

FALL 2013



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

THE PILGRIMAGE ISSUE

FINDING FAITH

a SHIFT in PERSPECTIVE

HOLY MOMENTS

SCENES *of a WILD GOOSE*



are you ready for CONVENTION?



table of contents

FALL 2013

The North Carolina DISCIPLE

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

The Episcopal Diocese of North Carolina

Bishop

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

Bishop Suffragan

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

Assistant Bishop

The Rt. Rev. William O. Gregg
william.gregg@episdionc.org

Assisting Bishop

The Rt. Rev. Alfred C. "Chip" Marble Jr.
alfred.marble@episdionc.org

features

- 4 Spiritual Wisdom from Ricky Bobby, Racecar Driver
- 8 Moral Quandaries Aren't Just for Mondays
- 11 Finding Faith on Campus
- 14 A Shift in Perspective: Notes on a South African Pilgrimage
- 16 The Road Less Travelled: Youth Reflections on Service
- 18 Holy Moments: Reflections on a Pilgrimage in St. Paul's Footsteps
- 20 Scenes of a Wild Goose: An open letter to the people of the Diocese of North Carolina from the Wild Goose Festival
- 24 Our Galilean Garden: An Update on the Galilee Commission
- 25 Are You Ready for Convention?
- 26 We Have Regional Canons?
- 28 The Making of La Escuelita San Marcos
- 29 The Ears of the Deaf are Unstopped
- 30 Happy 25th Birthday, HUGS!

departments & more

- 6 Around the Diocese
- 22 Events, Briefs & Clergy Changes

PUBLISHER

Bishop of North Carolina

EDITORIAL DIRECTOR

Christine McTaggart: christine.mctaggart@episdionc.org

MANAGING EDITOR / ART DIRECTOR

Summerlee Walter: summerlee.walter@episdionc.org

COPY EDITOR

Beth Grace

CONTRIBUTORS IN THIS ISSUE

The Rt. Rev. Michael B. Curry
The Rt. Rev. Anne Hodges-Copple
The Rev. Tambria Lee
Laura Benton
Rachel Danner, Sophie Worthy, Philip Hodges,
Sierra Hawkins & Clayton Petty
The Rev. John Gibson
The Rev. Joshua Bowron
The Rev. Sarah Ball-Damberg
The Rev. Canon Cathie Caimano
Suzy Ferguson
The Rev. Keith J. Reeve
Summerlee Walter

SUBSCRIPTIONS / CHANGE OF ADDRESS

Scott Welborn: scott.welborn@episdionc.org

SUBMISSIONS

All submissions welcome and considered for publication.
Email submissions to communications@episdionc.org.

LETTERS TO THE EDITOR

Letters to the editor are published on the diocesan website under the NC Disciple tab.

COVER PHOTO

A pilgrim prepares to travel with a bag produced by the Kwasa sewing group in Springs, South Africa. See story on pages 14-15.
Photo by Summerlee Walter.



11



14



24

the TIME IT IS A'CHANGING

The 198th Annual Convention on November 23, 2013 marks the annual meeting's move to its new month, and with that move starts a new tradition. In order to bring you all the news, stories and images from Convention as early as possible, the *Disciple* is shifting its publication dates beginning with the Winter 2013 issue. From now on, you can expect your copy of the *Disciple* to arrive the first week of each new quarter.

Of course, that means we've had to make one other change as well: *Gospel-Based Discipleship* will no longer be delivered via the *Disciple*. But fear not! The 2013-2014 *Gospel-Based Discipleship* will still be available to you in a variety of ways:

1. It will be available for digital download on November 15, 2013 from the diocesan website.
2. If you "Like" the Diocese on Facebook or follow us on Twitter, you'll see the day's reading posted each morning.



3. Listen to the Rt. Rev. Anne Hodges-Copple read each day's Gospel with our new podcasts!
4. If you prefer a hard copy, we'll be sending printed copies to each parish in the Diocese.
5. You can order your own copy directly. Simply email communications@episditionc.org or call (919) 834-7474.

If you're interested in contributing articles or photography to *The North Carolina Disciple*, please first read the guidelines posted on the diocesan website under the communications tab. Note that, with the shift in our publishing schedule, submissions dates have also changed. Please send all submissions to communications@episditionc.org.

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@episditionc.org for more details.

ABOUT The North Carolina DISCIPLE

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

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



At a Glance Facts: This Magazine...

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

Delivery occurs during the first week of the following months:

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

By the Rt. Rev. Michael B. Curry

SPIRITUAL WISDOM FROM RICKY BOBBY, RACECAR DRIVER

Who says Will Ferrell's movies aren't edifying? The Rt. Rev. Michael Curry reflects on the spiritual dangers about which a fictional racecar driver (unintentionally) warns us.

Will Ferrell's portrayal of racecar driver Ricky Bobby in the comedy *Talladega Nights: The Ballad of Ricky Bobby* is just plain funny. I didn't watch it years ago intent on being edified, even though the film is loaded with satire and parody. I went to be entertained, and I was. I still am. Interestingly enough, one of the funniest scenes, while pure satire, is actually deadly serious. Ricky Bobby's family is about to have dinner when Ricky offers the following grace over the meal:

Dear Lord Baby Jesus ...[w]e thank you so much for this bountiful harvest of Dominos®, KFC™ and the always delicious Taco Bell®. I just want to take time to say thank you for my family: my two beautiful, beautiful, handsome, striking sons, Walker and Texas Ranger—or TR as we call him—and, of course, my red-hot, smokin' wife Carley, who is a stone cold fox, who, if you would rate her...on a hundred, [she] would easily be a 94. I also want to thank you for my best friend and teammate, Cal Naughton, Jr., who's got my back no matter what....Dear Lord Baby Jesus, we also thank you for my wife's father, Chip. We hope that you can use your Baby Jesus powers to heal him and his horrible leg. It smells terrible, and the dogs are always botherin' with it. Dear Tiny Infant Jesus....

At this point, an argument ensues at the dinner table when Ricky Bobby's wife and father-in-law interrupt, reminding him that the baby Jesus didn't remain a baby but eventually grew up. Ricky Bobby fires back, "Well, look, I like the Christmas Jesus best, and I'm sayin' grace. When you say grace, you can say it to Grown-up Jesus, or Teenage Jesus, or Bearded Jesus, or whoever you want."

The scene continues with Ricky thanking "eight-pound, six-

ounce newborn Infant Jesus" for helping him win \$21.2 million dollars and for all of the advertising contracts he now has. He ends his prayer with, "Thank you for all your power and your grace, Dear Baby God. Amen."

This utterly ridiculous scene points to a real spiritual danger. Christianity degenerates into selfishness masquerading as spirituality, cultural idolatry pretending to be personal piety, when we do not also see the child in the manger as the Messiah on the cross, when Jesus is liked as Savior but not loved as Lord, when he is worshipped during Eucharist but not followed in the world, when the teachings of Jesus are eclipsed by the holidays about Jesus.

Mary Miller is a good friend and one who has taught me much. Her husband, Ron, and I worked together as clergy at St. James, Baltimore. For years, Mary served as the executive director of the Episcopal Peace Fellowship. For many more years, and even now in retirement, she has continued to work ceaselessly for the realization of God's peace in a world addicted to violence. Her passion and undaunted commitment grows not out of a social philosophy, but out of a life formed by the life and the teachings of Jesus of Nazareth.

Mary taught me years ago to be aware of how easily we contemporary Christians conveniently neglect or forget the teachings of Jesus of Nazareth, especially when it comes to poverty, social injustices, war and peace. We love Christmas and Easter but easily overlook what that baby stood for and taught as an adult—and how what he taught got him killed.

My teacher and mentor, the late Verna Dozier, frequently said that we are often more comfortable worshipping Jesus than actually following him. The neglect of Jesus' teachings by Christians often leads to expressions of Christian faith that are contrary to

the letter and to the spirit of what the Master taught.

It is interesting that arguments used to justify chattel slavery in the 18th and 19th century rarely if ever made appeals to the teachings of Jesus. Citations abounded from the Pauline epistles but almost never from the Gospels. The same has been true whenever Christians have opposed civil and spiritual equality for women or for gay, lesbian, bisexual and transgendered people.

The teachings of Jesus may be the missing link in Christian discourse about the recovery of a real and radical discipleship that genuinely makes a difference in the world for the cause of the kingdom of God.

In *Everything Must Change: Jesus, Global Crises, and a Revolution of Hope*, noted preacher, teacher and evangelist Brian McLaren offers what I think is a marvelous poetic paraphrase of some of the teachings of Jesus in the Sermon on the Mount (Matthew 5-7) and, indeed, throughout the Gospels.

- Don't get revenge when wronged, but seek reconciliation.
- Don't repay violence with violence, but seek creative and transforming nonviolent alternatives.
- Don't focus on external conformity to moral codes, but on internal transfiguration in love.
- Don't love insiders and hate or fear outsiders, but welcome outsiders into a new "us," or new "we," a new humanity that celebrates diversity in the context of love for all,

justice for all, and mutual respect for all.

- Don't have anxiety about money, security or pleasure at the center of your life, but trust yourself to the care of God.
- Don't live for wealth, but for the will of God who loves all people, including your enemies.
- Don't hate your enemies or competitors, but love them and do to them not as they have done to you – and not before they do to you – but as you wish they would do for you.

That's the kind of stuff that will change your outlook and your mind. It's the kind of stuff that can change the world, regardless of how you envision God in your prayers.

Keep the faith,
+Michael



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



It's important to check under the spiritual hood every now and then.

AROUND *the* DIOCESE

In this issue of the *Disciple*, we're introducing a new section that features photos from parishes, missions and ministries throughout our Diocese. Here we celebrate the service, worship, fellowship and fun that happens in all of our churches, be they small or large, high church or broad, bastions of beautiful worship or places of vibrant outreach. We want to see photos of your congregation's annual pig-pickin', pancake supper, Passover celebration or Paschal candle. Find submission guidelines under the communications tab on the diocesan website (www.episdionc.org), and email your church's high-resolution photos with captions to communications@episdionc.org.

For its third season, the St. Francis, Greensboro, softball team is playing in the biweekly Greensboro City Church Softball League. This season's 4-5 record (as of September 12) is the team's best to date. At right, St. Francis' director of children's and youth ministry, Amanda Harmon, waits for a pitch while Gary Meyer gets ready to bat. Photo by the Rev. Robert Black.

