an old historic church building becoming a place of worship for an emerging, new and young congregation can be one answer to a prayer that we pray every Good Friday, at ever Easter Vigil and whenever someone is ordained. ‘Let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new....’ Maybe in doing this the Church of the Advocate can remind us that making new creation from the old is precisely the *missio dei*, the mission of God in the world.”

- The Rt. Rev. Michael B. Curry



A partial view of the property purchased by The Advocate in Chapel Hill, which is the potential new home for St. Philip’s Episcopal Church, a historic church in Germanton, NC.

Salem Convocation to plan a tribute or a special event for the community that has been home to St. Philip’s,” she said. “My hope is that ultimately the relocation of this church will ensure this facility will be here for years to come and that it can retain its original purpose of worship.”

What’s Next

The Advocate has received the Bishop’s blessing to explore this endeavor and now awaits modification of a Special Use Permit from the Town of Chapel Hill. The next step for the Advocate will be raising the funds to deconstruct, move and reconstruct the church building estimated at about \$250,000. Once this is done, the building will need repairs and improvements to bring it up to code, again costing around \$250,000. The total cost of the project is roughly \$500,000.

Look for additional details and follow the project on The Advocate’s website at www.theadvocatechurch.org.

The Rev. Lisa Fischbeck is the Vicar of the Episcopal Church of the Advocate in Chapel Hill. Contact her at lisa.fischbeck@gmail.com.

a closer look at ST. PHILIP’S

From nomination for inclusion on the National Registry of Historical Places in 1981:

St. Philip’s Episcopal Church, located in the Stokes County community of Germanton, housed an unorganized mission, which despite its small size held regular services since the building was consecrated in 1894.* St. Philip’s reached its peak in size in 1895 when it reported twenty-two communicants. Completed in the early 1890s, the church is a nearly unaltered representative of the small Gothic Revival board-and-batten churches built across America during the mid-to-late nineteenth century. Influenced by works such as *Rural Architecture* (1852) by Richard Upjohn, these churches used board-and-batten construction to achieve the vertical essence of the Gothic style. The interior of St. Philip’s remains as it was built, including the original kerosene lamps, woodstove and furniture. ... St. Philip’s Episcopal Church is an excellently preserved example of late nineteenth century ecclesiastical architecture in a small town setting.

** As a Historic Church in the Diocese, St. Philip’s was cared for by a Historic Church Committee and was required to hold one annual service a year. The last service held was in 2009 and there is no longer a committee looking after the congregation. In 2012, members of The Advocate held a service at the Church.*



A rendering of the proposed site for The Advocate that includes the historic St. Philip’s Episcopal Church.

PARTNERS IN MINISTRY:

Youth Groups Team Up for Mission and Fun!

“Which churches are going?” This is the first question our young people ask whenever we are planning a trip. If your church has never partnered with other churches for youth trips, this may seem odd, but several youth groups from the Charlotte Convocation have become so accustomed to traveling together that our youth immediately want to figure out which “friends from the other churches” will be joining them on any given outing.

This collaboration among youth groups began in August 2005, when the youth ministers of St. Peter’s, St. Martin’s and Holy Comforter in Charlotte and St. Patrick’s, Mooresville, decided to plan a joint mission trip for the following summer. We did not have a destination in mind but thought it would be a good idea to partner together for a high school mission trip. For years we had been hosting a local Outreach Camp for middle school students in Charlotte, and, once our middle school youth were in high school, they wanted to continue to do mission work together.

Coincidentally, our meeting to plan that first joint trip fell on the same day that Katrina ravaged the Gulf Coast. We took this as a sign and began planning our mission to Bay St. Louis, Mississippi. During the trip, our young people experienced what it meant to “go with a willing heart to serve.” The group slept in tents on a concrete slab that once held an education building for Christ Episcopal Church. It was hot and humid, and our projects were challenging. Each work group included young people from all four parishes. We were not sure how well the kids would work together, but they amazed us with their willingness to serve and their openness to making new friends.

At the end of the trip, one young person wrote, “When I came to Mission on the Bay, I only knew the other people in my church. But, [after] this week I am leaving with new friendships and broadened ones, too. I came knowing no one [nor] why I came...and I am leaving with 60 new friends and [an understanding of] the true reason why I came, to help...when no one else would.”

After that first year, youth from our four parishes made three more consecutive trips to the Gulf Coast, with Trinity, Statesville, joining up for years three and four. Even after the need for Katrina relief workers waned, we planned a joint mission trip to the Georgia Coast so that everyone could continue serving together and stay in community and fellowship with each other. Other churches have joined in over the years, and, in addition to mission trips, we have begun taking our winter trips together. This year, eight parishes are partnering for two winter trips, and we are also planning to travel to Tuscaloosa, Alabama, this summer to provide tornado relief work. What started as a one-time collaboration has evolved into a special partnership that continues to grow, strengthening each church’s individual youth ministry program while increasing our young people’s awareness of the wider church.

The Charlotte-area partner ministry currently includes St. Patrick’s; Holy Comforter; St. Martin’s; St. Peter’s; St. Margaret’s, Waxhaw; All Saints, Concord; St. Alban’s, Davidson; St. Mark’s, Huntersville and Trinity. While our individual youth ministry programs remain strong, the partnership has added a new dimension beyond the doors of our respective churches. This collaboration

has given the youth, adult leaders and youth ministers the opportunity to explore formation together and build community that goes beyond our parishes. This ministry did not happen without patience, investment and the willingness to take risks, but its benefits far outweigh the challenges involved.

Partnering with other churches saves both time and resources. Instead of one person planning all aspects of a trip, the work is shared. This gives youth leaders more time to promote the opportunities, increasing participation. There is also a significant cost benefit with shared ministry. For example, if a church has only 5 or 6 participants on a trip, they can send just one chaperone who then teams up with leaders from the other churches. All of the youth ministers have found that when the work is divided, we are able to use our gifts more effectively to serve God and our young people. Money is saved, and opportunities for friendships and fellowship grow.

So the question “Which churches are going?” has become a welcomed one. It is a great feeling to know that this partnership has developed into something that our young people are excited to be a part of. For most of us, doing youth ministry “alone” is not an option. God has blessed the fruits of our labor together, and it is clear that our partner ministry has made a positive difference in our lives, the lives of our young people and, hopefully, in the lives of those people we serve together.

Tim Meyers is the youth minister at St. Martin’s, Charlotte. You can contact him at tmeyers@stmartins-charlotte.org. Pam Hatley is the youth minister at St. Patrick’s, Mooresville. You can contact her at pam.hatley@episditionc.org.

CONNECT

Is your church interested in partnering with others for youth-related projects, missions and outreach? Contact a youth coach to help get you connected!

