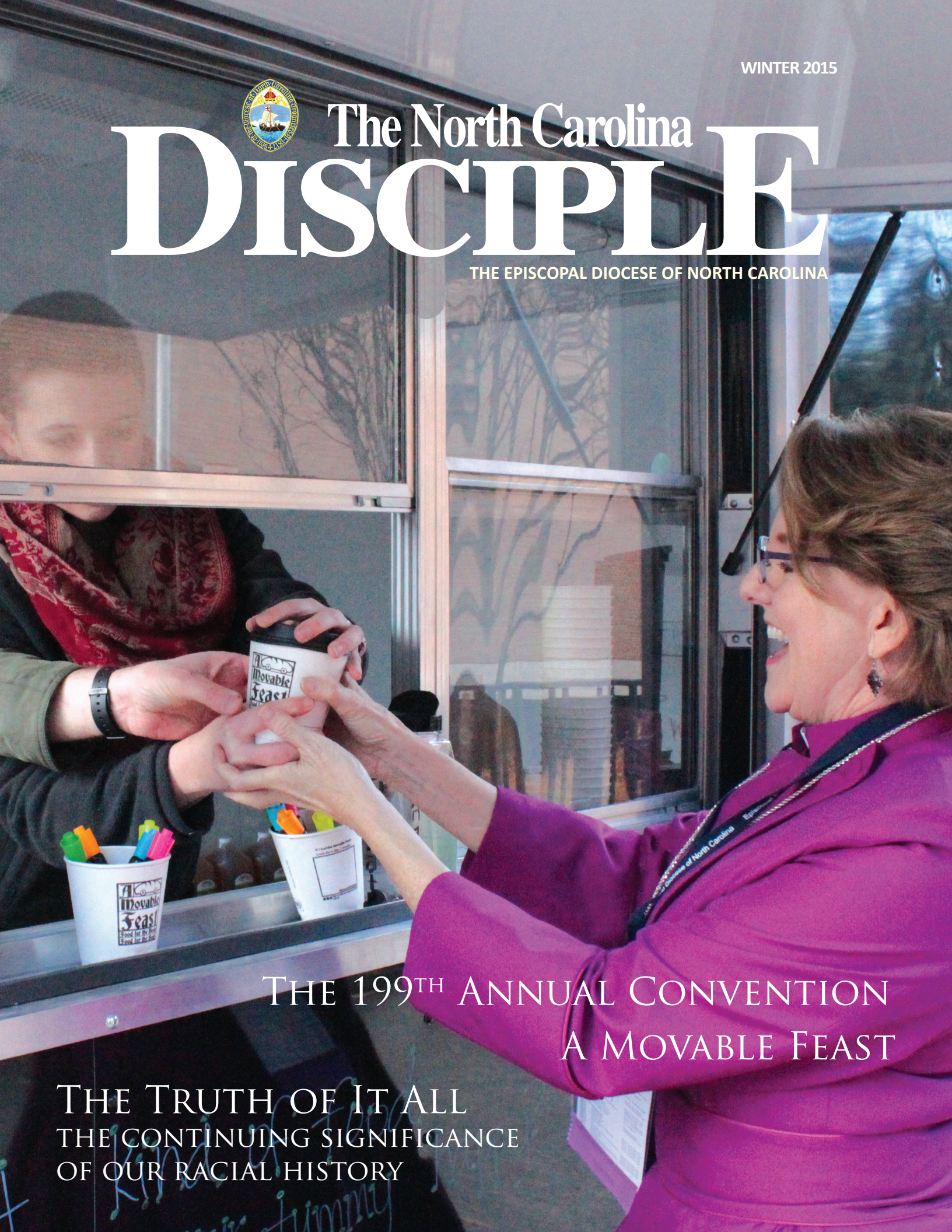


WINTER 2015



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA



THE 199TH ANNUAL CONVENTION
A MOVABLE FEAST

THE TRUTH OF IT ALL
THE CONTINUING SIGNIFICANCE
OF OUR RACIAL HISTORY



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
The Rt. Rev. Anne E. Hodges-Copple
Summerlee Walter
The Rev. Dr. Brooks Graebner
Christine McTaggart
The Rev. Dr. John Gibson
Caitlyn Darnell
John Hodges-Copple
Paul Collins

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.

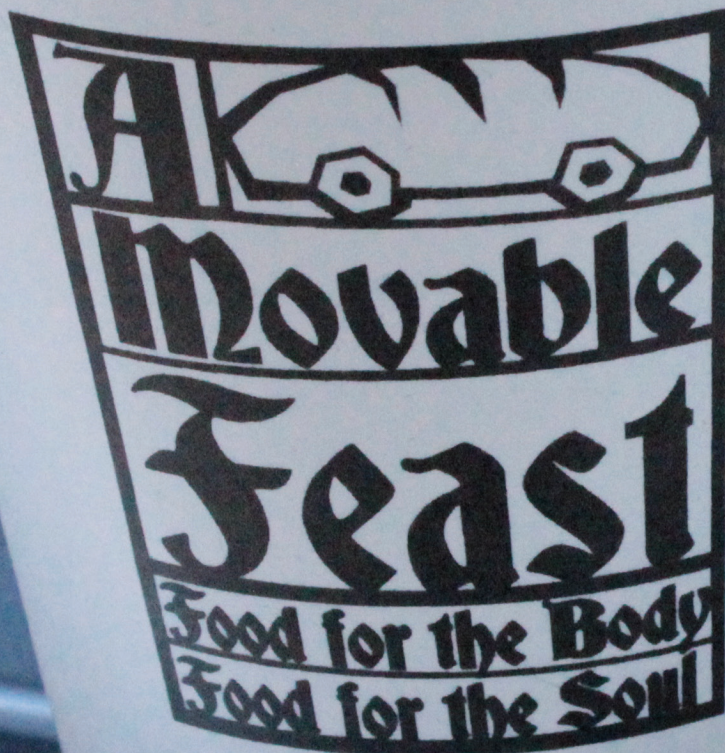
COVER PHOTO

The Rt. Rev. Anne Hodges-Copple was one of the first recipients of A Movable Feast's hospitality. The photo also features Caitlyn Darnell, A Movable Feast's coordinator.
Photo by Summerlee Walter.



INSIDE COVER PHOTO

A Movable Feast cup and cookie.
Photo by Summerlee Walter.



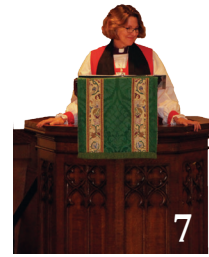
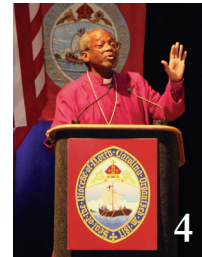
A Movable Feast
Food for the Body
Food for the Soul

table of contents

WINTER 2015

features

- 4 Keep Going!: The Pastoral Address to the 199th Annual Convention
- 7 The Softer, Scarier Side of Galilee
- 14 Updates from the 199th Annual Convention
- 18 The Truth of It All: The Continuing Significance of Our Racial History
- 20 A Bridge Between Past and Future: An Interview with Juan Carabaña
- 23 El Instituto Liderazgo: A Dream Come True
- 24 Tools for Tolerance
- 26 The Journey to the Banquet
- 29 Hospitality House: Honoring the Legacy of the Rt. Rev. Robert Johnson
- 30 Investing in the Future



departments & more

- 8-11 New, Notable & Newsworthy
- 12-13 Around the Diocese

ABOUT The North Carolina DISCIPLER

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



By the Rt. Rev. Michael B. Curry

KEEP GOING!

*The Pastoral Address to
the 199th Annual Convention*

Last year at our Annual Convention you may recall that we zeroed in on the word “go” as a word to define the mission of the Church in this 21st-century mission context we’ve been calling Galilee. We borrowed it from the old spiritual “Go Down Moses.”

Go and tell old pharaoh. Go and speak. Go and do something. Go, go deep, to the soil and the life of God.

So this morning, I’d like to pick up where we left off. We’ve got to keep going. To do that we’re going to look at two texts: the words of Jesus and the words of Harriet Tubman. Put them side-by-side.

Here’s the calling conversation between Jesus and Peter in Luke’s Gospel:

Once while Jesus was standing beside the lake of Gennesaret [otherwise known as the Sea of Galilee], and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.” Simon answered, “Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.” When they had done this, they caught so many fish that their nets were beginning to break. (Luke 5:1-6)

In essence, Jesus says to Peter, “Put out into deep water, and get ready for a great catch.”

On more than 20 trips leading some 300 people from slavery to freedom, when they were about to embark on that perilous and hope-filled journey, Harriet Tubman would say it this way:

If you hear the dogs, keep going.
If you see the torches in the woods, keep going.
If there’s shouting after you, keep going.
If the boiler breaks down, keep going.
If the roof needs to be replaced, keep going.
If there aren’t as many folks in church --

She didn’t say what I’m saying now, but she meant that. She said:

Don’t ever stop. Don’t ever quit.
Don’t give up. Don’t give in.
If you want a taste of freedom,
Keep going!

Photo by Summerlee Walter

I submit that the word for the Church this day is keep going. Don't get weary. Times are gonna get tough. Don't you give up. Don't you give in. We follow a risen and living Lord, and he didn't quit at the cross, and we can't quit with what faces us. Keep going.

FROM THE 1950s TO THE 21ST CENTURY

Our bishop suffragan, Bishop Anne Hodges-Copple, and I are both Baby Boomers. Both of us were born and raised in The Episcopal Church. Both of us were baptized according to the 1928 *Book of Common Prayer*. We were raised by this Church, formed by this Church. We are who we are because of this Church.

But the Church that formed us was the Church of the 1950s. It was a Church that was expanding because America was expanding.

My grandmother hails from back East, and in my grandma's North Carolina, everybody was Baptist. You may have been a Methodist Baptist, Roman Catholic Baptist, Jewish Baptist, Muslim Baptist—but everyone was Baptist. And everyone went to church, and even if they didn't go to church, they lied about it and said they did.

But that Church does not exist anymore. I love it because it made me who I am. I thank God for it, but it's the Church of the past. Everybody's not Baptist anymore. The fastest growing group of people in our culture are those who say they have no religious affiliation whatsoever. Fewer and fewer people are going to churches. That is the reality.

And in this context, the Church can no longer wait for its congregation to come to it. If we wait we're going to be waiting for Godot, and he's not showing up. Now the Church must become the missionary Church. The Church must become the evangelical Church in the best sense of that world. We must be the Church that goes forth in the name of the love of God that we have seen in Jesus Christ. In this context, when the word "Christian"—

I'm going to get in trouble. I am so far off this manuscript you can't imagine. [*Editor's note: He was.*]

Sometimes that word "Christian" has been so hijacked to mean things that don't mean what Jesus of Nazareth stood for, you're almost ashamed to say "I'm a Christian."

We must reclaim the faith of Jesus. We must reclaim a faith that is grounded in the love of God, the compassion of God, the goodness of God, the justice of God.

But if we just do it behind our doors, if we do it when it's just us around, nobody's gonna know it. And it's time for the world to know it. Billy Sunday, one of the lead revivalists at the turn of the 20th century, is reputed to have said, "Heaven help the rest of Protestantism if the Episcopal Church ever wakes up."

My Brothers and Sisters, it is time for the Episcopal Church to wake up, to stand up for the way of God.

For the world to hear that, for others to hear that in North Carolina, we've got to go forth!

And that's not anything new. It's all over the Bible.