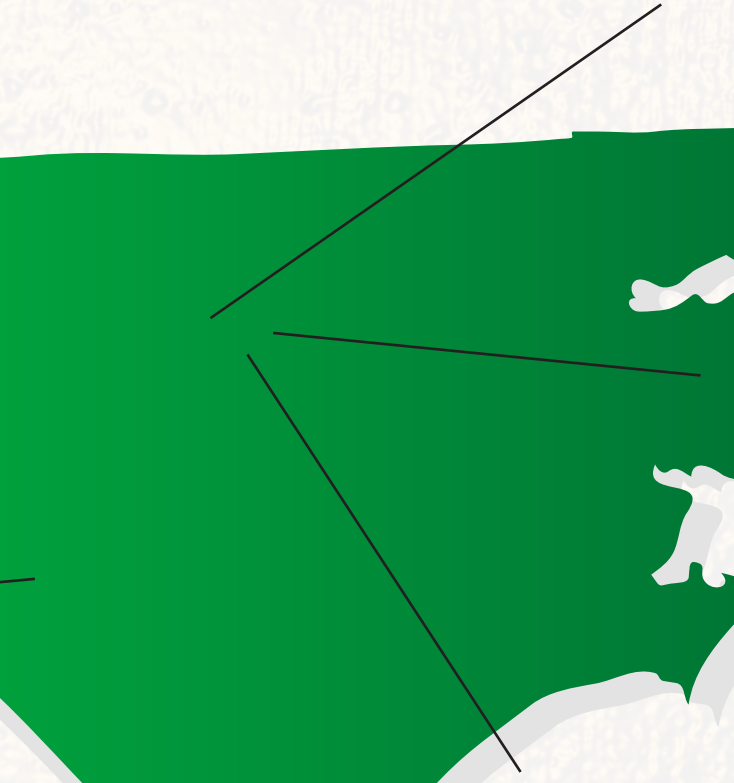


All Saints', Concord, collected more than 500 pounds of food and raised more than \$5,000 to benefit the local Cooperative Christian Ministry during its first Tour de Saints cycling event on August 24. More than 125 cyclists and 60 volunteers turned out to support a ministry that provides crisis assistance to vulnerable families and individuals in Cabarrus and Rowan counties. The morning included 100 km, 50 km and family fun rides. Information about next year's ride is available at www.tourdesaints.com. Photo by Emily Badgett.



The Rev. Dr. Sarah M. Rieth waits with acolytes outside of Holy Comforter, Charlotte, before beginning the procession for the September 7 service of thanksgiving and homecoming. On that day, both Holy Comforter and St. Paul's, Monroe, hosted services to support veterans, members of the military and their families. Between the two locations, approximately 60 people attended the services.

Members of St. Mark's, Raleigh, and St. Luke's, Durham, hosted Guatemalan singer/songwriter Gaby Moreno for a fundraising concert at St. Luke's on August 23. Her performance and CD sales raised \$1,000 to benefit FUNDAL, a school in Guatemala that serves children who are deaf, blind or have multiple disabilities. Grace Bullen, from St. Mark's, founded Friends of FUNDAL after visiting the school, which grew from a small resource center in her family's home into the largest school serving deaf and blind children in Central America and the Caribbean. For more information, go to www.friendsoffundal.org. Photo courtesy of St. Luke's, Durham.



On September 8, Good Shepherd, Raleigh, added a new "High Eucharist" to their weekly Sunday worship schedule. This service, which takes place at noon, is a mostly sung service featuring liturgical chant, the use of incense and rich ceremonial. It focuses on the mystery of faith, especially the mystery of Christ's presence in the sacrament of the Holy Eucharist. Photo by Beverly McTaggart.



Members of the St Paul's, Cary, choir, jubilate choir and youth choir sang the national anthem at the Durham Bull's Ballpark before their July 12 win against the Gwinnett Braves. More than 60 church family members attended the game to cheer on the choirs (and the Bulls). Choirs interested in singing the national anthem before a Bulls game should contact the Durham Bulls Group Sales department at (919) 687-6500. Photo courtesy of St. Paul's, Cary.

MORAL QUANDARIES AREN'T JUST *for* MONDAYS

How the Gospel speaks to this summer's social issues...and what Christians should do about it

When Life and Lectionary Collide

Twice in the summer of 2013, I was startled when a lesson appointed for a particular Sunday seemed to have prescient knowledge of an event that occurred the previous day. On the second Sunday in July, less than 24 hours after the jury delivered its verdict in the George Zimmerman trial, the Gospel of the day was the story of the Good Samaritan. In part, it is a story of racial and cultural profiling. The Samaritans and the Jews were taught to fear one another, to keep their distance from one another and to be suspicious of one another. Yet in the parable Jesus told to a fellow who was a little overconfident in his knowledge of the law, the Samaritan lets compassion triumph over his predisposition to suspicion.

Learning to see a neighbor without the blinders of prejudice takes a lot of unlearning. As the Episcopal Diocese of Central Florida shared in this quote from the Rt. Rev. Greg Brewer, "I want to live in a world where George

Zimmerman offered Trayvon Martin a ride home to get him out of the rain that night." What if George Zimmerman had seen a neighborhood kid stuck in the rain instead of a hooded intruder? The sin of fearing the other and the violence it begets started long before the jury received a case that would have tested the wisdom of Solomon. It is amazing how, on a day of deep confusion and sadness, the lectionary pushed us to venture deeper into the conversation about turning fear of the other into hospitality toward the stranger. Preachers and hearers of the Word faced a tough challenge that Sunday morning and in the days and weeks that followed. Would we take the challenge to talk about race and our broken criminal justice system? Or would we, instead, stay on the safer side of the moral quandary road?

Life and lectionary collided again at the end of August. On August 24, 2013, volunteers arrived in downtown Raleigh's Moore Square to feed the homeless and the hungry who gathered for this weekly event. For years various groups have bridged the hunger gap when Shepherd's Table, the community kitchen at Good Shepherd, Raleigh, is closed on weekends. The volunteers serve God by serving others and, just as importantly, building relationships. On this particular



In his debut sermon in Nazareth, Jesus announces his first concern is to serve the needs of the poor. He champions new life for those who have been in prison. He will provide vision for life beyond the limits of disability. Jesus will challenge religious and government structures that limit human potential, particularly the artificial divisions set by class, color, gender, nationality and any other category designed to divide and separate the beloved children of God.



Saturday, the police decided to enforce an ordinance that prohibits the distribution of food in public parks without a permit. Volunteers could not even distribute the food already prepared.

The very next day the lectionary served up a searing rebuke:

If you remove the yoke from among you, the pointing of the finger, the speaking of evil, *if you offer your food to the hungry and satisfy the needs of the afflicted*, then your light shall rise in the darkness and your gloom be like the noonday. The LORD will guide you continually... (Isaiah 58:9b-11).

After the words of the prophet rang out on Sunday morning, the inboxes of community leaders began to light up with new mail. To their credit, Raleigh city leaders responded quickly, regrouping and reconsidering both their moral imperatives and the moral priorities that must inform public policy decisions. Religious leaders across the spectrum, including the Rt. Rev. Michael Curry, the Rev. Canon Michael Buerkel Hunn and the Rev. Jill Stanton Bullard, asked our public officials to make care for our homeless brothers and sisters a priority of public safety.

When Secular Politics and Biblical Imperatives Collide

Some say politics and religion don't mix, but speaking God's truth to the empire's power is as old as Moses speaking to Pharaoh. At the same time, while Holy Scripture contains all things necessary for salvation, it does not contain all things necessary to flesh out public policies for civil society. Religious leaders do not govern civil society, but all people of faith enjoy the freedom to share with our civil leaders our deepest values. It is particularly important to speak out publically when voices without power, privilege or money are being suppressed and ignored. Holy Scripture gives us clear

indications of our moral imperatives and our public priorities to share with our elected leaders as they craft the policies that govern our civic life. Jesus summarizes these priorities when he announces the thrust of his ministry by quoting Isaiah:

The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor [Jubilee] (Luke 4:18-19).¹

In his debut sermon in Nazareth, Jesus announces his first concern is to serve the needs of the poor. He champions new life for those who have been in prison. He will provide vision for life beyond the limits of disability. Jesus will challenge religious and government structures that limit human potential, particularly the artificial divisions set by class, color, gender, nationality and any other category designed to divide and separate the beloved children of God. Jesus stands upon the tradition of the prophets by supporting debt relief and opportunities for economic recovery.² His proclamations call for changes to civil society as much as they provide guidance for personal morality.

Moral Mondays: To Participate or Not To Participate?

Throughout the summer, religion and politics collided frequently on the mall outside of the North Carolina General Assembly building. Thousands of North Carolinians gathered at Moral Monday rallies to protest actions taken by the General Assembly perceived to have a disproportionately negative impact on the poor, the elderly, children and those without health insurance. People of faith expressed their moral priorities in this highly public venue as they decried actions such as the dismantling of the Racial Justice Act, which prohibited seeking or imposing the death penalty on the

^{1,2} In the Hebrew tradition, a Jubilee occurred once every 50 years and marked the cancellation of all debts and the freeing of all slaves, thereby releasing debtors from the burden of their impossible debts and returning land from the hands of a few wealthy individuals to the poorer laborers who originally surrendered it.

basis of race. These gatherings reached across a wide swath of North Carolina residents, from prominent physicians in our state's health care systems to first-generation American students whose parents came from other countries, from the unemployed to teachers who struggle to make a living, from those concerned about the environment to those concerned about retirement. Many expressed their biblical faith vividly, quoting scripture, singing old-time revival songs and carrying congregational banners. Most were there to preserve the economic and social gains of the last 40 years and make sure their concerns were heard in the halls of power.

While the movement continues to gain energy, most North Carolinians have not participated in Moral Mondays. Many fine people with good hearts and good souls don't share the view the General Assembly acted in ways that will harm the public good. Others are not comfortable voicing their support in such a public venue when a wide variety of positions, some conflicting, are expressed without unanimity on all the issues.