Summerlee Walter, Raleigh, Durham and Rocky Mount Convocations
summerlee.walter@episditionc.org

Duana Cisney, Greensboro and Winston-Salem Convocations
duana.cisney@episditionc.org

Pam Hatley, Charlotte and Sandhills Convocations
pam.hatley@episditionc.org

A group shot from the 2007 Charlotte mission trip to the Gulf Coast.



A group shot from the 2009 Charlotte mission trip to the Gulf Coast. We're Episcopalians on a mission to serve!



Partnering with other churches saves both time and resources. Instead of one person planning all aspects of a trip, the work is shared.

There's always time for fun with friends, even while working hard!



Friends forever! Mary Laird Stenkowski, St. Peter's, Charlotte; Tori Alexander, Church of the Holy Comforter, Charlotte; Claire Balatow, Trinity, Statesville; and Leanna Schmidt, St. Patrick's, Mooresville.

Charlotte youth unite! Kirk Eisenbeis, St. Martin's; Tori Alexander, Church of the Holy Comforter; and Warren Ghareeb, St. Peter's.



Mission On The Bay



The 2009 Mission on the Bay crew.

I LOVE *to* TELL *the* STORY

The “I Love To Tell The Story” initiative has a two-fold mission. First, collect women’s history. Second, disseminate that history, making use of modern technologies to enrich the history and enliven its future. What stories can your congregation share?



Photo by Ellen Weig

A “CRAZY” FIND

Lynn Hoke and the Rev. Donald Lowery roll out a beautifully preserved “crazy” quilt made by the Woman’s Auxiliary at Holy Innocents, Henderson, in 1928 for Bessie Belle Blacknall, an Episcopal missionary to Alaska, 1916-1945. Each stitcher added her initials, with those of Maud Rodgers Harper clearly visible. A framed wall plaque lists the names corresponding to all of the initials on the quilt. The quilt is just one piece of interesting history being recorded and shared using innovative technology in preparation for the Diocese’s bicentennial celebration in 2017 as part of the Episcopal Church Women’s “I Love to Tell the Story” initiative.

It’s official! The Episcopal Church Women (ECW) of the Diocese of North Carolina have launched “I Love To Tell The Story,” a multi-year, multifaceted, multimedia history initiative that will continue through the diocesan bicentennial celebration in 2017. Led by the vision of ECW president Lisa Towle, ECW Board members will work closely with ECW archivist/historian Lynn Hoke to coordinate various projects during the next five years. Congregations around the Diocese are encouraged to help discover, collect and share the stories of church women from throughout the past two centuries. A guiding principle of the project is to keep history in perspective, not to dwell nostalgically in the past but to seek inspiration for moving forward into the next hundred years.

Inspiration filled St. Luke’s, Durham, in November during the 2011 ECW Annual Meeting, which shared the theme “I Love To Tell The Story,” and kicked off the ambitious ECW initiative. As they watched history come alive through various media, ECW members from across the Diocese picked up ideas to take home. To encourage participation in the project, each member received a card to note any inspirational woman whose story came to mind during the two-day meeting. The many historical presentations contained plenty to inspire.

First came Lynn Hoke’s booklet “Engraved With Love: Church Memorials Tell Their Stories,” which showcases memorials to women from Durham Convocation churches. The Archives exhibit featured two of the memorials: the ciborium honoring Robina Lenoir Tillinghast and the crazy quilt honoring Bessie Belle Blacknall. From the pulpit, the Rev. Anne Hodges-Copple used the story of Elizabeth, mother of John the Baptist, to ponder some modern

day questions of faith. Throughout the weekend, guest presenter Katerina Whitley provided several examples of how story can both inform and inspire. Using only a scarf and her imagination, she interpreted the stories of two women of the Bible. Later, after conducting only one rehearsal with volunteer readers, she staged “Yet We Persist,” her original dramatic reading that chronicles a century of organized women’s church work in about half an hour. Finally, by combining only fragments of biography and personal correspondence provided by Hoke, Whitley allowed readers to bring six amazing, yet largely unknown, North Carolina church women to life. By meeting’s end the theme of “story” was well and creatively established.

The “I Love To Tell The Story” initiative has a two-fold mission to first collect and then disseminate women’s history. The collection of stories about individual women from throughout the state has already begun through a project called “By Word & Example: Women Who Graced the Episcopal Church in North Carolina, 1817-2017.” This project provides a framework for the coordinated gathering and publication of stories about women in local congregations. The collection will include women from the Dioceses of East Carolina and Western North Carolina, too, because the Diocese of North Carolina once encompassed the entire state, and our stories are still intertwined. The short biographical sketches for “By Word & Example” can feature women from anywhere along the continuum of those who served “not only with their lips, but in their lives,” both those out front

and those behind the scenes, the Marthas and the Marys, the ones like you and the ones like me. Readers note: anyone can submit a sketch or sketches! Look back in your parish records, look at memorials and members of your church, look around your community, your convocation, even your own family, for a woman with a story to tell.

The project’s second focus involves the dissemination of women’s history. One part of the ECW pledge to the 2010 Diocesan Convention was to make innovative use of modern technologies to enrich its history and enliven its future. For now, the plan is to offer as wide a range of communications as possible, including current social networking, in connection with “I Love To Tell The Story.” See related box below.

Substantial portions of the 2011 Annual Meeting presentations are available at www.ecw-nc.org, along with the “Engraved With Love” booklet on memorials and “Guidelines for Submitting a ‘By Word & Example’ Sketch.”

If you have questions or news of local history projects to share, please contact Lynn Hoke using the below information.



Lynn Hoke is the ECW Archivist/Historian and the Project Archivist for the Diocese. You can contact her at archives@ecw-nc.org or at 919.602.4305.

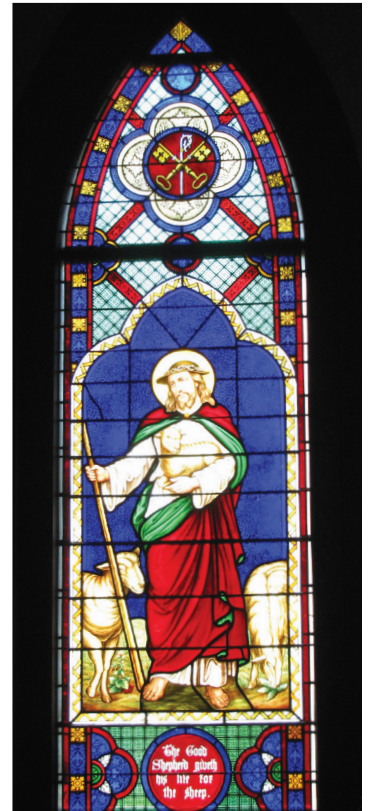
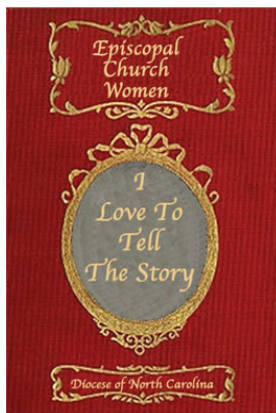


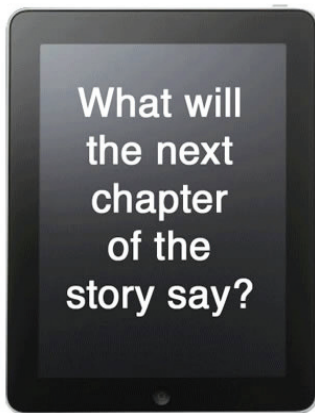
Photo by Ellen Weig

A WINDOW INTO HISTORY

This window at St. Matthew’s, Hillsborough, was funded and donated by the Ladies’ Sewing Society in honor of their deceased and well-beloved rector, the Rev. Moses Ashley Curtis.



