

SUMMER 2015



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

THE 27TH PRESIDING BISHOP





 **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 E. Hodges-Copple
bishopanne@episdionc.org
Office of the Bishop Suffragan: 336.273.5770

PUBLISHER

Bishop of North Carolina

EDITORIAL DIRECTOR

Christine McTaggart
christine.mctaggart@episdionc.org

MANAGING EDITOR / ART DIRECTOR

Summerlee Walter
summerlee.walter@episdionc.org

CONTRIBUTORS IN THIS ISSUE

The Rt. Rev. Michael B. Curry
Amy Campbell
Summerlee Walter
Penni Bradshaw
Christine McTaggart

SUBSCRIPTIONS / CHANGE OF ADDRESS

Scott Welborn: scott.welborn@episdionc.org

SUBMISSIONS

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

LETTERS TO THE EDITOR

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

COVER PHOTO

Bishop Michael Curry greets the deputies at the 78th General Convention after his election as the 27th Presiding Bishop of the Episcopal Church on June 27. Photo by the Rev. Jamie L'Enfant Edwards.



INSIDE COVER PHOTO

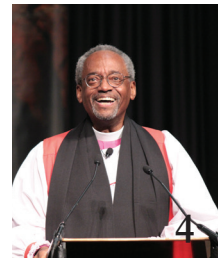
Bishop Michael Curry preaches during the Closing Eucharist of the 78th General Convention on July 3. Photo by Summerlee Walter.

table of contents

SUMMER 2015

features

- 4 We Are the Jesus Movement:
Excerpts from Bishop Curry's sermon to the 78th General Convention
- 14 From the 78th General Convention
- 22 Seeing Heaven on Earth: Today's youth are real and relevant
- 24 Confronting Our History:
Lift Every Voice brings together young people for difficult conversations
- 27 Immigration Reform Matters to Us All
- 28 Mission Endowment Spotlight: Galilee Ministries of East Charlotte
- 30 A Sweet Partnership



14



24

28

departments & more

- 8-9 Around the Diocese
- 10-13 New, Notable & Newsworthy

ABOUT The North Carolina DISCIPLE

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

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

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.

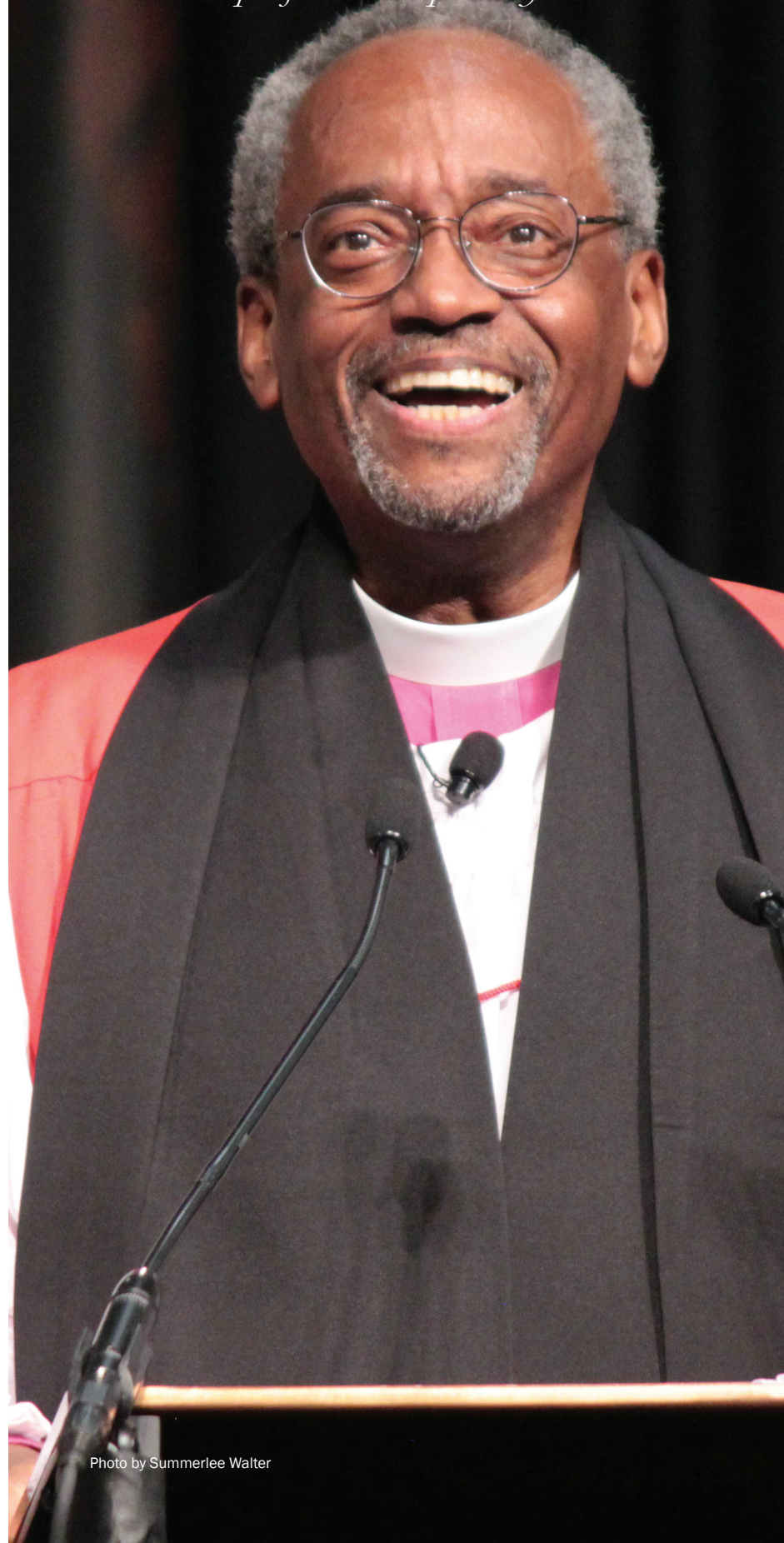


Delivery occurs during the first week of the following months:

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

WE ARE THE JESUS MOVEMENT

Excerpts from Bishop Curry's sermon to the 78th General Convention



“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”
(Matthew 28:19-20, NRSV)

Before I say anything, I must again say thank you to you, Almighty God, for the privilege and the possibility of serving as Presiding Bishop-elect. I love this Church, I love our Lord, and God is not finished with us yet.

To our Presiding Bishop [Katharine Jefferts Schori], who has been an incredible leader: We go back 15 years. We were ordained bishops in the same year, and this is a woman of God. She has led the people of God with courage and passion. She has been an incredible God-sent and God-inspired leader.

And I so look forward to working together with President [of the House of Deputies Gay Clark] Jennings. We've known each other off and on over the years, and I really do look forward to working together with her. Leadership is not easy, and she has exercised it here at this convention with grace and clarity. I look forward to working with you, my sister.

I know they didn't move the service up to 8:30 a.m. so I had more time to preach, but I must offer a word of disclaimer before getting into the sermon. I didn't know what the text was going to be for today; I had no idea that it would be the Great Commission: “Go therefore and make disciples of all nations.” And when I saw what the text was, all I could do was say, “There's a sweet, sweet spirit in this place.”¹

Matthew ends his Gospel with Jesus sending his disciples out into the world with these words: “Go [therefore] and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have [commanded] you.” And remember, I am with you in the first century and in the 21st. “I am with you always, [even un]to the end of the age.”²

I am more and more convinced that God came among us in the person of Jesus of Nazareth to show us the way to be reconciled with the God who deeply

and passionately loves each and every one of us, to be reconciled and right with that God and to be reconciled and right with each other as the children of that one God who created us all. He came to show us how to get right and how to get reconciled. He came to show us, therefore, how to become more than simply the human race, how to be more than a collection of individualized self interests.

He came to show us how to become the human family of God. And in that, my friends, is our hope and our salvation, now and unto the day of eternity.

To put it another way, Max Lucado, who's a Christian writer, says "God loves you just the way you are, but he [doesn't intend] to leave you that way."³

Jesus came to change the world and to change us from the nightmare that life can often be to the dream that God has intended from before the earth and the world were ever made.

Julia Ward Howe said it this way, during America's Civil War — an apocalyptic moment in the history of this nation if ever there was one:

In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
that transfigures you and me.
As he died to make [folk] holy,
let us live to make [them] free,
While God is marching on.
Glory, glory hallelujah!
God's truth is marching on.⁴

Now I've got one word for you. If you don't remember anything else I say this morning, it's the first word in the Great Commission: GO! And the reason I lift up that word "go" is because we are the Jesus Movement.

Go!

THE NIGHTMARE HAS ENDED

I began to realize something — I stumbled into it a few months ago — while I was getting ready for Advent. I was reading the Gospel Advent messages for the three-year cycle, and I noticed something I hadn't seen before.

I noticed that all four of the Gospels preface the ministry of Jesus not only by invoking John the Baptist, but they also preface the ministry of Jesus by quoting Isaiah chapter 40: "[P]repare the way of the Lord, make straight [in the desert] a highway for our God."

And if you look back to Isaiah 40, Isaiah says:

[P]repare the way of the Lord,
...
Every valley shall be exalted,
[and] every mountain and hill [shall be] made low,

The crooked [shall be made] straight and the rough
places plain:
And the glory of the Lord shall be revealed,
And all flesh shall see it together.⁵

The Bible's trying to tell us something about Jesus. This brother didn't come into the world to leave it the way he found it. He came to change it until valleys are lifted up and mountains are brought down, until the world is righted the way God dreamed it. The landscape of our reality and lives is changing.

The story behind Isaiah 40 is that the people of God found themselves free one day and in slavery the next. This time it was not a slavery of Pharaoh's Egypt; this time it was the slavery of exile in Babylon.

In the year 586 BCE, the armies of Babylon began a prodigious march of conquest throughout the Middle East. Eventually they came to Palestine. They razed the countryside, moved toward and fought their way to Jerusalem, breached the walls and entered the Holy City, burning much of it and killing people. They entered the Sacred Temple that Solomon had built and desecrated it. And then they took many of the leading citizens and carted them off to Babylon, where they made virtual slaves of them.

It was a nightmare.

In Babylon they sang, as old slaves used to sing, "Sometimes I feel like a motherless child, a long, long way from home."⁶

In Babylon one of their poets wrote: "By the [rivers] of Babylon, [there] we sat down and wept, when we remembered Zion." When we remembered what it was like to be home. "How shall we sing the Lord's song in a strange land?"⁷

And then it happened. Almost as swiftly as they had been enslaved by the nightmare of the world, they were set free by the treaty of God.

See, the Babylonians who had conquered Jerusalem were conquered themselves. Have you ever played that game King of the Mountain? Somebody's gonna knock you off.

Or as that great philosopher Frank Sinatra said, "You can be riding high in April and shot down in May."⁸

And so an emperor named Cyrus came to the throne in Persia. He conquered the Babylonians and as a kind of "in your face" to the Babylonians, everyone the Babylonians had enslaved, Cyrus set free. He issued an edict of religious toleration. We thought pluralism and multiculturalism were new. Cyrus did that a long time ago.