Clergy and vestries have also struggled with the strong feelings stirred by these complex questions of social and economical justice. When Episcopal laity, clergy and bishops participate in Moral Mondays, does their presence "speak" for all Episcopalians? Of course not. Guided by prayer, conversation and discernment, is there biblical warrant to speak of mercy and justice to those in positions of public trust? Of course there is. Indeed, speaking truth to power is not only warranted but morally necessary, according to the words of the prophets:

The word that came to Jeremiah from the Lord: Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all you people of Judah, you that enter these gates to worship the Lord....Amend your ways and your doings, and let me dwell with you in this place....For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place...for ever and ever....You know, I too am watching, says the Lord (Jeremiah 7:1-7, 12).

We will not all arrive at the same conclusions about whether or how God is calling us to respond to the concerns and controversies of the day. It is part of the rich tradition of the Episcopal Church that all are welcome, whether they agree or disagree with their clergy and with each other. May the Holy Spirit guide and direct each heart and mind to persevere in listening to the Word and finding the courage to speak our truth to power as best as we each discern it.

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

Page 6: People enter the mall in downtown Raleigh to join the June 3 Moral Monday demonstration while supporters watch from the balcony of the North Carolina General Assembly. Page 7, top: References to Scripture appeared frequently on signs during Moral Monday gatherings. This page, top: The Rt. Rev. Anne Hodges-Copple, the Rev. Kevin Matthews, the Rev. Charlie Hawes, the Rev. Paula Rachal, the Rt. Rev. Alfred "Chip" Marble, the Rev. Rick Miles and the Rev. Robert Rachal gather in Greensboro for a commemoration of the 50th Anniversary of the March on Washington on August 28. Participants at the anniversary event expressed many of the same concerns as those who attended Moral Monday witnesses. Middle: Many of the signs on display at the gatherings shared the Gospel concern for all people. Bottom: The Rev. Amy Huacani, the Rev. Charlie Hawes, the Rev. Deborah Fox, the Rt. Rev. Anne Hodges-Copple, State Senator Mike Woodard, the Rt. Rev. Alfred "Chip" Marble, State Senator Joel Ford, the Rt. Rev. Michael B. Curry, State Senator Ellie Kinnaird, the Rev. Lisa Fischbeck and the Rev. Warren Pittman witness at the June 3 Moral Monday demonstration. Photos by Summerlee Walter. Greensboro photo courtesy of the Rt. Rev. Anne Hodges-Copple.



FINDING FAITH *on* CAMPUS

Imagine 25 students from different towns and church experiences coming together, sharing a prayer book or an iPhone app, standing together on a deck overlooking the ocean, murmuring psalms and prayers to a God they are really only beginning to know, but knowing, too, “their hearts are restless until they rest in that very God.”

All across the nation, campus ministries are opening their doors to welcome students into what may be their first church home they chose by themselves. Young men and women trying on new faith identities while wanting to stand on solid ground, asking questions while realizing the answers they have are incomplete or no longer sufficient for their new life experiences.

One student visited my office within her first few days on campus this fall with a list of three such questions. She wanted to know: If God is all-loving and all-powerful, then why is there evil? Do we believe homosexuals are welcome in our pews? What about sex outside of marriage? After the Cliff’s Notes version of theodicy and a discussion of what the baptismal covenant means and what right relationship can be, I prayed we had established an agenda for conversation over the next four years, just as I hoped she would find in our campus ministry a safe place to wrestle honestly with questions like these until a blessing could come from them.

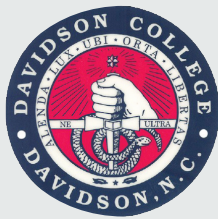
If conversations and possibilities like that aren’t exciting enough, you will also find campus ministry “going to Galilee.” More and more young adults are arriving on campuses with no religious background at all. Students who have grown up in faith communities are now meeting classmates who have never set foot in a church, yet are looking for something, even if they know not what. The seeker’s roommate says come and follow me on Tuesday night or Wednesday night or any other night of the week a given campus ministry gathers. It is there, over a home-cooked meal and a program that might feature themes of God, self or the call to other that she and others come to know what a church actually is instead of how it is portrayed in the media.

Students see Jesus in the face of the other who welcomed them. It is there they come to practice discipleship, discern ministry and learn radical love. It is there they differentiate from their parents, set a course for the future and change the future with the choices they make.

Thirty-three years ago, I walked into Ruge Hall, the Episcopal Campus Ministry at Florida State University. I was excited, scared and wondering what it would be like finally to be living on my own away from my very dysfunctional

Left: Duke Chapel on the campus of Duke University, Durham. Photo by Russavia on Wikimedia Commons. Next page: The Louis Round Wilson Library on the campus of The University of North Carolina-Chapel Hill. Photo by Ildar Sagdejev on Wikimedia Commons. Photos used under the GNU Free Documentation License.

FIND A CAMPUS MINISTRY NEAR YOU



DAVIDSON COLLEGE CHAPLAINCY

www.canterburyatdavidson.org

Chaplain: The Rev. Greg McIntyre

Phone: (704) 877-4150

Services: Sundays at 4:30pm, Lingle Chapel (on campus), home-cooked meal follows

More: Tuesday Bible study, Wednesday

ecumenical Presbyterian worship service



ELON UNIVERSITY - LEAF

Lutherans, Episcopalians & Friends

<http://leafatelon.wordpress.com>

Chaplain: The Rev. Courtney

Davis-Shoemaker

Phone: (336) 278-7460

Email: cedavis0927@gmail.com

Services: Sunday Worship Service at 4:00pm,

either at Holt Chapel or the Sacred Space at the Numen Lumen Pavilion; home-cooked meal follows

More: Thursday small group gatherings (7:00pm) at different locations



EPISCOPAL CAMPUS MINISTRY-RALEIGH

NC State, Wake Tech, Shaw University,
William Peace University, Meredith University

www.ecm-raleigh.org

Chaplain: The Rev. Deborah Fox

Phone: (919) 834-2428

Email: deborah.fox@ecm-raleigh.org

Services: Sunday Eucharist at 5:30pm, dinner follows at 2208 Hope Street

More: Tuesday Complaine and Cookies at the NCSU Brickyard (8pm); Wednesday in-Formation at 2208 Hope Street (7:30pm)



EPISCOPAL CENTER AT DUKE UNIVERSITY

www.ecdu.dionc.org

Chaplain: The Rev. Nils Chittenden

Phone: (919) 286-0624

Email: nils.chittenden@episidionc.org

Services: Sunday Holy Eucharist at 4:00pm, dinner follows

family, making my own choices and controlling my own environment. At last, I could ask what God would have me do instead of facing only the question of what my parents would have me do.

Those questions had been nurtured in a successful diocesan youth program, whose leaders encouraged me to go see the Rev. Bernie Dooley, the Episcopal chaplain, my first Sunday in residence. He was a former Dominican monk who became an Episcopal priest and had a heart for students young and old. He was the first to tell me, "Jesus died to take away my sins, not my mind." He was the first to tell me I did not have to achieve to be loved by God. He was the one who listened to my dramas, however real or imagined. And he was the one who, whenever I knocked on his door, stopped what he was doing and said, "Sit. Can I get you a cup of tea?" in his very distinguished Irish brogue. Never once in four years did he make me think I was interrupting something more important.

Chaplains are greeting students in that same loving manner all over our diocese. From UNC-Charlotte and Greensboro to NC State and Wake Forest, they are holding bible studies, support groups, worship services and confirmation immersion. They are going to class to hear a student's favorite professor or calling the dean to find ways to support a student who is on the edge psychologically.

They are sitting in the center of campus with a coffee mug emblazoned with the Episcopal shield – some in clerical collars, some not – holding office hours where the students are gathering. They are hoping, perhaps, to run into one of their own so they can check in, or better yet, be introduced to the friends of their students. When they meet these new friends, they are extending an invitation of welcome. The next thing you know, those friends – the original and the new – are found serving others in soup kitchens, homeless shelters, relays for life, nursing homes and schools, even taking communion to those who cannot get it themselves.

Campus ministries form relationships without as well as within. As acts of service, students glean fields after the harvest for a local food bank, clean up abandoned lots in drug-infested neighborhoods and plant gardens where once only trash could be found. They paint damaged homes in hurricane-ravaged Mississippi and community centers in eastern North Carolina. They build wells in Guatemala and run bible schools in Honduras. Chaplains, students, faculty and staff who are called to this vital ministry go into the regions

beyond our comfort zone. If we are doing it right, it is the students who tell the rest of the church to come and follow, not the other way around.

Canterbury Club, Anglican Student Fellowship, St. Mary's or the Bishop House – Episcopal Campus Ministry goes by many names on many campuses. The Church supports ministries like these precisely because, as we are coming to understand, they are both the mission field and the missioner. These ministries are the very first places those who have been in our youth groups go to for sustenance, continuing transformation and the opportunity to “be the change they wish to see in this world.”

Campus ministries may be different from home parishes, but there is always a place at the table for one who wants it, for we all share one bread, one cup, one prayer book. Episcopal chaplains are always there to lend an ear, a shoulder to cry on or a hand up, just as they are always there to help us wrestle with those questions of condition and existence we first encountered when we began the odyssey known as faith. Times may change, but the questions remain the same. Who am I, whose am I and does that matter? It does matter, and, as long as Campus Ministry is there to help young adults find their way, those very same young adults become our senior and junior wardens, our priests and our Christian educators of tomorrow.



The Rev. Tambria Lee is the Episcopal chaplain at University of North Carolina-Chapel Hill. Contact her at tlee@chapelofthecross.org.



Do you know a student heading to college? Help the college students in your life find their local campus ministries! Just visit <http://justonething.dionc.org> and fill out the form. Each student's local campus chaplain will be notified so the chaplain can initiate contact and welcome.