Project logo by Lisa Towle.



FOLLOW THE STORY

At the start of 2012, the ECW made available a variety of history-related materials online at www.ecw-nc.org. Facebook updates at www.facebook.com/ecwnc and Twitter alerts at @ECWDioNC. Each week for the next five years, a short passage pertaining to women will move from the pages of old journals and documents to the ECW website, Facebook and Twitter pages. The passages will occasionally include commentary to provide context.



PREPARING *for* GENERAL CONVENTION

The 77th General Convention of the Episcopal Church will take place during the first two weeks of July this year. Officially, Convention will last from July 5 until July 12, but committees will begin meeting several days earlier to accommodate the work that needs to be done.

General Convention occurs only once every three years, so it is always important that the gathered body take up the most critical concerns that affect not only the Episcopal Church but also the Anglican Communion. This year's issues include liturgical practices, international relations and internal restructuring. Some of the decisions will undoubtedly make national headlines.

The Diocese of North Carolina strives to make sure our members know what issues are coming before General Convention so that no one is surprised. In 2003, many did not know who the Rt. Rev. Gene Robinson was until they read in the newspapers that our General Convention had consented to his consecration as Bishop of New Hampshire. This year, in addition to articles in *The Disciple*, members of the North Carolina deputation to General Convention will hold spring meetings in each convocation to talk about the issues. Additionally, each parish will receive a CD of educational resources from the School of Ministry that can be used in parish forums. These resources are also available online at <http://bit.ly/w6hHV0>.

So, what is on the agenda for 2012? Here are some of the major issues:

The Anglican Covenant

In response to the worldwide attention that Bishop Robinson's consecration drew, the Anglican Communion has been debating the merits of a Covenant document among the 37 provinces that make up the communion. After several proposed drafts, one has been sent out for all provinces to consider adopting. The document is not without controversy, particularly the fourth section, which outlines a process for addressing complaints from one province against another, including possible sanctions. General Convention will either approve or reject the Covenant. A few provinces have adopted the Covenant, a few have rejected it and many are still considering it. The Covenant can be viewed or downloaded here: <http://www.anglicancommunion.org/commission/covenant/final/text.cfm>. A number of supporting and opposing views are easily found by searching the phrase "Anglican Covenant."



Blessings of Same-Gender Relationships

In 2009, General Convention passed a resolution calling for the Standing Commission on Liturgy and Music to gather documents and liturgies related to blessing same-gender relationships. The Commission's work was quite extensive, including a gathering of theologians, a widely disseminated survey, a hearing in Province I (New England, where many of the states have passed same-gender marriage and/or domestic partnership laws), a conference at which representatives of 96 dioceses were present and an extensive series of parish educational resources (included on the diocesan CD). The Commission also met with the International Anglican Liturgical Consultation to deliberate with fellow Anglicans from other provinces in the Anglican Communion. The Commission will also ask that Convention approve liturgies for same-gender blessings for trial use during the next three years. The final form of those liturgies will be available in March.

Restructuring the National Church

In September 2011, The Rt. Rev. Stacy Sauls, Chief Executive Officer of the Episcopal Church, presented the House of Bishops with a proposal calling on the church to reconsider our model for doing ministry. Sauls noted the size of the national church staff, the number of small dioceses struggling to survive, the limitations of financial resources and the large number of committees, commissions, task forces, etc. meeting in the Church and suggested that we might be better served using our money to directly support mission and evangelism activities in the dioceses. Should his proposal be accepted, a special commission will be created to make recommendations to a special convention prior to the 2015 General Convention. The Convention of the Diocese of North Carolina approved a resolution supporting what is being called the Sauls proposal.

Health Care Parity

In 2009, General Convention approved a resolution calling for parity in health care for lay and clergy employees throughout the church by the beginning of 2013. In effect, the change would mean that all congregations and dioceses would be required to offer the same level of health care benefits to everyone who works thirty or more hours per week. At the time, an advance warning of four years seemed reasonable. However, during that same time period, The Episcopal Church was also in the midst of moving to a single health care plan throughout the country. Making that move took much time and energy, and the parity issue received much less attention. Many are concerned that parishes will now face laying off staff or reducing employees' hours in order to meet the timeline. On the other side, many see this as a matter of justice and wonder how The Episcopal Church can call for health care for all when we do not provide it to our own workers. Convention will have to seek a balance between these and other concerns to find a workable solution.

Holy Women, Holy Men

In 2009, Convention approved the trial use of this replacement for *Lesser Feasts and Fasts*. Since that time, there has been much feedback praising some additions and criticizing others. General Convention is likely to approve an edited list of names. In North Carolina, we have an interest in seeing two celebrations added that were not included in the first edition. Pauli Murray, the first female African-American priest, grew up in Hillsborough and Durham. On Roanoke Island in 1587, Manteo, a member of the Algonquin nation, and Virginia Dare, the infant granddaughter of the governor, were the first two baptisms recorded in the New World.

Other Issues

Other issues will certainly surface before the July Convention. The big book of pre-filed resolutions known as the Blue Book (though it is rarely blue anymore!) will be available before General Convention at the official website:

<http://generalconvention.org/>.

For more information, you can also contact members of the diocesan deputation, which includes clergy and lay deputies (*see below for names*), along with our bishops.

The Rev. Kevin Matthews is the chaplain at St. Mary's House, Greensboro, and a clergy deputy to General Convention. You can contact him at chaplain@stmaryshouse.org.

you are invited...

GENERAL CONVENTION INFORMATION SESSIONS

The deputies have established dates to hold information sessions in each of the convocations of the Diocese. The sessions will feature information about important issues likely to come up at General Convention in July, plus the concerns surrounding them. Anyone is welcome to attend, although the delegates recommend that congregations send at least one clergy and one lay person.