He issued an edict of religious toleration, the Jewish people were set free, they went home, and, as they were on their way going home, one of their poets said: Prepare the way of the Lord, for everybody shall be exalted, every

mountain made low, the crooked straight.

And we're going home! The nightmare has ended, and God has changed the landscape of reality. His dream has broken out!

My friends, all four Gospels preface the story of Jesus by pointing us back to that story in Isaiah. Jesus came to show us the way, to change the landscape of reality, from the nightmare it often is into the dream that God intends and we, my friends, are part of the Jesus Movement.

So go!

CHANGE THE WORLD

Now if you still don't believe me, go see the movie.

I'm not commending the movie I'm about to mention because I actually haven't seen it, but the trailer is really good.

Son of God came out about a year ago, if I remember correctly, and in the trailer there's this one scene, in which Hollywood conflated several biblical versions of the story, of Jesus calling Simon Peter.

Peter's not catching any fish — and you can see he's frustrated — when Jesus comes along and says something like, "What're you doing, brother?"

Sometimes when you read the Bible, you gotta read between the lines and imagine what the expressions were like.

When Jesus says, "Well, what are you doing?," Simon Peter says, "I'm obviously fishing." And then Jesus says, "Well, why don't you put your net on the other side of the boat?" And you know Peter's been there all day, and you can assume he probably did know something about Jesus, and so knew the brother was a carpenter, not a fisherman.

And therefore, he was probably thinking: *You don't know a thing about this, but what I've been doing all day isn't working* —

Which is a parable for the Church today, but I'll leave that alone.

Jesus said if it's not working for you, put the net on the other side and go where the fish are, don't wait for them to come to you —

That's another message for the Church.

Anyway, Peter takes the net and casts it on the other side of the boat and then the next scene is under the water and the camera is looking up. You can see Jesus' image kind of refracted through the water.

You can tell it's Jesus because he has a beard.

And then he takes his finger, and he touches the water, and the water starts to quiver and shake like the old song, "Wade in the Water:" "God's gonna trouble the water."

That's Hollywood. That wasn't in the Bible, but neither was Cecil B. DeMille, and I actually like his version of *The Ten Commandments*.

Anyway, the water is quivering. And then the next scene goes up on top, and you see Peter, and probably Andrew

and John, hauling all of the fish. They've got so many, the net is breaking.

Notice they listened to Jesus and caught more fish than they did when they were doing it on their own.

That's another lesson, but we'll talk about that later.

Anyway they're trying to pull up all these fish, and then Jesus comes along and says, "Peter, now come and follow me."

Now again, imagine what was going through Peter's mind: *I'm finally catching some fish, and you want me to follow you?*

And Jesus says, "Come on and follow me," and Peter says "Where are we going?!"

Jesus says, "To change the world."

God came among us in the person of Jesus of Nazareth to change the world, to change it from the nightmare it often can be into the dream that God intends. He came to change the world, and we have been baptized into the Triune God and summoned to be disciples and followers of this Jesus and to participate in God's work, God's mission of changing and transforming this world. We are the Jesus Movement now.

And his way can change the world. The Diocese of Ohio has popularized a way of capturing Jesus' summary of the law: "You shall love the Lord your God with all your heart, soul, mind and strength, and love your neighbor as yourself. On these two hang all the law and the prophets."¹⁰

It's all about that love.

Duke Ellington said, "It don't mean a thing if it ain't got that swing."¹¹

It's all about that love!

The Diocese of Ohio says it this way: "Love God, love your neighbor and change the world."

THE JESUS MOVEMENT

With this I'll sit down.

In May of 1961, now Congressman John Lewis, one of the Freedom Riders, was a young man. He, together with other young men and women, black and white, were Freedom Riders who dared to trust the recent Supreme Court decision with regard to interstate transportation, seeking to end and eradicate Jim Crow in our land. They were on a Greyhound bus, 13 of them, headed from Washington through Virginia and North Carolina, through South Carolina and heading onto New Orleans, Louisiana. When they stopped in Rock Hill, South Carolina, just to fill up the tank, go to the bathroom and get something to eat, they were met there by hooded night riders. They were met there by those who would burn a cross for hatred instead of the reason behind the cross: love.

And they were beaten, many of them nearly beaten to death.

John Lewis was beaten not only there but also on the

Edmund Pettus Bridge in Selma. He bears on his body the marks of Jesus, and so do so many others.

Now fast forward, 48 years later. John Lewis is a Congressman from Georgia. One of his aides tells him a man named Edwin Wilson wants to meet him.

Mr. Wilson came in, he met John Lewis, and he said, "I'm one of the men who beat you and the other Freedom Riders in Rock Hill in 1961, and I've come to apologize and to ask you to forgive me." Lewis forgave him. He said in the book where he told the story, "I accepted the apology of this man, who physically and verbally assaulted me, but this is the testimony of the power of love, the power that can overcome hatred."¹²

This is what Jesus taught us to do.

God came among us in the person of Jesus to reconcile us with each other and in so doing to change the world.

We've got a day of crisis before us in this country.

We've got a day of crisis before us in this global community.

We have enormous challenges before us as a Church and as followers of Jesus.

But as St. Paul said in Romans, "With God before us, who can be against us?"

Or as Bishop Barbara Harris said —

How do you like that, Paul and Barbara Harris?

As Bishop Barbara Harris said, "The God who is behind us is greater than any problem that is ahead of us."

We are part of the Jesus Movement, and that movement cannot be stopped because we follow a Lord who defeated death, and we follow a Lord who lives.

We are part of the Jesus Movement, and he has summoned us to make disciples and followers of all nations and transform this world by the power of the Good News, the gospel of Jesus.

And look at us: We're incredible!

Have you seen all the babies crawling around this convention? They're all over the place!

Some of us are babies!

Some of us are children. The children are right here. They're waving at me — Hey, guys! How are you?

Some of us are children!

Some of us are young people. They've been here.

Some of us are young adults, and they've been here, and they're gonna change the world!

Some of us have got AARP cards. I do!

And some of us — help me, Jesus — some of us are Republicans. And some of us are Democrats.

But if you've been baptized into the Triune God, you are a disciple of Jesus, and we are all in the Jesus Movement.

What God has brought together, let no one tear asunder.

Some of us are labelled traditionalists. And some

of us are labelled progressive.

I don't care whether your label is traditionalist or progressive, if you've been baptized into the Triune God, you're in the Jesus Movement.

See, we are all different. Some of us are black and some of us are white, some of us are brown.

But I like that old song that said:

Jesus loves the little children,
All the children of the world.
Red and yellow black and white,
They are precious in his sight.
Jesus loves the little children of the world.¹³

I don't care who you are, how the Lord has made you, what the world has to say about you, if you've been baptized into Jesus you're in the Jesus Movement and you're God's.

Therein may be the Gospel message of hope for the world. There's plenty of good room.

Plenty good room.

Plenty good room for all God's children.

In the beauty of the lilies
Christ was born across the sea,
With a glory in his bosom
that transfigures you and me.
As he died to make [folk] holy,
let us live to make [them] free,
While God is marching on.
Glory, glory hallelujah!
God's truth is marching on.

Glory.

Glory, hallelujah.

God's truth is marching on.

Now go.

The Rt. Rev. Michael B. Curry was elected the 11th Bishop of the Episcopal Diocese of North Carolina in 2000 and the 27th Presiding Bishop of The Episcopal Church on June 27, 2015. Contact him at michael.curry@episdionc.org.

¹ Akers, Doris Mae. "Sweet, Sweet Spirit."

² Matthew 28:19-20

³ Lucado, Max. *Just Like Jesus: A Heart Like His*. Thomas Nelson: Nashville, 2008.

⁴ Howe, Julia Ward. "Battle Hymn of the Republic."

⁵ Isaiah 40:3-5, KJV

⁶ "Motherless Child." Traditional spiritual.

⁷ Psalm 137:1, 4, KJV

⁸ Sinatra, Frank. "That's Life."

⁹ "Wade in the Water." Traditional spiritual.

¹⁰ Luke 10:27; Matthew 22:40

¹¹ Ellington, Duke. "It Don't Mean a Thing (If It Ain't Got That Swing)."

¹² Lewis, John. *Across that Bridge*. Hachette Books, 2012.

¹³ Woolston, Clare Herbert. "Jesus Loves the Little Children."

AROUND THE DIOCESE

This quarter churches around the Diocese had some fun and supported some important causes — and sometimes accomplished both at the same time!

Remember to send photos of happenings in the life of your congregation to communications@episdionc.org.

Photo by the Rev. Chantal McKinney



On July 13, Episcopalians from the Triad, Triangle, Reidsville and Advance joined in a Moral Monday demonstration in Winston-Salem. Organizers say approximately 6,000 people gathered to protest changes to voting laws.

Photo by the Rev. Gaye Brown



On July 8, Galloway Memorial, Elkin, held its second Peace Jam. The Jams include a gathering around the Peace Pole to pray for peace, music, singing and dinner. Members from Wesley Chapel, a predominantly African-American congregation, and other members of the community attended. Another Peace Jam is planned for August 10.

Photo by John Roberts



St. Timothy's, Winston-Salem, held its second TimFest Food Truck Festival on May 24. Featuring yummy food, games, music, a bounce house and an interactive history project from the New Winston Museum, the event drew lots of community members.

Photo by Logan Brackett



The Rev. Miriam Saxon, vicar of St. Andrew's, Haw River, sprinkles holy water on the congregation during the church's blessing of its community garden on Pentecost.

Photo by Christine McTaggart



A selfie stick makes an appearance for a joyful post-Confirmation snap during the regional confirmation held at Church of the Advocate, Chapel Hill, on April 28.

Photos by Jerry Cotten



On June 5, Chapel of the Cross, Chapel Hill, hosted a Sweet Potato Ball to support the Harvest for Hospitality campaign. The Rev. Stephen Elkins-Williams' band, The Soul Concern, reunited for this special occasion.

Photo by Summerlee Walter



On April 30, friends of LEAP (Latino Educational Achievement Partnership) celebrated the bilingual preschool's ongoing success with a luncheon at St. Luke's, Durham. The students performed a few songs during lunch. Read more about LEAP in the Diocesan News section of episdionc.org.



Photos by the Rev. Jim Melnyk

The Rev. Lea Slayton and her husband, Joe, of Wilson Mills Christian Church decorate Ukrainian Easter Eggs, or Pysanky (Pis'-ahn-kee), at a workshop hosted by St. Paul's, Smithfield, on March 14 (left). The Rev. Jim Melnyk, whose paternal grandparents emigrated from Ukraine, taught some of the basic techniques in egg decorating and shared some of the ancient legends surrounding the art. The egg is not finished until the wax burns off to reveal the color beneath. The Rev. Melnyk's egg is featured (right).

