

WINTER 2016



The North Carolina DISCIPLE

THE EPISCOPAL DIOCESE OF NORTH CAROLINA

REFUGEES
MORE THAN
A STATUS

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NOMINATING
COMMITTEE

STREET MINISTRY
IN WINSTON-SALEM





 **The North Carolina
DISCIPLE**

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COVER PHOTO
Episcopal Migration Ministries helps refugee families resettle in their new hometowns. Photo courtesy of Episcopal Migration Ministries.



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ABOUT The North Carolina DISCIPLE

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

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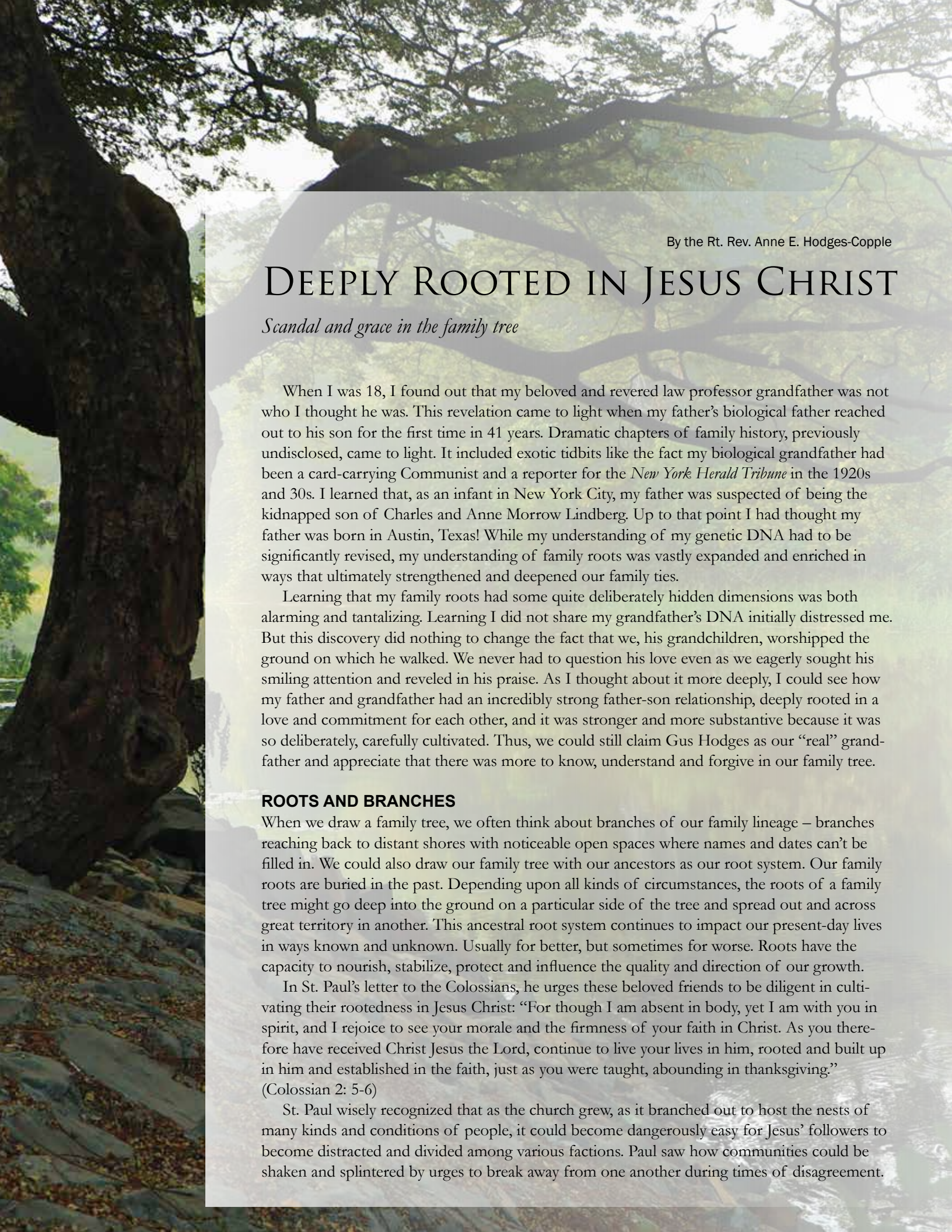


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By the Rt. Rev. Anne E. Hodges-Copple

DEEPLY ROOTED IN JESUS CHRIST

Scandal and grace in the family tree

When I was 18, I found out that my beloved and revered law professor grandfather was not who I thought he was. This revelation came to light when my father's biological father reached out to his son for the first time in 41 years. Dramatic chapters of family history, previously undisclosed, came to light. It included exotic tidbits like the fact my biological grandfather had been a card-carrying Communist and a reporter for the *New York Herald Tribune* in the 1920s and 30s. I learned that, as an infant in New York City, my father was suspected of being the kidnapped son of Charles and Anne Morrow Lindberg. Up to that point I had thought my father was born in Austin, Texas! While my understanding of my genetic DNA had to be significantly revised, my understanding of family roots was vastly expanded and enriched in ways that ultimately strengthened and deepened our family ties.

Learning that my family roots had some quite deliberately hidden dimensions was both alarming and tantalizing. Learning I did not share my grandfather's DNA initially distressed me. But this discovery did nothing to change the fact that we, his grandchildren, worshipped the ground on which he walked. We never had to question his love even as we eagerly sought his smiling attention and reveled in his praise. As I thought about it more deeply, I could see how my father and grandfather had an incredibly strong father-son relationship, deeply rooted in a love and commitment for each other, and it was stronger and more substantive because it was so deliberately, carefully cultivated. Thus, we could still claim Gus Hodges as our "real" grandfather and appreciate that there was more to know, understand and forgive in our family tree.

ROOTS AND BRANCHES

When we draw a family tree, we often think about branches of our family lineage – branches reaching back to distant shores with noticeable open spaces where names and dates can't be filled in. We could also draw our family tree with our ancestors as our root system. Our family roots are buried in the past. Depending upon all kinds of circumstances, the roots of a family tree might go deep into the ground on a particular side of the tree and spread out and across great territory in another. This ancestral root system continues to impact our present-day lives in ways known and unknown. Usually for better, but sometimes for worse. Roots have the capacity to nourish, stabilize, protect and influence the quality and direction of our growth.

In St. Paul's letter to the Colossians, he urges these beloved friends to be diligent in cultivating their rootedness in Jesus Christ: "For though I am absent in body, yet I am with you in spirit, and I rejoice to see your morale and the firmness of your faith in Christ. As you therefore have received Christ Jesus the Lord, continue to live your lives in him, rooted and built up in him and established in the faith, just as you were taught, abounding in thanksgiving."

(Colossian 2: 5-6)

St. Paul wisely recognized that as the church grew, as it branched out to host the nests of many kinds and conditions of people, it could become dangerously easy for Jesus' followers to become distracted and divided among various factions. Paul saw how communities could be shaken and splintered by urges to break away from one another during times of disagreement.

DEEPLY ROOTED

Historically speaking, The Episcopal Church (TEC) is a branch of the Anglican Communion. Along with the Church of Scotland, TEC could be said to be a founding partner of the Anglican Communion; it was also the first province outside of the British Isles. We are deeply rooted in our Anglican identity, yet our branch also draws in significant ways upon material grafted from the roots of the American Revolution. Thus, we are not an established church. We have no monarch other than Jesus Christ. The voice and ministry of laity have particular prominence in our polity.

Today there are 38 provinces of the Anglican Communion whose canopy spans across the globe. Ultimately, the Anglican Communion is but a branch of the larger family tree: the one, holy, catholic and apostolic Church. It is a vast expanse that can be only as strong as the root system that nourishes the tree. We flourish as members of the household of God to the extent we continue to be deeply rooted in Jesus Christ, nourished by His Body and Blood, grounded in the Word of God and fortified by prayerful practices of thanksgiving, justice and mercy.

The recent gathering of the primates of the Anglican Communion in Canterbury generated a lot of news and some misleading headlines. There is no schism, though there is significant tension and division. We can celebrate that all but one of the primates joined in a communiqué that condemns violence and oppression of LGBT individuals. It will take a lot of work to extend that statement into a reality, but staying in communion furthers that work.

The Anglican primates still came together at the Lord's one Table, but now there will be some limits at some other tables. I love the joke that only Anglicans would think it a punishment to have limits on participation at committee meetings. But think about it: Doesn't a good host think carefully and strategically about where to place people at the Thanksgiving table? It is a sign of hospitality to give some guests a little more elbow room. It's fair to say that our Anglican partnerships are impaired in ways we should not gloss over, but let's remember that such troubled relationships are as old as Peter harboring suspicion and maybe animosity against another disciple after the resurrection. "What about him, Lord?" Peter asks in the last chapter of the Gospel of John. "Just leave that to me, Peter," the Risen Lord replies.

So, meanwhile, back here in the Diocese of North Carolina, we continue to be deeply rooted in Jesus Christ by reaching out to refugees and immigrants all over the Diocese, such as the work being done by Galilee Ministries of East Charlotte, Puerta Abierta in Greensboro and the Episcopal Farmworkers Ministry in the east. We nourish our roots when we boldly proclaim the love of Jesus to our friends and neighbors who are shocked by example after example of religious intolerance. We trust our rootedness in the reconciling love of God when we tell the truth about the historical roots of racism and economic inequity in our various counties, towns and cities.

At this year's Bishops' Ball, more than 160 youth and 40 advisors gathered at Camp Walter Johnson to cultivate their spiritual roots in Jesus and discern how best to keep them healthy and strong. I witnessed the fruits of years of dedicated youth ministry in the young leaders themselves – a team of 20 or so young people who guided these 6th through 12th graders through an absolutely exhilarating weekend of faith and fun. Sam Hensley, our extraordinary conference music leader, reminded us this was the 27th Bishops' Ball. He knows because he was a youth at the first one. Such roots. Such fruits.

The newly appointed Nominating Committee will prayerfully and wisely guide the search process that will undoubtedly yield the fruit of outstanding and inspiring nominees for the XII Bishop Diocesan. A little further behind the scenes, the Standing Committee, the Diocesan Council, the Commissions on Ministry, the Trustees and a host of other Chartered Committees and Bishop's Committees are making sure that our part of God's vineyard is being well tended. All of this would be impossible if not for the dedication of our diocesan staff and the particular wisdom, experience and leadership of our assisting bishop, the Rt. Rev. Peter Lee.