Abraham and Sarah were doing just fine, and the Lord said I want you to go to a land that is not your own, to a people that are not your own, because through you all of the families of the world are going to be blessed. (Paraphrase of Genesis 12:1)

And I hear God telling us in the Diocese of North Carolina, we have to go. We have a message to proclaim, a God to glorify, a savior to follow.

And it wasn't just Abraham and Sarah. Remember Moses? Go? That's what the song says:

Go down, Moses,
Way down in Egypt land.
And tell old, Pharaoh,
Let my people go. (Exodus 3)

And Isaiah the prophet in the temple of Jerusalem: "Who will go for us? Whom shall we send? Here I am Lord, send me." (Isaiah 6:8)

And Jesus in Mark's Gospel: "Go into all the world and proclaim the good news to the whole creation." (Mark 16:15)

In Matthew's Gospel: "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." (Matthew 28:19)

In the Acts of the Apostles Jesus says: Go; you shall be my witnesses in Jerusalem, in Judea, in Samaria, and to the ends of the earth—you will be my witnesses in 1st-century Palestine and in 21st-century North Carolina, but you've got to go! (Paraphrase of Acts 1:8)

Having said that, somebody is thinking, "Preacher, we're Episcopalian. I know that's in the Bible, but if it's not in the Prayer Book, we don't have to do it." So I went to the *Book of Common Prayer*, and when I let my fingers do the walking, I fell upon page 366 at the conclusion of the Eucharist. The deacon sends the congregation out into the world with these words: "Let us go forth in the name of Christ."

The deacon can also say: "Go in peace to love and serve the Lord."

Here's another option. The deacon can say: "Let us go forth, rejoicing in the power of the Spirit."

The last command you hear at the end of Holy Eucharist is "Go!"

I think that the word "go" is the mission word in this context of Galilee. Go and proclaim that good news. Go and live the love of God in Jesus. Go.

GO SPEAK: SHARING OUR FAITH

You remember Bishop Hodges-Copple, Dr. Ayliffe Mumford, director of the School of Ministry, and Shelley Kappauf, their executive assistant, helped us do faith-

sharing back in May.

A friend of mine says Episcopalians are a little Holy Ghost shy, so it was designed to create a way for us to tell our spiritual stories to each other.

Do you know a thousand of you participated? A thousand Episcopalians in the Diocese of North Carolina spent the night telling each other how God has touched their lives.

I went to several vestry meetings after that night, and they were not interested in talking with me about fixing the boiler or replacing the roof. They were not worrying about the every member canvas or why they don't have more young people in their church. They wanted to tell me how God had moved in their lives.

The Lord's been blessing you. He's been blessing us. When we start to tell that story, start to live out of that story, we will find a way to make these churches move forward. We will find a way to stand up, and this whole Episcopal Church will give the rest of Protestantism something to worry about.

GO DO: HARVEST FOR HOSPITALITY

We said we were going to go do, and we started the Harvest for Hospitality campaign to support the Episcopal Farmworker Ministry. We've already raised \$100,000 of our \$400,000 goal. Now we're ready to kick into high gear.

I have to tell you, I like to eat. I like turkey and stuffing, potatoes, rice, mac and cheese, and I like chitlins, too. It occurred to me that most of what I'm going to eat next Thursday, Thanksgiving, was likely picked or provided by a farmworker. One way we can give thanks to God for them is by making their lives a little bit better. Through the Episcopal Farmworker Ministry, we're doing that.

At the board meeting last week, we gave thanks for the ministry of Father Tony Rojas, who's about to retire. We've appointed an interim director, Dr. Juan Carabaña, who's here translating. The Episcopal Farmworker Ministry is now financially stable—you don't know what an accomplishment that is—and we're about to move forward under his leadership. Juan, we thank God for you.

TO GO LONG, YOU'VE GOT TO GO DEEP

Bishop Neil Alexander, a former liturgics and homiletics professor at General Seminary, used to say about the length of sermons, "If you don't go deep, don't go long."

There are no tricks that are going to fix us. There are no quick fixes, no easy solutions. If we're going to go long, we've got to go deep—deep into the soil and the reality of the Living God. Deep into the reality of the Risen Christ. Deep into the reality of that sweet, sweet Spirit.

Jesus figured that out a long time ago. When he met Peter on the Sea of Galilee, Jesus knew full well it was one of the most unpredictable environments on Earth.

It could be calm and peaceful one moment and explosive thunder storms, lightning, wind and hail the next.

In this Galilean environment, unpredictability and instability may well be the new normal.

And Jesus grasped that with Simon Peter and taught Peter you've got to go deep. If you go deep, you can handle uncertainty. If you go deep, you can handle ambiguity. If you go deep, you can handle a world that goes topsy-turvy. Jesus said to Peter: Put out your net into the deep, and then get ready for a great catch.

I hear him saying that same thing to us.

I want to commend to you a movie that I haven't seen. Actually I'll commend the trailer. The trailer for *Son of God* depicts the Gospel lesson from Luke 5, where Peter is frustrated on the boat because he's not catching any fish. I want you to hear that. We're frustrated because we can't make our church work the way they used to work. We're frustrated because it's costing more money, time and effort to get the same results—or maybe not even to get the same results. We and Peter are frustrated because we're not catching fish like we used to catch fish.

And Jesus comes alongside of Peter and says, "Put out your net into the deep." So Peter casts the net over the side of the boat, and soon he and the others are hauling so many fish they can't handle it. Then Jesus says to Peter, "Now follow me." Peter (in the movie, not in the Bible) says, "Where are we going?" And Jesus says, "To change the world."

We follow Jesus to change the world. To change the world from what is often a nightmare for far too many to something closer to God's dream for us all. To change the world into a world where no child goes to bed hungry at night. To change the world into a world where all men, women and children are treated as children of the one God. To change it by the transforming, transfiguring, renewing power of the love of God.

Our mission is not to worry about our numbers. Our mission is not to worry about our budget. Our mission is to transform this world in the name of the loving, liberating life of Jesus.

If you hear the dogs, keep going.
If you see the torches in the woods, keep going.
If there's shouting after you, keep going.
Don't ever stop. Don't ever quit.
Don't give up. Don't give in.
If you want a taste of freedom,
Keep going!

God love you, God bless you, and keep the faith.

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

THE SOFTER, SCARIER SIDE OF GALILEE

Excerpts from the Rt. Rev. Anne Hodges-Copple's Sermon at the Convention Eucharist

For the last several years, Bishop Curry has extolled us to consider the 21st-century implications of the Risen Lord's first command to his first apostles: Go meet me in Galilee. This evening, I want us to consider what we might think of as the softer side of "go"—and maybe even the scarier side.

We've heard Jesus say "Go," but do we really believe we're the ones being sent? Go is a command. Go is a demand. If Jesus tells me to go, I'm going to go.

But sometimes I wish I had the clarity and the specificity Jesus gave the disciples on the first Easter day. It was pretty clear: Go to Galilee, all together, and I will meet you there. But most of the time, I feel more like those newbie disciples who were sent out two-by-two in every which way, with only the promise that Jesus would show up sometime later.

I think those pre-Easter disciples may have felt a good bit of fear and trembling about being sent out like lambs among the wolves. We may come with joy to meet our Lord on Sunday morning when everybody else does, but to go forth, two-by-two, maybe one-by-one, that's scary.

From the moment of conception, from the time of our Baptism, God has called us by name, and we were sent to this world for a reason. For all of my doubts, confusion and uncertainty, I have been sent. So have you. God is a sender.

He's always sending people somewhere, and more often than not, it's somewhere hard.

Jesus sent those inexperienced people out two-by-two with just the barest of necessities, to share their stories, to receive hospitality on someone else's terms, to go out and find those who *might* be seeking the kingdom of heaven. And then Jesus was sent—as in *sent-enced*—to death on the cross, sent back from the other side of the grave to

bring us new life. From the first moments of that resurrection he was sending people out to be witnesses of new life and living embodiments of the Kingdom.

We all share in the call to bring the Good News. This is what one catholic, apostolic Church means. We are all sent.

LISTENING IN TAIWAN

Listening is one of the most profound ways we share our deepest presence with one another. Listening and being truly listened to is one of the greatest gifts of ministry. Wherever Bishop Curry and I go, people are eager to strengthen and build those bonds of affection.

This includes Taiwan, where we flew this fall to meet with the House of Bishops. It's important to remember that The Episcopal Church is composed of 16 countries. We are a multinational church, part of an international community.

The Episcopal Church of Taiwan was first seeded by Japanese Anglicans, who benefited from other missionaries who were sent, including Episcopalians. After World War II, mainline Chinese Anglicans and Episcopal military families and their chaplains came to Taiwan, and the Episcopal Church of Taiwan grew and grew. After 60 years, it felt like maybe it was time to go, although it felt more like sent.

We were sent to listen. Archbishops from Japan, the Philippines and Pakistan came all the way to Taiwan to tell their stories of faith and conversion, stories of risking fractured family relationships by embracing Christianity and of radical hospitality in the face of deadly religious extremism.

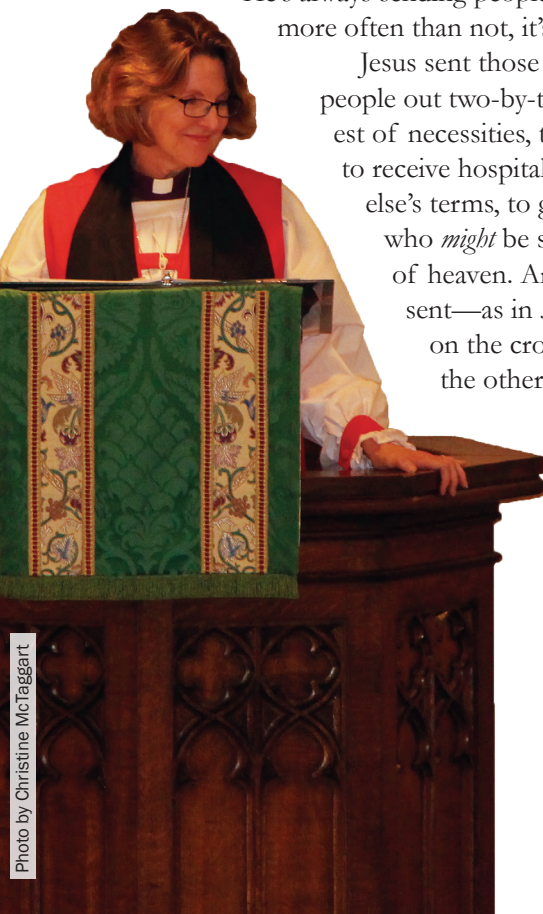
After being sent to Taiwan, I am even more excited to work with our diocese to go deeper into the multicultural opportunities for ministry in our neighborhoods.

Another message from our new friends: No church is too small to make a huge difference in another part of the Communion. In 1971, Christ Church, Greenville, South Carolina, gave \$30,000 to the building of a new church in southern Taiwan. Over the next 30 years, Church of the Advent believed it was their sacred calling to send their precious treasure to the Philippines, where they built 12 new churches. Average Sunday attendance at Church of the Advent is somewhere around 50 or 60 people.

When we get worried about the survival of our churches, we must remember that the disciples of Jesus are often sent out into the world with seemingly very little to work with, only to find they have—we have—all we really need.

I'm enough. You're enough. We've been called by name.

The Rt. Rev. Anne E. Hodges-Copple was elected the sixth Bishop Suffragan of the Episcopal Diocese of North Carolina in 2013. Contact her at bishopanne@episdionc.org.