- Charlotte (Christ Church, Charlotte)
April 17
- Durham (St. Luke's, Durham)
April 24
- Greensboro (St. Andrew's, Greensboro) - May 1
- Raleigh (St. Mark's, Raleigh)
May 8
- Rocky Mount (St. Luke's, Tarboro)
May 15
- Sandhills (Penick Village Chapel of the Transfiguration, Southern Pines)
May 22
- Winston-Salem (St. Stephen's, Winston-Salem) - May 29

Resources

Additional information about General Convention is available on the official event website: <http://generalconvention.org/gc>.

Resources pertaining to the major resolutions at General Convention, compiled by the School of Ministry are online at <http://bit.ly/zHZJtm>.

DEPUTIES TO THE 77TH GENERAL CONVENTION

Elected at the 195th Convention of the Episcopal Diocese of North Carolina in 2010.

Deputies

The Rev. Canon Beth Ely,
Head of deputation
Alice Freeman
Joseph S. Ferrell
The Hon. Martha B. Alexander
Josephine Hicks

Deputies

The Rev. Sarah Hollar
The Rev. John Tampa
The Rev. Kevin Matthews

Alternates

Meg McCann
Larry Overton
The Rev. Lorraine Ljunggren
The Rev. Kevin Brown
The Rev. David Umphlett
The Rev. Sara Palmer

Resources

Email information for the deputies is available at <http://bit.ly/zHZJtm>.

ANCIENT IDEAS IN MODERN DURHAM

How the Catholic Worker Movement Is Changing Hearts Downtown

By Colin Miller

In 1933, a young journalist and recent convert to Roman Catholicism named Dorothy Day returned to her Manhattan apartment to find a French emigrant named Peter Maurin waiting for her. Maurin, an itinerant laborer who intentionally modeled his lifestyle on Francis of Assisi, had read deeply in the Fathers and Doctors of the Church, the New Testament and the prophets of Israel, as well as in modern critiques of industrial society, and he had a vision of a new form of life for the Church in a rapidly changing world. Or, as Peter would insist, a form of life “so old, it seems like it’s new.” Dorothy, Peter had been told, would be sympathetic and had the organizational and literary capabilities to implement this vision.

its publishing office became the first house of hospitality with its soup line, roundtable discussions and visits from intellectuals from all over the world interested in social matters.

The Catholic Worker Movement had begun. Across the country people bought subscriptions to the paper, which was meant to bring the social teachings of the Gospel, and especially the Sermon on the Mount, to the people on the streets. New houses of hospitality and farming communes sprang up, each with its own distinctive flavor. Dorothy and Peter’s strong commitment to pacifism, non-violence and voluntary poverty in years that saw World



A painting representing St. Francis of Assisi, who Miller says is stands close to the heart of the Catholic Worker Movement.

Peter’s vision, which Dorothy articulated, had three central components: (1) houses of hospitality where the poor would be housed and fed at a personal sacrifice, (2) roundtable discussions for the clarification of thought, especially on the ways that Christian theology intersected with social and economic concerns and (3) farming communes, which Peter called agronomic universities, where both workers and scholars could re-learn a connection with the land. These three practices were the scaffolding upon which to build communities “in which it is easier for people to be good.” Soon a monthly newspaper, *The Catholic Worker*, was born, and

CENTRAL COMPONENTS IN THE CATHOLIC WORKER MOVEMENT

- 1 Houses of hospitality where the poor would be housed and fed at a personal sacrifice
- 2 Roundtable discussions for the clarification of thought, especially on the ways that Christian theology intersected with social and economic concerns
- 3 Farming communes, called agronomic universities, where both workers and scholars could re-learn a connection with the land.



To learn more about the Catholic Worker Movement or Dorothy Day, visit <http://www.catholicworker.org>.

“If God wants to use the Catholic Worker movement to spread the charism of hospitality and works of mercy from early 20th-century France to lower Manhattan to Durham, we are happy to be along for the ride. Our prayer is that God will continue to give us the grace to receive the gifts we didn’t know we asked for.”

War II, Korea, Vietnam and the creation of massive amounts of unevenly distributed wealth was often a controversial challenge to the status quo. Against increasing institutionalization, growing impersonal bureaucracy and expanding reliance on the State in social matters, the paper consistently called each Christian to take personal responsibility for the plight of her neighbor. Today the Movement, now nearly 80 years old, comprises about 200 communities, including houses of hospitality and farms.

Sometime around 2005, the Holy Spirit began slowly sowing the seeds for an Episcopal Catholic Worker House in Durham. A few of us had begun to say Morning and Evening Prayer together at our parish, St. Joseph’s, Durham. We had no idea what we were asking for, but God took us at our word when we said, morning after morning, “Let not the hope of the poor be taken away.” After coming and going day by day for a while, we started to become friends with men who lived on or around the church property. We were vaguely aware that these friendships had something to do with the Gospel, and so we started looking around for other Christians who had been serious about prayer and been friends with friends like ours.

Fairly early on we came across Dorothy Day, Peter Maurin and the gang. To our surprise, they kept telling us that the question was not what we should do for our friends but how our friends were God’s way of doing something for us. They were our salvation, not we theirs. So we started to think that fellowship and friendship were a good place to start. Taking our cue from the Catholic Worker Movement, we read around in the Sermon on the Mount and the Fathers and Doctors of the Church, we talked to some local Catholic Workers and we tried to creatively imitate some of Peter’s vision. Without really having any idea what we were doing, we kept praying the Office, and we started having breakfast in the Parish Hall each day with whoever was around after Morning Prayer. Eventually, a few of us begged together

enough money to rent a small place that for the last three years has served as a sort of mom-and-pop hospitality house, simply offering housing, food and shelter to three men and occasional drop-ins.

This would be enough – God has thoroughly turned the lives of many of us inside out with this little adventure. But the fact that we are slowly but surely meeting people who are enthusiastic about our story, and curious enough to join us on our little adventure, makes us think that God wants us to keep exploring how he might be answering our prayers. We’ve put together a group we’re calling The Community of the Franciscan Way, not least because St. Francis stands so close to the heart of the Catholic Worker Movement. We are a diffuse but emerging Episcopal Christian community in Durham committed to corporate daily prayer, study, simplicity and fellowship with the poor. Presently, our work includes the hospitality house and support for the growing breakfast fellowship at Saint Joseph’s. We have recently started publishing a quarterly pamphlet called *The Little Way*. We welcome support, camaraderie and participation as our little adventure proceeds.

Dorothy Day didn’t know she was asking for Peter Maurin and a life devoted to something called the Catholic Worker Movement when she prayed in 1932 that God would give her a way to serve the poor. We didn’t know that we were asking for Dorothy, Peter and friendship with the poor when we kept saying “O God, make speed to save us.” But if God wants to use the Catholic Worker movement to spread the charism of hospitality and works of mercy from early 20th-century France to lower Manhattan to Durham, we are happy to be along for the ride. Our prayer is that God will continue to give us the grace to receive the gifts we didn’t know we asked for.