The marriage rites approved by General Convention this past summer give all couples who meet the canonical requirements - regardless of gender - access to the blessing and celebrating of a marriage. Marriage has long been a topic for deep theological discussion and discernment. These holy conversations are based upon scripture, tradition and reason. It would be disingenuous to deny this has caused difficulty and, at times, division. We will continue to be a diocese where all are welcome and the convictions of those who disagree with the actions of General Convention on marriage will be respected and honored. As it happened with my father and his two fathers, over time and with careful effort, relationships can be repaired and made stronger.

Never forget that though the various branches of our family tree are quite far apart – geographically, culturally, ideologically - we are still undeniably and indivisibly united by baptism in one Lord, one Faith and one hope in God's call to us. There is plenty of scandalous behavior and even some bad actors in our roots and branches. Sometimes this comes as a shock and surprise, though it really shouldn't.

There is, however only one Table – the Lord's Table. That altar at your church? It's not yours. It is a gateway, a portal to the Lamb's high feast. We are adopted brothers and sisters and marked as Christ's own forever. We are humble and unworthy guests, invited by the grace of God, the love of Jesus and the fellowship of the Holy Spirit. The mystery of our unity is in God's hands. Right where it belongs.

The Rt. Rev. Anne E. Hodges-Copple is the Bishop Diocesan Pro Tempore of the Diocese of North Carolina. Contact her at bishopanne@episdionc.org.

AROUND THE DIOCESE

This edition of “Around the Diocese” features knitted goods for those without homes, youth sharing their expertise and several celebrations of beloved spaces.

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



Photo by Christine McTaggart

On December 20, the Rev. Nathan Kirkpatrick, the Rev. Joyce Cunningham, the Rev. Daniel Reeves, the Rev. Caleb Tabor and the Rev. Daniel Wall were ordained to the Sacred Order of Priests at the Canterbury School in Greensboro.

Photos by Sarah Bentley



On January 10, youth and young adults at St. Mary's, High Point, hosted a “Genius Bar” during coffee hour to help older parishioners learn to navigate their devices.

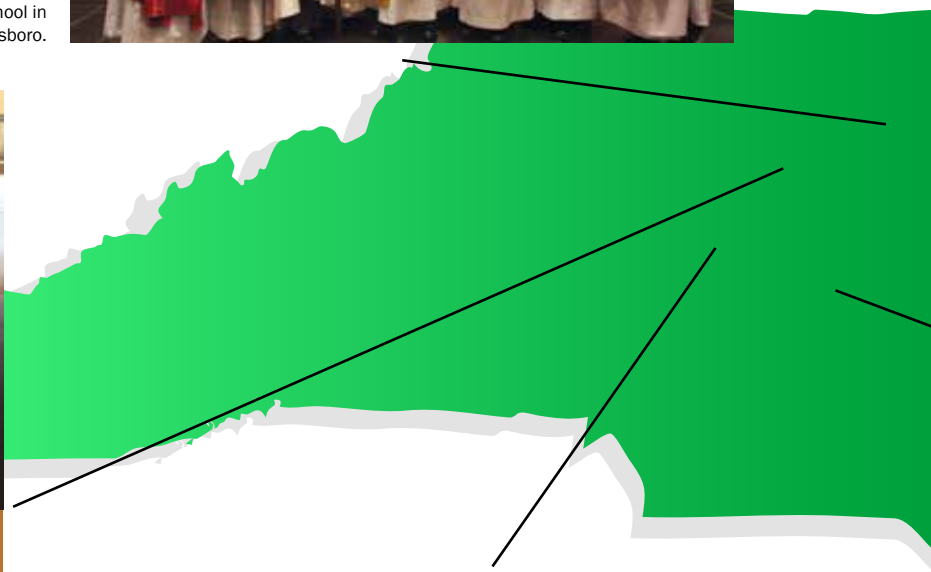


Photo by George Simons



On January 24, the Rt. Rev. Wayne Hougland, Bishop of Western Michigan and former rector of St. Luke's, Salisbury, returned to his former parish to help current rector the Rev. Robert Black dedicate a new Colby-Walker organ and celebrate a major renovation project to the worship space.



Photo courtesy of Holy Comforter Community Playschool

The children at Holy Comforter Community Playschool in Burlington adorned their playground with hats, scarves, and gloves (knitted by Holy Comforter's St. Martha's Guild) for those who may visit and are in need of warmer clothing.



Photo by Christine McTaggart

Raleigh Convocation clergy carry the first wall of the Wake County Episcopal Build out to the truck for delivery to the Habitat for Humanity Build site. Nine Wake County churches and organizations are partnering for this Lenten project.



Photo by Christine McTaggart

The Rt. Rev. Anne E. Hodges-Copple leads the blessing of Durham Habitat for Humanity's Hospitality House and welcomes home the Nmawn family. Hospitality House was built in honor of the late Rt. Rev. Robert Johnson, X Bishop of North Carolina.



Photo by Beth Crow

Schuyler Moss of Good Shepherd, Rocky Mount, gives a talk during the closing Eucharist of the 27th annual Bishops' Ball. She stands under a tree assembled by the more than 200 youth and adult participants gathered at Camp Walter Johnson in Denton. Throughout the weekend, participants created the tree's roots, leaves and flowers as part of the event's theme "Deeply Rooted."

NEW, NOTABLE & NEWSWORTHY

GO SPEAK: SHARING OUR FAITH TO TAKE PLACE MAY 19

No one knows better than the congregants of North Carolina the power of a call made by the Most Rev. Michael Curry. North Carolinians are ready once again to answer his call for Episcopalians to work on our comfort level with evangelism. It's time to go speak! And Go Speak: Sharing our Faith is a great entry point to this practice and a powerful experience that brings us all closer together in our faith.

On May 19, 2016, small groups of 8-10 Episcopalians will gather in homes and other informal settings across the Diocese. Under the direction of a trained moderator, participants will share personal stories of how God has moved in their lives.

The diocesan team is working with other dioceses to invite churches across the country to take part on May 19 in the hope this will become a truly nationwide sharing of



faith and a connection point for us all, both as Episcopalians and as followers of Jesus.

At this point, we are asking each congregation to appoint a Go Speak coordinator by March 15. For more information, visit episdionc.org, or you can send your coordinator's name and contact information to communications@episdionc.org.

EPISCOPAL FARMWORKER MINISTRY HAS CAUSE TO CELEBRATE

The Episcopal Farmworker Ministry (EFwM) has begun to reap the harvest of hospitality collected during the 18-month diocesan campaign. The ministry met another of the campaign's goals at the end of 2015 with the announcement that longtime ministry employee and Assistant Director Silvia Cendejas was assuming the mantle of Director of Administration and Fundraising. Juan Carabaña, who served as EFwM's interim director during the Harvest for Hospitality campaign, remains with the ministry in the newly created position of Director of Programs and Outreach.

2016 began with the purchase of a much-needed resource: two vans for the ministry. Made possible by funds donated by the Diocese of Long Island during the Harvest for Hospitality campaign, the vans are used to deliver resources to workers in the camps and to transport workers from the camps to the ministry offices, church and medical services. The vans were blessed when the EFwM board met on January 13.

Though the Harvest for Hospitality campaign has come to an end, the work of the Episcopal Farmworker



The Rt. Rev. Rob Skirving, Bishop of East Carolina, the Rt. Rev. Anne E. Hodges-Copple and the Rt. Rev. Lawrence Provenzano, Bishop of Long Island, celebrate the Episcopal Farmworker Ministry's new vans.

Ministry has not. Please stay involved with the ministry. Donations are still needed, volunteer opportunities are still available and visits can still be scheduled. We will continue to share the ongoing work of EFwM.

NOMINATING COMMITTEE FOR BISHOP SEARCH ANNOUNCED

The Standing Committee has announced both the co-chairs and members of the Nominating Committee during

the search for the XII Bishop Diocesan. Please see page 16, "Meet the Nominating Committee," for all the details.

2016 MISSION ENDOWMENT GRANTS AWARDED

When the first round of Mission Endowment Grant applications was received during last year's inaugural grant cycle, the granting board was impressed by the ingenuity and passion reflected in the submissions. The board was pleased to receive many quality applications again for the 2016 cycle, declaring them a testament to the creative and Spirit-filled ministry that is happening around the Diocese. After much discussion and reflection, the 2016 Mission Endowment Grants have been awarded to:

- **Durham Beer & Hymns** – Led by Jesse James DeConto, this ministry endeavors to unite Christians and seekers through song and fellowship. The hymn-sings take place on Sunday nights at Fullsteam Brewery in Durham, though, with funding from this grant, additional events at other locations will be planned.
This ministry is supported by several congregations across denominational lines, including St. Luke's, Durham, and the Episcopal Student Fellowship, Winston-Salem.
- **Johnson Service Corps** – This ministry, an affiliate of the Episcopal Service Corps, provides intensive, year-long formation programs for young

adults aged 21-30. This grant will allow Johnson Service Corps to expand and improve its program by adding formation in the areas of servant leadership and discernment.

Johnson Service Corps is located in Chapel Hill.

- **All Saints' Episcopal Church, Concord** – This grant will support the All Saints' Early Childhood Foundation, part of the Cabarrus County Head Start program. The grant will allow for the inclusion of an arts program (music and visual arts instruction), literacy programs and professional development for teachers.
- **The Episcopal Church of the Holy Comforter, Burlington** – This grant will support the work of the Community Playschool at Holy Comforter, a diverse and inclusive half-day bilingual preschool for children aged 2½-5. The initial success of this ministry will be strengthened by this grant, allowing for need-based scholarship funding, staffing expansion and marketing.

For more information about Mission Endowment Grants, visit "Grants and Scholarships" under the "Resources" tab at episdionc.org.

COMMON GRANT APPLICATION NOW AVAILABLE

The Diocese of North Carolina offers a number of grants to support a multitude of ministries. Some stand alone, but several are designed to work together, which can cause confusion for those seeking to maximize diocesan resources.

In an effort to simplify and streamline the grant application process, the Mission Funding Consortium – which includes the Mission Endowment Grant, Mission Resource Support Team (MRST) grants, seed and salary support grants, parish grants and North Carolina Episcopal Church Foundation (NCECF) grants – now

offers a common application for all grants offered through the Consortium.

All four granting boards will review all submitted common applications. Not only will the process be streamlined, but, by automatically submitting the application to all boards seeking to disburse funds, the Mission Funding Consortium may identify additional funding sources the grant submitter had not considered.

The common application and related materials can be found at episdionc.org/resources. Please note that individual grant deadlines still apply.