ST. MARY'S HOUSE

Greensboro Colleges and Universities
www.stmaryshouse.org

Chaplain: The Rev. Kevin Matthews

Phone: (336) 334-5219

Email: chaplain@stmaryshouse.org

Services: Tuesday Eucharist at 7:00pm, coffee hour follows; Sunday morning worship at

11:00am, coffee hour follows

More: Wednesday CENTRE (A Community for Young Adults), 930 Walker Ave (7:30pm)



ST. AUGUSTINE'S UNIVERSITY CHAPEL

www.st-aug.edu

Chaplain: The Rev. Nita Byrd

Phone: (919) 516-4000

Email: ncbyrd@st-aug.edu

Services: Sundays at 10:30am



UNC-CHAPEL HILL CAMPUS MINISTRY

www.unc.edu/ecm

Chaplain: The Rev. Tambria Lee

Phone: (919) 929-2193

Email: tlee@thechapelofthecross.org

Services: Tuesdays at 5:30-7:30pm, includes

program, dinner and worship; Sundays at 9:30pm, sung compline with candlelight and Gregorian chant

More: Various small group experiences



UNC-CHARLOTTE CAMPUS MINISTRY AND UNITED CHRISTIAN FELLOWSHIP

www.campus-ministry.org

Chaplain: The Rev. Steve Cheney

Phone: (704) 549-8291

Email: steve@campus-ministry.org



WINSTON-SALEM EPISCOPAL CAMPUS MINISTRY

Includes Wake Forest University and Salem College

Chaplain: The Rev. Robert “Fr. Bob” McGee

Phone: (336) 758-5249

Email: mcgeebob@wfu.edu

Services: Sunday Eucharist at 6:00pm in Davis Chapel (WFU campus), meal and coffee hour follows



a shift in
PERSPECTIVE

A South African pilgrimage illuminates how a small contribution by one helped to create huge opportunities for many.

We can do no great things in this life, only small things with great love. - Mother Teresa

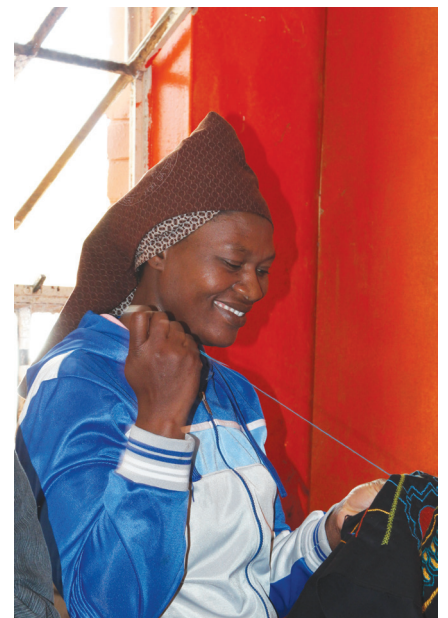
A group of pilgrims from Chapel of the Cross, Chapel Hill, stood among a cluster of former mining buildings in the piercing South African sun. We had left the comforts of Chapel Hill only 24 hours ago, but it felt like we were in an entirely new world. In a way, we were. The people we were there to meet live in homes made of corrugated tin and cardboard. Thousands are packed into this informal settlement with no electricity, only a few public water taps and almost no hope of escaping their poverty. By any measure, our worlds should not have crossed, but when the Holy Spirit gets involved, all bets are off.

The pilgrimage took place in May 2013, but our journey to Springs, South Africa, really began seven years ago. In 2006, the Chapel of the Cross formed a partnership with a remarkable woman, the Rev. Sharron Dinnie, and Kwasa Centre, the school she founded for the children living in this impoverished settlement. The Rev. Dinnie had been heartbroken by the injustices around her, so she rallied her parish, commandeered (and eventually purchased) the abandoned mining buildings as well as the surrounding property, and created the Kwasa Centre. Preschoolers come to Kwasa for hot meals, lessons and a safe place to play and hear the message that they are loved by God.

That morning in South Africa, we sang together with the little ones: "Holy Spirit come, fill me with the Father's love." Sweet faces peered up at us, their noses dripping from a shortage of medicine and shy smiles crinkling their eyes. It seems like such a small thing, to sing a song, wipe a face and sit with a child. But love is no small thing, and there was no question love permeated that place.

Yet there was another group at Kwasa I was even keener to meet. In 2011,

The women of the Kwasa sewing circle, including Portia (second from left) and the Rev. Sharron Dinnie (far right), work on the colorful embroidery that adorns the bags they craft.



I helped write a grant to the Millennium Development Goals (MDG) Subcommittee of the Diocese of North Carolina requesting funding for a sewing group at Kwasa. The Rev. Dinnie believed a sewing microbusiness would help mothers support their families, thereby directly benefiting the Kwasa children. Through the MDG Subcommittee's generosity in funding the project for not just one but two years, her vision came to fruition.

In the 18 months between the grant award and our visit, the Rev. Dinnie sent us updates on the challenges the sewing group faced and the women's progress. It was extraordinary. Women who at first could not sew a single stitch were learning to embroider complicated designs. The group met in the former morgue of the mining complex, and while they sewed, they talked and sang and praised the Lord.

While we were at Kwasa among the children, the Rev. Dinnie came to us. Members of the sewing group were there, and they wanted to meet us. As we filed into the small workroom, five women stood to greet us. It quickly became apparent that language would be a barrier, so Portia, a tall woman with a generous smile, led the sewing group in a song to welcome us. The Rev. Dinnie helped facilitate our conversation, although our excitement at seeing their beautiful work needed no translation.

"We work very hard on quality control," one woman said. "We know you will use these bags to carry pumpkins and other heavy groceries, so the stitches must be strong." According to another, "If we work, we can eat. You can't live without eating." Jane, the eldest woman and the group's de facto leader, shared a little of her story. She is a refugee from Zimbabwe who escaped to South Africa with her only remaining family: a 3-year-old grandson. With the revenue from the sewing project, she can now afford to care for him better.

Despite my happiness at meeting the group, in that moment, I felt convicted. The time I spent on the MDG

grant represented a small part of my life. I went weeks without giving it a thought until it was time for a committee meeting or an email from the Rev. Dinnie arrived. Yet this small contribution that had cost me so little had touched the lives of these women in a tremendous way. What other small things could I be doing that would contribute to a big impact?

We saw the sewing group for the last time at the Eucharist on Sunday at St. Peter & St. Paul Anglican Church. The group wanted to sing for us again, and the Rev. Dinnie told them they had time for one song. After finishing the first song, they immediately broke into another. The Rev. Dinnie laughed, "I said one song!" Then, as if a wind swept through the sanctuary, the entire congregation stood and joined in. It felt like Pentecost because, despite the enduring problems of poverty and injustice, for one small moment we were all united in singing thanks and praise to God. It is a memory that continues to give me hope.

I don't know how to do great things. I cannot propose a solution for global poverty or solve South Africa's problems. I can't fix racism or classism or apathy. But in part because of a small thing I did, a 3-year-old refugee has food on the table. A group of women has hope and a purpose. A Kwasa student sponsored by the Chapel of the Cross has a chance for a decent future. And I have a memory of a moment when people from very different worlds became one. May we all do the small things, and may the Holy Spirit use them



Laura Benton is the youth minister at Chapel of the Cross and also serves on their Global Mission Committee. For more information on how you can support the Vusanani sewing group or the Kwasa Centre, contact her at lbenton@thechapelofthecross.org.





the
ROAD LESS TRAVELLED
Youth reflections on service



FROM CHAPEL OF THE CROSS, CHAPEL HILL, TO COMMON GROUND, ATLANTA, GA

On our mission trip to Atlanta, Ga., our youth group participated in a ministry called Common Soles organized by The Church of the Common Ground, an Episcopal church with no building and parishioners drawn primarily from the homeless and low-income community of Atlanta. Common Soles is a foot-washing clinic provided every Monday afternoon. Anyone who desires can drop in, grab a snack and have their feet washed. Our group participated in this clinic by serving food and washing feet.

The foot-washing process was quite involved. It included a wash with apricot scrub, the clipping of the toenails and the application of lotion, anti-fungal and anti-bacterial creams. Each participant also received a free pair of socks. Through this work, we made meaningful connections with parishioners, and helped them to relax and feel completely pampered — even if for just an afternoon.



Rachel Danner and Sophie Worthy are high school members of the Chapel of the Cross EYC.

Rachel Danner and Sophie Worthy, Chapel of the Cross, Chapel Hill, wash feet at Common Soles, a foot-washing ministry in Atlanta, as part of their EYC's high school mission trip. Photo courtesy of Laura Benton.

Middle school youth from Greensboro and Winston-Salem area churches gather at the Boys and Girls Club during this summer's middle school Episcopal Outreach Camp, hosted by St. Mary's, High Point. Youth from St. Andrews, Greensboro; St. Christopher's, High Point; and St. Paul's, Winston-Salem, also participated. Photo courtesy of Duana Cisney.



LOCAL MISSION IN THE TRIAD

This summer I was privileged to attend the Greensboro and Winston-Salem Episcopal Outreach Camp (EOC) hosted by St. Mary's, High Point, as part of a group of six from St. Paul's, Winston-Salem. We spent three days serving others in the community and growing in our faith through mission work at the Salvation Army, the Boys and



Youth from Emmanuel, Southern Pines, work to clean, repair and refurbish homes in Staten Island devastated by Hurricane Sandy. Photos courtesy of Paul Collins.

FROM EMMANUEL, SOUTHERN PINES, TO STATEN ISLAND, NY

The recent mission trip my youth group from Emmanuel, Southern Pines, took to New York City to help homeowners recover from Hurricane Sandy provided me with the opportunity not only to help people in need through the name of Christ but also to make lasting bonds with everyone who was there with me.

At General Convention this past January, I heard Bishop Curry talk about the Galilee Initiative, which I take to mean taking our beliefs, bringing them to the community and showing everyone the kind of people Episcopalians are. I think that we really embodied this movement throughout the whole week, whether it was talking to the homeowners or just explaining to people who we were and where we came from. I know that my own faith was strengthened through our morning and evening worship services and also just from being around so many incredible people. Although the week was physically and mentally exhausting, the bonds that we made and the help we were able to give made the experience well worth it.

Sierra Hawkins is a high school member of the youth group at Emmanuel, Southern Pines.

Very early during our first morning in Staten Island, we ventured out to witness our first relief site. We were shocked by what we saw: the damage done to a house that stood 14 feet tall and, according to the owner, was surrounded within minutes by floodwater that rose 13 feet. We quickly went to work throwing away debris and salvaging as many scattered belongings as we could. After a long day of work, the family could not express their gratitude in words, and our day concluded with emotions that made us feel God truly was present.

Day after day we assisted families with work that represented more to our youth group than just fixing houses. We were making a difference, one small step at a time. This affirmed my faith in God, knowing he can create moments that test us yet still bring out the best in people. My youth group made a difference in a community over 500 miles away from our home parish, and we were strengthened to the point where we consider ourselves a strong family. All of these elements combined to form memories that will last a lifetime.