NEW, NOTABLE & NEWSWORTHY

BISHOP HODGES-COPPLE NAMED BISHOP PRO TEM EFFECTIVE NOV. 1

At the 78th General Convention in Salt Lake City, Utah, the Rt. Rev. Michael Curry was elected the 27th Presiding Bishop of The Episcopal Church. The reaction in North Carolina was a mix of elation, pride and excitement for the wider Church and sorrow knowing our beloved bishop would soon leave our diocese.

Knowing the question of “What’s next?” would naturally be on the minds of Episcopalians in the diocese, the Rev. Jim Melnyk, president of the Standing Committee, Bishop Curry and the Rt. Rev. Anne E. Hodges-Copple had begun the work of discerning the transitional possibilities even before General Convention, in order not to delay a decision in the event Bishop Curry was elected.

The Standing Committee had several options open to them, and, after much discussion, thought, prayer and consideration, on July 20, 2015, they elected to exercise the option provided by Canon 40, Article 2.5 of the diocesan canons and appoint Bishop Hodges-Copple as Bishop Pro Tem. She will serve in this position from the time Bishop Curry resigns his jurisdiction as Bishop of North Carolina and assumes his office as Presiding Bishop on November 1 until the election and consecration of the next Bishop Diocesan. From the point that the formal nomination and search process begins, a typical search for a Bishop Diocesan takes 18-24 months. That period has not yet started.

As Bishop Pro Tem, Bishop Hodges-Copple becomes the ecclesiastical authority, or “chief executive and pastoral officer,” for the Diocese of North Carolina. She will work with a subcommittee of the Standing Committee in the coming weeks to determine exactly what responsibilities she will carry, and what will be the responsibilities of an assisting bishop, the search for which will begin in the next few months.

“Our diocese is healthy and thriving, and the Standing Committee agreed this option was the natural one as it allows all of the great work being done throughout the diocese to continue without interruption,” said the Rev. Jim Melnyk, president of the Standing Committee. “With so many strong ministries in place, we wanted both to

keep and strengthen the momentum they’ve got going.”

In addition to serving as Bishop Pro Tem, Bishop Hodges-Copple remains Bishop Suffragan of the diocese.

“This is an extension of my call as Bishop Suffragan as outlined in the canons,” said Bishop Hodges-Copple. “I’m honored and excited to take on these responsibilities during this time of transition.”

The Standing Committee, Bishop Hodges-Copple and the Rt. Rev. Clay Matthews of the Presiding Bishop’s office will meet in September to begin setting a timeline for the preparation for and implementation of the election process. The process of electing the next Bishop Diocesan will be announced at the 200th annual convention in November.

Bishop Curry remains our Bishop Diocesan until his installation on November 1, 2015. November 1 is the working date for Bishop Hodges-Copple to begin serving as Bishop Pro Tem.

“Galilee goes on,” said Bishop Hodges-Copple. “This is not a time to pull back or retrench but to keep moving forward. As Bishop Curry has encouraged us to do, we must go deep, go speak and go do!”

With this decision, the Diocese is assured the strong leadership we have enjoyed during Bishop Curry’s tenure will continue. Additional details about the transition, including the election timeline, will continue to be shared with clergy and via diocesan communication channels as they develop.



SAVE THE DATE FOR CLERGY CONFERENCE

Clergy Conference will take place October 5-7 at the Hawthorne Inn & Suites in Winston-Salem. Keep an eye on Please Note and other diocesan communication chan-

nels for additional details and registration information.

While all clergy are invited to attend, attendance by full-time, stipendiary clergy serving in the Diocese is expected.

NEW AUDIT POLICY IN EFFECT; DEADLINE SEPTEMBER 1

At their meeting on April 16, 2015, the Diocesan Council approved an audit policy for the Diocese of North Carolina. Canon 17(f) mandates an annual audit be submitted to Diocesan House by September 1.

A digital copy of the new “Diocese of North Carolina Procedures for Audit Committee” was sent to parish administrators on April 27, and hard copies followed to each parish in subsequent weeks. Additional copies are available from the diocesan accounting office as well as the diocesan website.

Canon 17(f) reads as follows:

Canon 17: Business Methods in Church Affairs
[Renumbered in 1997; Amended in 2000; Amended in 2002]

In this Diocese, and in all its parishes, missions, and institutions, the following standard business methods shall be observed:(f) All accounts shall be audited annually by a certified or independent public accountant, or by such an accounting agency as shall be permitted by the Department of Business Affairs and Administration.

The following are highlights from the policy effective with the 2014 audit:

- Congregations with \$500,000 or less in Line D parochial report income shall be deemed in compliance with Canon 17(f) by conducting a timely annual audit in accordance with the “Diocese of North Carolina Procedures for Audit Committee.”
- Congregations with more than \$500,000 but less than \$1,000,000 in Line D parochial report income shall be deemed in compliance with Canon 17(f) by securing a timely annual review by a certified or independent public accountant: Provided, that a regular audit must be conducted for any year in which there was a change in rector or accounting personnel.
- Congregations with \$1,000,000 or more in Line D parochial report income must comply with Canon 17(f) by securing a timely annual audit by a certified or independent public accountant in accordance with generally accepted accounting principles.

If you have any questions, please contact Canon Marlene Weigert at marlene.weigert@episdionc.org.

AUDRA ABT NAMED 2015 EPISCOPAL CHURCH FOUNDATION FELLOW



The Episcopal Church Foundation (ECF) has named its 2015 Fellows who bring an exciting vision and passion for the future of the Episcopal Church. The Rev. Audra Abt of St. Andrew’s, Greensboro, is among the Fellows.

The Fellowship Partners Program is ECF’s longest running program, celebrating its 50th anniversary in 2014. It

continues to be one of the most exciting programs ECF offers. The Fellowship Partners Program supports emerging scholars and ministry leaders so they can pursue studies and ministries they might not otherwise be able to and share their knowledge and learning with the wider Church.

“We are proud of this program,” said Donald V. Romanik, ECF president, “and amazed at the impact ECF’s Fellows have had at all levels of the Church. We are confident our 2015 Fellows will serve the Church in

creative and innovative ways and look forward to creating opportunities for them to share their learning.”

Abt is the associate to the rector for mission and community engagement at St. Andrew’s and works extensively with the developing Latino community there; in addition to her work at St. Andrew’s, she coordinates Jessie Ball duPont ministry grants for the Diocese of North Carolina.

“The 2015 Fellows represent a variety of new frontiers in Episcopal Church ministry,” said Miguel Escobar, senior program director. “They are using technology to form the next generation of lay and clergy leaders in innovative ways, are utilizing alternative spaces to build vibrant faith communities, and are reclaiming aspects of the Episcopal Church’s past missionary efforts among Native Americans. These four individuals were selected for the promise they hold as future leaders of the Church.”

ECF is proud to partner with our 2015 Fellows and to walk with them as they explore how to be the Episcopal Church of the future.

- From the *Episcopal Church Foundation*

THERE'S STILL TIME TO DO JUST ONE THING

Do Just One Thing and refer graduating seniors in your congregation to the chaplain or congregation at the university, community college or military base at which they will arrive in the fall.

The Just One Thing initiative was created by a task-force of the Committee on Higher Education, which recognized a need to connect young adults to the Episcopal Church on campus or wherever their journeys take them. Due to federal student record privacy laws, most college and university campuses will not provide names or contact information to campus ministries,

even if incoming students express a specific interest in the campus ministry.



Look for the online form under “Quick Links” at episditionc.org. It takes less than one minute to complete and will send a notification to the chaplain at your student’s campus or to the young adult missioner for a referral to a local church if the campus does not have an Episcopal chaplain.

HOSPITALITY HOUSE UPDATE

It’s almost time to begin.

Hospitality House is less than \$5,000 from its fundraising goal, and plans are proceeding for the build launch. The homeowners of Hospitality House will be chosen later this summer, and on Saturday, October 3, 2015 at 8:30 a.m., the site will be dedicated, the build blessed and the first walls raised. The Rt. Rev. Michael Curry and the Rt. Rev. Anne E. Hodges-Copple will be on hand for the celebration.

In the 18-20 weeks following the dedication, dozens of volunteer teams will take shifts to erect Hospitality House, demonstrating what can happen when differing groups –

even those that traditionally oppose or disagree with each other – come together for the benefit of others.

Location details will be shared later this summer as they develop, and volunteer opportunities and signups are expected to be available in late August or early September. Look for them in Please Note and other diocesan communication channels.

Hospitality House is being built in partnership with Habitat for Humanity of Durham in honor of the Rt. Rev. Robert Johnson, the 10th bishop of the Diocese of North Carolina. For more information or to donate, look for Hospitality House under “Quick Links” at episditionc.org.

EfM MENTOR TRAINING SCHEDULED AUGUST 27-29



Education for Ministry (EfM) Mentor Training will take place August 27-29 at St. Francis Springs Prayer Center in Stoneville.

EfM is a four-year course of study that strives to help every baptized person fulfill his or her baptismal vows, providing a theological education program that familiarizes individuals with the foundation of the Christian faith and

teaches how to interpret and express that faith in daily life. The EfM program has played a crucial role in developing theologically informed, knowledgeable lay leaders as lay ministry has grown. At the heart of it are the mentors who work with the students.

Registration is now open, and spaces are still available. The registration form can be found under the “Upcoming Events” listing in the “News & Events” tab at episditionc.org. For more information, please contact Shelley Kappauf, EfM coordinator, at shelley.kappauf@episditionc.org or (336) 273-5770.

NEW RESOURCE FOR FINDING SUPPLY CLERGY AVAILABLE

If you are ever in need of supply clergy for your congregation, the Diocese of North Carolina has created easy-to-access information on its website. On the new supply

clergy page, you’ll find a request form you can submit to all available supply clergy at once. Look for the new resource under the “Resources” tab at episditionc.org.

DIOCESAN EVENTS

August

- 22 Godly Play Workshop, 8:30 a.m.-2:30 p.m., St. Luke's, Durham
- 27-29 Education for Ministry (EfM) Mentor Training, St. Francis Springs Prayer Center, Stoneville

September

- 3 New Clergy Orientation, 9:30 a.m.-3:30 p.m., Diocesan House, Raleigh
- 17-20 Cursillo #105, St. Clement's, Clemmons
- 25-26 Fall Youth Leadership Retreat, St. Mary's, High Point

October

- 5-7 Clergy Conference, Hawthorne Inn and Suites, Winston-Salem. While all clergy are invited and welcome to attend, attendance by full-time, stipendiary clergy serving in the Diocese is expected.
- 10 Seeing the Face of God in Each Other: Anti-Racism Training, 9 a.m.-4 p.m., Calvary, Tarboro

November

- 1 Presiding Bishop Installation, Washington National Cathedral, Washington, D.C. Watch Please Note for information about tickets.
- 6-8 Genesis Middle School Youth Event, Camp Walter Johnson.
- 14 Seeing the Face of God in Each Other: Anti-Racism Training, 9 a.m.-4 p.m., St. Peter's, Charlotte

Look for additional events and more detailed event information online at episdioc.org, or contact the Diocese at (919) 834-7474, toll-free at (800) 448-8775. Upcoming diocesan events and events from around the Diocese are also featured in Please Note, Bishop Curry's weekly e-newsletter. Sign up on our homepage.