NEW, NOTABLE & NEWSWORTHY

GOING TO GALILEE WITH BISHOP ANNE

“Galilee ministry embraces the real presence of Christ here and now and follows wherever he might lead us.”
– The Rt. Rev. Anne Hodges-Copple

For those of you lucky enough to see the Rt. Rev. Anne Hodges-Copple in action at the 199th Annual Convention, you know the inspiring stories she shared of churches around the diocese who serve as wonderful examples of “going into Galilee.”

For those of you who didn’t get to see her and hear these uplifting tales, have no fear. The gathering of stories for her presentation was so enthusiastic, it quickly became apparent that there were too many tales to be told within any update, and her Convention presentation developed into a new monthly video series, “Going to Galilee with Bishop Anne.”

Each month, Bishop Hodges-Copple will introduce a diocesan church that has stepped up to make Christ known by being really and truly present to those in need. Those who watch the series will see that these congregations come in every size and demographic makeup, and the people and causes they serve are as varied as the

congregations themselves.

Viewers might see outreach to the community, partnerships between churches and local organizations, community organizing, ministry with Spanish-speaking populations and the real relationship building happening at many congregations. They’ll see that Galilee ministry means creating and sharing lives of radical availability and companionship in the name of Jesus Christ. And viewers will see, too, that a Galilee ministry can be found in churches of any location or size, because no church is too small, too rural or too poor to make a huge impact.

“Going to Galilee with Bishop Anne” makes its debut in January 2015. Look for it in Please Note, on Facebook, Twitter, and in the “Featured Media” section of the diocesan website.



Bishop Anne Hodges-Copple

MISSION ENDOWMENT GRANT DEADLINE APPROACHING

If you made a New Year’s resolution to put that great idea into action by applying for the new diocesan Mission Endowment Grant, the January 31 deadline for applications is fast approaching.

The Mission Endowment Grant is a permanent endowment created for the specific purpose of supporting the diocesan mission strategy of establishing the Episcopal presence of Christ in communities in ways that brings the community to see Christ’s presence among them.

Eligibility for the Mission Endowment Grant is open to a wider range of applicants than any other grant offered by the Diocese. Grant projects must relate to mis-

sionary initiatives located within the 38 counties of the Diocese, but they do not have to be associated exclusively with diocesan entities. Only one person or part of the project must have an association with a diocesan entity. This means the door is wide open for strategic partnerships, including interfaith and secular entities, companion relationships, and partnership ministries of congregations, institutions and organizations of the Diocese.

The Mission Endowment Board will fund and administer a maximum of five grants per year, each ranging between \$5,000 and \$25,000. One- and two-year grants are available. Additional information and applications are available at episdionc.org/resources.

NEW SERMONS AND BLOGS ADDED TO DIOCESAN WEBSITE

If you haven’t yet discovered all of the sermons and blogs from around the diocese in the “Featured Media” section of the redesigned diocesan website, now is the time. New blogs and sermons have been added in the past

months, and there is plenty of room for more.

To add your sermon or blog to the section, contact the communications department at communications@episdionc.org.

THE REV. TONY ROJAS RECEIVES THE DEAN'S CROSS AWARD

On Sunday, December 7, 2014, the Rev. Tony Rojas, was awarded the Virginia Theological Seminary Dean's Cross Award for Servant Leadership in Church and Society in honor of his work with the Episcopal Farmworker Ministry (EFwM).

In April 2013, the Very Rev. Ian S. Markham, dean and president of Virginia Theological Seminary, invited the Rev. Sara Palmer to take the Rev. Tony Rojas, former executive director and continuing sacramental minister for EFwM and known to all as "Father Tony," to speak to seminarians and faculty about his work. The dean was so moved and impressed with Father Tony and his work that he subsequently decided to award him the seminary's highest honor: the Dean's Cross for Servant Leadership in Church and Society. Established in 2008, the award "seeks to recognize those outstanding leaders who have sought the truth and embodies our baptismal vows, in particular the charge 'to see justice and peace among all people and respect the dignity of every human being.'"

On Sunday, December 7, 2014, Father Tony, his

beloved wife, Lucia, Francisca Rios and the Rev. Palmer flew to Washington, D.C., to attend the award ceremony. Over hors d'oeuvres, they met former Secretary of State Madeleine Albright, who also received the Dean's Cross that evening.

God has given us two gifts: the gift of life and the gift of the farmworkers, who give us the fruit and vegetables we need to prolong our lives.

- The Rev. Tony "Father Tony" Rojas

Father Tony and Secretary Albright processed into the service with Dean Markham and the Rt. Rev. James J. Shand, retired bishop of the Diocese of Easton, following the choir who sang beautifully for the Service of Nine Lessons and Carols. Rios read one of the lessons. She plays a vital role as agricultural field supervisor with the North Carolina Department of Commerce: She mediates between the farmers and the migrant laborers, ensuring the latter are treated fairly in accordance with the law.

Father Tony spoke at the banquet following the service and was later greeted by students and visitors inspired by his speech. Father Tony said God has given us two gifts: the gift of life and the gift of the farmworkers, who give us the fruit and vegetables we need to prolong our lives.

Bishop Shand, Dean Markham and his wife all want to travel to Newton Grove to see EFwM and Father Tony in action, as, at 78 years old, he can still be found refereeing games of soccer and basketball in addition to performing his continuing duties as sacramental minister for the three congregations he so tirelessly and faithfully serves. To God be the glory.

- Recap courtesy of the Rev. Sara Palmer



The Rev. Tony "Father Tony" Rojas receives the Dean's Cross Award for Servant Leadership in Church and Society in honor of his work with EFwM. He is pictured with the Rev. Sara Palmer, Francisca Rios and his wife Lucia.

PLACE YOUR ORDER FOR 50 IN 50 BOXES

As part of the 2015 Harvest for Hospitality fundraising campaign for the Episcopal Farmworker Ministry, churches are invited to participate in "50 in 50." As part of this effort, throughout the 50 days of Easter, families will be invited to place a dollar per day in individual collection boxes provided by Harvest for Hospitality. (For more information, please see page 22.)

Collection boxes will be sent to churches and those

interested in participating at no charge, but we request you order the number you will need. For churches placing orders, a good formula to use is one box per family.

To place your order, email communications@episdionc.org.



ST. ANDREW'S, GREENSBORO, RECEIVES SPECIAL UTO GRANT

St. Andrew's, Greensboro, was among the awardees announced for The Episcopal Church United Thank Offering's special grants being offered as part of the 125th anniversary of United Thank Offering (UTO). The one-time grants were awarded to a single project in each province that reflects the fourth Anglican Mark of Mission: To seek to transform unjust structures of society, to challenge violence of every kind to pursue peace and reconciliation.

St. Andrews was awarded the Province IV grant for "La Sembrada/A Time for Sowing." With the \$12,500 grant, the parish plans to hire a bilingual priest with cultural facilities and community building skills to be the key leader in the creating of a strong community of faith outside the walls of St. Andrew's. This will involve building mutual and meaningful relationships among believers of many cultures. These relationships can lead to collective action for the well being of the most vulnerable. La Sembrada's goal is to bring the neighborhood community together to

identify issues that will make their life more livable and gain allies and partners to help them achieve their goals against domestic violence and social isolation.

All UTO anniversary grant projects are to be completed by May 1, 2015, and will be showcased at 78th General Convention in Salt Lake City, Utah, June 25- July 3, 2015. To follow the progress of La Sembrada, the Rev. Audra Abt is telling the ongoing tale of the project at <http://iglesiapuertaabierta.wordpress.com/>.



St. Andrew's, Greensboro

2015 AEHS STUDY DAY TO FEATURE DR. LUKE BRETHERTON

The Anglican Episcopal House of Studies (AEHS) is holding its 2015 Study Day on Monday, February 15 from 8:30 a.m. to 4:00 p.m. This year's featured speaker is Dr. Luke Bretherton, associate professor of theological ethics at Duke Divinity School and senior fellow at the Kenan Institute for Ethics.



Dr. Luke Bretherton

The theme of the 2015 Study Day is Faith and Politics: Poverty, Power and Privilege. Topics slated for examination and discussion include:

- A scriptural and theological framework for negotiating life in our "secular" age
- Rethinking the "preferential option for the poor" and gaining greater understanding of the inter-relationship between poverty and privilege
- Reflecting on faithful, hopeful and loving practices of social, political and economic engagement in the contemporary context

For more information or to register, visit divinity.duke.edu/aehs-study-day or contact Sonja Tilley, AEHS staff specialist at stillej@div.duke.edu or (919) 660-3539.

DIOCESAN EVENTS

January

24 Deacons Ordination, Phillips Chapel at Canterbury School, Greensboro

February

4 Children and Youth Leaders' Retreat, Aquaduct Conference Center, Chapel Hill. Registration open through Jan. 28.

March

5 Clergy Quiet Day
21-22 Junior/Senior Retreat, Camp Walter Johnson, Denton. Registration now open.
24-31 National Farmworkers Awareness Week

Look for additional events and more detailed event information online at www.episdionc.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 featured in Please Note, Bishop Curry's weekly e-newsletter.

STAY IN TOUCH



Keep up with our diocese through social media!

www.facebook.com/EpiscopalDioceseNC

www.twitter.com/EpiscopalINC

www.instagram.com/episdionc

www.vimeo.com/episcopalinc



IF THE ENVIRONMENT IS OF INTEREST TO YOU

The Chartered Committee for Environmental Ministries is collecting the names of Episcopalians and other people of faith within the geographical diocesan boundaries who have an interest in caring for God's creation. The committee is developing an inventory of parish contacts for future e-news and an environmental blog. Email Gloria Halstead at ghalstead@triad.rr.com to be added to the list.

The environment need not be your primary calling for ministry, and the committee is not asking for volunteers or trying to place more responsibility on already busy lives. It is simply collecting the names of those who share an interest in caring for God's creation on whatever level you come to the topic.

GLOBAL WARMING PREACH-IN



The 5th annual preach-in on global warming will take place Feb. 13-15, 2015. Pre-registration is now open, and promotional materials are available.

If you are not planning to take part in preaching on climate change on the designated

weekend, you are welcome to use the materials to plan an event at any time. Preach-In kits include fact sheets on climate change, bulletin inserts, postcards to senators, educational materials and more.

For more information, to pre-register or to download Preach-In kits, visit preachin.org.

IN CASE YOU MISSED IT

Bishop Curry Issues Same-Sex Marriage Guidelines

On November 1, 2014, the Rt. Rev. Michael Curry issued new guidelines for the "Solemnization and Blessing of the Marriage of Same-Sex Couples" in response to the change in North Carolina marriage laws.

The full guidelines and answers to frequently asked questions can be found at episditionc.org/resources.

Episcopal Relief & Development Celebrates 75 Years of Healing a Hurting World

Throughout 2015, Episcopalians, friends and partner agencies around the globe are joining together to celebrate Episcopal Relief & Development's (ERD) 75th

Anniversary. The 75-week celebration, which began in 2014 and will continue through the end of 2015, invites supporters to learn more about the organization's programs and get involved in campaigns to raise \$7.5 million to sustain its vital work.

ERD has created a variety of resources to help individuals, congregations, dioceses, schools and groups join the 75th anniversary celebration. Worship and prayer resources build awareness and solidarity with the organization's partners worldwide, and faith formation materials can spark multi-generational conversation about global needs and what each person can do to help. Additionally, five campaign toolkits provide easy-to-use informational leaflets, images, videos and creative ideas to rally communities around a specific issue or support the organization's overall mission.