Clayton Petty is a high school member of the youth group at Emmanuel, Southern Pines

Girls Club and the Ward Street Mission. We stocked a food pantry, played with kids, sorted boxes of donated clothes and shoveled mulch.

My favorite part of the trip was the Boys and Girls Club. At first it was a culture shock to enter an unfamiliar part of town that reeks with high crime, violence and section 8 housing, but I was immediately struck by the smiles and laughter coming from the kids. I began to embrace the situation. That day, I got to play games, make t-shirts and, most importantly, sit down and talk with the kids. I wanted them to feel like I was someone who would listen to and value what they were saying. It was in that moment I really saw God.

The happiness I found in these kids quickly rubbed off on me. Now when I'm angry or upset, I think about my friends at the Boys and Girls Club and remember how warm it was being around them and their happiness and laughter. It was a humbling experience to spend the afternoon with the kids, and I'm moved by the positive outlook on life each of these kids possesses. I would recommend EOC to all middle and high schoolers in the future because this trip changed my outlook on faith and life, and I'm sure it will do the same for you.

Philip Hodges is a middle school member of St. Paul's, Winston-Salem.



By the Rev. John Gibson

HOLY MOMENTS

Reflections on a Pilgrimage in St. Paul's Footsteps

I knelt down on the prayer bench in the House of the Virgin Mary, nestled among the trees of Mt. Koressos near the ancient site of Ephesus, Turkey. Before embarking on our two-week pilgrimage to Greece and Turkey in the footsteps of the Apostle Paul, I didn't know there was such a place. I was skeptical when I learned about it, especially when our tour guide spoke of the site's 19th century discovery via the visions of the Blessed Anne Catherine Emmerich, a Roman Catholic nun and visionary who had never been to Turkey. The small house, thought to be where the Virgin Mary lived during the last years of her life, was eventually rebuilt as a chapel, and, while its authenticity has been neither supported nor denounced by the Catholic Church, it has been blessed by more than one pope and become a destination for pilgrims from around the world.

After leaving the peace of the chapel, I walked to the springwater taps in the stone retaining wall below Mary's house. Water reputed to have healing power poured forth, and I drank some and splashed a little on myself while others filled bottles. Next to the spigots was a prayer wall; I rolled up my prayer in one of the long ribbons dangling from the wall, adding it to the thousands of paper scraps that already adorned the ediface. As I returned to the tour bus, I felt full and content, almost as if I had just had a good meal. Whether because the Virgin Mary and the beloved apostle had fled here from Roman persecution in Galilee, or through the hallowing prayers of countless pilgrims, there was something there: a tranquility, a spirituality, a holy presence.

A few days later, our group stood at another holy site: the Areopagus, or Mars Hill, in Athens, Greece. A bare marble hill that stands near the Acropolis, it's also the site of the Apostle Paul's sermon on "the Unknown God." Millions of pilgrims and Athenians have worn Mars Hill's rocks slippery smooth. True Athenians wore the bruises acquired on Mars Hill like badges of honor until a metal stairway was built for the aged Pope John Paul II's visit in 2001.

The first pope to visit Greece in almost 1,300 years, John Paul II sought to improve relations with the Orthodox

Church, which had bitterly split with the Catholic Church almost a thousand years before. Despite demonstrations and protests, John Paul II met with Archbishop Christodoulos, patriarch of the Greek Orthodox Church, and apologized for the sack of Constantinople and other wrongs committed against Orthodox Christians. The pope and patriarch prayed the Lord's Prayer together on Mars Hill despite an Orthodox canon banning prayer with Catholics. I felt moved to be not only where the Apostle Paul preached to inquisitive Athenians but also where Christodoulos and John Paul II took an historic step to reconcile two ancient traditions. While a bronze plaque with Saint Paul's speech adorns Mars Hill, only the bare metal staircase remains to commemorate the latter historic encounter.

Our pilgrimage brought history to life for us. Passages from scripture we had heard countless times came alive while we cooled our feet in the stream outside of Philippi where Paul baptized Lydia of Thyatira; while we stood in the intense sun by the bema in Corinth where he stood trial; and while we sang the doxology in the amphitheater in Ephesus where anti-Christian rioters once yelled "Great is Artemis of the Ephesians!" We felt a part of the great story of our faith, a part of the great cloud of witnesses that transcends space and time.

God seemed somehow nearer during our pilgrimage even though God, of course, was no closer on the beautiful island of Santorini than He is on the Outer Banks of North Carolina. It was just without the push and pull of daily life, we were simply more open to God's presence. God appeared unexpectedly — as Christ did to the two disciples on the road to Emmaus — in the quiet of St. Mary's house, the beauty of God's creation and our fellow pilgrims. Amidst our two weeks of long bus rides, tours of ancient sites with unending steps, informative lectures, delicious Greek food, joyful laughter, new friendships and countless photos, was the quiet presence of the Holy Spirit.

Contact the Rev. John Gibson at johnngibson520@gmail.com.

Opposite page, clockwise from top left: The Rev. John Gibson prepares to ascend the worn steps at of the Areopagus, or Mars Hill, in Athens, Greece. Pilgrims wait to enter the House of the Virgin Mary where she is believed to have lived out her last years, near the ancient site of Ephesus, Turkey. The Rev. Gibson delivers an impromptu homily to his travel group in the amphitheater in Ephesus. Prayers rolled in ribbon cover the retaining wall outside of the House of the Virgin Mary. *Photos courtesy of the Rev. John Gibson.*

By the Rev. Joshua Bowron

SCENES *of a* WILD GOOSE

An open letter to the people of the Diocese of North Carolina from the Wild Goose Festival



AUGUST 8-11, 2013 | **THE GOOSE** | HOT SPRINGS, NC

Dear fellow members of the Body of Christ,

At the 77th General Convention in 2012, the Rt. Rev. Michael Curry preached about how the Church needs some crazy Christians, Christians like Mary Magdalene and Harriet Beecher Stowe. I understand he has just released a book based on that sermon, and I can't wait to pick it up! Crazy Christians: folks who shake up the status quo, folks who love Jesus enough to change their behavior and risk looking like crazy people.

Friends, I want you to know I have found some of those crazy Christians, and they all seem to gather each year in one place. That place is called The Wild Goose Festival, and it happened this year August 8-11 in Hot Springs, NC. Affectionately named Wild Goose, or just The Goose, it is a festival that celebrates the untamed and unpredictable Holy Spirit. Hundreds upon hundreds of crazy Christians gather to celebrate the Holy Spirit in art, music, prayer, amazing music, dancing and conversation.

Here's what it looks like: Everyone converges on the Hot Springs Resort campground. Most camp, but some stay in hotels in nearby Asheville. Throughout the four days several venues, including approximately 10 stages and other gathering places, run continuous content from about 9:00am until 10:00pm or later. That's a lot of content! One of my favorite aspects of Wild Goose is the ongoing conversation that happens among the participants and contributors. Almost every contributor I saw I was able to engage in conversation later, whether we were walking around, waiting in line for coffee or simply hanging around the campsite. Some of the crazy Christians I saw speak were Phyllis Tickle, civil rights scholar Vincent Harding, the Rev. Nadia Bolz-Weber, the Rev. Paul Fromberg from Saint Gregory of Nyssa, Glennon Melton, Tripp Fuller, John Dear, Mark Scandrett and many others who are not celebrities but are simply walking the Jesus-walk into Galilee, all of them crazy for Jesus, and all of them working with God to establish his Kingdom of peace and reconciliation.

The 2013 festival marked Wild Goose's third year. Each year has a theme, and this year's theme was "Remembering the Body." Much of the content loosely revolved around the topic of the body. But the body has many associations in the Christian tradition: The body can be the Body of Christ; the Church; it can be the Eucharistic meal; it can be the gendered body of Jesus of Nazareth. All of these topics and the various permutations of their meaning were dis-

cussed: everything from asking what the Church is in the post-Christendom world to how the followers of Jesus might live into his commandment to love our neighbors as we love ourselves.

Two speakers that struck me in particular were Mark Scandrett and Glennon Melton. Scandrett is a writer who has written several books that chronicle his community's attempts to look at the teachings of Jesus and live them literally: for example, giving away their possessions to care for the poor. His new book is titled *Free: Spending Your Time and Money on What Matters Most*. At his talks, Scandrett challenged us to look at our calendars and checkbooks to determine what our values are.

Melton is the writer behind *Carry On Warriors* and the famous blog, *Momastery*. She quipped that her blog is commonly called, mistakenly, "mom mastery," which she says she has decidedly not mastered! Melton has had a very colorful life filled with addiction and dysfunction, but she shares how God finds us in our weakness, and how He isn't necessarily there to fix us but to be with us.

My friends, there were lots of Episcopalians at Wild Goose, lots. I think the long Anglican tradition of allowing for many voices, our comfort with ambiguity and our concern for the mission of the Church makes for a good fit with Wild Goose. This festival matters, and it would be great for more of us from this diocese to go next year. It is important for Christians of all stripes and stops along the theological spectrum to realize we all work for the establishment of the same Kingdom, and we are all fed by the same shepherd.

So what do you say, shall we meet at Wild Goose next year? We'll talk, we'll challenge and be challenged, we'll listen, and hey, we might even encounter the Wild Goose.

And then we'll dance.

Love,

Josh+

P.S. - Connect with Wild Goose!

Website: www.wildgoosefestival.org

Twitter: [@wildgoosefest](https://twitter.com/wildgoosefest)

Facebook: facebook.com/wildgoosefestival

You Tube: youtube.com/WildGooseFestival



The Rev. Joshua Bowron is the senior assistant to the rector at St. John's, Charlotte. He went to Wild Goose with his wife Brittany and two of his three children. The baby stayed with Nana. Contact him at JBowron@saintjohns-charlotte.org.



From far left: Prophetic voices filled The Wild Goose Festival. Dancing commences to the huge sound of David Wimbush and the Collection. A performance of selections from prophetic texts by Tevyn East and Jay Beck. Photos courtesy of the Rev. Joshua Bowron.