STAY IN TOUCH



Keep up with our diocese through social media!

www.facebook.com/EpiscopalDioceseNC
www.twitter.com/EpiscopalINC
www.instagram.com/episdioc
www.vimeo.com/episcopalnc



IN CASE YOU MISSED IT

Bishop Curry's Songs My Grandma Sang now available

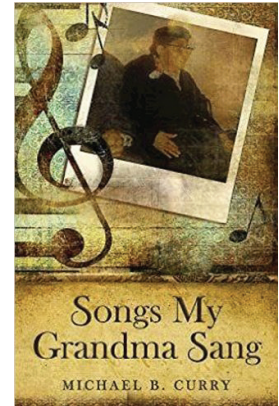
With the excitement of Bishop Curry's election as Presiding Bishop, many missed the release of his new book, *Songs My Grandma Sang*.

Launched earlier this summer,

Songs My Grandma Sang is an introduction for some and a trip down memory lane for others, as it looks at the origins and meaning of several hymns and songs.

Says Bishop Curry, "I learned what I believed in the songs I heard my family — especially my grandmother — sing. We sang our faith every day." Out of that strong foundation, Bishop Curry shares the music of his childhood — the songs that have grown with him to shape him into an adult of vibrant faith.

Songs My Grandma Sang is available for purchase at ChurchPublishing.org, Amazon.com or your local bookseller.



Episcopal Farmworker Ministry hosts health insurance event

On Sunday, July 12, the Episcopal Farmworker Ministry hosted an event sponsored by Get Covered America and the North Carolina Farmworkers Project to enroll farmworkers in health insurance under the Affordable Care Act (ACA).

Though the ACA open enrollment period has passed, many farmworkers were eligible for a special enrollment period due to their status as having entered the United States under an agricultural work visa. They have 60 days after entering the country to enroll in a health plan that includes basic care.

The 78th General Convention of The Episcopal Church met June 25 through July 3 in Salt Lake City, Utah. It was nine-plus days of work, wonder, excitement, inspiration and hospitality. Among the multitude of gatherings, events and sessions, the Church elected a new Presiding Bishop and paid well-deserved tribute to our current Primate. Bishops, clergy and lay folk rallied and spoke out in one voice to end gun violence, and preacher after preacher delivered extraordinary sermons during the daily Eucharist. Historic legislation was approved and made our Church that much more welcoming to any and all who want to be a part of the Jesus Movement. Above all, the Church came together – both in Salt Lake City and, thanks to technology, around the world – to remember who we are, to feel the strength we share when we work and pray as one, and to prepare for the work that lies ahead of us.



THE 27TH PRESIDING BISHOP OF THE EPISCOPAL CHURCH: THE RT. REV. MICHAEL B. CURRY

In a historic election on June 27, the Diocese of North Carolina's bishop, the Rt. Rev. Michael Curry, was elected the 27th Presiding Bishop of The Episcopal Church.

Elected on the first ballot, Bishop Curry received 121 of the 174 votes, with 89 votes required for election. After the House of Deputies certification committee certified the bishops' selection, the House of Deputies voted 800 to 12 to accept the election result.

The news of Bishop Curry's election quickly travelled around the globe, spreading the joy and high spirit that dominated the day in Salt Lake City. Headlines carried the notable fact that Bishop Curry is the first African American to lead The Episcopal Church, but few noted that is not the only "first" his election represents.

- Having both been consecrated in 2000, Bishop Curry and Presiding Bishop Katharine Jefferts Schori represent the first and only bishop class ever to produce two Presiding Bishops.
- Bishop Curry is also the first Presiding Bishop elected from the Diocese of North Carolina.

And, though not a first, Bishop Curry is only the second Presiding Bishop ever elected on a first ballot; the Rt. Rev. Henry Knox Sherrill was also elected on the first ballot in 1947.

THE NOMINEES

Bishop Curry was one of four nominees for Presiding Bishop. The Rt. Rev. Thomas E.

Photo by Christine McTaggart



Members of the House of Bishops head to the buses that will transport them to St. Mark's Cathedral for the Presiding Bishop election on June 27. The Rt. Rev. Gary Gloster, the Rt. Rev. Michael Curry and the Rt. Rev. Alfred "Chip" Marble were all in high spirits on their way to the election.

It really is a blessing and privilege to serve our church and to serve our Lord in this way. I treasure this church, this house, the House of Bishops, all of us. We are God's children.

Breidenthal, bishop of the Diocese of Southern Ohio; the Rt. Rev. Ian T. Douglas, bishop of the Diocese of Connecticut; and the Rt. Rev. Dabney T. Smith, bishop of the Diocese of Southwest Florida, joined Bishop Curry on the ballot.

All four men participated in a first-ever presentation of nominees on the Wednesday before the start of the Convention, spending hours sharing videos of introduction, presenting their visions for the Church and answering questions on topics relating to the Church and the challenges of both life and office faced by a Presiding Bishop.

Never before had Presiding Bishop nominees been asked to address the bishops, deputies and visitors in at-

tendance like they did, but for three hours, each nominee was candid, engaging and open, resulting in a general consensus from both those on-site and those on social media watching the livestream that the Church had a choice to make between four devoted, spiritual and qualified men.

THE VOTE

On the day of the vote, following the daily Convention Eucharist, all bishops with seat, voice and vote boarded buses to travel to St. Mark's Cathedral, where the closed election took place amid reflection and prayer.

Business continued as usual in the House of Deputies until word reached the floor that a decision had been

A SPECIAL MESSAGE FROM THE PRESIDENT

It was no surprise when the Rt. Rev. Michael Curry preached at the final Eucharist at the 78th General Convention; it has long been a tradition for the Presiding Bishop-elect to deliver the sermon at General Convention's Closing Eucharist. It was also no surprise Bishop Curry held the congregation rapt as he walked the altar and challenged them to "Go!"

But it was a surprise – especially for Bishop Curry – when after the sermon Presiding Bishop Katharine Jefferts Schori delivered a very special message in the form of a letter from President Barack Obama, which read:

Dear Bishop Curry,

As you prepare to begin serving as Presiding Bishop, I send warm congratulations.

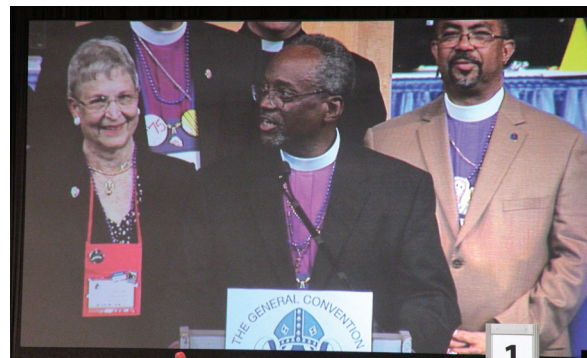
Since our nation's earliest days, faith communities across our country have shown us how a willingness to believe and a dedication to care for others can enrich our lives. Your leadership over the years has reflected your powerful vision for a more inclusive tomorrow. Guided by your commitment to a future of greater compassion and opportunity, I trust you will continue to use your gifts to bring people of all faiths and backgrounds together to realize the America we know is possible.

Again, congratulations. I wish you all the best.




FROM THE 78TH GENERAL CONVENTION

Photos by Summerlee Walter and Christine McTaggart



Clockwise from above: Presiding Bishop-elect Michael Curry presents his vision for The Episcopal Church to members of the media during the post-election press conference on June 27. Presiding Bishop-elect Michael Curry addresses the House of Deputies after his election. Deputies vie to get a good view — and a quick smartphone photo — of the 27th Presiding Bishop.

made. A delegation was sent from St. Mark's to the House of Deputies, where a special legislative committee received the name and retired to decide whether to recommend confirming the selection. Upon their decision, word was returned to the House of Bishops, which remained in session at St. Mark's, and the election result was put to the House of Deputies for the confirming vote.

The protocol complete, Bishop Curry learned of his confirmation and left for the House of Deputies.

THE ARRIVAL

Though it was well after lunchtime, no one moved from the House of Deputies after word arrived that the election was complete, the deputies simply continuing to work through the agenda as they waited. By the time Bishop Curry arrived, the House was filled with bishops, deputies, visitors, volunteers and media, all of whom leapt to their feet and erupted into applause and cheers as he entered and made his way to the dais. Many stood on chairs for a better view or to capture the historic moment on their phones and tablets.

Even after minutes of roaring ovation, the crowd showed no signs of tiring, such was the joy and excitement of Bishop Curry's election.

"Oh, God love ya," Bishop Curry said when

he was finally able to speak to the crowd. "I know you haven't had lunch, so no sermons now.

"It really is a blessing and privilege to serve our church and to serve our Lord in this way," he said. "I treasure this church, this House, the House of Bishops, all of us. We are God's children."

Bishop Curry will be installed as the 27th Presiding Bishop on November 1 at the National Cathedral in Washington, D.C.

For those who serve, work and worship with Bishop Curry in North Carolina, his election understandably generates a complex web of emotions. But we know as well as anyone the gifts and blessings he bestows on those around him, and it is exciting to think what might happen when those gifts are shared with the wider world. And we, in the Diocese of North Carolina, will honor those gifts as we continue the work we have begun under his leadership.

LEARN MORE

Check out a special feature and video on St. Mark's Cathedral, where the historic Presiding Bishop election took place, in the "Read All About It" section at episditionc.org.

NORTH CAROLINIANS IN THE SPOTLIGHT

Bishop Curry was not the only one at General Convention giving North Carolinians reason to be proud. Several representatives of the Diocese of North Carolina accomplished notable achievements and received honors for the work they do.

LISA TOWLE

Lisa Towle, whose tireless work with the Episcopal Church Women (ECW) is well-known to those throughout the Diocese, was elected president of the National Episcopal Church Women on June 27. Elected in a landslide, she won the office on the first ballot by a two-thirds majority.

As secretary of the ECW's national board for the last three years, Towle has been working on helping to restructure the organization to streamline and open it up to more women who wish to be involved. She has also worked hard to increase communications throughout the organization.

"Every woman in this Church is a member of ECW," said Towle. "She can choose to participate or not, but we need to let people know we're here and what we do and why it's of value. There's kind of an evangelizing going on, and hopefully a new focus on mission and ministry."

One of those ministry focuses, both in North Carolina and on a national level, is the issue of human trafficking. The ECW has made great strides not only in education and increasing awareness of this growing problem, but also in highlighting those working to solve it.

Towle hopes to be able to bring all the work done on the diocesan and national levels together. "A relationship between a national organization and the grassroots work is the ideal, but that can be a little tricky. Sometimes it's very top-down because [The Episcopal Church is] a hierarchical structure. That works in some respects, but we also really need to focus on bottom-up [initiatives] so we can meet somewhere in the middle and help each other."