Campaigns include:

- 75th Anniversary Campaign: Lasting solutions to poverty, hunger and disease
- Carry the Water Campaign: Clean water, hygiene and sanitation
- Fast to Feed Campaign: Sustainable agriculture and livestock
- Thrive to Five Campaign: Maternal and child health
- Pennies to Prosperity Campaign: Vocational training and micro-finance

The overall goal of the 75th anniversary is to raise \$7.5 million by the end of 2015. For more information or to download a toolkit, visit episcopalrelief.org/church-in-action/75.



AROUND THE DIOCESE

November and December mark the festive time of year. Churches gather donations to help families celebrate Christmas and Thanksgiving, the Diocese's youth get decked out for Bishops' Ball and churches join together to celebrate traditions old and new.

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

The Rev. Stewart Tabb transports bags stuffed with Thanksgiving favorites during the annual Thanksgiving's in a Bag project at Holy Trinity, Greensboro. This year the church packed more than 300 bags and purchased 300 turkeys for families in need. Bags were distributed through the Servant Center of Greensboro.



Photo by Jane Cunningham

Photo courtesy of Lauren Cavins



The Hispanic Ministries Committee of the Diocese met during Convention.

Photo courtesy of the Youth Ministry Dept.



More than 180 youth and youth leaders attended this December's Bishops' Ball held at Camp Walter Johnson in Denton. Sadly, neither Bishop Curry nor Bishop Hodges-Copple could be present, but the youth's photo needs were met with a cardboard cut out.



Photo by Kristen Bushnick

During the Third Annual Jingle Bell LEAP held December 7 on the American Tobacco Trail, several Episcopalians joined more than 75 walkers and joggers to raise over \$4,200 for the Latino Educational Achievement Partnership (LEAP). The Rt. Rev. Anne Hodges-Copple, her husband, John Hodges-Copple, and Meg McCann of St. Philip's, Durham, all participated. LEAP grew out of a program at El Buen Pastor,



Photo courtesy of Good Shepherd

Lucia Rojas packs gifts donated by parishioners at Good Shepherd, Raleigh, for children served by the Episcopal Farmworker Ministry. Good Shepherd sponsored its annual St. Nicholas tree project and helped bring the joy of the Christmas season to more than 160 children who might not otherwise receive any gifts during the holidays.

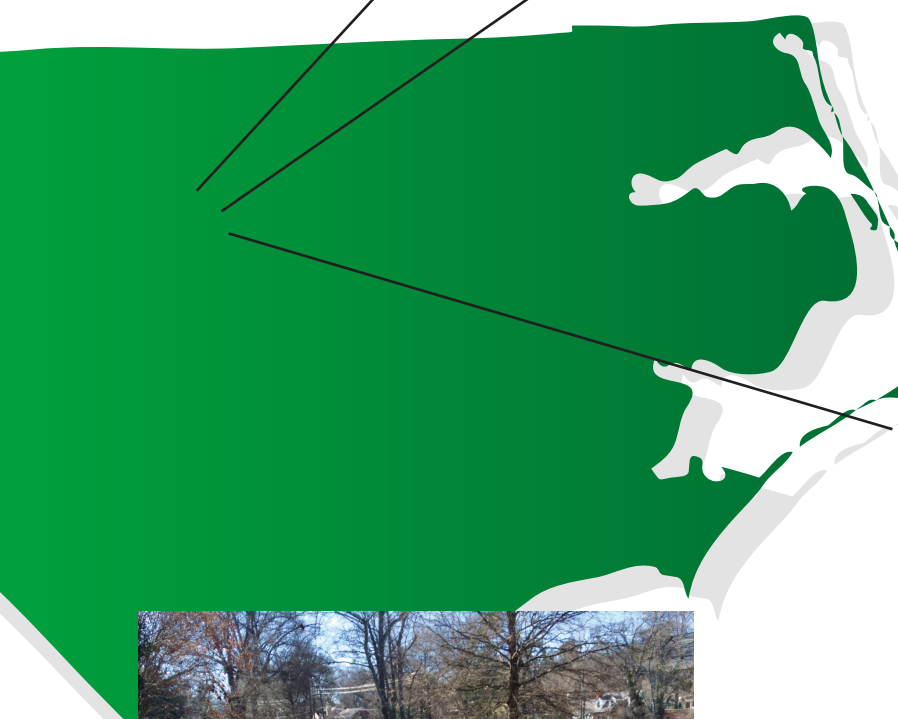


Photo courtesy of the Rev. Lorraine Ljunggren

On October 11, 2014, members and four-legged companions of both St. Mark's Episcopal Church, Raleigh, and Yavneh, A Jewish Renewal Community, which nests at St. Mark's, joined in an Interfaith Blessing of the Animals and Blessings for Sukkot. The joyous liturgies were led by Cantor Karen Kumin, Rabbi Raachel Jurovics, the Rev. Lorraine Ljunggren and the Rev. Sallie Simpson. Sukkot is a harvest festival as well as a commemoration of the 40 years the people of Israel spent in the wilderness.



Photo courtesy of Timothy Cavins

Holy Comforter, Charlotte, celebrated the beginning of Las Posadas on December 16. Las Posadas is a nine-day celebration representing the nine months during which the Virgin Mary was pregnant with Jesus. A highlight of the celebration is the processional re-enactment of Mary and Joseph's search for lodging.

By Summerlee Walter

UPDATES FROM THE 199TH ANNUAL DIOCESAN CONVENTION

The 199th Annual Convention of the Episcopal Diocese of North Carolina adjourned mid-afternoon on Saturday, November 22, 2014, after a fruitful two days at the Benton Convention Center in Winston-Salem. This year's Convention focused on ways to continue going deeper into Galilee. Highlights included the Rt. Rev. Anne Hodges-Copple's update on local congregations' Galilee activities, keynote speaker the Rev. Jay Sidebotham's insights into what keeps congregations vital, the announcement of a new interim executive director for the Episcopal Farmworker Ministry (EFwM), the debut of A Movable Feast's trailer and the renewal of the companion relationship with the Diocese of Botswana.

Find additional resources online at episdionc.org.

From top left: The Rev. Lisa Fischbeck updates Convention about Harvest for Hospitality. The Rev. Jay Sidebotham keynotes. The Rt. Rev. Anne Hodges-Copple commissions Episcopal Service Corps members and A Movable Feast companions. The Rt. Rev. Methla Beleme of the Diocese of Botswana and The Rt. Rev. Michael Curry renew the dioceses' companion relationship. The Convention gives thanks for the ministries of Canon Trawin Malone and Canon Beth Ely. Bishop Curry commissions Canon Rhonda Lee.



Photos by Summerlee Walter and Christine McTaggart

KEEP GOING: THE PASTORAL ADDRESS

Convention kicked off on Friday morning with the Rt. Rev. Michael Curry's pastoral address, during which he encouraged the assembled delegates to "Keep Going!" in spite of the challenges churches face in the modern world. Continuing last year's theme of "Go deep, go speak, go do," Bishop Curry reminded the Episcopal Diocese of North Carolina it must be a missionary church going out into the world while highlighting the ways the diocese lived into that calling during the last year, including high participation in last May's "Go Speak!" initiative and the Harvest for Hospitality campaign's success in bringing the Episcopal Farmworker Ministry to financial stability.

He ended with the words of Harriet Tubman:

If you hear the dogs, keep going
If you see the torches in the woods, keep going.

If there's shouting after you, keep going.
Don't ever stop. Don't ever quit.
Don't give up. Don't give in.
If you want a taste of freedom,
Keep going!

Read an excerpted version of Bishop Curry's address on pages 4-7 ("Keep Going").

GOOD NEWS FOR FARMWORKERS

Friday also featured an update on Harvest for Hospitality by the Rev. Lisa Fischbeck, campaign co-chair, who kept the Convention's attention by throwing out cucumber- and sweet potato-shaped stress balls from the stage. She shared the exciting news that Harvest for Hospitality is one-quarter of the way to its fundraising goal and, as a result, the Episcopal Farmworker Ministry has already been able to hire an interim executive director: Dr. Juan

A MOVABLE FEAST DEBUTS AT CONVENTION

Late in the evening during the first day of Convention, young adults, campus ministers and delegates gathered in front of the Benton Convention Center for a compline and blessing of A Movable Feast's newly-delivered trailer. The Rev. Nils Chittenden, diocesan young adult missionary, drove the custom-built trailer from Georgia to Winston-Salem, arriving the day before Convention and just in time for the vehicle's debut.

A Movable Feast is an innovative food truck-based campus ministry intended to reach out to young adults at community colleges, technical schools and other places traditionally underserved by campus ministries. Just as importantly, the ministry provides support to local communities wishing to build authentic relationships with young adults and maintain those relationships after the trailer has rolled out of town.

Throughout Convention, A Movable Feast put the first part of its outreach model into action, offering hot cider and cookies to delegates and those who passed by on the street, including a passing rock band and many members of Winston-Salem's unhoused population.

Read A Movable Feast Coordinator Caitlyn Darnell's account of the work that went into getting A Movable Feast off the ground on pages 26-28 ("The Journey to the Banquet").

From left: Two A Movable Feast companions, Sarah Smith and Fernanda Torres, and AMF Director the Rev. Nils Chittenden welcome one of the trailer's first guests, the Rt. Rev. Michael Curry. The ministry's branded cups and cookies remind everyone who they are.





Photos by Summerlee Walter (?) and Christine Mcaggart (?)

Open seating at round tables allowed for productive conversation among people from different churches during the Rev. Jay Sidebotham's keynote address. The youth delegates, representatives and leaders share a laugh with the Rt. Rev. Michael Curry after Convention adjourns.

Carabaña. Carabaña is the senior warden at El Buen Pastor, Durham, and also serves as the Spanish translator during Convention. He assumed the position after the Rev. Tony “Father Tony” Rojas’ retirement earlier this fall.

Read an interview with Carabaña on pages 20-22 (“A Bridge Between Past and Future”).

Fischbeck and Bishop Curry also shared the momentous news that November marked the first time in months EFwM did not need additional diocesan support to cover its operating expenses, again thanks to the money already raised by the Harvest for Hospitality campaign. With a fresh perspective from Carabaña, EFwM is ready to move forward with strategic planning for its future.

CONGREGATIONAL VITALITY

During the afternoon of day one, the Convention keynote, the Rev. Jay Sidebotham, director of RenewalWorks, led a town hall meeting during which he encouraged delegates to reflect on and discuss spiritual practices in their churches. The discussions were facilitated by an open seating arrangement at round tables.

The second day of Convention kicked off with the Rev. Sidebotham’s keynote address, which shared research-based insights into what keeps congregations vital and spiritually healthy. His address encouraged delegates to help their churches move back to the basics: personal prayer and engagement with the Bible. In other words, he told the Convention to “Go deep!”

Resources from his presentations are available on the diocesan website, episdionc.org.

GALILEE

Convention wrapped with an update from Bishop Hodges-Copple about the exciting congregation-based Galilee ministries happening throughout the Diocese.

She highlighted outreach to the community, partnerships between churches and local organizations, ministry with Spanish-speaking populations, community organizing and the real relationship building happening at many congregations. Taking as her main examples Holy Comforter, Charlotte; Christ Church, Raleigh; St. Matthew’s, Hillsborough; and St. Andrew’s, Haw River, she reminded the delegates that no church is too small, too large, too suburban, urban or rural, too poor or too wealthy to meet Galilee head on.

Read her full remarks and watch a brief video about each of the four exemplar congregations on the diocesan website under “Diocesan News.”