Colin Miller is a member at St. Joseph’s, Durham, and a founding member of The Community of the Franciscan Way in Durham. You may contact him at miller.douglas.colin@gmail.com or at 919.225.7503.

DIOCESAN EVENTS

MARCH
APRIL
MAY

March

- 5 Durham Convocation Bishop Suffragan Forum, 7:00pm, Church of the Holy Family, Chapel Hill
- 5 Sandhills Convocation Bishop Suffragan Forum, 7:00pm, Emmanuel, Southern Pines
- 6 Raleigh Convocation Bishop Suffragan Forum, 7:00pm, St. Michael's, Raleigh
- 9-11 Diocesan Outreach Weekend, Good Shepherd, Rocky Mount
- 12 Clergy Study Day with Dr. Lauren Winner, Anglican Episcopal House of Study, Duke University
- 12 Rocky Mount Convocation Bishop Suffragan Forum, 7:00pm, Good Shepherd, Rocky Mount
- 13 Greensboro Convocation Bishop Suffragan Forum, 7:00pm, St. Andrew's, Greensboro
- 13 Charlotte Convocation Bishop Suffragan Forum, 7:00pm, Christ Church, Charlotte
- 14 Winston-Salem Convocation Bishop Suffragan Forum, 6:30pm, St. Timothy's, Winston-Salem
- 23-25 Happening #58, Camp Walter Johnson, Denton
- 31 HEARRT HIV/AIDS Awareness Event, Church of the Redeemer, Greensboro

April

- 5 Fresh Start, held regionally. Contact Canon Hunn.
- 11 Application deadline for Province IV Youth Event
- 17 Charlotte Convocation General Convention Information Session, Christ Church, Charlotte
- 20-22 Spring Youth Event, Haw River State Park, Browns Summit
- 21 Acolyte Festival, St. John's, Charlotte
- 24 Durham Convocation General Convention Information Session, St. Luke's, Durham

May

- 1 Greensboro Convocation General Convention Information Session, St. Andrew's, Greensboro
- 3 Fresh Start, held regionally. Contact Canon Hunn.
- 8 Raleigh Convocation General Convention Information Session, St. Mark's, Raleigh
- 15 Rocky Mount Convocation General Convention Information Session, St. Luke's, Tarboro
- 22 Sandhills Convocation General Convention Information Session, Penick Village Chapel of the Transfiguration, Southern Pines
- 29 Winston-Salem Convocation General Convention Information Session, St. Stephen's, Winston-Salem

Find the above events and more online at www.dionc.org/digital_faith/events.

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

GETTING TO THE HEARRT OF HIV/AIDS

Get to the HEARRT (Healthy Educated, Active, Relationships Require Teamwork) of HIV/AIDS with the **Triad Red Ribbon Flash Mob** happening at Church of the Redeemer, Greensboro, on Saturday, March 31.



This educational and awareness-raising event, for youth ages 13 and up, will happen in conjunction with similar events for young people in the Diocese of Botswana and the Diocese of Newcastle, England.

Visit <http://bit.ly/zWE55T> to learn more, watch a video and register online, or contact Sharita Womack at sharita.womack@gmail.com or Beth Crow at beth.crow@episdionc.org.

ACOLYTE FESTIVAL TO BE HELD AT ST. JOHN'S, CHARLOTTE

Join the acolytes of St. John's, Charlotte, on Saturday, April 21, for their acolyte festival. In addition to sharpening their acolyting skills, participants will enjoy a cook-out, participate in a festival Eucharist and compete in such events as the Drop and Roll Torch Relay during the Acolyte Olympics. Find more information and the registration form online at <http://bit.ly/A8xqFk>, or contact the Rev. Michael Pipkin at 704-366-3034 or at mpipkin@saintjohns-charlotte.org.

STAY IN TOUCH



Keep up with the Diocese through Social Media!

www.facebook.com/EpiscopalDioceseNC

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

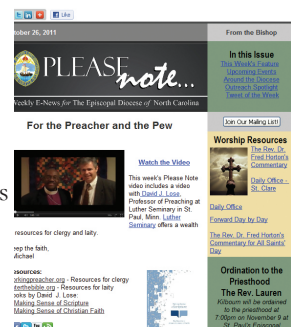
twitter.com/bishopcurry

<http://bishopcurry.wordpress.com>



PLEASE NOTE

Keep up with upcoming diocesan events and those from around the church by subscribing to Please Note, the Bishop's weekly e-newsletter. In addition to events, Please Note includes a video message from the Bishop, spiritual resources and important announcements. To subscribe, send an email to sarah.herr@episdionc.org.



REFLECTIONS ON HAITI'S ELECTION OF A BISHOP SUFFRAGAN

A report by the Presiding Bishop's official observer to the election of Haiti's first Bishop Suffragan.

The election of the first bishop suffragan of Haiti took place on Friday, November 25, 2011, in Ascension Church, Carrefour, Port-au-Prince. Bishop Zache Duracin, the diocesan bishop, emphasized the importance of this election for Haiti, the Episcopal Church and the Anglican Communion. The Diocese of Haiti has over 120,000 members, more than any other diocese in the Episcopal Church; yet, there has never been more than one bishop here to tend the flock. The newly elected bishop suffragan will have pastoral oversight over the north of the country, around the area of Cap-Haïtien. The dream of the Diocese of Haiti is eventually to have two suffragan bishops.

On the second ballot, Father Oge Beauvoir won a clear majority of votes. Oge Beauvoir was the Dean of the Episcopal Seminary in Port-au-Prince before his election; he also served as

priest for several years at Trinity Episcopal Church, Wall Street, New York.

It was a joy to meet my brothers and sisters in Haiti and to reconnect with my dear seminarian friends from Virginia Seminary who are now priests. I was also deeply shocked by the appalling conditions that so many people live in and took many photos to show to churches here in North Carolina, to raise awareness and funds. I am excited that several members of St. Mary's, High Point, are interested in joining my home church, All Saints', Concord, to go on mission to Haiti in the fall.

The Rev. Sara Palmer is Assistant to the Rector at St. Mary's, High Point, and was selected to be Presiding Bishop Katharine Jefferts Schori's official observer for the historic election of the first bishop suffragan of Haiti. Contact her at sarap@stmarysepisc.org.



From left: One of the plastic-covered one room "tents" in which thousands of our Haitian brothers and sisters live with no electricity, no running water and very, very few available toilets. The newly elected bishop suffragan, Father Oge Beauvoir, addresses the crowd. The Rev. Sara Palmer poses with Bishop Duracin and Pere Fernande, the only female priest in the Diocese of Haiti, at the ruins of the Cathedral where they celebrated Eucharist on the First Sunday in Advent. *Photos by the Rev. Sara Palmer.*

CLERGY CHANGES

As of December 8, 2011

The Rev. David Crabtree, from Non-Parochial, to Deacon, Church of the Advocate, Chapel Hill.