Towle has served as president of the Episcopal Church Women of North Carolina for the past 12 years and will continue in that office through the end of 2015.

Towle's election marks the first time the Presiding Bishop and the president of the national ECW will be from the same diocese.

Photo by Christine McTaggart



The Rt. Rev. Anne Hodges-Copple; the Rev. Stuart Hoke; Distinguished Women's Award recipient Mary Hawkins; Lynn Hoke, diocesan archivist; and Lisa Towle, president of Episcopal Church Women-North Carolina and president-elect of the National Episcopal Church Women celebrate during the Distinguished Women Luncheon.

MARY HAWKINS

On June 28, the ECW held their Distinguished Women Luncheon. The national board presented their first-ever board-awarded Distinguished Woman honor to Presiding Bishop Katharine Jefferts Schori and then recognized one woman from each diocese, selected for her dedication and contributions to her church and diocese.

Mary Hawkins was named the Distinguished Woman from the Diocese of North Carolina. A member of St. Titus', Durham, she is a pillar in her church and her community, and to call her an active, busy woman is an understatement. A retired associate professor, Hawkins continues to volunteer at North Carolina Central University, where she taught. She works within her community on public health initiatives.

The first female senior warden at St. Titus', Hawkins has served as church newsletter editor, church treasurer, a LEM and LEV, and diocesan convention delegate. She's served on Diocesan Council, the Bishop's Committee for

{ There's kind of an evangelizing going on, and hopefully a new focus on mission and ministry. }

The world is complicated, and it's chaos, and it's broken. And our glimpse of heaven is through liturgy and the space that liturgy takes place in.

Racial Justice and Reconciliation, and the Commission on Ministry. Her decades of service to ECW have included secretary and treasurer to the Board, editor of an award-winning newsletter and delegate to three Triennial Meetings.

With a quiet, can-do spirit, Mary moves easily between the secular and the sacred, offering the gifts she's been given whenever and however they're needed.

MARTHA ALEXANDER

In the House of Deputies on June 28, North Carolina head of deputation Martha Bedell Alexander was elected to the Church Pension Group board. On the first ballot, she garnered more votes than anyone in the running.



Martha Alexander

CAITLYN DARNELL

Caitlyn Darnell, coordinator for A Movable Feast, received one of nine special United Thank Offering (UTO) young adult grants awarded this year. The \$1,250 grants, which were awarded in each province in honor of UTO's 125th anniversary, provide seed money for new projects run by young adults, aged 21-30, based on any of the Five Marks of Mission. A Movable Feast is a food truck ministry reaching out to young adult communities typically ignored by traditional campus ministries — those attending community colleges, those living in rural areas and those who enter the workforce directly after high school graduation.

"I saw it as an innovative way to do mission connecting with people and places beyond the walls of our buildings," Sarah Carver, appointed member of the UTO Board, said. "I want the Church to be inspired by the vision of young adults. People like Caitlyn [and other young adult grant recipients] have something to teach us."

Darnell wrote her grant proposal in order to transform the trailer's empty chapel into a space of sacred beauty for liturgy and prayer. The chapel will have no formal altar, but will otherwise bear the traditional trappings of worship. The grant funds will also allow A Movable Feast to purchase a bookshelf and materials for visitors to take, including prayer cards.

"The world is complicated, and it's chaos, and it's broken. And our glimpse of heaven is through liturgy and the space that liturgy takes place in," Darnell said. "Those holy spaces are still critical to [the Church's] role of providing rest and respite in the midst of that chaos."

NILS CHITTENDEN

Though he answered a call in late 2014 to serve at St. Stephen's in Armonk, New York, former youth missionary, campus minister and director of A Movable Feast the Rev. Nils Chittenden delighted North Carolina friends when he appeared to celebrate Bishop Curry's election and accept an award for his work in campus ministry. We are happy to share that he and his wife, Kelly, are doing well and are happy in their new life.



Photo by Summerlee Walter

Caitlyn Darnell explains her vision for A Movable Feast — and for liturgical spaces — during her presentation to the United Thank Offering and Episcopal Church Women banquet.

THE BUSINESS OF GENERAL CONVENTION

The 78th General Convention was not all celebrations and special events. More than 300 resolutions were submitted for consideration, discussion and action, and that meant a great deal of hard work by bishops and deputies alike as they met in their respective Houses and legislative committees.

Some of the results of that work made headlines, while others placed great hope in what will be accomplished in the coming years.

MARRIAGE EQUALITY

Days after the U.S. Supreme Court made its historic ruling legalizing same-sex marriage nationwide, The Episcopal Church made its own history with the House of Bishops (HOB) and the House of Deputies (HOD) concurring on canonical and liturgical changes that now provide marriage equality for all Episcopalians.

Language defining marriage as being specifically between a man and a woman was eliminated from Canon I.18 of The Episcopal Church canons (Resolution A036); the canon now reads, “that clergy shall conform to the laws of the state governing the creation of the civil status of marriage, and also these canons concerning the solemnization of marriage.”

Two new marriage rites (Resolution A054) were approved for trial use beginning the first Sunday of Advent 2015. The new marriage rites, “The Witnessing and Blessing of a Marriage,” and “The Celebration and Blessing of a Marriage 2,” from “Liturgical Resources I: I Will Bless You and You Will Be a Blessing, Revised and Expanded 2015,” are applicable to all couples seeking to be married, providing the option of using the language of “husband,” “wife,” “person” or “spouse.”

Both resolutions provide that clergy continue to have the right to decline to officiate any wedding.

On a related topic, there was also concurrence on Resolution D047, directing Trustees of the Church Pension Fund to continue reviewing and revising the pension plan to include same-gender spouses.

GOVERNANCE AND STRUCTURE

Though the Task Force for Reimagining the Episcopal Church proposed several major structural changes, only two resolutions were passed in the form of substitute resolutions.

Substitute Resolution A006 eliminated all standing commissions but two: the Standing Commission on Structure, Governance, Constitution and Canons; and the Standing Commission on Liturgy and Music.

The proposal to reduce the size of Executive Council by half was rejected, but Substitute Resolution A004

expanded the council’s appointment power in relation to the Church’s executive staff.

Two resolutions were also approved regarding the Church’s Title IV disciplinary process. Resolution A127 provides “express authority for the imposition of sanctions upon a party for disruption to the Title IV process,” while Resolution A150 provided funds for the development and translation of training materials about the Title IV process.

Finally, Resolution A002 was passed, allowing for the exploration of a unicameral model of governance at General Convention.

BUDGET

Changes to the budget leaned heavily in favor of evangelism and reconciliation. Among the initiatives approved were funding for congregational vitality, providing \$4 million toward faith community startups, church planting and Latino ministry, and \$750,000 toward church redevelopment (existing churches); \$2 million for racial justice and reconciliation initiatives; and \$750,000 for a new digital evangelism project.

Just as the Diocese of North Carolina is working to do, the budget also reflected plans to reduce the asking from dioceses and mission areas in coming years. In working to reduce the asking, beginning with the 2019-2021 budget cycle the asking will no longer be voluntary but mandatory, with proposed penalties for unwaived noncompliance.

DIVESTMENT IN ISRAEL

The question of whether or not to divest the Church’s investments in Israel and in any company doing business with Israel in support of those in Palestine was one issue on which the HOB and the HOD did not agree. Though the HOD passed a resolution supporting divestment, the HOB rejected it decisively, citing divestment as contrary and aggravating to the peace-making efforts being made in that region. Resolution C018 was passed, though, resolving “that the 78th General Convention of the Episcopal Church express its solidarity with and support for Christians in Israel and the Occupied Territories; affirm the work of the Episcopal Diocese of Jerusalem in healing, education, and pastoral care; affirm the work of Christians engaged in relationship building, interfaith

• LEARN MORE

• For a full list of resolutions and actions
• taken, visit generalconvention.org.

dialogue, non-violence training, and advocacy for the rights of Palestinians; and urge Episcopalians to demonstrate our solidarity by making pilgrimage to Israel and the Occupied Territories and learning from our fellow Christians in the region.”

FOSSIL FUEL DIVESTMENT

Two resolutions were passed relating to environmentally responsible investing and working on climate change. Resolution CO45 “calls upon the Investment Committee of the Executive Council, the Episcopal Church Endowment Fund, and the Episcopal Church Foundation to divest from fossil fuel companies and reinvest in clean renewable energy in a fiscally responsible manner,” and “urges all dioceses and parishes of the Episcopal Church to engage the topic of divestment from fossil fuels and reinvestment in clean energy within the coming year.”

Resolution A030 calls for the development of “parish and diocesan resources designed to support local ecologically responsible stewardship of church-related properties and buildings. The program shall be...composed of one person from each province. Each province member of the Advisory Council shall convene, in their respective provinces, Regional Consultive Groups

ETCETERA

While most of the General Convention action took place during legislative sessions and debates in the two Houses, plenty happened elsewhere in the Convention Center and throughout the city. Down the hall from the Houses, the exhibition hall housed vendors, artisans, friends of the Diocese like UTO and Thistle Farms, Episcopal groups like the Office of Armed Services and Federal Ministries, and rotating exhibits, including a full-size United Nations Refugee tent.

Every evening, groups gathered for fellowship and to honor their members. The Union of Black Episcopalians hosted a gala on June 23, during which Bishop Curry received the Right Reverend Quintin Primo Honor Award award; Episcopal Relief and Development continued its 75th anniversary celebration throughout General Convention; and Integrity and UTO held their special Eucharists.

The daily morning Eucharist served as a spiritual anchor point throughout the gathering. Rotating preachers and celebrants, including the Rev. Cathlena Plummer of Navajoland, who

(“RCG’s”),” who will be responsible for the development of educational materials and the creation of networks.

OTHER RESOLUTIONS OF INTEREST

- Passed: Resolutions A158 and A159, which between them updated the Church’s alcohol policy of 1985 and resolved to increase awareness of substance abuse and to work to increase advocacy, treatment and recovery resources.
- Passed: Resolution D037, creating a task force to study requests to amend church records to match legal name changes, including those made by members of the transgender community.
- Referred: Resolution D021, allowing faith communities to petition for health insurance outside the Denominational Health Plan
- The Standing Commission on Liturgy and Music has been directed to present a report at the 79th General Convention proposing a plan for revising the 1979 *Book of Common Prayer*.
- Defeated: Proposal to open a conversation about communion without baptism

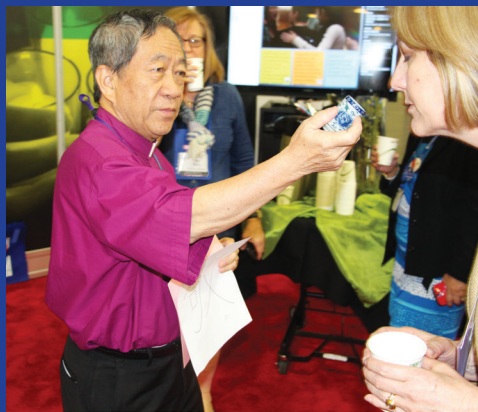
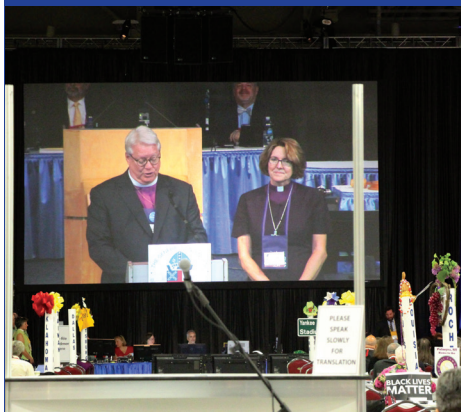
spoke of hearing the call to tend God’s flock while searching for one of her parents’ sheep, and Archbishop Vicken Aykazian of the Eastern Diocese of the Armenian Church in America, shared unique perspectives on the Gospel and highlighted the diversity of the Church.