MISSION AND MINISTRY BUDGET

The 2015 budget passed as submitted, and Convention voted to reduce the 2016 fair share churches will pay into the diocesan budget from 11.25 percent to 11 percent of a church’s income.

The 2015 fair share was set by the 198th Convention.

RESULTS OF VOTING ON ELECTIONS

Diocesan Council: The Rev. Jonah Kendall and the Rev. Miriam Saxon were elected in the clergy order, and Neil Coghill, Walker Mabe and Robert L. Quackenbush in the lay order.

Standing Committee: The Rev. David Umphlett was elected in the clergy order and Joseph Ferrell and Zach Smith in the lay order.

Trustee, The University of the South (Sewanee): The Rev. Suzanne Cate was elected.

Penick Village Board of Directors: John R. Frizzell III,

Jim Gray, C. Marcus Harris, Lynne Healy, Keith Junk, Jane S. Mask and Ray Pardue were elected.

RESULTS OF VOTING ON RESOLUTIONS

Res. 199.1 On Amending Canon 19 to Allow More Flexibility in Scheduling Pre-Convention Convocation Meetings as Part of the Budget Development Process. Substitute resolution adopted

Res. 199.2 On Authorizing Adoption of Parish By-Laws Allowing Absentee Voting for Members of the Vestry. Substitute resolution adopted

Res. 199.3 Resolution urging the inclusion of Bishop Thomas Atkinson in the calendar of the commemorations of the Episcopal Church. Adopted as submitted

Res. 199.4 In Support of Continuing Efforts to Promote Immigration Reform. Substitute resolution adopted

Res. 199.5 On Renewing Companion Relationship with Diocese of Botswana. Adopted as submitted

Res. 199.6 On Noting the Sacrifice of Michael Clifton Baskett. Adopted as submitted

Res. 199.7 On Honoring God, Our Creator. Substitute resolution adopted

Res. 199.8 Anniversary of St. Anne's Church. Adopted as submitted

THE 200TH ANNUAL CONVENTION

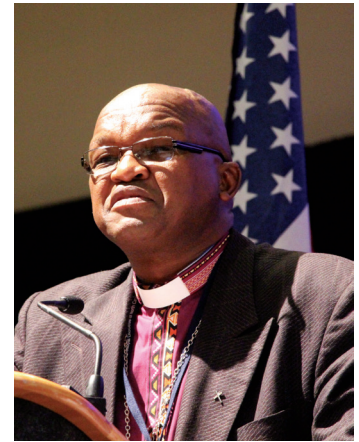
The 200th Annual Convention of the Diocese of North Carolina will take place November 20-21, 2015, at the Benton Convention Center in Winston-Salem.

We'll see you there.

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

RENEWED TIES WITH BOTSWANA

The Bishop of Botswana, the Rt. Rev. Metlhayotlhe Beleme, along with his wife, Thapelo, were the Convention's honored guests. Visiting the United States and the Diocese of North Carolina for the first time, they brought greetings from Botswana. Bishop Beleme is the first native Batswan elected as bishop of the Diocese of Botswana since its inception in 1972.



The Rt. Rev. Beleme

Bishop Beleme's words to the Convention addressed head on the problem of political infighting in Botswana's government and the Church. He also expressed disappointment in the opposition to women's ordination by other Anglican primates of southern Africa.

"[The ordination of women] is one of the issues we still argue about and waste our time on instead of going like you say deeper and doing the work," he said. "It amazes me how much time we waste talking about work and not doing work."

Bishop Beleme shared his hope that his province would soon vote to ordain women in order, in part, to fill the need for more clergy.

After Bishop Beleme wrapped up his comments, he and Bishop Curry signed a five-year renewal of the dioceses' companion relationship.



The Rt. Rev. Beleme (foreground) and the Rt. Rev. Curry sign a five-year renewal of the companion

Sidebar photos by Summerlee Walter

THE TRUTH OF IT ALL

The continuing significance of our racial history

Timing can be a blessing. In mapping the path leading to the 2017 bicentennial celebration of the Episcopal Diocese of North Carolina, it's long been planned that History Day 2015 would examine the history of race relations in our church and diocese. Never did we imagine that current events would so directly demand an honest examination of the subject and bring to light the need for ongoing conversation. It is for this reason the timing is a blessing, for only by acknowledging and refusing to hide from our past can we be more honest in the present and in our efforts to find a way forward.

THE PROFITS, PATERNALISM AND PROPHETS

The racial history of The Episcopal Church in North Carolina is bound up with the larger story of slavery, segregation and the struggle for equality in our state and nation. To tell this story truthfully requires us to confront the inherent brutality and enormity of slavery in America.

As we now know, the slave system was highly profitable, and many Northerners as well as Southerners were complicit in its perpetuation. To justify the ongoing enslavement of Americans of African descent, noxious and untrue racial theories were put forth.

Sadly, these racial attitudes were not significantly revised after emancipation, and within 30 years of the Civil War, African Americans once more suffered the wholesale stripping away of their civil rights and economic opportunities. In North Carolina, this was accomplished in part by a violent coup that saw the duly elected government of the city of Wilmington forcibly removed from office in 1898. Tellingly, in 1896 there were 126,000 black North Carolinians registered to vote; by 1902, that number had shrunk to 6,100.

It would be comforting to be able to say Episcopalians

had nothing to do with these sordid deeds, but the record proves otherwise. Episcopalians were among the largest and wealthiest slaveholders in the state and among the jurists and politicians who countenanced the worst features of slavery and legal segregation.

But there is more to our story than that. The Church could not completely forego its sense of moral and spiritual obligation to African Americans; consequently, considerable efforts were made to evangelize slaves. All the antebellum bishops of North Carolina encouraged slave evangelization and applauded those who built slave galleries and plantation chapels or who saw to the catechetical instruction of the enslaved members of their households and communities.

From our vantage point, we can see how flawed these efforts at slave evangelization were. Because the teaching often emphasized the moral obligation of slaves to be obedient to their masters, these efforts are often regarded by scholars as little more than veiled efforts at social control. But for all its defects, the witness of the Church to the reality of blacks and whites as co-religionists and children of the same God helped to form a cadre of devout and loyal Episcopalians within the African-American community. Pauli Murray's grandmother, Cornelia Fitzgerald, is an example of someone who remained fiercely loyal to the Episcopal Church even though she was brought to it by her mistress, Mary Ruffin Smith, while Fitzgerald herself was still enslaved.

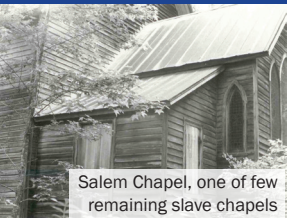
A NEW CHAPTER

Emancipation marked a new chapter in the history of our church's relationship with African Americans. For the first time, blacks in the South were free to form their own churches and schools, and many availed themselves of these new opportunities. Our own bishop, the Rt. Rev. Thomas

A Century of Complicated Racial History

January 1, 1863

President Abraham Lincoln issues the Emancipation Proclamation.



Salem Chapel, one of few remaining slave chapels

1836

The Rt. Rev. Levi Silliman Ives reports that plantation owner Josiah Collins, Jr., "deserves much praise for his persevering and successful efforts to improve the religious condition of his slaves" and commends for publication "The Rights and Duties of Slaveholders" by the Rev. George Freeman, rector of Christ Church, Raleigh.

1861-1865

The American Civil War is fought, in part, over the issue of slavery.

1867

St. Augustine's Normal School (now St. Augustine's University) is founded in Raleigh.

Atkinson, was in the forefront of those who wished to see the Episcopal Church embrace the moment. He urged the diocese to support educational efforts for the newly emancipated black population and to establish black congregations under black leadership. He also encouraged the Freedman's Commission of the Episcopal Church to come to North Carolina to establish schools, which they did in New Bern, Wilmington and Fayetteville. The crowning achievement of these efforts was the establishment of St. Augustine's Normal School in Raleigh, which remains to this day the flagship African-American institution of the Episcopal Church.

As a result of these early efforts to provide educational and religious opportunities for African Americans, the Episcopal Church in North Carolina became home to a number of remarkable black leaders. Henry Beard Delany first went to St. Augustine's as a student. He remained there as a priest and professor, later becoming a bishop with oversight of black congregations in seven dioceses. Anna Julia Haywood Cooper grew up in Raleigh, attended St. Augustine's, married a member of the faculty, became a prominent writer and educator and the fourth African-American woman to earn a doctorate. Pauline Fitzgerald Dame, aunt and namesake of Pauli Murray, went to St. Augustine's as a 10-year-old, earned her public school teaching certificate at the age of 14 and embarked on a teaching career in the Durham schools that lasted more than 50 years.

Remembering the stories of great African-American figures like Bishop Delany, Anna Julia Haywood Cooper, Pauline Fitzgerald Dame and Pauli Murray serves to remind us that the Church in North Carolina has a racial legacy that weaves together more than one strand. The horrors and injustices of slavery and segregation, and the Church's complicity in them, should not be minimized. But neither should the Church's efforts to evangelize slaves and minister to African Americans be brushed aside. However flawed, the antebellum Church did make an effort to incorporate blacks and create a biracial worshipping community. These efforts gave impetus following the Civil War to more robust efforts to afford the newly emancipated with educational and

HISTORY DAY 2015

Saturday, April 18, 2015
St. Augustine's University, Raleigh

Explore another era of our Church's history and examine the mission and ministry among African Americans in North Carolina between the end of the Civil War and the imposition of Jim Crow statutes in the early 20th century.

Speakers include the Rev. Dr. Harold T. Lewis, noted priest, historian and author; the Rev. Jim Abbott, former rector of St. Matthias', Asheville, the oldest historically African-American church in western North Carolina; Wade H. Chestnut, III, whose family served St. Mark's, Wilmington, for three generations; and the Rev. Dr. Brooks Graebner, rector of St. Matthew's, Hillsborough, and diocesan historiographer.

To register, visit www.episdionc.org.

religious opportunities, leading to the creation of significant black congregations and black institutions.

The results were not all that we could have desired. The Freedman's Commission of the Episcopal Church, like other Reconstruction-era programs, was not sustained at a level commensurate with the need. The deeply entrenched racism in both church and society made it difficult to sustain even the modest gains toward racial equality of the 1860s and 70s. But the fact that such efforts were made, and the fact that a remarkable cadre of black leaders emerged from the 19th-century Episcopal Church in North Carolina, are surely worthy of our grateful, if belated, recognition.

The Rev. Dr. Brooks Graebner is the rector of St. Matthew's, Hillsborough, and historiographer of the Diocese of North Carolina. Contact him at history@episdionc.org.

November 10, 1898

The elected government of the City of Wilmington, including a biracial city council, is violently overthrown by white supremacists. The event is noted as ushering in severe disenfranchisement throughout the South.

1925

At the age of 65, Anna Julia Haywood Cooper, born a slave in Raleigh, NC, becomes the 4th African-American woman to complete a doctorate, granted by the Sorbonne in Paris.

1896

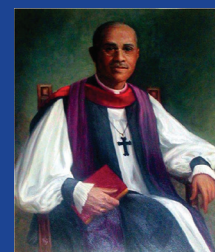
1902

1896-1902

The number of black North Carolinians registered to vote decreases from 126,000 to 6,100.

1918

The Rt. Rev. Henry Beard Delany is consecrated as the bishop suffragan and works to minister to black churches.





Juan Carabaña translating during Convention

Photo by Summerlee Walter

By Christine McTaggart

A BRIDGE BETWEEN PAST AND FUTURE

New EFwM interim executive director looks to start ministry on 21st-century path

Dr. Juan Carabaña, Ph.D, is a native of Spain, a molecular biologist by training and a longtime member and current senior warden of El Buen Pastor, Durham.