HISTORY DAY 2016: HEARTS, HOMES & THE HOLY SPIRIT

History Day 2016 is the last in an annual series leading up to the 2017 Bicentennial of the Diocese of North Carolina. It will take place on April 9 from 10 a.m. until 5 p.m. at St. Mark's, Gastonia. The theme is "Mission and Ministry in North Carolina Mill Villages, 1890-1940."

The focus will be the Church's "mill work," which had become a major mission focus by the turn of the

20th century. Bishop Joseph Cheshire considered it "the Church's most important field of work." Through presentations, exhibits and tours, the wider context of these goals and the living legacy of this significant era in our history will be explored.

For more information or to register, visit the events section at episdionc.org.

THE REV. JILL STATON BULLARD APPOINTED TO NCCC BOARD



The Rev. Jill Staton Bullard, co-founder and CEO of the Inter-Faith Food Shuttle and deacon at St. Philip's, Durham, was unanimously voted in December to the NC Council of Churches' board as the Episcopal Diocese of North Carolina's representative. She joined the board effective January 1.

BOTSWANA PILGRIMAGE

The Botswana Companion Link Committee announced a Botswana Pilgrimage for September 16-26, 2016 (tentative), open to anyone in the Diocese. The pilgrimage is to be a spiritual encounter in which pilgrims experience the life of the Church in Botswana and engage in focused faith reflections with Botswana Anglicans. This is not a traditional mission trip, in which projects are undertaken with local partners. This pilgrimage is experiential. It involves time in deep conversation and reflection with Botswana Anglicans. It involves discovering their particular witness. It is a spiritual pilgrimage with our brothers and sisters in Christ.

For more information, visit the upcoming events page at episdionc.org. To indicate your interest, please contact Shelley Kappauf at shelley.kappauf@episdionc.org.

LIFT EVERY VOICE 2016

The momentum for Lift Every Voice 2016 continues to build. If you'd like to see the international team behind the planning for the second phase of this groundbreaking three-year initiative, visit episdionc.org and look for "Lift Every Voice" under the "What We Do" tab.



DIOCESAN EVENTS

February

- 26-28 Christian Formation Leaders Retreat and Sabbath, Aqueduct Conference Center, Chapel Hill
- 27 Seeing the Face of God in Each Other: An Anti-Racism Seminar, 9:30 a.m. - 4:30 p.m., St. Luke's, Durham
- 29 Clergy Quiet Retreat, Caraway Camp and Conference Center, Sophia

March

- 10-12 Education for Ministry Mentor Training, St. Francis Springs Prayer Center, Stoneville
- 11-13 Happening #62, Camp Walter Johnson, Denton

April

- 2-3 2016 Junior/Senior Retreat, Camp Walter Johnson, Denton
- 9 History Day 2016 "Hearts, Homes & The Holy Spirit: Mission and Ministry in North Carolina Mill Villages, 1890-1940," 10 a.m.-5 p.m., St. Mark's, Gastonia
- 19 Durham Regional Confirmation, St. Matthew's, Hillsborough
- 23 Seeing the Face of God in Each Other: An Anti-Racism Seminar, 9:30 a.m. - 4:30 p.m., St. Mary's, High Point

Look for additional events and more detailed event information online at 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 also featured in Please Note, the weekly diocesan e-newsletter. Sign up on our homepage.

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www.instagram.com/episdionc
www.vimeo.com/episcopalnc



DIOCESAN STAFF CHANGES

During the last few months, the Diocese of North Carolina welcomed three new staff members and celebrated the new adventures of another:

THE RT. REV. PETER LEE *Assisting Bishop*

A familiar face returned to North Carolina in December, when the Diocese welcomed the Rt. Rev. Peter Lee, Bishop Diocesan (resigned) for the Diocese of Virginia, as Assisting Bishop for the Diocese of North Carolina during our time of transition and search for the XII Bishop Diocesan.



“These are such glad tidings,” said the Rt. Rev. Anne E. Hodges-Copple, Bishop Diocesan Pro Tempore. “Bishop Lee is a man of great faithfulness, great wisdom and vast experience, and he will bring us a calm and steadying hand that will multiply into all kinds of blessings.”

Bishop Lee began his tenure on December 1, 2015.

THE REV. WARREN PITTMAN *Deputy for Pastoral Ministry*

The Rev. Warren Pittman, former rector of All Saints’, Greensboro, and chair of the Pastoral Response Team, has accepted the position of deputy for pastoral ministry. He assists Canon Catherine Massey, canon for transition and pastoral ministries, with pastoral matters around the Diocese.



THE REV. CARR HOLLAND *Deputy for Transition Ministry*

Also assisting Canon Massey is the Rev. Carr Holland, who joins the diocesan team in the role of deputy for transition ministry. Holland is an associate rector at St. Paul’s, Cary, and among other past roles was the chairperson of the Commission on Ministry in Newark, New Jersey.



Holland is assisting Massey in providing pastoral support during transition for congregations and clergy as well as pastoral work related to the Commission on Ministry to the Priesthood.

THE REV. CATHIE CAIMANO

The Rev. Cathie Caimano, former regional canon, left the diocesan staff at the end of December to pursue a dream: a model of ministry she calls “free range.”



“I am engaging in post-denominational and post-congregational priestly ministry,” said Caimano. “Which means sacramental ministry, preaching and teaching about the Christian tradition within and outside of congregations; coaching clergy and consulting with congregations about the changing church in the 21st century.”

Caimano will also engage in and speak about digital evangelism and teach individuals and groups about peaceful relationships, holy conversation and mediating conflict as part of Christian practice.

Though she left the diocesan staff, her work continues throughout the Diocese of North Carolina.

201ST ANNUAL CONVENTION TO TAKE PLACE IN RALEIGH

Due to construction scheduled to take place at the Benton Convention Center in Winston-Salem, the 201st Annual Convention has been moved to Raleigh. The

gathering will take place at the Raleigh Convention Center November 18-19, 2016. Convention will return to the Benton Convention Center in 2017.



By Diocesan Staff

200TH ANNUAL CONVENTION ROUND-UP

The 200th Annual Convention of the Episcopal Diocese of North Carolina convened on Friday, November 20, 2015, at the Benton Convention Center in Winston-Salem. This year's Convention focused on the strengths and gifts of the Diocese as we continue to acclimate to our transitional state and prepare to begin our search for the XII Bishop Diocesan. Highlights included a Eucharist sermon and pastoral address by the Rt. Rev. Anne E. Hodges-Copple, Bishop Diocesan Pro Tempore, keynote speaker Mary Parmer and her program, "Invite.Welcome.Connect," which assists congregations in offering a genuine invitation and welcome to newcomers, the return of the A Movable Feast food truck, and the presentation of a very special Bishop's Medal Award.

THE JESUS MOVEMENT AND THE NOW MOMENT: THE PASTORAL ADDRESS

"Greetings, members of the 200th Diocesan Convention of the Diocese of North Carolina. It is an honor and a deep blessing and a terrifying prospect to greet you as Bishop Diocesan Pro Tempore." So began Bishop Hodges-Copple's pastoral address and sermon, addressing the question so pressing on the minds and

hearts of so many throughout the Diocese: What now? Keep going! Let's not get stuck looking blank or looking back or looking lost. We have heard about the Jesus Movement and we embrace it. The Jesus Movement is already part of our diocesan DNA. [It] is the next iteration of the work we've been at for a while in our Diocese. For the in-between times, for NOW, there is no need for great changes in our priorities. We are a missionary diocese called to make disciples who make a difference by loving God, serving others, seeking justice and practicing reconciliation.

Bishop Hodges-Copple highlighted a number of tangible examples of diocesan priorities in action, including Galilee Ministries of East Charlotte (*Disciple*, Summer 2015), Go Speak: Sharing our Faith (page 8) and interfaith initiatives.

"We live in the age of the Spirit," said Bishop Hodges-Copple. "The Spirit of the Living God is alive and well and calling us. The Holy Spirit is blowing powerfully throughout our diocese."

Read or watch the pastoral address at episdionc.org.



(Opposite page, clockwise from upper left) The A Movable Feast truck shared hot cider and cookies with passers by. The Rt. Rev. Anne E. Hodges-Copple delivered her first pastoral address as Bishop Diocesan Pro Tempore. Then-President of the Standing Committee the Rev. Jim Melnyk starts the opening Eucharist with Archdeacon the Rev. William Joyner and Bishop Hodges-Copple. The Rev. Canon Earnest Graham and Canon Catherine Massey are installed, and Brittany Love is commissioned as the young adult missionary. Keynote Mary Parmer speaks. (This page) The Diocese is well represented by clergy and lay delegates. Photos by Christine McTaggart.

A TIME OF TRANSITION

With the search for the next bishop diocesan underway, Standing Committee President the Rev. Jim Melnyk gave a report outlining the process by which the diocese will conduct its search for and election of the XII Bishop Diocesan. Among the highlights of the report, a website has been developed that includes the timeline and FAQs and will be the one-stop source of all information relating to the search. The link to the site is easily found in the Quick Links box of the diocesan website.

Melnyk also shared two dates to mark on the calendar: the one-day Special Convention to elect the bishop is slated for March 4, 2017; and the consecration service is scheduled for July 15, 2017. See page 16 for more on the transition plan.

INVITE.WELCOME.CONNECT

Keynote Mary Parmer is the creator of “Invite. Welcome.Connect,” a program to assist congregations in offering a genuine invitation and welcome to newcomers. Parmer visited North Carolina in October 2015 to conduct a full-day workshop hosted by All Saints’, Concord, and in both presentations her message was clear: It is not enough simply to extend a half-hearted invitation once. It is not enough just to say “hello” to a stranger before returning to friends. She emphasized

that true community is about relationships, and personal invitation and “the sacred act of listening” are vital in making those connections. The program also focused on actions and what churches can do to implement the three core concepts of genuine welcome. She emphasized that actions - including representative things like websites and social media - don’t have to be expensive and showy, but they do have to be accurate, honest and reflective of who you are as a congregation.

Parmer’s convention keynote was only the start of diocesan involvement with “Invite.Welcome.Connect.” Keep an eye out for additional information.

THE 201ST ANNUAL CONVENTION

The 201st Annual Convention of the Diocese of North Carolina will take place November 18-19, 2016, at the Raleigh Convention Center located in downtown Raleigh before moving back to the Benton Convention Center in 2017.

We’ll see you there.