A major public witness also took place in the form of about 1,500 General Convention participants marching through downtown Salt Lake City in the Bishops United Against Gun Violence procession on the morning of June 28. Marchers paused along the way to hear testimonies from two survivors of gun violence and a former police officer and priest.

During the closing remarks, Bishop Curry encouraged participants to “go forth and proclaim that love is the only way, go forth and proclaim that we will end the scourge of violence.” The march captured the evangelical, outward-facing spirit that pervaded General Convention.

Much more happened at General Convention than can be captured in these pages, so look for additional content at episdionc.org.

A LAST LOOK AT GENERAL CONVENTION



The Rev. Jane Holmes joined Presiding Bishop Katharine Jefferts Schori, Presiding Bishop-elect Michael Curry and President of the House of Deputies the Rev. Gay Clark Jennings at the table during the Closing Eucharist on July 3. The Episcopal Church Women 5K on June 28 raised funds for Salt Lake City's Homeless Youth Resource Center as part of their triennial gathering, which happened in Salt Lake City concurrently to General Convention. The Rt. Rev. Anne Hodges-Copple represented the House of Bishops and presented to the House of Deputies as part of the organization of General Convention. Bishop Li of the Diocese of Taiwan performed a tea ceremony in the Exhibit Hall on July 1. The Integrity Eucharist is always a highlight of General Convention. More than 1,500 Episcopal bishops and deputies marched through downtown Salt Lake City to witness against gun violence on June 28. Bishop Gary Gloster, Bishop Hodges-Copple, Martha Alexander, Joseph Ferrell, Meg McCann, the Rev. Sarah Ball-Damberg, the Rev. Kevin Brown, Bishop Curry, the Rev. Kevin Matthews, the Rev. Jamie L'Enfant Edwards, the Rev. Canon Michael Buerkel Hunn and Alice Freeman represented the Diocese of North Carolina. The diocesan pole on the floor of the House of Deputies. The empty House of Deputies.



SEEING HEAVEN ON EARTH

Today's youth are real and relevant

Imagine with me for a moment that we are looking back over history and the many youth movements that have come of age. Every generation of young people has had a cause and a greater purpose for which they stood. German youth rebelled against National Socialism and became the Swing Kids. Babies born after World War II became social activists and rebelled against the materialistic trappings of a new generation. If you spend much time around my dinner table, you will hear discussions about women's issues and what pronoun should be used when referring to an individual who chooses not to identify as male or female. Young people are passionate about issues that have current implications.

Maybe it's because young people's minds are not constantly swirling with the challenges that come with providing for others. Maybe it is just that when we are born, we are much closer to the holy than at any other time in our lives. Maybe our youth are closer to a heavenly realm than adults, able to understand and comprehend what a holy world — a heaven on earth — would be like.

Young people, especially those in their teenage years, are able to envision that heaven on earth. Who wouldn't long for such a beautiful and peaceful place? That longing draws them to ponder questions of acceptance, idealism and community. They decide they can make a difference, and they rebel against the powers of this world that corrupt and destroy.

A LITTLE CHILD WILL LEAD THEM

How do we minister with and to those who are questioning society and its values? We know that more and more people today are categorizing themselves as “nones,” refusing to affiliate with a religion or denomination. That categorization should not be mistaken for a lack of caring, though. People are still looking for something more: more spiritual, more fulfilling, more substantive. They long for intimacy, closeness and real relationship.

I recently attended a youth ministry symposium at The Divinity School at Wake Forest University and heard Dr. Evelyn L. Parker, associate professor at Perkins School of Theology at Southern Methodist University, speak about a new model of youth ministry with which she is playing. She began her session by talking about the sociohistoric and sociocultural context in which she grew up. Parker is an African-American female who was a young teen in Hattiesburg, Mississippi, during the



Young people march from Selma to Montgomery, Alabama, in 1965

Civil Rights Movement. Hattiesburg and nearby Palmer's Crossing were important centers for the movement during the 1960s, especially the Freedom Summer of 1964. Hattiesburg was the largest Freedom Summer site in Mississippi and host to many volunteers, participants and students working toward change. Parker spoke about walking from her church to the Student Nonviolent Coordinating Committee (SNCC) office and watching through the windows the action taking place. She remembered the teenagers on the front line during civil rights marches. The young people were up front, the big names in the movement following.

She talked about meeting a young man this past year named Jonathan Pulphus, a college student at Saint Louis University who has been part of peaceful protests in and around Ferguson, Missouri. Her description of Pulphus's peaceful efforts was unforgettable, as was the stark surprise of seeing members of the Bloods and the Crips in the photos. These young rival gang members came together and risked themselves to provide protection for the peaceful protest, protestors and protectors of one mind to make a difference.

Parker then began to speak about the context of the world in which we live today. Our sociocultural time stamp includes discussions of racial reconciliation, equality for LGBTQ persons, immigration and healthcare debates, increased levels of food insecurity, homelessness, climate change and sexism. The list is long, and it continues to grow, both nationally and globally. But every item on it offers us an opportunity as the Church to engage in

conversation. Parker suggests we must rethink the mission of our churches and make sure they are relevant for our context. We must identify the deepest needs of our community and then:

1. Think theologically about the issues and hear what God has to say
2. Imagine what could be and what changes we would make
3. Strategize
4. Reflect
5. Refine

This is why we are called to do ministry with and for young people, for if our young people don't see the Church at work in the world, fighting for change and social justice, we cannot expect them to become affiliated or remain affiliated with it. This is where the Church must take action and stand as a place where all issues can be discussed, without fear of being ostracized, where questioned are allowed, and open discussion is encouraged.

Who hasn't seen a young person when he confronts injustice? He immediately wants to make a change. Young people, and some not so young people, can see clear through to the solution when confronted by injustice. Christians are a people who want to make a difference, and they should be striving to correct injustices. Parker said that, "young people have motivation for involvement," and "idealism in the young is a gift from God." So what do the German youth, hippies and those active in the Black Lives Matter movement have in common? They all present an opportunity to engage.



Photo by William Gutknecht

Young people lead the contingent from St. Luke's, Durham, that marched in the 2013 Durham Pride Parade.

Photo by Christine McTaggart



The Rt. Rev. Michael Curry hears from young adults representing the diocese during the 199th Annual Convention in November 2014.

THE HEART OF HOPE

It shouldn't be engagement for engagement's sake, though. It must be a sincere dialogue that invites participation in matters where young people want to see change happen. For if we as the Church are not engaging in these issues, then the people - young and old - will go elsewhere to discuss them. We must allow young people the permission to ask the questions that are burning on their hearts, to be able to discuss what God is saying about these issues and imagine how the world could be different if the Church were part of the change. We must seek the Holy Spirit in these issues.

We don't need to create elaborate curricula; we merely need to engage the issues of our time and ask the Holy Spirit to walk with us as we invite young and old to participate together in the action of God. "For where two or three are gathered in my name, I am there among them." (Matthew 18:20) In doing this, we open our church doors (and hopefully our hearts) to those who categorize themselves as "nones." There is no crucifixion and burial of Jesus without hope of the resurrection. Hope for a new day, hope for an end to social injustice, hope for the hungry to be fed and the captives to be released. What our young people bring to us is hope. Hope for a better world and a brighter tomorrow. Hope for forgiveness from the sins that our entire race has committed against each other. I hope we continue to find new ways to embrace our young people and the issues about which they hope.

Amy Campbell is a youth missionary for the Diocese of North Carolina. Contact her at amy.campbell@episdionc.org.

CONFRONTING OUR HISTORY

Lift Every Voice brings together young people for difficult conversations

A group of high school and college students cluster around an aging chimney, reverently running their fingers over the bricks. Gradually their attention shifts to one particular area to the right of the chimney face, the bricks illuminated by the midday North Carolina sun. A few of the young men and women rest their fingers in a small indentation several feet above the ground. Their fingertips fit snugly into the print left by one of the enslaved craftsmen who produced the brick embedded in a chimney located on the grounds of Stagville State Historic Site, a former Durham plantation.

The young people touched history at Stagville as part of the three-year “Lift Every Voice” journey, an initiative of the Diocese of North Carolina designed to revisit the historical truths of slavery and the Civil Rights Movement in North Carolina and apartheid in South Africa. During the week of July 12-18, more than 70 young people and adults from the Dioceses of North Carolina, Upper South Carolina, Northern California, Western Massachusetts, Southwestern Virginia, Texas, Botswana and South Africa gathered in central North Carolina to explore the United States’ history of racial conflict and slow progress and to begin thinking about how they can take what they’ve learned back to their own dioceses to share in the form of programming around diversity and inclusivity.

Lift Every Voice was inspired by another Freedom Ride the Diocese of North Carolina undertook in 2010. The earlier trip focused on the state’s history of racial injustice, progress and reconciliation from Wilmington to Haw River State Park near Greensboro. Some of the places (Stagville and the International Civil Rights Center & Museum) and faces (playwright and performer Mike Wiley and diocesan youth missionaries Beth Crow and Lisa Aycock) from the 2010 Freedom Ride returned for this summer’s journey, but the diverse group of young people from across the United States and southern Africa set this trip apart.

“Working in youth ministry I witness the challenges our young people must deal with day to day, from subtle to blatant signs of racial discrimination, to coping with the stigma of being an undocumented child in the United States, to their own personal struggles with sexuality and acceptance,” Crow said. “Teen years are challenging enough, but with these added burdens our youth can often feel helpless and alone. We seek to provide a safe and honest space for conversation as well as help equip our youth with the tools for change in the example Christ taught us.”

Lift Every Voice moved from vision to reality when in August 2014 the youth ministries department received a three-year, \$138,000 Jessie Ball DuPont Fund grant to fund the project.

Once the funding was in place, the next step was to recruit team members to plan the event. Formation experts and clergy were of course involved, but Crow also sought out talented young adults to spearhead the programming. Jonathan York, a participant in the 2010 Freedom Ride, was happy to return as a member of the planning team and bring his interest in local advocacy to bear on the week’s theme.