But for the next year, he is turning his attention to the Episcopal Farmworker Ministry (EFwM), where he was recently hired as the interim executive director following the retirement of the Rev. Tony Rojas from that role. It is an important milestone in the history of EFwM, as it represents the achievement of the first goal set for the Harvest for Hospitality campaign: namely, the hiring of an interim executive director to begin the process of assessing the ministry to determine how its efforts can be maximized and sustained, and to start the development of a strategy to engage with farmworkers of every kind—migrant and resident, manager and owner—and to engage the people of North Carolina, too.

Accepting this position represents quite a change for you. What was behind your decision?

What I really love is helping people—that's what it is. [In my work] trying to help the Latino population who come here through the churches, many of them don't know what they have in this country. They don't know. Because they don't speak the language, they don't understand the rules—they don't know that they have a full, whole new life.

What barriers keep them from knowing?

It's two things. Language is one of them, that's for sure. The other is a cultural misunderstanding. The American and Latino cultures are different, and the American people look at a Latino with [eyes influenced by] their American background, and they don't understand many things. And it's the same going the other way—the Latino people are looking at the American population and culture from the Latino point of view. And so sometimes it's difficult to understand one another or even that the cultural influence is there.

What would you say is one of the most common cultural misunderstandings?

One very big misunderstanding I see is that in Latino culture, the approach to raising kids is very family- and society-oriented. Kids are not raised by parents alone; the rest of society is [helping] raise that kid.

It takes a village.

It takes a village. It's not really the same here; here it's kind of a thing from the past. Envision a nostalgic small village in the past, where your grandmother and other relatives were living and everyone in the village had a hand in raising that kid. In the Latino culture, that's still there. So when they come here they still think the village will actively take care of the kid at some point. They expect that.

You're very involved with your church; as the senior warden at El Buen Pastor, you have worked trying to bridge cultural gaps and help each side understand the other. How do you go about starting to build that bridge?

My approach is about raising the leadership of the Latino population. In general, because those from a Latino culture don't like to be in the spotlight, they tend not to pursue leadership roles and instead stay in the background. [The spotlight] is for politicians and those looking to gain something from someone. To take center stage and reveal too much, it's considered a dirty business. Except entertainers and movie stars – they're the same as here.

It's not that the Latino people are too humble; they just don't want to shine a light on themselves. And so the approach is trying to show them that it's okay here. You came here to be whoever you want to be. So go ahead and be that.

So the approach is helping to teach them that trying to move forward is not necessarily seeking the spotlight or oversharing, it's just taking advantage of opportunity.

Exactly. It's moving forward. It's about showing them that, look, these are the opportunities you have. You can do more. You can apply for these chances, you can search for a better future. You can use the resources of the community.

Were you involved with the farmworkers prior to becoming the interim executive director of EFWM, or did this position come about because of all the wonderful work you've done with the Latino community through your church?

I think it's the second thing. [As far as] my relationship with the farmworkers, I am the director of our youth group. For years, I've taken youth groups to the ministry, to the camps and to help with the festival, and that's how I got involved and got to know their mission, which is wonderful.

Farmworkers are in a slightly different situation than the Latino community with whom you've worked. How does your message of "it's okay to want to reach for more" translate for them? How will the bridge building [across cultural differences] begin?

One thing about the farmworkers that I see, they are a happy people. They are working, what, 15 hours a day, and when they return home, they are still smiling.

That attitude isn't just overcoming the physical endurance. It's the fact the work is day after day, even year after year in some cases. The money they earn doesn't let them build something up; it's just their way of living. [It's one]

reason I think we have to provide them with the basic necessities, but it can't be a charity-only thing. The farmworkers need to know where they are and aspire for more.

In your role as interim executive director, you are building the bridge between past and future leadership. What hopes do you carry with you into the task?

The "dream" dream would be that any laborer who comes here and does the work is paid fairly, but that's getting into politics and I don't want to go there. So providing farmworkers a decent place to stay with basic comforts like an air conditioner would be one thing.

Another would be [seeing each of them] respected as a person and able to have a dream. Let them decide whether they stay in the business or for how long they stay, and not live in miserable conditions with no expectations or hope for something better.

That's the "dream" dream: that all farmworkers eventually have a place with some basic human comforts.

And after that?

Spread the word so everybody knows [about their situation] and can decide what to do so farmworkers have better conditions and know they have something else to wake up to every day. Those two things—that's it. That's the dream! [laughs]

How long are you going to be in the position?

I have one year.

What do you see as key to the transition moving forward?

What Father Tony has built here is wonderful. But as with many things, it's become bigger than one person. Expansion needs more people on the ground. This is not a one-person ministry. That's the critical point now. Father Tony is so sweet and so nice, and he'll still stay on as sacramental minister. Maria [Acosta, immigration specialist] and Silvia [Cendejas, assistant director] are wonderful—they know everything about the place. Everyone else is a volunteer.

What is one thing you want the American audience to know about farmworkers?

When our kids go to the ministry, some of them are startled when they get there and very moved by the time they leave. I don't think it's because they see only the poor conditions, but that there are people living in those

conditions. They're seeing conditions they'd expect to see in poor countries, and they say wow, this is here in America, and I didn't know.

To raise awareness is more than enough. I don't want to make anyone feel bad or embarrassed for [not knowing]; I want them to feel empowered for knowing. That is the message. For people to see and say, I didn't know, but I do now. So what can I do? And it's up to us to have possibilities ready for those who ask the question.

What would you like to see from people?

It's not just money—although we do need the money! Start sharing ideas. Do something. Think about new ways to solve this and find the “win-win” solution. There is enough bounty here to share. I will ask for brainstorming from the people and gladly hear their ideas. And, of course, [I'll ask for] the money, too! [laughs]

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

Contact Juan Carabaña at jcarabana@hotmail.com.



Photo by Lynette Wilson/ENS

Some of the workers Juan Carabaña will serve in his new position as interim executive director of the Episcopal Farmworker Ministry.

50ⁱⁿ50

COMING THIS EASTER: 50 IN 50

One dollar per family for the 50 days of Easter will change lives.

That is the hope of “50 in 50,” a Harvest for Hospitality initiative coming to diocesan churches this Easter.

Collection boxes will be sent to each parish during Lent, and congregants are encouraged to take one in time to start “50 in 50” on Easter Sunday. By simply putting one dollar in the box during each day of Easter, you will help Harvest for Hospitality reach its goal of \$400,000 to support the Episcopal Farmworker Ministry.

Churches are requested to email the number of boxes needed to communications@episdionc.org no later than January 31, 2015.

**One dollar
per family
per day.**

**50 days
will change lives.**





Photos by the Rev. Dr. John Gibson (l), Mauricio Chavez (c) and the Rev. Amanda Kucik (r).

Javier Almendárez Bautista teaches at Saint Cyprian's, Oxford. St. Cyprian's El Instituto Liderazgo group. Monica Vargas and Miquel Angel Lugo of Holy Comforter during Instituto at Holy Comforter, Charlotte.

By the Rev. Dr. John Gibson

EL INSTITUTO LIDERAZGO

A dream come true

Like most good things in life, El Instituto Liderazgo, the Leadership Institute, started with a dream. The Rev. Martín Juárez, former vicar of El Buen Pastor, Durham, dreamed of developing Latino leadership for his congregation. He recognized that while many Hispanics have a deep faith, they frequently lack leadership experience in and knowledge of The Episcopal Church. He wanted them to have opportunities for both.

In 2012, the Rev. Evelyn Morales, diocesan deacon for Hispanic ministry, attended Nuevo Amanecer, a biennial national conference sponsored at that time by The Episcopal Church's Office of Latino/Hispanic Ministries. There she learned about the Diocese of Los Angeles's two-year leadership development program. With the encouragement of the Rt. Rev. Michael Curry and the Chartered Committee on Latino/Hispanic Ministries, the Rt. Rev. Anne Hodges-Copple facilitated months-long planning that envisioned two separate institutes: one each in the eastern and western ends of the diocese with a shared goal of developing leadership, knowledge and pedagogy.

The Rev. Harriette Sturgis, deacon at St. Cyprian's, Oxford, headed the first eastern Spanish-language course on liturgy in the spring of 2014 at El Buen Pastor. Its success led to a fall course on Episcopal/Anglican identity and adult teaching methods, this time hosted by St. Cyprian's and its vicar, the Rev. John Heinemeier. Meanwhile, at Holy Comforter, Charlotte, the Rev. Amanda Kucik, associate rector responsible for Spanish-language worship, and Lauren Cavins, the parish's director of Hispanic ministries and chair of the diocesan Chartered Committee on Latino/Hispanic Ministry, led an institute dream team that culminated in the first western course on evangelism in the fall.

While the two institutes have unique characteristics, they share much in common. Different teachers take turns leading the morning-long Saturday sessions, using a range of styles and tools that include PowerPoint, video and small- and large-group discussion and experiential activi-

ties. Free childcare permits parents to attend and children to make new friends. Delicious food is enjoyed before, during and after each class.

The hundreds of hours of labor that have gone into this effort from people across the diocese have birthed a transformative experience. The spirituality impresses participant Ingrid Nuñez. Mauricio Chavez enjoys hearing the diversity of viewpoints. Fernanda Sarahi Torres loves the different teaching styles. Juan Carabaña, new interim executive director of the Episcopal Farmworker Ministry, enthuses about the institute's practical content. And it is bearing fruit for others: Juan Gomez facilitated an Episcopal identity class at St. Cyprian's during Advent.

Reflecting on this ministry, Javier Almendárez Bautista, discipleship programs coordinator at St. Philip's, Durham, and teacher in the Institute, thinks of vocational discernment. He says, "Participating in Instituto has been a constant reminder for me that vocational discernment has less to do with being ordained than with what we hold in common. The baptismal covenant is at the root of it all."

El Instituto centers upon being called to serve individually and corporately. The diocesan Commission on Christian Formation is discussing how to provide diocesan-wide events in English and Spanish. Bishop Hodges-Copple comments, "While we want to meet people where they are, we also want to learn how to bring people together in intercultural events that proclaim our unity in Christ and proudly portray the diversity of our backgrounds and gifts."

Dreams generally fade away with the hued colors of the dawn, but sometimes – sometimes they become a shining reality for us all.

The Rev. Dr. John Gibson is vicar at Grace, Clayton, and a teacher in the eastern Leadership Institute. Contact him at johngibson520@gmail.com.



By Christine McTaggart

TOOLS FOR TOLERANCE

Lift Every Voice's mission starts now

On July 9, 2010, the Episcopal Diocese of North Carolina led a group of 42 people—mostly Episcopalian youth—on a pilgrimage of reconciliation. Dubbed the “Freedom Ride,” the 10-day bus tour was a trip through North Carolina’s racial past, visiting historical sites and, through what was taught along the way, learning to recognize and respond to modern injustice and discrimination.

The trip’s impact was powerful. So powerful, in fact, that diocesan youth leaders identified a real need to continue the conversations started on the Freedom Ride and give today’s youth the tools to navigate the ongoing challenges of dealing with race relations, social injustice and other systems that divide us from one another.

“History is a powerful tool that can enable us to make a better tomorrow,” says Beth Crow, lead youth missionary for the Diocese of North Carolina. “We need to understand the struggles and accomplishments of those who have gone before us to be able to chart a path toward the world of peace and understanding of all God’s people.