MEMORABLE MOMENTS

- Music was a key focus at the 200th Annual Convention. Friday's opening Eucharist featured the incredibly uplifting music of the St. Ambrose Jazz Quintet (also known as the Bobby Moody Jazz Band). The second day of Convention began on another beautiful spiritual note with the music of Jamey Graves (Christ Church, Charlotte) providing the tone for Morning Prayer. (If his voice sounded familiar as you watched the livestream, it's because his musical talents were also an integral part of Bishop Curry's installation celebrations and service in Washington, DC.)
- Following an Evensong service on Friday evening, everyone in attendance had the chance to "Meet the Bishops" at a reception hosted by the Diocese in part to welcome the Rt. Rev. Peter Lee, Diocese of Virginia (resigned), back to North Carolina. Bishop Lee joined the diocesan staff as assisting bishop during our bishop diocesan search.
- The A Movable Feast trailer returned to the Convention center to offer warmth and welcome (along with hot cider and cookies) to all who stopped to visit. The trailer was also the site of Friday evening's compline service.

BISHOP'S MEDAL RECIPIENTS

Two Bishop's Medal Awards were presented during Convention:

- The Most Rev. Michael Curry made a surprise "appearance" at Convention via a prerecorded video to present his last North Carolina Bishop's Medal Award to Margo Acomb, his longtime assistant who retired at the end of 2015 (*Disciple*, Fall 2015).
- The second of the Bishop's Medal Awards (and the first by Bishop Hodges-Copple) was presented to the leadership of La Escualita preschools across the Diocese. With three La Escualita schools in the Charlotte area (Holy Comforter, Charlotte; St. Mark's, Huntersville; St. Alban's, Davidson), LEAP in Durham, and Holy Comforter, Burlington, a difference is truly being made by the founders, supporters, teachers and parents in teaching children to celebrate diversity and embrace differences, and in preparing preschoolers for success in kindergarten and beyond. Lauren Cavins (Holy Comforter, Charlotte) accepted the award on their behalf.



(Top) Sharon Curry makes a surprise appearance at Convention to present Margo Acomb with the Bishop's Medal after the Presiding Bishop appeared via prerecorded video. (Bottom) The Rt. Rev. Anne E. Hodges-Copple presents the second Bishop's Medal to Lauren Cavins, who represented the five La Escualita preschools throughout the Diocese. Photos by Christine McTaggart.

Keep going! Let's not get stuck looking blank or looking back or looking lost....

For the in-between times, for NOW, there is no need for great changes in our priorities. We are a missionary diocese called to make disciples who make a difference by loving God, serving others, seeking justice, and practicing reconciliation.

- The Episcopal Farmworker Ministry was awarded a check in the amount of \$193,000 from the Diocese of North Carolina for the funds raised during the Harvest for Hospitality campaign. The funds join the more than \$45,000 raised by the Diocese of East Carolina and the \$50,000 grant awarded by the Diocese of Long Island for the purchase of two new vans.
- The Rev. Canon Earnest Graham, a regional canon, and Canon Catherine Massey, canon for transition and pastoral ministry, were installed, and Brittany Love, young adult missionary, was commissioned.

BUDGET

The 2016 budget passed as submitted. The major change from recent years is reflected in spending on the episcopate. The increase is due to the \$300,000 the Diocese anticipates spending on the bishop transition in 2016.

RESOLUTIONS AND ELECTIONS

Voting on resolutions went as follows. These results are certified by the Secretary of Convention. The full text of all resolutions is available online on the Convention page under the “What We Do” tab.

- **Res. 200.1. On the Election of the XII Bishop of North Carolina.** Substitute resolution adopted.

- **Res. 200.2. On Amending Canon 15 to Permit Members of Diocesan Council to Serve Two Successive Terms.** Adopted.
- **Res. 200.3. On Racial Inequity and Injustice.** Substitute resolution adopted.
- **Res. 200.4. On a Fossil Fuel Divestment Study.** Substitute resolution adopted.
- **Res. 200.5 On Tasking the Charter Committee for Hispanic Ministries to Recommend Next Steps for the Diocese.** Substitute resolution adopted.
- **Res. 200.6. On Amending Canon 44 to Allow Youth to Vote at Convention.** Substitute resolution put forth by Commission on Constitutions and Canons adopted in a vote by orders.
- **Res. 200.7. Support for Syrian Refugees.** Adopted as amended.

Other outcomes of voting are listed below.

- Standing Committee, Clergy Order: The Rev. Robert Black, the Rev. B. J. Owens
- Standing Committee, Lay Order: Martha Bedell Alexander
- Diocesan Council, Clergy Order: The Rev. Bobbie Armstrong, the Rev. Jemonde Taylor
- Diocesan Council, Lay Order: Alice Freeman, Jim Branch, Jim Fussell
- Trustee, University of the South (Sewanee): Jim Nance

MEET THE NOMINATING COMMITTEE

Since the announcement at the 200th Annual Convention regarding resources and timelines related to the search for the XII Bishop Diocesan of the Diocese of North Carolina, the Standing Committee has been hard at work soliciting applications and selecting those to serve on the Nominating Committee.

In early January, the Standing Committee announced the Rev. Jemonde Taylor and John Hunter will serve as co-chairs of the Nominating Committee. In late January, the selection process for the rest of the committee was completed.

“The Standing Committee was pleased to receive so many wonderful nominations,” said the Rev. Jane Wilson, president of the Standing Committee. “We could have used every person! Having such a generous pool allowed us to balance this committee in so many ways. We have a youth member and some young adults, an almost equal number of clergy and lay, and someone from every Convocation. Various perspectives such as gender, race and urban versus rural have been incorporated. It is such a blessing to present the members of this Nominating Committee; together they will select the slate for the XII Bishop of North Carolina.

“We ask that you join us in supporting them with prayer through these next challenging months.”

Margo Acomb | Christ Church, Raleigh



I am happy to accept the invitation of the Standing Committee to serve on the nominating search committee for the XII Bishop of North Carolina. It allows me to be involved after my retirement, as a member of the diocesan community, in the important task of electing a new bishop.

I believe my administrative skills and knowledge of the Diocese and Episcopal Church will complement the entire body of this committee.

The Rev. Louise Anderson | Calvary Episcopal Church and St. Luke’s Episcopal Church, Tarboro



I have served as a deacon in the Diocese of North Carolina since my ordination in 2005. On our road to Galilee, it is important for us to remember as we are searching for the XII Bishop of North Carolina that we are not just buildings and budgets but are Jesus in the world. As a

deacon, my perspective is service oriented.

While we will never find another Bishop Curry, our new bishop will be wonderful in their own way, being not only a bishop but a bishop, priest and deacon, serving our diocese, our clergy and the world.

Carolyn Beranek | St. David’s Episcopal Church, Laurinburg



A longtime member of St. David’s, I have served as senior warden, junior warden and vestry member several times. I have been on priest search committees and served for many years as a board member of the local rape crisis center. I work for Social Security, where I interview

people for benefit eligibility. I was a board member for Penick Village and was the youth ministry representative for St. David’s for more than 10 years. I have served as a Convention delegate many times. I have attended Marriage Encounter and Cursillo and have completed the four-year course for EfM (Education for Ministry). I am the part-time organist at St. David’s, I lead the adult Christian Education class and I am a licenced lay preacher.

The Rev. Nita Byrd | Saint Augustine’s University and St. Ambrose, Raleigh



I am the chaplain for Saint Augustine’s University, and I assist at St. Ambrose, Raleigh. I also serve on the Commission on Ministry for priesthood and on the Chartered Committee for Campus and Young Adult Ministry.

My love for Jesus informs my desire to serve our diocese

in the search for the next bishop. Together we will continue to be a church that seeks to love God, love our neighbor, take the Gospel into the world and be a transforming presence for peace and justice.

Eliza Fisher | St. Mary's Episcopal Church, High Point



I am a member of St. Mary's Episcopal Church in High Point. I am looking forward to the discernment process for selecting our next bishop! It is an honor to give the youth of our Diocese a voice and representation on the Nominating Committee.

The Rev. David Frazelle | St. Christopher's, Garner



I recently accepted a call to serve as vicar of St. Christopher's, Garner, having served for the past 11 years at The Chapel of the Cross, Chapel Hill. I am particularly interested in the relationships between contemplative spirituality, leadership and discernment. I have explored these dynamics through my work as a contemplative prayer group and retreat leader, spiritual director and parish priest.

Alice B. Freeman | Saint Mark's Episcopal Church, Wilson



I am retired from the city of Wilson as Assistant City Manager, with a B.A. from UNC-G and an M.P.A. from East Carolina. It has been my pleasure to serve as a four-time Deputy to General Convention from the Diocese of North Carolina.

In addition to recently being elected to Diocesan Council, I currently serve on the Penick Village Board of Directors, Episcopal Farmworkers Ministry Board and Botswana

Companion Link Committee; I have also served on several committees and in numerous capacities within my church and the Diocese.

Josephine Hicks | St. Peter's Episcopal Church, Charlotte



I recently served on the Joint Nominating Committee for the Election of a Presiding Bishop. I also chaired the Rector Search Committee for St. Peter's, Charlotte, in its most recent search. I have served on Executive Council of The Episcopal Church (nationally) and as the lay member for The Episcopal Church to the Anglican Consultative Council. I currently serve on the boards of Episcopal Relief & Development, the Episcopal Evangelism Society and Kanuga Camp & Conference Center. I represented the Diocese of North Carolina as a Deputy and Alternate Deputy to General Convention in 2006, 2009, 2012, and 2015.

I have been a member of the Diocese since 1987 and have served as a delegate to Diocesan Convention for many years. I will bring national contacts and experiences to bear for the Diocese as we select nominees for our next Bishop Diocesan.

FOLLOW THE SEARCH

If you haven't yet seen it, visit bishopsearch.dionc.org, the website dedicated to the search for the XII Bishop Diocesan of the Diocese of North Carolina. There you will find all information related to the search.

NEXT STEPS

February 2016

- Retreat for the Committees

Spring 2016

- Committee work, information gathering from around the Diocese, preparation of profile
- Formation and announcement of Transition Committee

Early Summer 2016

- Profile posted, Search Committee accepts nominations, retreat for Transitions Committee

Late Summer - Fall 2016

- Screenings, interviews, background and reference checks
- Retreat with semifinalists

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John Hunter, co-chair | St. Paul's, Winston-Salem
I have been a member of St. Paul's, Winston-Salem, for more than 40 years, serving on its vestry and as both its junior and senior wardens.



I have served the Diocese as well: twice on Diocesan Council, as a delegate to several annual conventions and as a member of the Nominating Committee

that elected the X Bishop Diocesan, the Rt. Rev. Robert Johnson.