The Rev. Polly Hilsabeck, from Priest-in-Charge, St. Titus, Durham, to Non-Parochial.

The Rev. Carr Holland III, from Retired Non-Parochial, to Interim Rector, St. Ambrose, Raleigh.

The Rev. James T. Horton, Jr., Letters of Dimissory, from Diocese of North Carolina, to Diocese of Fort Worth, Texas.

The Rev. Amy Huacani, from Pastor of the Evangelical Lutheran Church in America (ELCA), to Episcopal Priest.

The Rev. Worth Jennings, from Supply Priest, Emmanuel, Warrenton, to Retirement.

The Rev. Amanda Kucick, from Diocese of New York, to Associate Rector, Holy Comforter, Charlotte.

The Rev. Rhonda Lee, from Non-Parochial, to Associate Rector, St. Philip's, Durham.

The Rev. James P. Melnyk, from Priest-in-Charge, St. Paul's, Smithfield, to Rector, St. Paul's, Smithfield.

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

The Rev. Harriette H. Sturges, from Non-Parochial, to Deacon, St. Cyprian's, Oxford.

The Rev. Joshua Varner, from Associate Rector, Holy Trinity, Greensboro, to Non-Parochial.

The Rev. George B.S. Hale, Deceased, Dec. 23, 2011.

The Rev. Louis C. "Corky" Melcher, Deceased, Sept. 5, 2011.

The Rev. Harrison Thayer Simons, Deceased, Aug. 31, 2011.

OUR COMPANION DIOCESE RELATIONSHIP *with* COSTA RICA



Liza Conrad, the Companion Officer in the Diocese of Costa Rica, with children from Hogar Escuela (daycare center) at the President's Office when the Church signed an agreement with the government for funding and support.

Photos courtesy of the Diocese of Costa Rica.

Once a month, elderly women with neatly curled hair exit the regal red doors of Iglesia San Marcos and enter into the morning air with armfuls of coffee and Gallo Pinto. The steam coming off the fried rice, beans, onions and peppers is barely noticeable in the thick air. They prowl the streets of Limón, concrete sidewalks littered with stray rocks, cats, dogs and trash, and look for the city's most vulnerable citizens. The women find them sitting on corners, in alleys and sometimes asleep. To all, they serve breakfast.

The Reverenda Audrey Benn, deacon at San Marcos, told me about this program over ceviche one December night in Limón. Audrey started the breakfast program a few years ago after a visit to the Diocese of North Carolina during which she toured a large warehouse that housed food given to the homeless by a local organization.

"I can do that in Limón," she thought. Even though her congregation is often cautious about new ideas, Audrey mustered up a contingent of dedicated volunteers. They could do more, she said, but are proud of their contribution to their impoverished and hungry port city.

A few thousand miles away, a 22-year-old woman is getting ready to leave. Eight years after her first international volunteer experience, Taylor Westfall, a 2011 graduate of the University of

North Carolina at Chapel Hill, is coming back to Costa Rica, the place that sparked her interest in service. Taylor came on mission trips to Costa Rica in 2004 and 2005 with St. John's, Charlotte. The experience of working with VBS in San Jose, of sharing God's love with children and of experiencing a new way of life left a lasting mark in Taylor.

"I am thrilled to have the opportunity to come back to Costa Rica once again," she told me. "I fondly remember Costa Rica as a beautiful place with the most vibrant and hospitable people who have great pride in their country. What a blessing to be able to both teach and learn in the place which first inspired my passion for international volunteering." Starting in February, Taylor will teach English in Costa Rica for 27 months as a member of the Peace Corps.

A mature clergyperson like the Rev. Benn and a fresh-faced college grad like Taylor do not always have much in common. In this case, however, they both made intentional changes in their lives following a mission experience through the companion relationship between the Dioceses of North Carolina and Costa Rica. The experience of being "the other," of spending time in neighborhoods in which aspirations are blocked by a lack of hope conveyed through rusty corrugated tin roofs or prickly barriers of pineapples, teaches vulnerability, and, with time, a



Celebrating the Eucharist in Gaurari, a slum near our daycare center in Heredia, during St. John's (Charlotte) VBS this summer.

new confidence, a new sense of initiative and a new capacity for service. After a week, the friendships that extend from unfamiliar places radiate warmth and hope, and, from these interactions, disciples and long-lasting relationships emerge.

The mission experiences in which Taylor and the Rev. Benn participated are similar to those taken by over 100 missionaries from the two dioceses each year. As the relationship between the two dioceses has grown bigger and more complicated – there were 10 mission trips taken to Costa Rica and an exchange of nearly \$500,000 in 2011 – the need for intentionality has grown. There are distractions, complications and just so much going on that the benefits of mission can be lost or diluted. Thanks to the dedication and innovation of both lay and clergy leaders, however, the companion relationship is on track to continue its growth in faithful service and friendship.

Last summer, I spent three humid weeks bumping through central and eastern Costa Rica with Donna Osborne, a vestry member and leader from St. Mark's, Huntersville. We learned about each parish in Costa Rica, who they are and what they hope for the future, as well as about their structural, spiritual and community needs and resources. We also met with local leaders, including the mayor of a large city, doctors and community organizers. After much conversation, reflection and prayer, we developed a Strategic Plan for the Diocese of Costa Rica. This document describes, justifies and prioritizes specific projects and programs that are needed in Costa Rica, thus serving as a guide for future work in the Diocese. It was approved by the Costa Rican Convention in November 2011 and presented to Bishop Curry and the Diocese of North Carolina.

Using the Strategic Plan as a guide, future mission trips will address the greatest needs in an organized and collaborative process. Some work will be physical, such as finishing the construction of and opening a small daycare center and internet facility in the banana town of Estrada (home of Iglesia Santiago, the companion church of Emmanuel, Southern Pines). Other work, such as the Radical Welcome program, will focus on capacity building. This Radical Welcome program brings together lay leaders and vestry members from Costa Rica and North Carolina to share stories as Jesus shared stories with his disciples and to learn mutually about leadership, bringing in and involving new members and living out Jesus' radical welcome. A workshop of sharing, learning and experiencing "the other" will take place

Costa Rica YOUTH EXCHANGE

In partnership with the Diocese of Costa Rica, the Diocesan Youth Ministries is hosting a Youth Exchange in Costa Rica during the summer of 2012. Ten youth from North Carolina will join 10 youth from Costa Rica to share in mission, fellowship and Christian community. Interested in participating? Find details at <http://bit.ly/xRI9Mj>.