“Our young people are experiencing a very different world than teens of other generations,” she continues. “Social media has connected lives and cultures around the world, while also allowing us to witness injustice instantly. As followers of Christ, we have a responsibility to see justice for all. As a church, we have a responsibility to educate and equip our young people to be apostles of change.”

LIFT EVERY VOICE

In 2014, the Diocese applied for and was awarded a three-year, \$138,000 grant from the Jessie Ball DuPont Fund. “Lift Every Voice: A Youth and Young Adult Focus on Truth, Reconciliation and Peace” is a program that examines and reimagines how we negotiate our history of race relations and conflict. It looks forward as well, aiming to develop tools that not only identify structures of injustice and oppression, but intervene and make positive change.

Designed as a three-year progression, Lift Every Voice will involve people ages 15-22 from dioceses across the U.S. and Southern Africa. In the first two years, participants will together revisit the historical truths of slavery and the Civil Rights movement in North Carolina and Apartheid in South Africa; the goal is to build an understanding of social injustice that will help participants develop a vision for diocesan programming around race and inclusivity.

In the third year, participants will use the tools gained in their earlier experiences to develop a model of church leadership in today’s multicultural communities.

“Lift Every Voice is about calling on the younger generation to start building a better future today,” says Crow. “It’s about giving our young people the experience and exposure to understand racial injustice, giving them the tools to learn how to navigate it, and inviting them to help develop the model of how we teach others to build bridges and cross cultural divides.”

Lift Every Voice was slated to begin in July 2015.

TOMORROW STARTS TODAY

But as with every carefully laid plan, events occur that demand it respond. Recent events involving law enforcement, the justice system and the response to racial tensions have sparked conversations and the need to embark on Lift Every Voice’s journey now.

That need was made clear during two of this year’s diocesan youth events: Summer Focus at the Summit in July and Bishops’ Ball in December. At both gatherings, young attendees astonished leaders when sharing their personal experiences with racial injustice. The astonishment stemmed not only from the magnitude of what these young people are facing at such an early age, but also from their sincere desire to find a way to break the cycle and create a better future. The conversations at both gatherings were described as profound by more than one participant.

“The events in Ferguson, New York and other locations around the country over the last half of 2014 have brought to the forefront the need for dialogue around continued racial injustices,” says Crow. “Our young people are discussing these issues, trying to make sense of the conflicting opinions expressed through the media and elsewhere. The Church should be a safe place to have these conversations.”

So the work of Lift Every Voice begins today. Even as the original plans move forward and participants prepare to embark on the first leg of the July journey, additional plans

CONNECT

Your voice matters. Whether through sharing your experiences, offering ideas about how to stay connected during the Lift Every Voice journey or simply requesting resources, join the conversation at **#YouthOnRace** or contact any one of the diocesan youth missionaries.

- Beth Crow
beth.crow@episditionc.org
- Lisa Aycock
lisa.aycock@episditionc.org
- Amy Campbell
amy.campbell@episditionc.org

are being put into place today to help churches support their young congregants in making sense of current turmoil.

Resources are now available on the diocesan website to help leadership begin to hold potentially difficult conversations and assist youth with responses to the challenges as well as using those responses to work toward reconciliation. Look for “Lift Every Voice” under “Quick Links” at episditionc.org

Anyone involved in those conversations is encouraged to share them with the Diocese and other youth leaders.

“Lift Every Voice is not just about the voices of those taking the actual journey,” says Crow. “Every voice is important when it comes to racial and social injustice. Every voice matters, and we want to hear them all. Whether from leaders, youth, parents or members of congregations, everyone has an open invitation to share with us their experiences and ideas of how to be involved with Lift Every Voice even at home. It is our sincerest hope that this program will extend beyond its original goals to become a connection point for everyone with an interest in working toward reconciliation as a way of life.”

THE WORK BEGINS

The work Lift Every Voice produces over the next three years has the potential to impact how the Diocese does the work of reconciliation moving forward. It is expected that the programs created by the young participants will be integrated into diocesan events, councils and committees, parishes and other facets, thereby reaching a broad and varied audience of all ages, cultures and backgrounds while retaining the flexibility and adaptability as demanded by the needs of particular communities.

But the work begins today.



Beth Crow

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

THE JOURNEY TO THE BANQUET

It has taken me a long time to perfect my elevator speech for A Movable Feast. It's a thing so complex and flexible it's difficult to describe in just a few passing words. The tagline I wrote for the website sums it up this way:

A Movable Feast is a tool that brings together people around a common table to create and sustain new ministries wherever it parks. We offer a rotation of comfort foods and a rotation of spiritual practices and discussions. We welcome all.

In many ways, though, that statement's not adequate, and I usually end up answering a lot of questions: Well it's a food truck, but it's also campus ministry. But it's not just campus ministry! And we give people free food— yes, really, it's free—and maybe we'll pray with them. Maybe we'll just talk to them. That all depends on what happens after we park.

The food truck is the most visible aspect of A Movable Feast, but the program is really a consultancy made up of diocesan staff and a community of partnering young adults we call “companions.” They teach existing communities how to integrate new young adult members into their common lives, and they welcome the young adults and students the truck feeds back into our communal faith. The staff and partners of A Movable Feast also consult with these communities to ensure that the ministries and relationships formed are sustainable and lasting, even after the dust from the departing truck tires settles. Trinity Wall Street and The Episcopal Church graciously awarded grants to fund our little experiment, so we'll be starting off primarily in campus ministry, but we hope to branch out from there.

Read on for snapshots of what we've been up to over the last year.

LATE NOVEMBER 2013

I returned to work at Habitat for Humanity, my Episcopal Service Corps organization, after Thanksgiving vacation and began reckoning with a mountain of emails. One in particular caught my eye. The Rev. Steve Rice, my rector, had forwarded me a job description for some kind of quarter-time campus ministry position revolving around a food truck. I was intrigued by the idea. Being part of a Canterbury ministry had been the most important part of my college experience. I had been discerning a call to ministry for several years and felt particularly called to campus ministry. I also love to eat, so that was a perk.

The timing, however, wasn't exactly ideal. Habitat was a flurry of work getting our new ReStore off the ground, and I was neck-deep writing a youth curriculum. Still, later that day I called the contact person listed at the bottom of

the job description.

The Rev. Nils Chittenden, diocesan young adult missionary and director of A Movable Feast, answered the phone. From him I heard all about a great plan to feed people and teach them to pray, about the excitement and uncertainty of such an adventure. For some people, uncertainty and a lack of precedent would send them running away, but I wanted to run headlong into this opportunity. I sent off my application a few days later.

DECEMBER 19, 2013

I was surprisingly nervous about my interview with Nils and the Rt. Rev. Anne Hodges-Copple, and I spent the entire night before sending my best friend pictures of different interview outfits. I expected the interview to focus on the classic “strengths and weaknesses,” but many of the questions were about why people from my generation (millennials, whoop whoop!) are fleeing the Church. So I comfortably climbed up on my Church soapbox and continued the interview.

As I walked out of the building, the nerves I had tamed before the interview smacked me in the face like the cold air. Did I really say all of that to a bishop?! I still felt proud because at least I'd been honest, and at least I could volunteer with the ministry if I didn't get the job.

DECEMBER 26, 2013

The phone rang. I GOT THE JOB. Merry Christmas!

JANUARY 2014

I'd spent some time thinking about what the vehicle would look like. Nils—it was still weird not calling him Father Nils—and Bishop Hodges-Copple showed me a preliminary drawing Eliza Bordley made when they first started talking about the idea. It looked like a school bus.

I tried to imagine what it would look like for us to create the vehicle in her drawing. Half of it was a chapel, and the other half a food truck. There would be some logistical problems. The drawing's windows, for example, were really high. Refitting the interior seemed like it would be an incredible amount of expensive work.

I started to look into other options. What about an



RV? They're already outfitted with a kitchen and full hookups. But MAN can they be expensive.

Standard food trucks also posed a problem. They wouldn't have the space to house a chapel, and having a chapel in the vehicle was important to me. College is chaos, and I had found so much comfort retreating to the small chapel in the Episcopal church down the street. So much of my Christian formation happened while talking to the chaplain in that space. It was imperative we have that to offer people.

FEBRUARY 2014

I firmly believe that if you want to be taken seriously as a group, you must have good branding. A Movable Feast needed a logo. We needed to look like a real thing or we'd never be seen as a real thing by those we would serve.

In my own doodles, I sketched out a loaf of bread with wheels: a literal bread truck. People I work with saw the sketch on my desk and loved it. Soon after, I found out that a friend of mine is a graphic designer AND an Episcopalian. It was meant to be.

I worked with my friend through a few designs and generally felt unhappy with the modern looks. On the one hand, the millennial generation of which I'm a part expects all things to look professional, but, on the other hand, we're often wearied by the shiny modern look of things. It can feel inauthentic to us, like someone is trying to manipulate us into believing something we're not sure we believe.

I reflected on what I find beautiful and authentic. Becoming a member of "an Episcopal church in the Catholic tradition" here in Winston-Salem had given me an appreciation for what is old and traditionally beautiful because it's entirely countercultural to the world around us. I asked my friend to play with a stained glass effect. It would speak to what is old, traditional and deeply associated with the Church while looking fresh, modern and entirely unlike anything else plastered on the side of a truck. She sent me a beautiful design, and I was sold.

MARCH AND APRIL 2014

I started to look into the idea of a custom trailer. The actual vehicle would be interchangeable, and in the future the trailer could be loaned or rented to other entities more easily. Nils and the board concurred, and my options became as limitless as the sky.

In April I visited SpevCo, a custom trailer designer, with board member Clay Bordley. We learned you really can do anything on wheels, even put cafe seating ON TOP of the trailer...if you have enough money, that is. Clay and I left with creative juices flowing but knowing that we definitely had a budget. Our sky had a limit.

JUNE 25, 2014

In order to introduce our first chapter of A Movable Feast to potential supporters in Durham, Nils and I hosted a BBQ dinner and dialogue at St. Philip's. (We had decided all A Movable Feast meetings should have food for important theological reasons, but also because food is awesome.) We set up several round tables in the hall and laid out plastic tablecloths and Sharpies. Each tablecloth

had a different question written on it, like "You're in charge for the day. What do you do with the truck?"



The A Movable Feast trailer parked outside of Convention.



Photos by Summerlee Walter and Christine McTaggart

From left: The Rev. B. J. Owens seeks out some hot cider and hospitality at the A Movable Feast trailer during Convention. People gather for compline to bless the trailer. The Rt. Rev. Anne Hodges-Copple sprinkles the trailer with holy water.

That's where we got the idea to make the outside of the trailer like a chalk board, where people could write, draw pictures and ask questions. Instead of bickering about what color the truck should be (and possibly bringing a rival school's team colors to a campus), the truck could become unique to each community. This was exactly the type of idea we'd hoped for. It had been easy to get bogged down in the little details of the venture, but that meeting once again energized us for what we're doing.

JULY 27 - 31, 2014

I had just gotten back from St. Paul's youth group mission trip and had a mere 36 hours to pack, catch up on sleep, and board a flight to Minneapolis for the Kindling Conference for young adult and campus ministry in The Episcopal Church. That night I collapsed into my bed and immediately fell into a deep sleep.

Now, I'm normally not one to put a lot of stock into dreams. It's not wise to take your dreams seriously when they usually feature you dressed like a pink sparkly princess riding a dinosaur around the suburbs. This dream, however, was different.

It was about A Movable Feast. A long black trailer was parked on a college green. The kitchen was totally open, fronted by a stage. On it was an altar, and that's where we were serving food to a crowd of students. They were sitting on blankets in the grass, eating together. In the front part of the trailer was a small chapel where a priest was counseling a couple of students.