The Rev. Ginny Inman | Holy Trinity, Greensboro
I am currently an associate rector at Holy Trinity, Greensboro, and have also served churches in Winston-Salem, Washington, D.C. and Georgia, and I've been active at Kanuga. I graduated from Vanderbilt University with law and divinity degrees and practiced corporate law before becoming a priest. I have particular interests in the intersection of culture and faith and the creation of communities that nurture discipleship.



Israel Jaimes | La Iglesia de Guadalupana, Wilson
My name is Israel Jaimes. I'm a Hispanic young adult. My church is La Iglesia de Guadalupana in Wilson. I bring to the committee my organizational skills and the ability to speak and write fluently in Spanish.



Bill Lorenz | Christ Church, Charlotte
I am a baptized Episcopalian and am active in the Diocese of North Carolina. Along with serving as the Charlotte Convocation Warden, I also serve on the board of the NC Episcopal Church Foundation and am a member of the Parish Grants Committee. Additionally, I am a delegate to Convention and on the Spiritual Growth Commission at Christ Church, Charlotte.



I am an executive at Bank of America and have led teams in a wide range of global roles for 36 years.

The Rev. Steve Rice | St. Timothy's, Winston-Salem
For the past 8 years I have had the pleasure of serving St. Timothy's, Winston-Salem, as rector. I bring to the Nominating Committee a perspective rooted in traditional Anglo-Catholicism, and I look forward to prayerful discernment for our next bishop.



The Rev. Caleb Tabor | St. Cyprian's, Oxford
I graduated from Elon University with a B.A. in Religious Studies and Emory University with an M.Div. I also have a diploma from Virginia Seminary. In 2015 I was ordained twice and married once and am presently serving (and loving!) the congregation at St. Cyprian's in Oxford.



My husband, Logan, and I live in Mebane with our parrot.

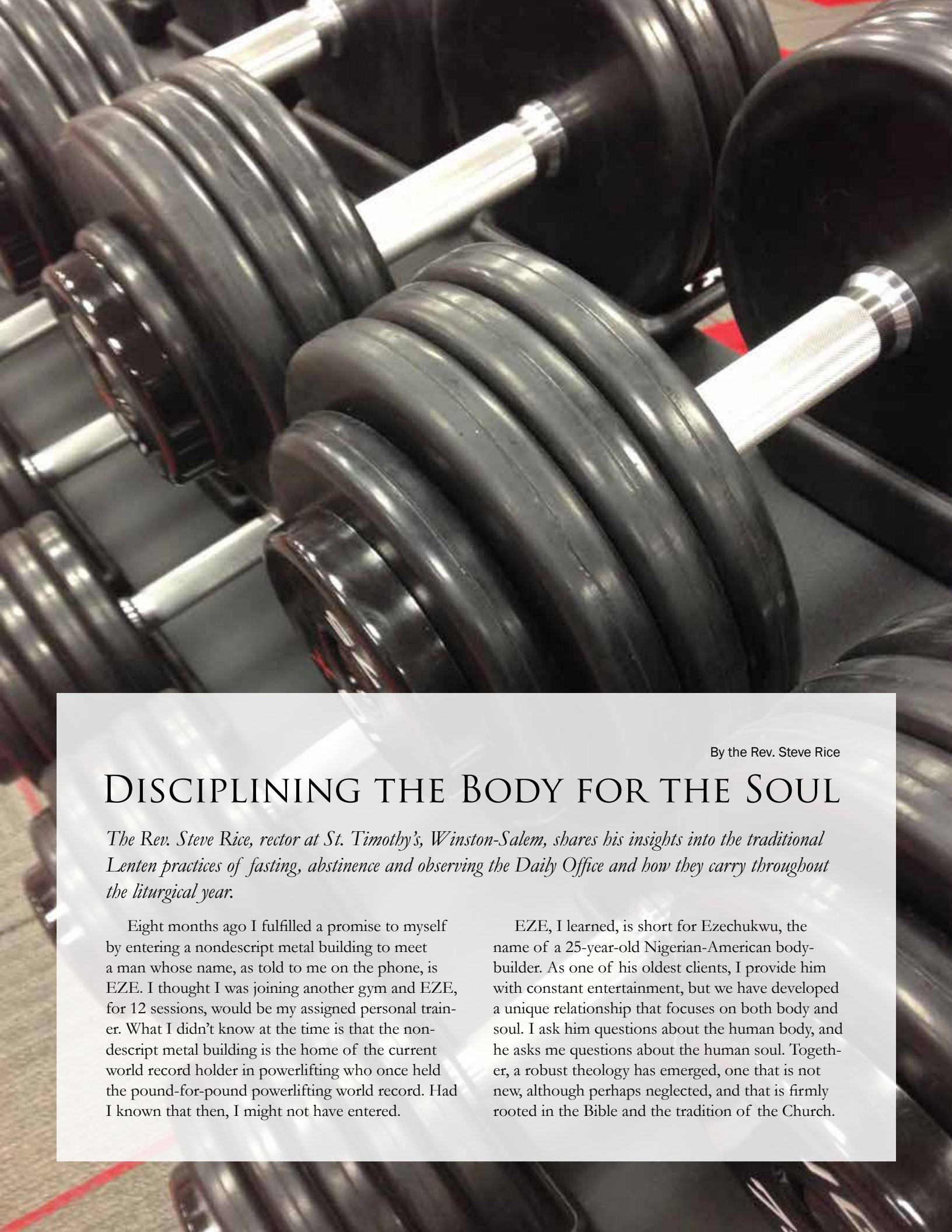
The Rev. Jemonde Taylor, co-chair | St. Ambrose, Raleigh
I am the rector of St. Ambrose, Raleigh. A native of Louisburg, NC, I grew up in St. Matthias' Episcopal Church. In addition to serving as rector of St. Ambrose, I am a member of Diocesan Council and the Diocesan Discipline Board and serve as the chair of Business Affairs and Administration and the Faith and Morals Committee. I also co-chaired the process for the farewell events as Bishop Michael Curry transitioned to the Office of Presiding Bishop.



The Rev. Marion Thullbery | Durham VA Medical Center



A priest for 30 years, I have served three parishes in Florida, having planted one of those churches. For the past 20 years, I have worked with the formation of clergy, as a CPE supervisor, as a facilitator of our New Clergy Residency and as a supervisor for our Diaconate Formation Year. I currently serves as chaplain and CPE supervisor at the Durham VA Medical Center.



By the Rev. Steve Rice

DISCIPLINING THE BODY FOR THE SOUL

The Rev. Steve Rice, rector at St. Timothy's, Winston-Salem, shares his insights into the traditional Lenten practices of fasting, abstinence and observing the Daily Office and how they carry throughout the liturgical year.

Eight months ago I fulfilled a promise to myself by entering a nondescript metal building to meet a man whose name, as told to me on the phone, is EZE. I thought I was joining another gym and EZE, for 12 sessions, would be my assigned personal trainer. What I didn't know at the time is that the nondescript metal building is the home of the current world record holder in powerlifting who once held the pound-for-pound powerlifting world record. Had I known that then, I might not have entered.

EZE, I learned, is short for Ezechukwu, the name of a 25-year-old Nigerian-American bodybuilder. As one of his oldest clients, I provide him with constant entertainment, but we have developed a unique relationship that focuses on both body and soul. I ask him questions about the human body, and he asks me questions about the human soul. Together, a robust theology has emerged, one that is not new, although perhaps neglected, and that is firmly rooted in the Bible and the tradition of the Church.



Photos by the Rev. Steve Rice

EZE, the Rev. Steve Rice's trainer, with Rice's son, Luke.

In our journey toward holiness, to being like Our Lord, we must not neglect our bodies. It was Plato who viewed our bodies as containers for our souls, not Thomas Aquinas, not Augustine and certainly not Jesus. The human person is the union of body and soul. What happens to the body impacts the soul and what happens to the soul impacts the body. This is, after all, the theology of the sacrament of unction. We anoint the body with oil for the forgiveness of sins and restoration to wholeness and strength.

In the spartan gym with EZE, there are no mirrors, there is no carpet and there is no steam room. It is bare except for the necessary tools. That alone makes a statement. There are, however, two additional statements painted on the wall. One says “Mastering the mundane over time produces dominant athletes,” and the other “The barbell will teach you what kind of person you are.” Both of these clearly apply to our journey toward holiness. The Church has given us the tools we need to reach our goal. These tools are not flashy, and rarely are they comfortable, yet they are proven by the whole calendar of saints. As we move through the holy season of Lent, let us examine three: fasting, abstinence and the Daily Office.

It may be a cliché, but I think there is profound truth in the statement “God loves us just the way we are, but He loves us too much to let us stay that way.” The Good News of great joy for all people is that God *does* love us. Each of us. But that Good News extends further to the promise that there is more for us and more expected of us. Stability is a holy virtue, but stagnation is not. The goal given to us is holiness. That may sound like too heavy a burden to bear. Our thoughts may immediately run through images of Mother Theresa, Ignatius of Loyola or Teresa of Avila. How could we ever live up to their example? A natural, and understandable, reaction is not even to try.

I had a similar reaction upon meeting EZE. At our first meeting, he asked what my goals were. Seeking to add levity to this David and Goliath scene, I said, “I want to look like you.” For the Christian, the question is the same. In the traditional baptismal liturgy, the priest asks the parents of the child or the adult candidate “What do you seek?” What do you want? What are you looking for? This was the question Our Lord asked Mary Magdalene after his resurrection, “Whom do you seek?” (John 20.15 RSV). Inspired by the Holy Spirit, our answer is Jesus. I want to be like Jesus. Lord, I want to look like you.

The Church has given us the tools we need to reach our goal. These tools are not flashy, and rarely are they comfortable, yet they are proven by the whole calendar of saints.

- The Rev. Steve Rice

FASTING

The Book of Common Prayer tells us that certain days of the year are to be marked “special acts of discipline and self-denial.” It is interesting that the Prayer Book doesn’t say *may be observed* but rather *are observed*. Ash Wednesday, all weekdays of Lent (save the Feast of the Annunciation, and in other places, the Feast of St. Joseph) and all Fridays of the year, particularly Good Friday, are such days. Fasting is oftentimes envisioned as eating nothing all day. This is not sustainable. The point of fasting is to limit the amount of food, and modern practice is to have one full meal and two smaller meals (not to equal the size of a full meal). An example would be eating a very simple breakfast and lunch and a normal dinner.