“I’m really passionate about race relations in Durham, which is a really interesting microcosm of race relations in America and worldwide,” he said. “I’ve done a lot of work with an organization called The Religious Coalition for a Nonviolent Durham [which, according to the organization’s website, ‘seeks an end to the violence that is plaguing Durham neighborhoods’].”

York and other young adult team members like Elisa Benitez, a parishioner at El Buen Pastor, Durham, who works with NC Dream Team and The National Immigrant Youth Alliance (NIYA), helped to give nuance to the week’s

Below: Ty Stevenson, Diocese of Northern California, matches his fingerprint to the fingerprint of an enslaved person on a chimney brick at Stagville State Historic Site. Right: The footprint of an enslaved child is preserved in another brick.



Photos by Summerlee Walter





Clockwise from left: Marie Sintim, St. Ambrose, Raleigh, and Elisa Benitez, El Buen Pastor, Durham, worship in The Great Barn at Stagville State Historic Site in Durham. Elizabeth Potts, Diocese of Northern California, and Leighton Harrell, Diocese of North Carolina, join hands during the Wednesday night Eucharist at Chapel of the Cross, Chapel Hill. The gathered Lift Every Voice congregation blesses a quilt made during last year's Province IV youth event (PYE). The quilt will be gifted to the PYE host congregation, Church of the Advocate in Philadelphia.

conversations around race, gender and immigration issues. Their local expertise supported the Freedom Ride's focus on North Carolina history.

Many participants who signed up for the journey were seeking that local focus. Gus Williams, a participant from Emmanuel, Southern Pines, was interested in social justice and peace work but wanted to learn more.

"I figured I was not as educated on the topic as I should be," he said. "[The Civil Rights Movement] is a great part of American history, and I thought I should learn more about it, I should meet new people, I should experience new things."

"I'm deeply encouraged by everyone who's been a part of this project, not just the young adults on team, but all the participants who have come with courage and commitment to explore something that can be emotionally challenging to process," said the Rev. Cecilia Alvarez, canon for transition ministry and clergy development for the Diocese of New Jersey. "It gives me great hope for the Episcopal Church."

PUTTING A FACE ON CIVIL RIGHTS

When asked which of the week's experiences had the greatest personal impact, participants responded with one voice: The Wall of Shame at the International Civil Rights Center & Museum in downtown Greensboro. Housed in the F.W. Woolworth's building where in 1960 four North Carolina A & T University students staged the lunch counter sit-ins that would galvanize a movement of peaceful protest, The

Wall of Shame installation features photos of some of the thousands of individuals — some well known, most little known and many never identified — who died during the Civil Rights Movement.

"When the tour guide was telling us Emmett Till's story, that really spoke to me," Mandy Jantjies, a participant from the Diocese of Cape Town, said. "That was a perfect display of how cruel America was at the time. He was just a boy."

"The museum didn't just display a Martin Luther King or a Nelson Mandela. It displayed everybody. ... In South Africa we have those [big names], too, but no one really knows how much people actually fought in the struggle."

After their experience at the museum, the Freedom Riders met an impressive panel of speakers who shared with them their personal experiences during the Civil Rights

LEARN MORE

Hear the young people who participated tell the story of the Freedom Ride in their own voices in the "Read All About It" section of episdionc.org. Learn more about the program and find resources for having conversations about race and current events with your youth group on the "Lift Every Voice" website at lifteveryvoice.dionc.org.

Movement of the 1960s and today. Panelists included Joseph McNeil, one of the Greensboro Four, who shared his experience of the first sit-ins in the very building participants had just toured; Raleigh Chief of Police Cassandra Deck-Brown; Dr. Millicent Brown, Associate Professor of History and Sociology at the Citadel; the Honorable Yvonne Johnson, former mayor of Greensboro; and representatives from The Beloved Community Center, a community-based, grassroots organization seeking to form an equitable and just community for all Greensboro residents.

Participants had a chance to integrate some of what they learned into their own experiences during a documentary theater workshop with Mike Wiley, a writer and performer whose one-man shows bring to life historical figures from the Civil Rights Movement. After their visit to Stagville, Wiley guided participants through the process of creating short group performances synthesizing photos and quotations from the Civil Rights Movement. The impressive results can be viewed in the “Read All About It” section of episditionc.org.

SEEING THE FACE OF GOD

Worship, music, drama and art formed a significant part of the Freedom Ride experience. The planning team aimed to create a wide variety of worship experiences for participants, ranging from a traditional Eucharist during which the Rt. Rev. Michael Curry preached at Chapel of the Cross, Chapel Hill, to participant-led morning worship under the trees at Haw River State Park, to a guided meditation reflecting on slave narratives that took place in the Great Barn at Stagville.

The week’s various performances, too, struck many participants as worshipful experiences. After the documen-

tary theater workshop, Wiley demonstrated the art form by performing his one-man play, *Blood Done Sign My Name*, which recounts the story of the 1970 murder of Henry Marrow, who was shot in the middle of Highway 158 in Oxford. Later in the week, The Beast, a hip-hop and progressive jazz group out of Durham, led a workshop on creativity, improvisation and the history of African-American music.

Reflecting on the importance of music during the week, Murphy Hunn, a participant from St. Ambrose, Raleigh, said, “Music is used for gathering, and it’s used for guidance. It brings people together, and it gives us focus, and it gets us fired up.”

That fire extended to the final day of the Freedom Ride, during which participants from each diocese gathered to plan how they would bring what they learned back to their own dioceses. Plans included weekend mini-versions of the Freedom Ride, honest conversations, talking to diocesan leadership and engaging local parishes and campus ministries.

Participants from the Diocese of Botswana were especially inspired to advocate for young people in their diocese.

“We need to talk about active participation and acceptance of the youth in parish councils and active decision making of the youth in the diocesan synod,” a representative from the diocese reported to the group.

The Freedom Riders will have a chance to check in on each other’s progress in their respective dioceses during next summer’s leg of the Lift Every Voice journey: a trip to South Africa to learn about apartheid. Applications will become available in early 2016.

Summerlee Walter is the communications coordinator for the Diocese of North Carolina. Contact her at summerlee.walter@episditionc.org.



Photos by Beth Crow (left) and Summerlee Walter (right)



Left: Freedom Ride 2015 gathers for a group photo. Above: Writer and performer Mike Wiley works with Freedom Riders during a documentary theater workshop in which participants interpreted images and quotations from the Civil Rights Movement into tableau performances.

Photos: (left) public domain; (right) “Statue of Liberty,” from Ferry,” by Jeffrey Zeidman/Flickr. CC BY 2.0

IMMIGRATION REFORM MATTERS TO US ALL

We are a nation of immigrants. Our Christian tradition teaches us to “welcome the stranger.” Although there is widespread agreement that our current immigration system is in need of reform, there is significant disagreement as to what those reforms should be.

Per the Pew Research Center, an estimated 11 million undocumented persons currently live in the United States. More than 60 percent have lived in the United States longer than 10 years. They make up approximately 5 percent of the U.S. workforce. Some 4.5 million children in this country have at least one undocumented parent.

The responses to these statistics have become familiar. Some suggest these undocumented persons should simply return to their home countries and re-enter the United States legally. Others say, “My forebears came here legally, and so should these folks.” What is not as familiar to each of us is the reality that immigrating to the United States today is very different from when our forebears did it. Until the early 1920s, there were few restrictions or requirements for persons immigrating to the U.S. Under the current law, however, legal immigration is highly restricted. Many undocumented persons have no option to obtain a legal immigration status in the U.S.

THE REALITY

For the most part, unless someone has a sponsoring employer or a close family member already here as a U.S. citizen or permanent resident, there are no viable options. And even if sponsored, those who have been in the U.S. without a status for a year or more must generally leave the country for 10 years before becoming eligible to return.

It is not just undocumented immigrants who face hurdles. Under the annual quota, the current wait for some nationalities to receive a green card after a successful employer sponsorship is more than 10 years. Professionals seeking work visas must go through a lottery process. In 2015, there were three times as many visa seekers as there were available visas; 148,000 applicants were turned away.

When dealing with family green card sponsorship (as opposed to employer sponsorship), the waits can be even longer. If a Mexican national who is a permanent resident sponsors an unmarried adult child, that unmarried adult child faces a current wait to receive a green card of more

than 20 years. Being sponsored does not give a person any status in the U.S. prior to receipt of the green card.

Recently, the Obama Administration has taken steps to provide a temporary fix to the U.S. immigration system, until such time as Congress acts. The Deferred Action for Childhood Arrivals (DACA) program permits individuals who were brought to the U.S. as children to obtain a two-year deferral of deportation and receive temporary work cards. Other Executive Actions designed to provide additional temporary fixes to the immigration system are on hold indefinitely due to challenges in the federal courts.

IT MATTERS TO US ALL

Why does all of this matter to each and every one of us? From our nation’s founding, immigrants have played a vital role in our country’s vitality: creatively, productively and economically. Today’s immigrants are no different. An example that illustrates this well: the farmworkers in our own backyard. Without them, crops would go unharvested, and the food we take for granted would not be waiting for us in the grocery store.

We were once a nation of “give me your tired, your poor.” We are now a nation of red tape, bureaucracy and quotas. Yet people seeking a better life continue to come, and it is up to us to decide whether we will welcome these strangers or make it impossible to join our melting pot heritage.

For more than five years now, the Diocese of North Carolina has, at its annual conventions, considered and approved resolutions in support of comprehensive immigration reform. Those resolutions have called for the people and parishes of our Diocese to contact their elected representatives to encourage them to take up the issue of immigration reform, to familiarize themselves with the issues under our current immigration system and to welcome the immigrants in our communities.

Let us renew our commitment to do so. Because it matters to us all.

Penni Bradshaw is an attorney, a Board Certified Immigration Specialist and a member of St. Paul’s, Winston-Salem. Contact her at pbradshaw@constangy.com.

FEEDING MIND, BODY AND SPIRIT

It began with conversation. In the summer of 2013, St. Andrew's Episcopal Church had closed, leaving a void in the growing, diverse, but fragile east side of Charlotte. The Rt. Rev. Anne E. Hodges-Copple met with area community leaders and deacons, who all agreed an Episcopal presence needed to be re-established. But there was also a desire to create a community service center with a grounding in spirit and a special focus on the large refugee and immigrant populations. As conversations continued into 2014 and expanded to include clergy, staff and laity of several Episcopal churches in Charlotte, a plan to do both began to take shape.

The logical site of the proposed new ministry was the former St. Andrew's campus. It had housed several service programs in its day, including a community garden, English as Second Language (ESL) classes and a partnership pantry with Loaves and Fishes. But having sat vacant or been leased for more than a year, the building needed repair.

Then there was the work of re-establishing relationships with area nonprofits that had provided key services, such as Central Piedmont Community College, which conducted the Refugee ESL classes, and Loaves and Fishes, which had offered a community food pantry.

But Galilee Ministries didn't plan to stop at re-establishing the old; the ministry leaders wanted to expand services to support needs the community identified and promote empowerment and self-reliance among the community members in the form of job training, employment opportunities and services for children. They wanted to create ways to engage the local residents in supporting and maintaining the ministry. And, equally important to every other effort, they wanted to ground it all in an Episcopal spirituality so that Galilee Ministries of East Charlotte would not be "just another service center," but one that clearly demonstrated the welcome, appreciation and love Christians share in the name of Christ.