Vestry, Lay Leaders MINISTRY OPPORTUNITY

Congregations in the Diocese of North Carolina have the unprecedented opportunity to take part in an Inter-Cultural Mutual Ministry program for vestries and lay leaders with our Companion Diocese of Costa Rica through a grant from Trinity Wall Street for strengthening global partnerships. From sharing your stories from time on the vestry to traveling to Costa Rica or hosting vestries and lay leaders from Costa Rica, this program will provide resources for both Dioceses while strengthening our companion relationship. For more details, Rebecca Yarborough at ryarborough@gostalbins.org with Costa Rica Trinity Grant Trip in the subject line, or visit www.saintalbans-davidson.org/newsandevents/CostaRica.

in Costa Rica during the last weekend in April, and all confirmed members of the Diocese of North Carolina are invited to participate.

Current collaboration also extends to a micro-finance partnership between Christ Church, Charlotte, and a beauty school program at Iglesia Todos los Santos in San Jose; the building of a daycare center for at-risk children with the help of St. Alban's, Davidson, and other churches; and consistent support for another daycare center, Hogar Escuela Heredia, in one of San Jose's worst neighborhoods. In North Carolina, the companion relationship is alive in Charlotte at Holy Comforter's Hispanic ministry programs. The enthusiastic and comprehensive outreach programs of companion churches are other tangible signs of the strength of this relationship.

In many ways, though, the opportunities for growth and grace lie in the friendships and experiences that spring from the companion relationship. Taylor is a testament to the fruits of discipleship. Learning and working with our neighbors in Costa Rica, in their homes and according to their customs, helps us to see and love our neighbors. Just as Jesus went into the world and lived alongside his brothers and sisters, so do we, thanks to the companion relationship.

If you or someone in your parish is interested in learning more about the ways in which you can join the relationship, please do not hesitate to contact our Companion Diocese Officer, Liza Conrad. (See her contact information below.)

Lisa Conrad is the Companion Officer in the Diocese of Costa Rica. You can reach her via email (companionofficer@episcopalcostarica.org), Skype ([lizaconrad](https://www.skype.com/en/contacts/voice/lizaconrad)) or phone (+011-506-8714-1408).

BUYING NETS, NETTING LIVES

Successful Diocesan-wide Netsforlife campaign concludes at Convention, but the fight to end malaria & support the Millennium Development Goals continues on.



By Reid Joyner

MILLENNIUM DEVELOPMENT GOALS

- GOAL #1:** Eradicate extreme poverty and hunger
- GOAL #2:** Achieve universal primary education
- GOAL #3:** Promote gender equality and empower women
- GOAL #4:** Reduce child mortality by 2015
- GOAL #5:** Improve maternal health
- GOAL #6:** Combat HIV/AIDS, malaria and other diseases
- GOAL #7:** Ensure environmental sustainability
- GOAL #8:** Develop a global partnership for development

"The MDGs are the Shalom for the world."

- The Most Rev. Katharine Jefferts Schori

Find grant information, along with information about past grant recipients, for Millennium Development Goals projects online at www.dioncmdg.org.

When we first discussed the idea of a diocesan-wide Millennium Development Goals-related campaign in the summer of 2010, there were many unknowns. The *NetsforLife*® Inspiration Fund staff had asked our diocese to be among the first to conduct a campaign to purchase mosquito nets for use in sub-Saharan Africa, and there was never a doubt that we would respond affirmatively. But deciding campaign parameters led us to ask the questions above, plus many others. Now, eighteen months and a successful campaign later, we have our answers.

The truth is, a year is a long time to conduct a campaign, but a shorter timeframe would have denied some parishes the opportunity to plan and to execute their own successful

Shouldn't our goal be one net for every member rather than just for every confirmed members? *Can the Diocese sustain a year-long campaign?* Will participation in the campaign be voluntary? *Isn't 40,000 nets an awfully big goal?* *If we had a steering committee to lead the campaign, what would it do?* *Is trying to raise nearly half a million dollars to buy mosquito nets for use in sub-Saharan Africa a good idea?* Will Episcopal Relief & Development provide adequate support for a campaign? *Is malaria really that bad of a problem?*

campaigns. We conducted the campaign from the January 2011 Diocesan Convention through the January 2012 Convention so parishes had time to fit the campaign into their yearly activities when it best suited them. One congregation actually finished its campaign the Sunday following Convention 2011, a few others began campaigns early in the year, summer saw nets purchases languish and sales picked up in the fall and boomed through Advent and Christmas.

Purchased nets were our measuring stick for the campaign, but saving lives was our real goal. As a result of efforts across the diocese as known at the time of Convention, 84,288 lives will be saved through the purchase and distribution of 28,076



Nearly 80 percent of our parishes, missions and diocesan organizations participated in the campaign, raising over 28,000 and potentially saving nearly 85,000 lives.

insecticide-treated nets to villages in sub-Saharan Africa.¹ Further, parents will be taught how to use and care for the nets, care-givers will be taught to recognize and treat as they're able the early symptoms of malaria and *NetsforLife*® volunteers will return to villages to see that initial training succeeded and to replace nets as needed.

And, yes, 40,000 nets was an awfully big goal, but, without it, we wouldn't have accomplished some very impressive results. Reaching for such high goals encouraged parishes to stretch, to be creative, to work together, to engage non-parishioners and to make significant commitments to the cam-

paign. Within our congregations, church members conducted creative campaigns, participated in skits, competed in athletic events, conducted car washes, collected mite box offerings, displayed various progress "thermometers," conducted raffles,

Continued on following page

¹ Because Convention occurs late in January, we will take our final campaign total from the January month-end report from Episcopal Relief & Development. We're projecting a final total of more than 30,000 nets purchased. We know there are nets still to be reported, so don't be surprised to see campaign updates in the next issue or two of the Disciple!

"THE GOLDEN NETS"

CONGREGATIONS THAT MET OR EXCEEDED THEIR GOAL

We will determine final campaign results from later reports from Episcopal Relief & Development, but, for now, here are the parishes and organizations that earned Golden Net status:

All Saints', Warrenton
 Calvary, Tarboro
 Chapel of Christ the King, Charlotte
 Chapel of the Cross, Chapel Hill
 Chapel of the Transfiguration, Penick Village
 Christ Church, Albemarle
 Christ Church, Cleveland
 Epiphany, Eden
 Epiphany, Rocky Mount
 Good Shepherd, Asheboro
 Good Shepherd, Raleigh
 Good Shepherd, Ridgeway
 Holy Comforter, Charlotte
 Church of the Saviour, Jackson
 Episcopal Campus Ministry, Raleigh
 Gallaway Memorial, Elkin
 Grace, Clayton
 Palisades Episcopal School, Charlotte
 St. Alban's, Davidson
 St. Anne's, Winston-Salem
 St. Bartholomew's, Pittsboro
 St. Cyprian's, Oxford
 St. Elizabeth's, Apex

St. James', Mooresville
 St. John's, Charlotte
 St. Luke's, Tarboro
 St. Margaret's, Waxhaw
 St. Mark's, Wilson
 St. Mary's, Speed
 St. Mary's House, Greensboro
 St. Mary's School, Raleigh
 St. Mary Magdalene, Seven Lakes
 St. Matthew's, Hillsborough
 St. Michael's, Raleigh
 St. Patrick's, Mooresville
 St. Paul's, Cary
 St. Paul's, Monroe
 St. Paul's, Salisbury
 St. Paul's, Smithfield
 St. Philip's, Durham
 St. Stephen's, Erwin
 St. Thomas', Reidsville
 St. Titus', Durham
 Trinity, Fuquay-Varina
 Trinity, Statesville
 Trinity Episcopal School, Charlotte
 Bishop's Chapel, Diocese
 MDG Committee, Diocese
 Episcopal Church Women, Diocese
 Chartered Committee on Youth, Diocese



Reid Joyner, ERD coordinator in the Diocese of North Carolina and chair of the *NetsforLife* steering committee poses with Debra Smithdeale, Millennium Development Goals Committee chairperson and vice-chair of the *NetsforLife* campaign, at the ERD booth at Convention. Photo by Sarah Herr.