ABSTINENCE

Abstinence in this context refers to food, but it certainly could refer to sexual activity, as is the practice in

Orthodoxy to abstain from sex during fasting periods. Food abstinence traditionally means abstaining from flesh meat, hence the practice of no meat on Fridays. This is the origin of giving up such things such as chocolate or coffee during Lent. The point of abstinence is to deprive ourselves of what is ordinarily good for us. Giving up bad habits or unhealthy foods during Lent misses the point, as we should give those things up anyway and, furthermore, don't we pick them back up again after Easter? My practice is to follow tradition and abstain from meat on Fridays. Never do I desire General Tso's Chicken more than on Lenten Fridays. It's harder and more important than we may have thought.

Abstinence and fasting also deal with the extravagance of our meals. The point is to train our bodies and focus on Our Lord's Passion. Following the letter of the law would allow a major banquet without meat on a Lenten Friday, but it certainly would not follow the spirit.

THE DAILY OFFICE

Keeping the office of Morning and Evening Prayer is another surprisingly powerful tool in the path to holiness. At St. Timothy's, we instituted the practice of daily Morning and Evening Prayer during Lent six years ago. It seemed incongruous for a church staff to teach self-reflection and prayer during Lent while increasing our own activity due to Lenten demands and the advent of Easter. We began the Daily Office as a staff discipline. It continued beyond Easter and, now with the daily mass, still marks the beginning and ending of our days six years on.

The Daily Office is mundane. There is a temptation to mix it up and try different things to keep it fresh. Again, this is beside the point. The word *office* comes from the Latin meaning *duty*. We pray the office not because it is exciting. We pray the office because it is our duty. In doing so, we train our calendars. Just as fasting and abstinence train our bodies not to govern our minds and souls, the office trains our calendars to teach us that we do have time, in fact more time than we realized, to pray and do

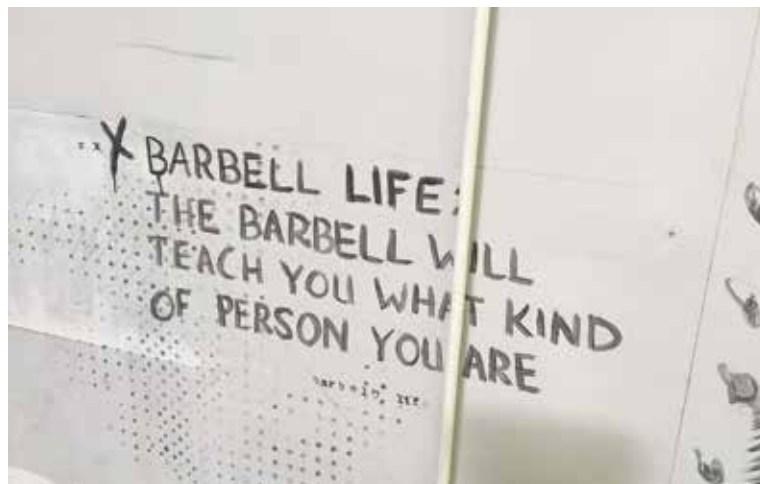
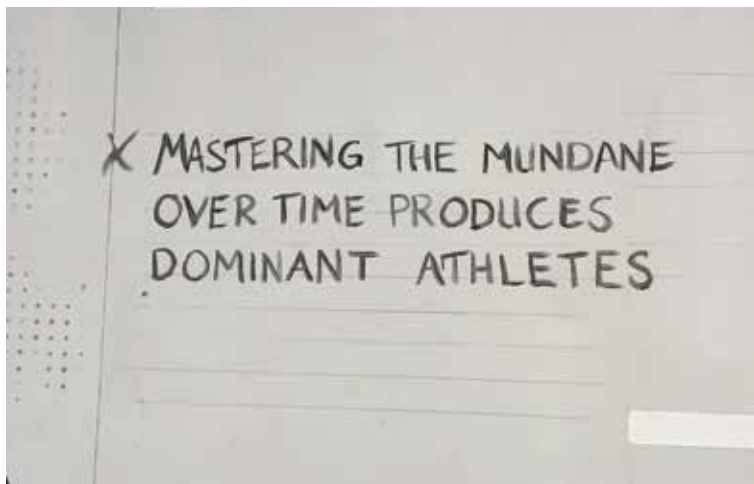
works of mercy.

There is a slogan that I often see in fitness circles: I do what I want. For the longest time, I didn't really understand what that was supposed to mean. Surprisingly, St. Paul gave me the answer. In his first letter to the Corinthians, St. Paul asked

Do you not know that in a race all the runners compete, but only one receives the prize? So run that you may obtain it. Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified. (1 Cor. 9.24-27 RSV)

By training our bodies to submit to our spiritual will, we will be able to govern our bodies and not the other way around. So often our bodies tell us what we can and cannot do. So often our bodies and the desires of our bodies lead us down paths that are unhealthy and spiritually destructive. That's why these practices matter. We can't expect to go from slavery to freedom in one instant. We have to trust the tools given to us and use them with fidelity. There will be great times of frustration and mundanity. I was stunned at how unrealistic my expectations with EZE were. I was amazed at how important diet is in conjunction with training. And I was shocked at the difference between training six days a week as opposed to three. The saints show us that the same is true with the spirit. We can't do just one spiritual practice to have it derailed by a competing vice, and we can't do the practices just every now and then. Trust the process, we are told. Listen to those who have gone before. Learn from those who look very much like Jesus. For that, after all, is what we seek.

The Rev. Steve Rice is the rector of St. Timothy's, Winston-Salem. Contact him at frsteve@sttimothys.ws.





The Rev. Chantal McKinney, Missioner for Beloved Community/Comunidad Amada, and members of the Core Leadership Team before they walk the neighborhoods of east Winston-Salem. Flowers planted by a resident of a low-income housing complex as a statement of beauty in the face of disrepair. Photos courtesy of Beloved Community.



By Summerlee Walter

WALKING THE WALK

How street ministry is leveraging community assets in southeast Winston-Salem

In January 2014, the Rev. Chantal McKinney, current vicar at Ascension, Advance, began to hear a new call. She followed it out into the community of east and southeast Winston-Salem, into growing, ethnically and linguistically diverse neighborhoods, including Waightown. She followed it through the streets, on foot and in her car. She followed it into local shops, onto people's front porches and through ramshackle apartment complexes. Along the way, McKinney gathered fellow journeyers who were hearing similar calls. They went out, two by two, dressed simply and fed by Bible study and prayer, and met their neighbors. They spent most of their time listening – for how God moved in people's lives, for what gifts they had to offer, for their longing after Christ and community.

The burgeoning ministry, known as Christ's Beloved Community/Comunidad Amada de Cristo, became formalized on May 1, 2015, when funding from the Mission Endowment Grant the project received became available for use. On May 2, a local community organizer joined McKinney, now also the Missioner for Beloved Community, to lead a day-long training for the core group of lay people who had gathered around the vision of street ministry in southeast Winston-Salem.

Many of those 18 people from seven countries would form the Core Leadership Team for Beloved Community. They include members of St. Stephen's and St. Anne's, Winston-Salem, and St. Clement's, Clemmons; clergy from local Episcopal churches have also joined McKinney in the streets, as have the Rev. Tom Brackett, The Episcopal Church Missioner for

New Church Starts and Missional Initiatives, and the Rev. Anthony Guillén, The Episcopal Church Missioner for Latino/Hispanic Ministries. A trip to the Lutheran/Episcopal Latino Missioners' Conference in February 2015 put McKinney in contact with the North Carolina Synod of the Evangelical Lutheran Church, which has resulted in a growing connection with Christ Lutheran Church in Waightown. The ministry has taken hold because it began with deep listening grounded in Biblical practices of evangelism and techniques of asset-based community organizing.

COMMUNITY NEEDS, BIBLICAL SOLUTIONS

The neighborhoods members of Beloved Community walk are rich in places of worship and community, but there is no sacramental presence. Many of the neighborhoods' Latino immigrants grew up Roman Catholic but now live too far away from a Spanish-language Mass or one of the city's four Episcopal parishes to attend a familiar liturgy. Others in the neighborhood have struggled with addiction, incarceration or other life experiences that have left them feeling unworthy to attend church, despite the stories many of them share about how God is moving in their lives.

"I saw how our denomination's gift of sacramental ministry is still needed in this neighborhood," McKinney explains.

Those who walk with Beloved Community take their marching orders from the instructions Jesus puts forward in the Gospel of Mark: "He called the twelve and began to send them out two by two, and gave them authority over the unclean spirits. He ordered

them to take nothing for their journey except a staff; no bread, no bag, no money in their belts; but to wear sandals and not to put on two tunics.” (Mark 6: 7-9) These and other passages of Scripture formed the basis of the training held in May 2015, and members of the Core Leadership Team always gather for Bible study before heading out in pairs to walk the neighborhood.

Equipped with a partner and prayer, members of Beloved Community then turn to the techniques of community organizing as they engage in conversations in the street. They seek to identify the assets found in even the most economically depressed neighborhoods, and they listen deeply for the unique gifts each person they encounter has to offer. The goal is to identify the strengths already present in the community and to help community members build around those gifts.

“The neighborhoods we walk are integrated – Latinos, Blacks, Whites – but Sunday morning is still the most segregated hour in our society,” McKinney explains. A bilingual, multicultural ministry, Beloved Community mirrors the neighborhoods in which it is based and seeks to shape a church that looks like its community. It takes its name from the Rev. Dr. Martin Luther King’s vision for an integrated society.

“The movement in the Church over the last decade has been a recognition that the future of the church – of this country – is Latino and Asian, and therefore the ministry of the church should reflect that, otherwise the church is not relevant to the people who live in our communities,” Guillén explained. “Whether we have a church in a location or not, there are times when, because of Jesus’s mandate, our job is to go out. [Chantal’s approach] is not the norm, but that’s part of the beauty of it, it’s a new model.”

BUILDING INTO THE FUTURE

The work McKinney currently does with Beloved Community mirrors her earlier efforts to establish the ministry; she still meets with everyone she can – including people who now approach her because they’ve heard about the ministry and want to be involved – and then she listens.

“I’ve tried to be very faithful with being present in the streets,” McKinney explains. This ministry of listening has uncovered gifts throughout the community. One woman who had overcome addiction offered herself up as a mentor. Another time, McKinney and her ministry partner for the day started a conversation with a man sitting on his front porch.

He shared that recently a family down the street lost a loved one to gun violence and didn’t have the money for a funeral. Taking matters into his own hands, he found a red bucket and went door to door, asking neighbors to pitch in to help cover the costs of the burial. Even though he did not share a common language with many of the families on whose doors he knocked, he knocked anyway.