At that point, everyone involved was a volunteer, so priorities were set: Galilee Ministries needed to reclaim the space at St. Andrew's, ready it for use, and hire a program coordinator to provide on-site

operational oversight, manage administration functions and serve as the point person for community building and organizing. That meant funding was needed.

Enter the Mission Endowment Grant.

ENCOURAGING IMAGINATION

The new program first offered last year by the Diocese of North Carolina was created and designed to support exactly the kind of ministry Galilee Ministries intended to be: an Episcopal presence of Christ in a community that brings the community to see Christ's presence among them. The ministry was creating strategic partnerships with organizations and groups within the local community, some of which are faith-based, and some of which are not. It was the model of inclusivity, outreach and witness the grant was created to nurture.

"So many grants work off what's already been done and proven," says the Rev. Rebecca Yarbrough, a deacon at St. Alban's, Davidson, and a leader of the ministry. "The fact that this grant allows for experimentation and new and unproven ideas is what makes it so wonderful."

Galilee Ministries was among more than two dozen applicants hoping to be awarded one of the five first-ever Mission Endowment Grants, and, in April 2015, they were informed they had been

chosen as a recipient of the grant.

"It would have been very difficult to pull this ministry together in the time frame we did without the grant," says Yarbrough. "We would have had to spend so much time fundraising from other sources, we probably would not be up and running now."

And up and running it is.

THE POWER OF PARTNERS

In March 2015, the Loaves and Fishes Pantry reopened to the community on Mondays and Wednesdays. Central Piedmont Community College resumed offering its ESL classes Monday through Thursday.

In June, Refugee Support Services, a small nonprofit that helps refugees with resettlement, information on their new environment and support resources, became a ministry partner to provide on-site services each



**Galilee Ministries
of East Charlotte**



Photo by Bishop Anne Hodges-Coppie

Galilee Ministries serves a deep mix of cultural origins, including Americans (white, African-American and Latino), Burmese, Vietnamese, Cambodian, Middle Eastern, Bhutanese and more.

MISSION ENDOWMENT GRANT APPLICATIONS

The deadline to submit 2016 Mission Endowment Grant applications is November 30, 2015.

For more information about Mission Endowment Grants, visit episdionc.org and select “Grants and Scholarships” under the “Resources” tab.

Wednesday. They assist 40-50 people each week.

In July, Catholic Charities came on board with a summer camp for refugee children and “high school girls’ dinners” for fellowship. These programs will expand to a full after-school program in the autumn.

Currently in progress is a project by yet another ministry partner: Charlotte Community Kitchens is helping to renovate the commercial kitchen space in the ministry building with the goal of offering it on a rental basis to those working to start a new or build an existing food-based business.

And this fall, community garden seeds will once again be sown.

“It is a delight to see how quickly the ministry has caught on and attracted prospective partners,” says Reid Joyner, ministry volunteer and liaison to Diocesan Council. “Ministry leaders are proceeding intentionally and deliberately to add ministries that fit and complement Galilee Ministry’s vision.”

THE SPIRITUAL SIDE

Not all of the work is being done on the physical side, though; the other foundational goal of building a spiritual presence is taking hold and growing rapidly as well.

In April, the ministry began offering noontime prayers each Tuesday. Intended to be a “quiet breath” in the middle of busy days, it is offered as an opportunity for fellowship and holy conversation. It has proven to be so needed that a centering prayer time is soon to be offered on Mondays. The plan is to expand the service offerings until ultimately, the Daily Office will be offered several times a week, the noontime prayer offered daily, guided meditations made available, and community Eucharists offered in the context of community meals.

The guided meditation is likely to happen sooner rather than later. The ministry serves a deep mix of cultural origins, including Americans (white, African-American and Latino), Burmese, Vietnamese, Cambodian, Middle Eastern, Bhutanese and more. As one can imagine, not all are Episcopalians, but rather represent Hinduism, Buddhism, Catholicism, Judaism and Islam. But because all have found such a welcome among the Episcopalians, cultural, conversational and religious gaps are being overcome with interfaith bridges. The ministry is currently in conversation with Mecklenburg Ministries to offer a weekly interfaith meditation.

“As the service side grows, we’re working to grow the spiritual side as well,” says Yarbrough. “It’s been a bit more challenging than expected, though, mostly because we have so many more faiths responding to the ministry than we imagined would!”

REAL DREAMS

In only a few short months, Galilee Ministries of Charlotte has taken a dream and made it a reality. It is a “resurrection” ministry, having taken a property and associated programs that were dead and bringing them alive again, establishing lost programs and adding new services much needed by the community.

“It’s just truly the work of the Holy Spirit,” reflects Yarbrough. “Galilee Ministries has been about being open to opportunities that God revealed and having a strong leadership team that represents The Episcopal Church and our partners. Collaboration is what’s making this possible, and it will be what allows us to continue to grow.”

Christine McTaggart is the communications director for the Diocese of North Carolina. Contact her at christine.mctaggart@episdionc.org.

Photos by Ron Sowers / Ronald L. Sowers Photography



Young people from Conetoe Family Life Center work to assemble and paint beehive kits at Good Shepherd, Rocky Mount. *Opposite page: A honeycomb full of honey.*

By Summerlee Walter

A SWEET PARTNERSHIP

During the Rev. Richard Joyner's first year serving Conetoe Chapel Missionary Baptist Church, he buried more than 30 people under the age of 45. The bodies he laid to rest belonged mostly to poor African-American young people from his rural community. While some died as a result of community violence, Joyner was struck by the number who died from diet-related diseases like diabetes and heart disease.

To begin addressing the epidemic of preventable deaths, Joyner planted a small garden next to his church, which he taught the congregation's children how to plant and maintain. As the vegetables ripened in the sun, Joyner invited community members to harvest what they needed in order to prepare healthier fare for themselves and their families.

What started as a modest patch of dirt and a few plants has grown into the Conetoe Family Life Center, an organization dedicated, as the Center's website explains, "to bring[ing] programs and resources into the community that will educate and empower the local citizens of Conetoe in areas of health and wellness such as diabetes, nutrition and physical education."

What began in 2011 as a health ministry composed of 11 dedicated volunteers who met the first Wednesday of every month, the Conetoe Family Life Center now runs a full-fledged farm sitting on 25 acres. Several years ago, an apiary, or bee yard, was added to help pollinate

the plants, and through the Center children and teenagers can now learn the arts of gardening and beekeeping. In fact, with the help of master beekeeper Barry Heinz, the Center has produced more than a dozen certified beekeepers aged 12-16.

Good Shepherd, Rocky Mount, became involved with the Center's beekeeping project through a relationship between Joyner and Good Shepherd parishioner Ted Sherburne. Sherburne, who moved with his wife to Rocky Mount to be nearer to his son-in-law, former Good Shepherd rector the Rev. Scott White, met Joyner seven years ago through his work with Gatekeepers, a collaboration among several area churches that each summer sends volunteers to make repairs to the homes of older adults. The two men began talking about Joyner's work with the community garden. Sherburne was impressed.

Two years ago, Joyner asked Sherburne, who is a master woodworker, if he would be able to assist the Center by building beehives to replace those that had worn out or been damaged by weather and hungry bears. Sherburne was eager to help but soon realized purchasing lumber and building hives from scratch was not cost effective. Instead, last fall Sherburne set the goal of raising enough funds to purchase 175 beehives at \$110 each and 175 units of bees at approximately \$100 each. (According to Sherburne, a unit of bees weighs three



Photo by niky81 / Flickr, CC BY-SA 2.0

DID YOU KNOW?

- A collection of beehives is known as a bee yard or apiary.
- Beehive kits cost approximately \$110 each. A unit of bees is priced at market value, which currently hovers around \$100.
- A unit of bees, which weighs three pounds, includes one queen and between 50,000 and 60,000 worker bees.

pounds and includes one queen and 50,000-60,000 worker bees.) The 175 hives will allow the ministry to replace those that have been damaged or destroyed while also expanding honey production. In a few years, Sherburne would like to help the ministry expand its apiary further, to 200 or 250 active hives.

Sherburne doesn't plan to assemble and paint the hives himself, though. He's enlisted help from youth who attend Good Shepherd, Conetoe Family Life Center and St. Andrew's Episcopal, Lakeside Baptist, First Presbyterian, Westhaven Presbyterian, First Methodist and Inglewood Methodist churches in Rocky Mount. Throughout May and June, approximately 75 youth and adults have gathered to hammer together frames and paint the finished hives white to provide protection from the elements. Some participating churches have incorporated the events into church picnics and other fellowship events. This collaboration is important to Sherburne, who hopes to build relationships between the racially and socioeconomically diverse youth from the two communities.

"This for me was the most satisfying part of it," Sherburne says. "We need to grow from that because a group of churches working together can accomplish a lot more than one church."

So far, the collaboration has purchased and assembled 75 hives and procured 50 units of bees, but the fundraising efforts continue. The completed beehives and their related colonies will continue to pollinate Conetoe Family Life Center's gardens and produce the honey that

forms a major revenue stream for the Center.

The hives will also travel in the Center's repurposed school bus to a local farm, where the bees perform their magic on a wide variety of crops. Sometimes pallets full of hives are lowered to the ground, while other times the bees buzz in and out of the bus's open windows, flying up to three miles to find food before returning to their hives and, ultimately, to the Center where they will continue to teach young people about beekeeping.

"We're teaching kids there's something more available to them," Sherburne says. "They can take control of their lives."

Profits from the Center's honey, which is sold at the Lowe's in Cary and at the Raleigh Farmer's Market, go into a scholarship fund, but maintenance and repair costs continues to increase.

Sherburne, however, feels confident the coalition of churches dedicated to fundraising for and assembling the beehives will succeed. As for Richard Joyner, the man whose vision started it all, Sherburne feels confident in his skills, too.

"We were recently talking about [Joyner] taking swimming lessons, and I joked with him that he doesn't need to take swimming lessons because he already walks on water."

Summerlee Walter is the communications coordinator for the Diocese of North Carolina. Contact her at summerlee.walter@episdionc.org.



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...

Do JUST ONE THING and refer graduating seniors to campus ministries at the colleges they plan to attend. Find the “Just One Thing” referral form under “Quick Links” at episdionc.org.

Peruse bonus content from the 78th General Convention, including features and videos. Find them all in the “Read All About It” section at episdionc.org.

Learn more about Freedom Ride 2015. Watch videos of participants and team members sharing their stories in the “Read All About It” section at episdionc.org.

Stay up to date on transition news. Connect with the Diocese by signing up for Please Note (episdionc.org), liking us on Facebook (facebook.com/EpiscopalDioceseNC) or following us on Twitter ([@episcopalnc](https://twitter.com/episcopalnc)) to get all the latest news and updates on our bishop transition beginning this fall.