A FEW SAFE CHURCH UPDATES

As parishes resume their fall schedules, it is a good time to review diocesan requirements for Safe Church Training and to consider either attending a training or hosting one at your church. Safe Church is designed to increase awareness regarding sexual misconduct and abuse of power, to outline steps toward preventing abuse, to offer ways to intervene when misconduct occurs and to equip anyone in a position of parish leadership with ways of healing and rebuilding the body of Christ. The training is required of all clergy and diocesan employees. It is also intended for wardens, vestry members, lay Eucharistic visitors, pastoral visitors, youth leaders, confirmation sponsors, acolyte leaders, choir directors, church school teachers, volunteers working in the parish on a regular basis and all employees of congregations.

The "Policies and Procedures Concerning Allegations and Incidents of Sexual Misconduct" manual is currently under review by the Rev. Canon Michael Hunn and the Pastoral Response Team. In the coming months, look for updated policies and an improved Safe Church program.

Recently, the Diocese added an online registration component to the Safe Church section of its website (www.episdionc.org). This change allows parishes quickly to register a number of participants at the same time.

If your parish is interested in hosting a training session or are in need of training, please contact Catherine Massey at catherine.massey@episdionc.org.

SAFE CHURCH TRAINING REQUIREMENTS

Child Abuse Awareness, Detection & Prevention

(Safeguarding God's Children) - All employees, including clergy, part-time day school teachers and volunteers who supervise youth at least twice a month in a setting outside of Sunday morning.

Adult Abuse Awareness, Detection & Prevention

(Safeguarding God's People) - All clergy, program staff and business staff. Optional: Clerical and maintenance workers

CALLING ALL PARISH HISTORIANS

No two congregations have exactly the same story to tell, but all face the common challenges of preserving their records and giving them some organization...and all need to say something about their congregational origins and development. To help our churches address these challenges, the Committee on History & Archives of the Diocese is sponsoring a one-day workshop on Saturday, October 5, at St. Matthew's, Hillsborough, from 10:00am to 3:00pm. After lunch and a tour of the building and grounds, a panel, including the Rev. Brooks Graebner, diocesan historiographer, and Summerlee Walter, diocesan communications coordinator, will discuss ways to utilize social media, websites, programs and projects to invite the entire congregation to take a lively interest in the church's heritage.

Learn more and register at <http://bit.ly/17vYJUJ>.

DIOCESAN EVENTS

OCTOBER
NOVEMBER
DECEMBER

October

- 1 Charlotte Convocation Pre-convention Meeting, 7:00-9:00pm, Holy Comforter, Charlotte
- 2 Durham Convocation Pre-convention Meeting, 7:00-9:00pm, St. Luke's, Durham
- 3 Fresh Start, held regionally. Contact Canon Michael Buerkel Hunn.
- 3 Rocky Mount Convocation Pre-convention Meeting, 7:00-9:00pm, St. Andrew's, Rocky Mount
- 5 Knowing and Telling Our Congregational Stories: A One-day Workshop on Parish Archives and History, 10:00am-3:00pm, St. Matthew's, Hillsborough
- 7 Safe Church Training, 6:00-9:00pm, Christ Church, Charlotte
- 7 Raleigh Convocation Pre-convention Meeting, 7:00-9:00pm, Nativity, Raleigh
- 8-10 Clergy Conference, The Hawthorne Inn, Winston-Salem
- 11-13 Happening #60, Camp Walter Johnson, Denton. Register at <http://bit.ly/Happening60>.
- 14 Winston-Salem Convocation Pre-convention Meeting, 7:00-9:00pm, St. Timothy's, Winston-Salem
- 16 Sandhills Convocation Pre-convention Meeting, 7:00-9:00pm, Emmanuel, Southern Pines
- 17 Greensboro Convocation Pre-convention Meeting, 7:00-9:00pm, All Saints, Greensboro
- 21 Safe Church Training, 6:00-9:00pm, Christ Church, Charlotte

November

- 2-3 Fall Youth Event, held regionally. Register at <http://bit.ly/FYE2013>.
- 23 198th Annual Convention, Canterbury School, Greensboro. Find additional information at www.episdionc.org

December

- 13-15 Bishops' Ball, Camp Walter Johnson, Denton. Register at <http://bit.ly/BBall2013>.

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

STAY IN TOUCH



Keep up with the Diocese through Social Media!

www.facebook.com/EpiscopalDioceseNC

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

twitter.com/EpiscopalINC

<http://bishopcurry.wordpress.com>



CLERGY CHANGES

As of September 13, 2013

The Rev. Anne Hodges-Copple, from Bishop Suffragan-elect, to Bishop Suffragan, Diocese of North Carolina.

The Rev. Stephanie Yancy, from Diocese of Maryland, to Interim Rector, St. Luke's, Durham.

The Rev. Becky Michelfelder, from Diocese of Southern Ohio, to Interim Rector, St. Martin's, Charlotte.

The Rev. Joslyn Ogden Schaefer, from Candidate, to Transitional Deacon and Assistant, St. Peter's, Charlotte, June 29, 2013.

The Rev. Nancy Cox, from Rector, Time Certain, to Rector, All Saints', Concord.

The Rev. James M. Joiner, from Candidate, to Transitional Deacon, June 29, 2013.

The Rev. Wayne Hougland, from Rector, St. Luke's, Salisbury, to Bishop Diocesan-elect, Diocese of Western Michigan.

The Rev. Dr. John Gibson, from Assistant Rector, St. Michael's, Raleigh, to Non-Parochial.

The Rev. Robert "Bob" Cook, Jr., from Retirement, to Vicar Part-time, Christ Church, Walnut Cove.

The Elizabeth Marie Melchionna, Letters of Dimissory, from Diocese of North Carolina, to Diocese of Colorado.

The Rev. Juliana Lindenberg, from Assistant Rector, Church of the Good Shepherd, Rocky Mount, to Non-Parochial.

The Rev. Leslie Burkhardt, from Rector, St. Andrew's, Charlotte, to Non-Parochial.

The Rev. Gail Davis, from Retirement, to Assistant, St. Stephen's, Durham.

The Rev. Elizabeth Marie Melchionna, from Assistant Rector, St. Alban's, Davidson, and Chaplain, Davidson College, to Canon, St. John's Cathedral, Denver CO.

The Rev. James W. Erwin, Letters of Dimissory, from Diocese of North Carolina, to Diocese of New York.

The Rev. R. Scott White, Letters of Dimissory, from Diocese of North Carolina, to Diocese of Western North Carolina.

The Rev. James D. Franklin, from Candidate, to Transitional Deacon and Assistant, St. James, Wilmington, June 29, 2013.

The Rev. Robert Thomas, from Deacon, St. Mark's, Raleigh, to Non-Parochial.

The Rev. Greg Edward McIntyre, from Diocese of Western North Carolina, to Assistant Rector, St. Alban's, Davidson, and Chaplain, Davidson College.

The Rev. Elizabeth R. Costello, from Candidate, to Transitional Deacon and Curate, St. John's Cathedral, Denver, CO, June 29, 2013.

BISHOPS *on the* ROAD

	BISHOP CURRY
10/6/13	St. Luke's, Durham/ECM-Raleigh
10/13/13	St. Andrew's, Rocky Mount
10/20/13	St. Matthew's, Hillsborough
10/27/13	St. Peter's, Charlotte
10/29/13	
11/3/13	Good Shepherd, Asheboro
11/10/13	Dio. of Northern California
11/17/13	St. Christopher's, High Point
11/24/13	NO VISITATIONS
12/1/13	NO VISITATIONS
12/8/13	St. Paul's, Monroe
12/15/13	All Saints, Concord
12/22/13	NO VISITATIONS
12/29/13	NO VISITATIONS
1/5/13	St. Christopher's, Garner
1/12/13	Ascension, Fork
1/19/13	Dio. of Los Angeles
1/26/13	Good Shepherd, Rocky Mt

	BISHOP HODGES-COPPLE
	Area 2: Halifax, Weldon, Jackson
	St. Alban's, Davidson
	Nativity, Raleigh/Epis. Center @ Duke
	Trinity, Fuquay-Varina
	St. Mary's House, Greensboro
	Area 1: Sandhills
	El Buen Pastor, Durham
	St. Martin's, Charlotte
	NO VISITATIONS
	NO VISITATIONS
	St. Joseph's, Durham
	St. Stephen's, Erwin
	NO VISITATIONS
	NO VISITATIONS
	St. John's, Wake Forest
	St. Paul's/St. Matthais, Louisburg
	Grace, Clayton
	St. Luke's, Eden

	BISHOP MARBLE
	Epiphany, Eden
	All Saints, Greensboro
	Christ Church, Cleveland



By the Rev. Sarah Ball-Damberg

OUR GALILEAN GARDEN

An update from the Galilee Commission

At the 197th Annual Convention in January 2013, the Galilee Commission proposed the Episcopal Diocese of North Carolina begin to think of itself as a community garden. Our hope is we will begin to cultivate a sense that we are a people called by God to a collaborative attentiveness to the places in which He has planted us and to a deepened awareness of the abundance with which He has blessed us. If you have ever planted a garden, however, you know that gardening takes practice. It takes learning from other gardeners, and it takes experience to know what will grow where and how to make a garden thrive. Norman Wirzba, Ph.D., professor of theology and ecology at Duke Divinity School, has been known to challenge his students to plant one tomato at the beginning of a semester and keep it alive until the end of the semester. It isn't easy! It takes paying attention, asking questions, trying things out and, for some students, I'm sure, composting at least one dead tomato plant and starting over.

One way to think of the Diocese as a community garden is to think of ourselves as apprentice gardeners. The Greek word, *μαθητής*, which we most often translate as "disciple," means, literally, "student" or "apprentice." When we say we are called to be Jesus' disciples, we are saying we are called to apprentice ourselves to Jesus. We are called not to have all the answers or to trust in our own expertise but to humble recognition of how little we *do* know and to trust that Jesus will show us the way. This is one reason the present cultural shift away from Christendom could be good news for Christians. In a recent article in *Christian Century*, L. Roger Owens suggests that this season in the Church's life might be akin to what St. John of the Cross calls the dark night

of the soul.¹ In the dark night of the soul, things that used to work don't, and things we've taken for granted change. The perplexity, confusion and even grief that result are indications not of disaster but of God's working to detach us from things such as buildings, programs and finances we may have grown to love for their own sake rather than for God's.