“He told us ‘The church doesn’t want people like me’ because he’d spent most of his life in prison,” McKinney explained. “But what he offered is more worthy to God than the most successful endowment campaign. He’s like the widow who gave the last of what she had.

“We asked if we could stay in contact because he has a real gift. That’s what we do: We look for people’s gifts and try to build community around the ways people are already doing God’s work.”

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

A TESTIMONY

For years, my awareness of the apartments around St. Stephen’s, Winston-Salem, has created a certain dissonance. Clearly the people living around us are not the most fortunate people, economically speaking. Yet, they are there, week in, week out, year after year, and, beyond acknowledging that fact, I have done nothing. The more I have done nothing, the more preconceptions have formed about them and about me and about potential relationships between them and me, all of which encouraged me to continue doing nothing. Having been provided with an opportunity to get beyond that, and encouraged to do so, I was able to compel myself at least to try.

When I did, my preconceptions died a very quick death.

I found myself engaged by each person I encountered. There was warmth. There was depth. There were hopes and concerns. From the lifeless, single dimensional figures my imagination had projected onto them, they emerged as delightful human beings, worthy of whatever attention I can offer, not simply for their benefit, but hopefully for our mutual benefit.

- Al Whealton, parishioner, St. Stephen’s, Winston-Salem

VBS? NOT EXACTLY

Experiments in children's and youth ministry

Christian churches across denominations have long engaged in the same familiar summer ritual: VBS. Vacation Bible School. Beloved by some, dreaded by others, it has for decades been a trusted means of drawing families – the under-12 members, at least – back through the doors of the church for one week amidst a schedule busy with beach vacations, soccer tournaments and pig pickings. In many churches, youth and children's formation volunteers have already started to pick out this summer's VBS theme, and this article started out as an exploration of "doing VBS differently." Along the way, though, it became apparent that the "different VBS's" about which we were learning were, in many ways, something entirely new that we don't yet have a common vocabulary to describe.

Part Galilee journey, part experiment, part formation and service and fellowship (the part we recognized as being held in common with traditional VBS), the youth and children's gatherings featured here address the needs of young people in new places, at new times and in new ways.

WINTER VBS

As part of her work with Puerta Abierta, the intercultural house church she leads in Greensboro, the Rev. Audra Abt had learned something important about the youth whose families form her congregation: they get really, really bored during breaks from school. Two (or four) weeks of being stuck at home with siblings can begin to drag for any young person, but add to that the additional limitations of living in low-income areas – no transportation to friends' houses, no extra money for track out activities, limited opportunities to travel to visit family – and breaks from school become a lonely, isolating prospect.

So last summer Abt decided to try something new. A youth group she'd started wasn't taking hold and so was on hiatus, but during the summer she gathered the youth she'd met through Puerta Abierta to take walks through the neighborhood, watch videos and enjoy fellowship together. During the fall, the gatherings took the form of weekly homework help, which youth from St. Andrew's, Greensboro, where Abt serves part-time, also attended. Later Abt, along with St. Andrew's EYC Coordinator Olivia Wilson-Smith, took the bold move of cancelling two Sunday youth meetings a month in favor of Tuesday evening offerings; the weekday gatherings drew from the young people who had connected to the homework help group.

And, throughout it all, Abt continued to hear from youth in the neighborhood that school breaks are depress-

ing. So she decided to pull together a three-day program during the 2015 winter break. The plan was to spend one day each walking through Advent, Christmas and Epiphany, but the ultimate goal was fellowship

"What if we were to do something that would give us all a chance to get together and have something to look forward to?" Abt asked. "It was clear the ministry would be having the chance to spend time together in a time that can be depressing or lonely or isolating."

Abt did the best thing anyone can do when building something from scratch in response to a need emerging from the community: she asked for help. A request to the Convocation dean to forward a message to the Greensboro clericus yielded volunteers from St. Christopher's, High Point. A Methodist church that donated space for homework help again offered its space. People volunteered their gifts: musicians agreed to sing, kinetic-oriented people offered to put together games, artists brought projects. Regional canon the Rev. Canon Earnest Graham offered to teach the youth to draw Bible comics, and diocesan youth missionaries Amy Campbell and Beth Crow offered supplies and logistical support for bilingual registration. (Those resources are now available for other churches to use.)

Adult volunteers brought their children and their children's friends to hang out with the youth from Puerta Abierta. The 14 children and youth who attended ranged in age from 3-year-olds through high school seniors. The high school youth were able to hang out together or help with the younger children.

"They were not just recipients of ministry but active participants in it," Abt explains. "It also worked because it wasn't necessary that everybody knew each other right off the bat, and they could come when they could."

The gathering, pulled together in response to a need in the youth community, has also pointed to future ministry opportunities. After decorating wooden crosses, one girl declared that she could carry her own cross during Greensboro's annual downtown stations of the cross on Good Friday. The stage is now set for a Lenten activity. "I can tell you Holy Week in Greensboro is going to be different," Abt says. "They're already invested in their crosses and how they're going to carry them. It's exciting to see who we'll invite next."

CAMP IN THE CAMPS

In 2013, a 12-year-old confirmand at Trinity, Fuquay-Varina, decided he wanted to visit the Episcopal

Farmworker Ministry as an outreach project for the church. Twelve members of the congregation accompanied their rector, the Rev. Roxane Gwyn, to the ministry. They were moved by what they saw in the migrant worker camp they visited, but they were frustrated because they didn't have an opportunity to connect with the workers.

"We weren't interacting, so that was one of our challenges," Gwyn explains. "They were standing in line and we were passing out shirts and blankets and that was it. There was a longing to get connected, but we didn't know what to do."

An opportunity presented itself when Patti Trainor, at the time the Development Director for the Episcopal Farmworker Ministry, called Gwyn with a possible solution to the problem: a Mission Endowment grant could help provide the funding for whatever project Trinity envisioned. Trainor helped to draft a grant that focused on children and youth programming around two topics: healthy eating and creative classic play, broad ideas Trinity could refine into specific programming later.

With funding from the grant, the program, called Camp in the Camps, came to life in July 2015 when youth and adult volunteers from Trinity and the two churches with which they partnered, Grace, Clayton, and El Buen Pastor, Durham, arrived at the Episcopal Farmworker Ministry with classic water toys for a of fun they called "Fiesta."

With the help of hundreds of water balloons and whatever other water toys congregants could loan, donate or invent, the children of migrant workers and the children from the Episcopal congregations played. The language barrier wasn't much of a problem, in part because, as Gwyn points out, kids mostly just giggle and shout when they're

playing anyway. Friendships were also helped along by the fact that the children from Trinity, unprompted by Gwyn or their parents, had decided to bring some of their books and stuffed animals to share.

In total, 60 children and adults attended the Fiesta. The event turned out to be more family-oriented than Gwyn originally anticipated, as parents from the camps were not comfortable sending their children to the Fiesta alone. She's already incorporated this learning into future plans for Camp in the Camps. The next Fiesta, planned for May or June, will focus on encouraging families to cook healthy food together.

The project has also started to evolve a formation component.

"People keep saying, 'Maybe you can do a little teaching,'" Gwyn explains. "Formation wasn't the original goal, but when we get together at the ministry to decorate Easter baskets on Holy Saturday [for the ministry's big egg hunt on Easter], we're going to talk about why we're doing it."

What Puerta Abierta's winter gathering and Trinity's Camp in the Camps share in common is a willingness to go where the Spirit leads, to adjust mid-course and to invite the gifts people have to offer. They take the best of traditional parish programming for youth and children and reimagine it for new populations with different needs. Regardless of what we decide to call them, these ministries are undoubtedly the work of the Spirit moving among God's people.

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(Far left) Iglesia Puerta Abierta's winter VBS included making personalized crosses and drawing Bible comics. Photos courtesy of the Rev. Audra Abt and Earnest Graham



By Christine McTaggart

MORE THAN A STATUS

Dispelling the myth of refugees reveals the gifts they offer

We read about refugees in history books, and we hear about the plight of thousands more in the news. Yet it is hard to imagine what life really looks like for those who have to flee homes with little more than what they can carry, often leaving everything they know behind, not knowing if they ever will return.

Fortunately, there are organizations dedicated to relieving the suffering of refugees around the world and helping them to rebuild shattered lives. Episcopal Migration Ministries (EMM) is one such organization, and its executive director, Deborah Stein, was kind enough to spend time with us sharing the truth behind the headlines.

Christine McTaggart: What is EMM?

Deborah Stein: EMM is the refugee resettlement ministry of The Episcopal Church. We've been around in our current form for a little more than 25 years, but the Episcopal Church has been formally resettling refugees for more than 75 years. It really started during World War II assisting people who were fleeing Nazi Germany.

For the last 25 years, EMM has functioned as one of nine national voluntary agencies that partner with the Department of State and other government agencies, federally and at the state and local levels, to welcome refugees to the United States through the U.S. refugee resettlement program.

CM: How many refugees are there in the world today?

DS: Including those who are traditional refugees – those who have to leave their home countries; internally displaced persons, who have to flee for the same reasons refugees do but have not left their country of origin yet cannot go home; those who are stateless, meaning they remain in their country of origin, but their government does not recognize them as citizens, leaving them with no legal standing or rights; and asylum seekers, that number is close to 60 million people. That's a number we haven't seen since WWII. Of those, about 20 million are refugees.

CM: What makes a person a refugee?

DS: A refugee is someone who is forced to flee his or her home because of a well-founded fear of persecution based on race, religion, nationality or political groups or opinions.

CM: So refugees are not those who may lose homes or resources due to something such as a natural disaster.

DS: Precisely. We often hear the word “refugee” used colloquially to mean a lot of things, but “refugee” is a legal definition and status. It is a person recognized by the U.N. High Commissioner for Refugees as meeting the criteria and legal definition of a refugee.

To use the word “refugee” so interchangeably in a way undermines the severity of circumstance behind the designation. There are a lot of reasons why people might

feel the need to seek safety or security or a better life elsewhere, but, for a lot of them, it's a choice. For refugees, their choice is either leave or face imminent danger or death. That's what really separates them from others migrating to other parts of the world. All refugees are immigrants, but not all immigrants are refugees.

CM: It's hard to imagine what it would truly mean to walk away from everything you know, especially in the space of a few minutes.

DS: And there are a lot of factors and reasons why people might have to make that choice. People think of refugees as people who are just coming with the clothes on their back – that may be true in terms of actual possessions, but refugees bring so much more with them – their intelligence, perseverance, ingenuity, creativity, their dreams and hopes for the future – all the things that make them who they are as people. There are a lot of incredible people out there who were, at one time, refugees. The founders of Google, Albert Einstein, Madeleine Albright – these are inventors and contributors to the world, and everyone has benefitted from their gifts.