Mosquito nets continue to be effective in the fight against malaria. Incidences of malaria are decreasing, but the disease remains a chronic problem in sub-Saharan Africa. Child mortality rates are improving, but malaria remains one of the primary causes of deaths in children under age five. Our Diocese's nets campaign has closed, but the need for mosquito nets will remain strong until a malaria vaccine is developed and widely available.

So, yes, raising enough money to buy over 28,000 insecticide-treated nets to help combat this insidious disease was a very good idea.



bravely dressed as mosquitoes, connected Lenten observances to the nets campaign, partnered with student groups, honored loved one with nets purchases, wrote nets-related poetry, served lemonade following summer services, ran carnivals and baked and sold ham biscuits to start and end a year-long campaign.

Nearly 80 percent of our parishes, missions and diocesan organizations participated in the campaign, so it truly has been a diocesan-wide effort. As we hoped, the campaign also benefitted from participation by schools and campus ministries in the Diocese and from donations from the Diocese's MDG Committee, Episcopal Churchwomen and Chartered Committee on Youth. We created a Golden Net level to recognize parishes and groups that reached their goals, and as of Convention, 50 parishes and groups have earned Golden Net certificates. Conducting this campaign has brought out the best in parishes, communities and the Diocese.

The nets campaign would have gone nowhere without the inspiration, energy and enthusiasm of the parish Nets Representatives. Each of you is appreciated.

Support from our clergy has been uplifting, whether giving encouragement to Nets Reps or double-checking nets purchases with steering committee members. Parishioners, students and friends who participated in our activities provided most of the funding for the nets. We believe they provided the funding cheerfully, and we hope they gained an appreciation for the Millennium Development Goals and for the role of mosquito nets where malaria rages. Our partners at Episcopal Relief & Development resolved our questions, provided us with timely reporting and shared their experiences and resources generously. The steering committee, a talented and committed team, gave much of themselves from the campaign's beginning to end. Their focus consistently remained on giving the clearest and most effective leadership to the campaign. Sincerest appreciation goes to Bishop Curry, who, embracing the idea right out of the chute, enabled the planning and execution of our diocesan-wide campaign.

Reid Joyner is the Diocesan Episcopal Relief and Development Coordinator. You can reach him at erd-nc@hotmail.com.

RESOURCES

Episcopal Relief & Development
www.er-d.org

NetsforLife Inspiration Fund
www.inspirationfund.org

Diocesan *NetsforLife* Website
<http://netsforlife.dioncmdg.org>

Diocesan MDGs Website
www.dioncmdg.org

THE TOP 10

THE TOP 10 WAYS CHURCH IS DIFFERENT THAN MOST ANY OTHER PLACE IN THE WORLD

- 1 Church is multi-generational. No matter how old or young, we all worship together.**
- 2 Christmas actually begins on the evening of December 24 - not the day after Thanksgiving (or before Halloween!) - and lasts for twelve days.**
- 3 What you "do" for a living or what you own is not a measure of your self-worth.**
- 4 It is okay to talk about money.**
- 5 It is okay to talk about death.**
- 6 Brokenness is an asset. Vulnerability is a good thing.**
- 7 Failure is an opportunity for grace.**
- 8 Silence can be intentional and welcome.**
- 9 A stale cracker and sip of wine can be enough food to last you for a whole week.**
- 10 EVERYONE has something to contribute and gifts to share.**

There is an old joke about a man waking up on Sunday morning and complaining to his wife, "Why do I need to get up and go to church? The sermons are long and boring; we never sing my favorite hymns; I go to coffee hour and no one talks to me. Give me one good reason why I should leave my warm bed and go to church."

And his wife replies, "Because you're the rector."

Why do we go to church? Why do we pledge money to the church? Why do we get involved in the ministries of the church?

Not because we have to, or even because it is the socially acceptable thing to do anymore.

And I'm glad for that. Because I believe we come to church to answer a deep hunger to be a part of something far larger than ourselves and our current self-interests. To be connected in a community that is following God's call to make the world a better place. To live within a community that does not need "me" to save the world because God has already done that. To be part of a community that welcomes my attempts to live as a disciple of Christ, the one who has accomplished the saving.

I'll see you in church.



The Rev. Stephanie Allen is the rector at Church of the Nativity, Raleigh. Contact her at sa@nativityonline.org.



The Episcopal Diocese of North Carolina

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BISHOPS' VISITATIONS

	CURRY	GREGG	MARBLE
4-Mar-12	St. Patrick's, Mooresville	St. Bartholomew's, Pittsboro	St. Elizabeth, Apex
10-Mar-12	Area 3 St. Mary's, Speed; Sa/Su St. John's, Battleboro; St. Michael's, Tarboro; Epiphany, Rocky Mount	Calvary/St. Luke's, Tarboro	
18-Mar-12	HOB	HOB	HOB
25-Mar-12	St. Mary Magdalene, Seven Lakes	St. John's, Wake Forest	
1-Apr-12	Palm Sunday	Palm Sunday	Palm Sunday
7-Apr-12	Easter Vigil Advocate, Carrboro	St. Margaret's, Waxhaw	
8-Apr-12	Easter	Easter	Easter
15-Apr-12	Holy Family, Chapel Hill	Calvary/All Souls, Wadesboro	
22-Apr-12	St. Timothy's, Winston-Salem	Christ Church, Raleigh	St. Christopher's, Garner
29-Apr-12	Holy Comforter, Charlotte	St. Michael's, Raleigh	All Saints, Concord
6-May	Chapel of the Cross, Chapel Hill	St. Timothy's, Raleigh	Christ Church, Cleveland
13-May-12	St. Anne's, Winston-Salem	St. Paul's, Winston-Salem	
20-May-12	St. John's, Charlotte	St. Paul's, Cary	Holy Spirit, Greensboro
27-May-12	Pentecost St. Francis, Greensboro	St. Martin's (Not Confirmation)	

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