Over the past 15 months, as the members of the Galilee Commission have met in person, online and at gatherings for prayer, meals, conversation, debate and planning, what has become clear to all of us is the world may be changing as it always does, but God's call to us is not. We are called to be Jesus' disciples and to follow him wherever he leads. We are called to proclaim the Gospel news of God in Christ, not just with our lips, but with our lives, and to join in working for the coming of God's Kingdom. The best way we know to answer Jesus' call to follow him into Galilee is for every member of the Episcopal Diocese of North Carolina to be thoroughly formed in the practices of the faith: that is, in "the apostles' teaching and fellowship, the breaking of the bread and the prayers" (Acts 2:42). The recommendations we will make to the 198th Annual Convention in November 2013 will call for robust and varied Christian apprenticeship and education, active vocational discernment for all Christians and changes to the Canons of the Diocese that will allow for a variety of communities of faith to be in communion with Convention, under the authority of our Bishop.

"Follow me," Jesus calls. With God's help, we will.



The Rev. Sarah Ball-Damberg is the chair of the Galilee Commission and the assistant to the rector at Holy Family, Chapel Hill. Contact her at sballdamberg@chfnc.net.

¹ L. Roger Owens, "Dark night of the church," *Christian Century*, December 26, 2012, pps. 28-30. My thanks to the Rev. Dr. Rhonda Lee for bringing this article to my attention.



**How does your
Galilean Garden
grow?**

ARE YOU READY for CONVENTION?



The 198th Annual Convention of the Diocese of North Carolina convenes on November 23, 2013, at Canterbury School in Greensboro. The 197th Convention voted to change the date of future conventions from late January to late November to reduce the chances of bad weather and to avoid disruption of convention planning by the Christmas and New Year's holidays. Beginning with the 199th Annual Convention in 2014, we will return to a two-day format.

WE'RE GOING PAPERLESS AGAIN

After January's (almost) paperless convention yielded an 80 percent drop in paper consumption, we decided to go paperless again. While we will not distribute pre-loaded jump drives, we will make all resources available through the convention page on the Diocese's website in advance of convention. Delegates will not receive folders when they arrive at convention and should download all resources in advance from www.episdionc.org.

NOMINATIONS & RESOLUTIONS

The principal items of business the Diocese will transact are elections and adoption of the 2014 Mission and Ministry Budget. Nominations in the clergy and lay orders are due on Monday, October 14, by 12:00pm. Nomination forms may be submitted via the online form available through www.episdionc.org or by email to convention@episdionc.org.

Resolutions are also due on Monday, October 14, 2013, at 12:00pm. Submit resolutions as a Microsoft Word document or compatible format to convention@episdionc.org. Receipt of all submitted resolutions will be confirmed via email. Due to the limited time available for this convention, we ask that clergy and delegates limit submission of non-essential resolutions. For additional guidelines, visit www.episdionc.org and click on the convention page.

LAY DELEGATES TO CONVENTION

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

timeline 2013

Tuesday, Oct. 1

Charlotte Convocation pre-convention meeting convenes at Holy Comforter, Charlotte (7:00pm).

Wednesday, Oct. 2

Durham Convocation pre-convention meeting convenes at St. Luke's, Durham (7:00pm).

Thursday, Oct. 3

Rocky Mount Convocation pre-convention meeting convenes at St. Andrew's, Rocky Mount (7:00pm).

Monday, Oct. 7

Raleigh Convocation pre-convention meeting convenes at Nativity, Raleigh (7:00pm).

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

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

Monday, Oct. 14

Winston-Salem Convention pre-convocation meeting convenes at St. Timothy's, Winston-Salem (7:00pm).

Wednesday, Oct. 16

Sandhills Convocation pre-convention meeting convenes at Emmanuel, Southern Pines (7:00pm).

Thursday, Oct. 17

Greensboro Convocation pre-convention meeting convenes at All Saints, Greensboro (7:00pm).

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

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

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

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

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

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

Saturday, Nov. 23, 2013

The 198th Annual Convention convenes.

WE HAVE REGIONAL CANONS?

How the Diocese's regional system of congregational support is changing...and why it matters

When the Diocese of North Carolina introduced its regional ministry plan in 2008, within its first three years, three regional canons joined diocesan staff with the purpose of providing more access to the Diocese and more resources for congregations while encouraging greater sharing of ministry among congregations and across the Diocese. Originally, each canon was primarily responsible for one-third of the Diocese's geographic area: the Rev. Canon Beth Ely served the Charlotte and Sandhills convocations, the Rev. Canon Trawin Malone focused on the Greensboro and Winston-Salem convocations and the Rev. Canon Cathie Caimano traveled throughout the Durham, Raleigh and Rocky Mount convocations. Meanwhile, the two canons to the ordinary, Canon Marlene Weigert and the Rev. Canon Michael Buerkel Hunn, continued their individual roles in administration and pastoral ministry, respectively.

In 2011, the regional plan was modified to improve the care the Diocese provides its congregations. Under the guidance

of Canon Hunn, the regional canons now work alongside the canons to the ordinary to minister as a team throughout the Diocese. While the two canons to the ordinary continue to focus on their specific ministries, the three regional canons offer our particular skills, wisdom and experience to congregations facing challenges in our areas of expertise, regardless of geographical location. Twice each month, all five canons meet to discuss best practices, learn from one another and discuss trends we notice in our work. Our discussions have confirmed the new approach really does allow us to offer the minds and hearts of all five canons to the whole Diocese. It's improved our responsiveness, and it's been a lot of fun for all of us!

And They Do What Exactly?

In our day-to-day ministries, regional canons visit a different church each Sunday, usually to preach and celebrate the Eucharist either with the local clergy or as a supply priest. We're in frequent contact with clergy—answering questions, acting as sounding boards for ideas and visiting them in the hospital. (After all, priests need priests, too!) We also facilitate Fresh Start, a two-year program that supports clergy in new calls.

We do not focus exclusively on clergy, however. Regional canons' primary focus is congregational support, and we work with churches in several ways. We build relationships over time, becoming familiar faces and fostering the sense that the Diocese is all of us, in ministry together, each serving God and God's church in our own way. We facilitate mutual ministry reviews as well as vestry and staff retreats, helping clergy and congregations assess what their ministry is and how it bears fruit. We work through visioning and discernment processes, urging communities to find where they feel called to mission and ministry in the future. We lead discussions and listen at gatherings that transcend the boundaries of a particular place or ministry, pointing to our common mission to be disciples of Jesus Christ. In fact, listening is a very large part of everything we do. Finally, we share what we know and have learned about The Episcopal Church and the institutional church in general, how they are changing and what is being revealed to us, putting our faith into action as those called by Jesus to be not afraid.

All of This Means What?

As the canons experience the ministry happening in so many places, it affords us, and the Diocese as a whole, a collective vision we previously did not have. It's given us a bird's-eye view, and that view helps us assemble



From top: Canon Marlene Weigert and the Rt. Rev. Michael Curry address clergy new to the Diocese during the New Clergy Orientation in September. The Rev. Canon Michael Buerkel Hunn addresses the August 28 City Council meeting during which city officials and concerned members of the public discussed ways to continue feeding Raleigh's homeless population. Read more on pages 6-8. Photos by Christine McTaggart.

MEET YOUR CANONS



The Rev. Canon Cathie Caimano leads a discussion with a small group of parishioners at St. Paul's, Cary. Photo courtesy of the Rev. Canon Cathie Caimano.

a clearer picture of both the changes taking place in the Church and the common experiences of communities across the Diocese. For example, many congregations and clergy feel anxiety about dwindling membership, leadership fatigue, fewer young people in the pews and reduced resources for buildings and programs — all forces that once drove ministry but now often transform into obstacles. Frequently this leads to or intensifies feelings of isolation among small — and not-so-small — parishes and missions; they wonder what is happening to the Church and how they might change their current situations. The canons are in a position to see these anxieties globally and locally, tracking commonalities as well as the issues unique to each congregation. We spend much time in prayer and reflection, looking for patterns and signs of where Jesus is leading us in ministry today. Our hope is to learn how different churches receive and respond to these challenging situations, assess what we can and share what we know. In this way, we receive and share the grace of being in ministry together, not bounded by walls or doors or roads, but instead drawn in the same direction as disciples.

All of the canons remain enthusiastic and humbled by the work before us, and we're tremendously excited to serve the Bishops, clergy and congregations of the Episcopal Diocese of North Carolina as disciples of Jesus Christ, working alongside you for the common mission of the Diocese.

Fun fact: The canons are not paid as supply priests by congregations. Because we are diocesan staff members, our salaries are paid by the apportionment all congregations pay as part of our common life and ministry.



Canon Marlene Weigert serves as an advisor to and representative for Bishop Curry to the Trustees and Diocesan Council. She also works with congregations, clergy and committees on issues of finance and administration and supervises the administrative staff of the Diocese.

Email: marlene.weigert@episdionc.org



Canon Michael Buerkel Hunn works with youth ministry, clergy and congregations in transition. He assists the Bishop, Pastoral Response Team and Disciplinary Board on crisis or discipline issues and works with the Diocesan Council, Commission on Ministry and others as Bishop Curry's advisor and representative.

Email: michael.hunn@episdionc.org



Canon Beth Ely does a lot of teaching ministry and has written two books about lay Eucharistic ministry.

Email: beth.ely@episdionc.org



Canon Trawin Malone facilitates much listening and has worked with many congregations interested in exploring ways to move deeper into their ministries.

Email: trawin.malone@episdionc.org



Canon Cathie Caimano frequently leads congregations in visioning as they imagine what their futures will look like. She loves to talk about social media and the church, as well as the return of traditional Christian disciplines and practices

Email: cathie.caimano@episdionc.org

To request a visit from a canon, contact the Diocese by phone at (919) 834-7474 or visit www.episdionc.org.



By Suzanne Ferguson

the making of LA ESCUALITA SAN MARCOS

The Rev. Sarah Hollar was visiting Holy Comforter, Charlotte, when one of the parishioners invited her to visit their bilingual school. As she conducted the tour, Lauren Cavins, chair of the Chartered Committee for Hispanic Ministry, explained how the origins of the school were rooted in English as a Second Language (ESL) classes. When Holy Comforter started offering them, those in charge quickly noticed how students were often accompanied by a young child who had nothing to do while class was in session. Program administrators gave it some thought, wondering if they couldn't take advantage of this opportunity and find a way to help both their students' children and other underprivileged Latino children in the neighborhood. Ideas were exchanged, resources designated and, before long, Holy Comforter launched a bilingual preschool. It started out with only one child enrolled, but it soon grew to full capacity and now boasts a waiting list for enrollment.