I sketched what it looked like on the flight.

SEPTEMBER 26, 2014

Nils and I had a conference call with Mike Angell, missionary for young adult and campus ministries for The Episcopal Church. We gave him our progress report, and he was thrilled with how things were going. Much to our surprise, he told us he would bring a camera crew to wherever our rig is in February to make a short documentary about what we're doing. They would then show that to the entire church during the 78th General Convention. I was speechless with excitement.

OCTOBER 6, 2014

It had been a long, slow process, but on October 5, the Board chose a final design for the trailer, and I placed the official order the next day. The plan was to have the trailer ready for commissioning at Convention.

NOVEMBER 21 - 22, 2014

The trailer is here! It's real! It's done and I can see it and touch it and walk inside of it! Hot cider is bubbling away, and we're standing out in the frigid cold offering warmth to those stumbling wearily into Convention.

We had a wonderful rotation of diocesan friends old and new visit the trailer throughout the day. Many people wandering around downtown also stopped by, curious about the trailer. A touring rock band colored on its side. We were able to give hot cider to many of Winston's unhoused friends, several of whom were too afraid to stop and ask for some.

After the Convention Eucharist at St. Paul's, we returned to the trailer for compline with glowsticks. I have always loved compline, but this one in particular was very special. We were joined by a man who had been wandering the streets and saw us congregate. He told us that he'd been in and out of Winston's homeless shelters before joining in our prayers and rapping an awesome rendition of Psalm 23.

Convention was an amazing experience. While the main body was inside working hard on legislation to make the Church function well, we were outside being the Church on the streets. It was beautiful to reflect on those calls coexisting, one body with many parts.

The discernment process for getting A Movable Feast up off the ground has been slow, but it has been deep and enriching to my soul. There's something amazing about the look on someone's face when you offer to feed them and say, "No really! It's free!" Just like God's love and Jesus' sacrifice for us. No really, they're free. They're ours.

Caitlyn Darnell is the A Movable Feast coordinator. Contact her at caitlyn.darnell@episdionc.org.

HOSPITALITY HOUSE

Honoring the legacy of the Rt. Rev. Robert Johnson

“My vision is that we be a hospitable diocese. Hospitality is the surest sign of Christlikeness....A hospitable church is an inclusive church. Everyone is welcome, not just tolerated but recruited and embraced. There are no outcasts, no strangers, no ‘un-Episcopal’ types. A sure sign of sickness is that a church prefers new members who are like the ones they already have....My vision is a diocese that risks erring on the side of compassion and hospitality and not on the side of condemnation and exclusion.”

- The Rt. Rev. Robert Johnson

By the time he shared those words at the annual diocesan convention in 1995, the Rt. Rev. Robert Johnson, 10th Bishop of the Diocese of North Carolina, was already demonstrating his commitment to a life of hospitality. In 1985, while serving as rector of St. Luke’s, Durham, Johnson was active in the founding of the Durham affiliate of Habitat for Humanity both as a member of the founding committee and via St. Luke’s membership in Durham Congregations in Action (DCIA), an organization of churches and faith communities.

The beloved bishop passed away in 2014. To honor Bishop Johnson’s legacy of hospitality, an effort has been launched in partnership with Habitat for Humanity of Durham to build “Hospitality House,” a Habitat residential build sponsored by those who share Johnson’s vision of what our diocese can be. What will distinguish this effort is not the house itself, the volunteer teamwork that will help build it or the homeowner commitment to participate in the building and pay the mortgage. It will be distinguished by the effort to be conscious and deliberate in following Johnson’s call to “recruit and embrace” those who might not have participated in Habitat affiliates before.

This “recruit and embrace” mission will include efforts to expand the traditional homeowner applicant pool and think carefully and creatively about ways that can enable different people to work together on the house. The hopeful result will be a guide for Habitat for Humanity affiliates on ways to accomplish these all-inclusive goals. So although the house itself will be built in Durham, where Johnson was one of the founders of the Habitat affiliate, the wider desire to provide tangible progress towards a more hospitable diocese can be shared with all.

John Hodges-Copple is a member of the Hospitality House committee. Contact him at johnhc@tjcog.org.



An archival photo of Bishop Robert Johnson operating a backhoe, breaking ground for a project at Nativity, Raleigh.

DONATE

The goal of the sponsorship committee is to raise a minimum of \$50,000 toward the building of “Hospitality House” in honor of the late Rt. Rev. Robert Johnson. Fundraising begins January 15, 2015 with a hope to break ground on the home by August 2015.

To donate to the building of Hospitality House:

By check: Please make checks payable to Habitat for Humanity of Durham and include “Hospitality House” on the memo line. Mail to:

Habitat for Humanity of Durham
215 N. Church Street
Durham, NC 27701

By credit card: Visit events.durhamhabitat.org/hospitalityhouse.



By Paul Collins

INVESTING IN THE FUTURE

Emmanuel, Southern Pines, provides a road map for building youth ministries

At Emmanuel Episcopal Church in Southern Pines we have a strong, large and vibrant youth ministry program. The mission of our ministry “is to provide a loving and fun community that nurtures youth on their journey and inspires them to show the love of Christ through lifelong service and action.” We try to fulfill this mission by providing a comprehensive calendar of events and experiences each year that focus on the following core areas: worship and Christian formation, fun and fellowship, character and leadership development, and service and social justice.

WORSHIP AND CHRISTIAN FORMATION

As a Christ-centered youth ministry program, the very heart of our ministry is the act of worshiping God in community. Our youth regularly attend our Sunday services of Holy Eucharist, and many of them serve on a weekly basis in these liturgies as ushers, readers, acolytes, Eucharistic ministers and singers in our adult or youth choirs. Twice a year, we hold special youth-led services of Holy Eucharist in which our youth lead in all aspects of the liturgy. The main highlight of these occasions is our youth preacher.

In between our Sunday services of Holy Eucharist at 9 and 11 a.m., we offer middle and high school Christian formation classes. After several years of using the Journey to Adulthood (J2A) program, we decided to move toward a more simple approach to Sunday Christian formation, which is much more like Bible study. These lessons focus on the lectionary readings and the liturgical themes for each Sunday and relate them to current events in our community, nation and world. Resources contained in

The Prayer Book Guide to Christian Education by Sharon Ely Pearson and Robyn Szoke, along with the website of the same name, have helped our Christian formation teachers shape lessons that are both engaging and relevant.

In 2014, Emmanuel started a high school youth book club called Coffee & Theology that meets on Wednesdays from 4:30 until 6 p.m. at a coffee shop in downtown Southern Pines to read and discuss a book with spiritual and theological relevance, such as *God Has a Dream* by Archbishop Emeritus Desmond Tutu and *Crazy Christians* by the Rt. Rev. Michael Curry.

Each year we also offer a six week-long class for our youth preparing for confirmation. This class uses the book *My Faith, My Life: A Teen’s Guide to the Episcopal Church* by Jennifer Gamber to understand their faith and the wonderful tradition of following Christ as Christians in The Episcopal Church.

FUN AND FELLOWSHIP

Three times a month, our youth group meets on Sunday from 5-7:30 p.m. This time is designed to offer our youth the opportunity to relax and play games, enjoy a hot meal and engage in large- and small-group discussions on topical issues. The theme of our discussions this year has been Doing Justice. We have looked at various social issues such as racism, sexism, homophobia and ageism, to name a few. Our time together on Sunday always closes with a form of worship. The service of compline has become a much loved and beautiful way of ending our youth meetings.

Other fellowship events in our calendar year are our late-summer pool party, Halloween party, Christmas party,



Photos courtesy of Emmanuel Youth Ministry

The many moods of youth ministry at Emmanuel, Southern Pines: missional, liturgical, goofy, reflective and studious.

middle and high school lock-ins, flag football tournament on Super Bowl Sunday, Pancake Supper Fundraiser, Passover Seder Dinner and middle school Kanuga retreat.

Given all the fun and powerful youth ministry offerings on a diocesan level, over the past several years we have been trying to align our calendar with the diocesan calendar so our youth have the opportunity to experience all these amazing events that the diocese has to offer: Bishops' Ball, Happening, Genesis, Summer Focus at the Summit (SF@S) and HUGS Camp. We have found that the diocesan events have a profound spiritual impact on the youth who attend them. These young people often come back from diocesan events energized and inspired to grow deeper in their faith and become more involved in the life of our parish.

CHARACTER AND LEADERSHIP DEVELOPMENT

Everything we do in our ministry is youth driven. We have a youth leadership council consisting of 12 high school youth members that meets regularly with a group of adult mentors and advisors to plan the various youth events. One of these youth leaders has the responsibility of representing the youth of our parish on the vestry. In the past year, our youth representative was elevated to a full member of the vestry with voting powers and also was nominated as a delegate to the diocesan convention.

Too, youth members and adults from our parish serve together on the Chartered Committee for Youth (CCY), the body responsible for planning and executing diocesan youth ministry events. Finally, every year we send our youth to diocesan convention as youth representatives and alternates.

Emmanuel youth are given the opportunity to carry quite a bit of responsibility, but with the solid and supportive foundation the youth program provides, they rise to the occasion every time.

SERVICE AND SOCIAL JUSTICE

Throughout the year Emmanuel youth have chances to participate in various service and social justice experiences. Some of these experiences include: volunteering at the Episcopal Farmworker Festival, the Stop Hunger Now meal packaging program, Sandhills Crop Walk, and

servicing homeless families through a program Emmanuel supports called Family Promise.

Our program year ends with a youth mission experience in the last week of June. Three years ago our youth leadership council decided it was important to go to the areas affected by Hurricane Sandy to offer relief and support. After hearing Bishop Curry's pastoral address to the 198th Annual Convention, our youth decided to go to Newton Grove to learn about and support the work of the Episcopal Farmworker Ministry (EFwM). In 2015 our youth are traveling to Costa Rica to support the ongoing work of our sister parish, St. James in Estrada, and build a preschool and daycare center for the children in that community.

Over the course of every three years, Emmanuel youth have the opportunity to do each of the following: a local mission experience such as EFwM, an international mission experience like Estrada, Costa Rica, and a pilgrimage. In June 2016, we will be taking our youth on a pilgrimage that focuses on the history of The Episcopal Church.

"THEY ARE THE CHURCH"

At Emmanuel we like to say that, "The youth are not the future of the church, they are the church." That is why we have created a youth ministry structure based on sustainability. Our youth ministry programs consist of and involve many adults in our parish who are committed to serving in the program as design team members, volunteer recruitment coordinators, events coordinators, communications coordinators, dinner coordinators, service coordinators, mission experience coordinators, pilgrimage coordinators, fundraising coordinators, data and information coordinators, Christian formation teachers, chaperones and youth advisors and mentors.

We have invested and continue to invest large portions of our time, treasure and talent in our youth program. As a parish we are committed to the goal of seeing that all of our youth grow into the full stature of Christ.

Paul Collins is the youth minister at Emmanuel, Southern Pines. Contact him at pcollins@emmanuel-parish.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...

Don't forget. The application deadline for the new Mission Endowment Grants is January 31. Applications can be found at episditionc.org.

Go to Galilee with Bishop Anne. Watch the new monthly video series, "Going to Galilee with Bishop Anne" starting in January.

Build a dream. Donate to help make Hospitality House, honoring the Rt. Rev. Robert Johnson, a reality.

Register for History Day 2015. Make the future better by learning about the past. Registration for History Day 2015 is now open at episditionc.org.