The Rev. Hollar left Holy Comforter with a new mission in mind. She believed that St. Mark's, Huntersville, could help meet the need for bilingual preschools as well. The church had space available during the week and possessed the resources and ability to staff and run a preschool. In April 2012, a committee including Suzanne Ferguson, Lacy Hamilton, Mike Tinsley, Allison Rhinehardt, Alice Bayne, David Fahey, Amy Sparks, Peter Macon, Robyn Englishman, Brian Kissel and the Rev. Hollar was formed to begin the makings of what was to become La Escuelita San Marcos.

Each committee member took on roles that included grant writing, building code and fire alarm system research, business plan and budget development, staffing searches, curriculum development, student recruitment and supply collection. The committee walked the neighborhoods with the Rt. Rev. Hector Monterosso, Bishop of our companion diocese, Costa Rica; held a Latino fair for local residents; handed out flyers at the nearby Walmart and reached out to ESL teachers and various contacts around the Charlotte and Huntersville areas.

Like Holy Comforter, St. Mark's preschool opened in October 2012 with only one student, but the school is already showing growth. With two dedicated, bilingual teachers and a curriculum designed to help prepare Hispanic preschoolers for kindergarten, enrollment has increased in the school's first few months. Church leaders continue recruitment efforts and are working to offer transportation solutions in response to a lack of access to public buses. It is the hope that within a few months, La Escuelita San Marcos, like its Holy Comforter inspiration, will, too, reach capacity as it strives to give Latino children a better start to their school careers.



Suzanne Ferguson is a member of St. Mark's, Huntersville, and serves on the charter committee for La Escualita San Marcos. Contact her at suzanne@fergusondesign.com.



the EARS of the DEAF are UNSTOPPED

New technology is making St. Mark's, Raleigh, more accessible



From top: The international symbol for the type of hearing loop installed at St. Mark's, Raleigh. At St. Mark's, the hearing loop wire is laid in the floor instead of in the walls as it is at many other locations. Photo courtesy of St. Mark's, Raleigh.

Thirty years ago, while visiting my aging and hard-of-hearing widowed mother in the United Kingdom, I was amazed to find her far more upbeat than she had been for a very long time. When I asked what brought about the change, she explained the National Health Service had, "in order to improve her quality of life," provided her with a free "hearing loop." She could once again listen to BBC3 and her "telly," hearing every musical note and every word of dialogue. Not only that, but for the first time in many years she could converse freely with her family and visitors.

She demonstrated how a simple copper wire that attached to the walls and encircled her room produced this miracle. All she had to do was touch the T-coil button on her hearing aids and instruct me, "Now, Keith, stick this little microphone on your lapel and let's talk," she said. "Please don't shout at me; I can hear you perfectly well when you speak normally." What a gift!

As my own hearing rapidly deteriorated, and I graduated to increasingly more powerful and sophisticated hearing aids, I also began foregoing concerts, quitting social groups and finding it more and more difficult to worship in church. I knew induction loops like my mother's were being installed around the world in museums, theaters, churches and homes – everywhere, it seemed, but in the United States. So I tried all sorts of Radio Shack® devices. I tried the volume-enhancing ear buds at church. They all shared the same problem: background sounds increased, too. I talked to several local audio professionals about enlisting their help to pursue the loop remedy, but nobody was interested. The response was always the same, "It's a fringe market." In frustration, I withdrew further.

Then in 2012 my audiologist, Dr. Cynthia Schaffer, told me about American Hearing Loop in Greenville, S.C. I contacted them, and within a few weeks, I had a system installed at my home with the same life-enhancing results my mother experienced 30 years earlier. Not only could I hear radio, TV and audio recordings, but best of all, I could chat with my wife, Carmen, when she wore the small microphone, no longer having to ask her to repeat every word containing an "S."

I was so thrilled I implored the Rev. Lorraine Ljunggren, our rector at St. Mark's, Raleigh, to consider having an induction hearing loop installed. She talked to the vestry, whose members

agreed we should ask the engineers at American Hearing Loop to assess the possibilities of installing a system. They came and recommended we run the necessary wires in our already grooved concrete floor. The estimate they provided us to do the work was reasonable. Within a few weeks we met our special fund target, the contract was signed, and St. Mark's had a hearing loop plugged into its existing sound system. Immediately, it worked wonders for anyone with hearing aids set to "T-coil" (telecoil) or with cochlea implants.

For those of us at St. Mark's who are hearing challenged, and our numbers are increasing, we are once again hearing every word loud and clear. We even hear them soft and clear – like the times we don't miss a word of the Rev. Ljunggren's whispered instructions to her acolytes; we can't help but grin to each other. Alleloopia! Alleloopia!

The Rev. Keith Reeve is a retired member of St. Mark's, Raleigh.

Want to know more?

Not all induction hearing loops are created equal, so ensure any installation is 100% ADA (American Disabilities Act) compliant and certified by the International Electrotechnical Commission (IEC). To learn more about the system installed at St. Mark's, or for more information and resources on hearing loops in general, visit the American Hearing Loop website at www.americanhearingloop.com.

Happy 25th Birthday Hugs

A young man sits in the front row of a conference room temporarily doubling as a chapel, his large metal walker folded up beside him. Cutouts of Sneetches, Horton and his Whos, and Things 1 and 2 look on from the walls as dozens of other young people dressed in colorful green, pink and yellow T-shirts fill the room to overflowing, claiming all of the chairs and forming rows on the floor. When the time comes to receive the Eucharist, it becomes obvious the young man's walker is too large to navigate through the crowd so he can join the lines of people approaching the chalice. Realizing the problem, the two young people sitting on either side of the young man lift him out of his chair, stand in line — still holding him — for several minutes and then carry him up to the bishop to receive the wine. While to the visiting adults this sight is a powerful one, it strikes none of the young people as unusual because, in this place, they have carved out a piece of God's Kingdom on earth.

The Eucharist was part of HUGS' 25th birthday celebration on July 13, 2013, at Haw River State Park in Browns Summit. Since its inaugural year in 1988, HUGS has provided a traditional summer camp experience for people of all ages who face a variety of physical and developmental challenges ranging from Down syndrome to cerebral palsy. The camp accomplishes its goal with the help of high school helper campers who serve as buddies throughout the week. Remarkably, the helper campers are not paid for their service. In fact, they pay a fee comparable to a week of summer camp in order to help their fellow campers get showered and dressed, eat their meals, navigate social situations and, most importantly, have fun swimming, making crafts, playing games and preparing for the annual talent show. The helper campers are there because they, like their camp buddies, love to be at HUGS.

"[HUGS] made me think about a whole new perspective on life," helper camper Katie Seeley explained. "It made me think of all the little things I take for granted that other people can't.

It's nice to take yourself out of the situation and do something for someone else."

Katie isn't the only helper camper who recognizes the ways in which she, too, benefits from her time at HUGS. Her fellow helper campers are very aware that they learn and experience just as much as their buddies...and have just as much fun.

"HUGS camp shows you how equal everybody is, even with differences and disabilities," helper camper Eliza Erneston said. "It allows everyone, including helper campers, to be who you are without anyone judging. It's amazing to see how happy everyone is. It's just beautiful."

HUGS, however, is more than a place for campers and helper campers to have fun and learn about living together as children of God, equal in his eyes. It is also an important part of many families' annual routines and an important resource for parents to encourage their children's independence.

"HUGS camp is the epitome of the way Christ wants us to live. It's a place of unconditional love. [My son and I] have been here almost from the beginning, and this is the highlight of Taylor's life and a very important part of mine," said Pam Love, whose son, Taylor, has attended HUGS for more than 20 years.

Another mother, Maureen Murray, whose daughter, Morgan, is a long-time camper and whose other daughter, Maddie, attended HUGS camp this year as a first-time helper camper, agreed.

"Morgan's independence is helped by going to camp with her friends. She leaves us in the dust pretty quickly when we get here. It's a very warm, accepting environment. [Morgan's] been to other camps where they've been very nice, but nowhere is as welcoming and accepting as HUGS camp."

Here's to the next 25 years of empowering young people to be all that they can be.

Summerlee Walter is the diocesan communications coordinator. Contact her at summerlee.walter@episdioc.org



Clockwise from above: Anna O'Neal paints a camper's face. Hugs are everywhere at HUGS camp. Kate Akerman distributes Communion during HUGS' closing worship. (Photo by Summerlee Walter.) Official photographs are great, but candid shots shared among friends are even better. Afternoon pool time is always a favorite activity at HUGS camp. Photos by Beth Crow unless otherwise noted.



What was your favorite part of HUGS camp?

"My favorite part was the talent show. I sang Scottie McCrory with Elizabeth."

- Rebecca Disandro, fifth-year HUGS camper

"The talent show."

- Elizabeth Nee, second-year HUGS camper

"Hanging out with the brothers and sisters."

- Taylor Love, long-time HUGS camper

"Singing and friends."

- Morgan Murray, 16th-year HUGS camper

"My favorite part of camp was the talent show. My talent was singing. My other favorite parts were the dance and the cabins. I made a lot of friends and had fun in the cabins. It was a lot of fun."

- David Hunsecker, eighth-year HUGS camper

"Everyone can feel accepted and be themselves."

- Maddie Hawk, helper camper



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

NONPROFIT ORG.
US POSTAGE
PAID
RALEIGH, NC
PERMIT NO. 992

Until we read again...

Share your thoughts. Take our diocesan communications survey at <http://svy.mk/15yYUkX>. We'll share your responses in the Winter 2014 issue.

Get your copy of Gospel-Based Discipleship. Advent starts on December 1. Download a digital copy or order your print copy of *Gospel-Based Discipleship* today. Find out how on page 3.

Subscribe to Please Note. If you're not already receiving Bishop Curry's video message and weekly e-newsletter in your inbox each week, email communications@episdionc.org to subscribe.

Join the conversation. Like us on Facebook (EpiscopalDioceseNC) or follow us on Twitter (EpiscopalNC) to stay connected to the Diocese between issues of the *Disciple*.