There's a stereotype that all refugees come with no or low education or without skills, and, while there are certainly those who fit that profile, anyone can become a refugee. They come from all socioeconomic backgrounds.

We do refugees and ourselves a disservice if the only way we see them is as a burden or being terribly needy. Folks may need a little help at the start, but they really just want to get their lives restarted.

CM: What are some of the elements of resettling a refugee to the U.S.?

DS: EMM has 30 offices around the U.S. in 26 dioceses. We resettle around 5,000 of the roughly 75,000 refugees that come to the U.S. each year. Our professional case management staff works very closely with Episcopal churches in all of those locations to provide any number of services, including preparing the local receiving community to let them know who is coming in terms of demographic information, working with local school

• BONUS CONTENT

• Only one half of one percent of the millions of refugees around the world are resettled. So how does one become a part of that lucky few and find his/her way to EMM (or another resettlement agency)? Deborah Stein explains at episdionc.org.

districts, health departments, law enforcement, and any other aspect of a community that might come into contact with the refugees. We work with local offices to make sure that community stakeholders are aware of what's going on so that everyone can be prepared to welcome refugees as robustly as possible.

We work with landlords to secure housing and ensure that upon their arrival refugees have furnished apartments. We help get the kids enrolled in school and adults enrolled in English as Second Language (ESL) classes if they don't already speak English. We help with employment services and employment readiness as well as working with employers in communities on job development. We also provide case management services. Often the folks who are coming in have been the victims of trauma or torture; the vast majority of arriving refugees are women and children, and they have their own special needs, and so we work with all of them to make sure they have access to the mainstream services in the community as well as resources that are both culturally and linguistically appropriate.

HOW TO HELP

Refugees from specific locations may take over headlines from time to time, but we are working with refugees from all over the world every day. Getting involved with relieving the suffering of refugees is a great way to get involved with global ministry as there are people from so many different countries and cultures.

- Financially support the organizations that provide relief to refugee camps and villages. Many countries that welcome refugees are welcoming them by the millions, and these countries don't have the resources themselves to support the population.
- Get involved with EMM or a partner organization.
Visit episcopalchurch.org/emm.
- If you're looking for a diocesan ministry assisting refugees, check out Galilee Ministries of East Charlotte (*Disciple*, Summer 2015)
- Stay aware: The Episcopal Public Policy Network (EPPN) is a great source of information and news about the plight of refugees around the world.

CM: How is it decided where [in the U.S.] a refugee will be resettled?

DS: A number of factors go into it. The sites currently in place are there because over time they have created an infrastructure and capacity to serve refugees, but also because, for some groups, the resettlement of a particular group could take several years. You may have family members who started the process at one point joined by other family members at a later point, which is sometimes years. Right now roughly 70 percent of the refugees arriving will be going to predetermined locations because they are joining family members already here.

If we look at new communities, we look at the cost of housing, available services and sustainability for those who may be starting out on entry-level employment. Even the most highly educated, professional refugees often can't resume their professions when they reach the U.S. until they're able – assuming they're able – to clear whatever hurdles are in place to be again what they were in their former life. They're likely to be doing entry-level jobs.

For EMM, we also look at the network and relationships between the Episcopal churches and dioceses in the area and whether there is a support system to help and work with our professional staff.

CM: The reasons why we should care about refugees are fairly obvious, but there are some who oppose supporting them, especially those from countries we might not consider friendly. How do you answer people who advocate not welcoming any stranger for fear of the one that might cause trouble?

DS: It's natural to be concerned about safety. All of us are. And everyone involved with the refugee resettlement program wants to ensure the process is as safe and secure as it can be. And it is very secure.

There are millions of refugees in the world. The number of them that actually manage to be resettled anywhere in the world – forget about the U.S. – is less than one half of one percent. It's much more common for refugees to remain in camps than it is to be relocated to a third country.* Of that one half of one percent, only half of that number will be resettled in the U.S. So it's a remarkably small number of the overall refugee population that comes to this country.

The refugee resettlement program is a highly vetted program in terms of security measures. No other person entering the U.S. is as vetted as a refugee. People can come in under tourist visas, student visas or other kinds of visas and not be subjected to nearly the scrutiny that refugees are. Refugees go through a multistep process that involves multiple agencies, including the National Counterterrorism Center, the FBI, the State Department, the Department of



Staff and volunteers with Kentucky Refugee Ministries, the Episcopal Migration Ministries Louisville resettlement partner, prepare to welcome the first refugee family from Syria arriving in the Louisville area. *Photo by Wendy Johnson, EMM.* Lutheran Social Services of Michigan welcomes a family that fled Syria and is now making a home in the United States. *Photo courtesy of Lutheran Social Services of Michigan* Deb Stein visits Heshima, Kenya, and meets a young refugee woman and her child as part of EMM's March 2015 #ShareTheJourney pilgrimage. *Photo by Wendy Johnson, EMM. Page 26 Photo: Wendy Johnson, EMM.*

Homeland Security – the list goes on.

On average, it takes a refugee 18-24 months to complete the process and come to the U.S. – if everything goes smoothly. If at any point along the way – up to and including the point of departure – doubts or red flags are raised, the process stops, and they are out.

There are lots of dangers in the world. But since 9/11, almost 800,000 refugees have been resettled in the U.S., and not one of them has done harm. It's also important to remember that, while we fear terrorism, many of the world's refugees have already experienced it. Many of them are the very victims of the violence and terrorism we fear.

CM: What about those who don't get to be among the lucky few who are resettled?

DS: We think of resettlement as one of three durable solutions. The first is repatriation, where people are able to go home; the second is that they are able to be integrated into their country of first asylum; and the third is resettlement. But because the third option applies to such a small number of people, the second solution is the most likely option for most refugees.

CM: What are some other misconceptions about refugees coming to the U.S.?

DS: One of the biggest is that refugees are a drain or a burden on communities. That has been proven time and time again to be incorrect. Plenty of economic studies have shown that, at worst, refugees have a net zero impact, and in many communities have actually had a positive economic impact. They become contributors to and leaders in their communities; they become business owners and sources of employment for others. Many refugees arrive with children, and they're working hard to create a better life and future for those children. Resources might be needed on the front end when refugees arrive, but it's been proven repeatedly that what refugees contribute is not just a net gain but abundance on a variety of levels.

CM: Is there anything else you want people to know about refugees?

DS: There's so much to learn from our new neighbors. It's not about what we give them because they have so much more to give us. Being a refugee is a legal status. It is not all a person is, and we are given many gifts when we remember the person behind the label and see the human being there.

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* First country = country of origin; second country = immediate refuge; third country = resettlement location.



By Summerlee Walter

“St. Philip’s is talking about racism.” So proclaims the large banner displayed on the front lawn of the church since September 16, 2015. Inside the building, a passionate group of parishioners has been engaged in intentional conversations and discernment surrounding how their parish can address racism head on. Their efforts are a response to the racial tensions that have become a focal point of national dialogue in the wake of events in Ferguson, Baltimore and Cleveland.

While the sign hanging from the church is new, the Rev. Jonah Kendall, rector of St. Philip’s, views it as a logical next step in the church’s long history as a leading progressive voice in downtown Durham.

“St. Philip’s didn’t just come upon this; it’s part of the church’s identity and mission,” Kendall explains.

CHOOSING TO STAY

Located in the eastern part of downtown Durham, St. Philip’s was there to witness the area’s downward spiral

into economic depression during the 1960s. A debate ensued among parishioners as to whether the congregation should stay in the area or relocate. They decided to stay, taking on their challenging location as a central part of the church’s ministry. At the time, this engagement led to the creation of a soup kitchen that would eventually grow into Urban Ministries of Durham, still located next to the church.

The church’s engagement with social issues continued into the 80s and 90s when St. Philip’s became involved with the burgeoning population of Liberian and Sierra Leonean refugees. Their presence at St. Philip’s marked the start of the real racial and cultural diversity at St. Philip’s. The presence of refugees in the congregation attracted more diversity as it became the norm.

“There’s a deep-seated history of trying to respond to the needs of the parish’s surrounding area,” Kendall says. “There’s a culture of inclusivity and support and a sense of community.”

According to Kendall, then Bishop Michael Curry's call to go to Galilee came together with the church's ongoing intentional effort to be a Beloved Community and yielded the results St. Philip's sees today.

ENGAGING IN DIFFICULT CONVERSATIONS

After Ferguson, people at St. Philip's wanted to talk about race and racism in society. Two or three parishioners who wanted to think about racism started having conversations with Kendall about how to engage the congregation in such a ministry. Soon larger groups began to coalesce around the goals of engaging institutional racism as a societal sin and supporting members who were dealing with how to be a person of color in Durham. The group of 12 - a biblical number, senior warden Sue Guptill notes - was composed of people who had in some way been involved with anti-racism activities or had expressed significant interest.

Early on the group recognized the importance of intentionally building trust among its members. To that end, they invited the Rev. Ollie Rencher, rector at St. Peter's, Charlotte, to lead a retreat in March 2015. The group members began to build a common vocabulary and feel more comfortable talking about race.

"There's a difference between personal prejudice - which we all honestly have to grapple with - and being a beneficiary of white privilege whether we choose to be or not," Guptill explains. "There are a lot of examples of how white people might be benefitting from white privilege without even knowing it.... It's not that I chose to discriminate against a person, but that's how the system sometimes works.

"You might not know it, but once you know it you can't un-know it. And once you know it and do nothing about it, you are guilty of a sin of omission."

THE NON-PAN PLAN

The group's early work led to the creation of the Racial Justice and Reconciliation Ministry, a body tasked with regularly putting the issues of race and racism before the congregation. So far, the congregation has participated in book studies (Michelle Alexander's *The New Jim Crow: Mass Incarceration in the Age of Colorblindness*), invited speakers (Cornell professor Dr. Ed Baptist, Jr., who grew up in St. Philip's), held forums, took a trip to the plantation at Stagville State Historic Site and engaged in lots of conversations.

"Some people have asked, 'When are we going to do something?'" but the reality is we are doing something through the dialogue across racial lines," Kendall explains.

Current and future initiatives at St. Philip's include a Lenten program talking about sin that uses racism as a

tangible expression of sin and an intergenerational event at Pentecost exploring how racial reconciliation relates to that holy day.

"It was an important decision that we drifted into that we wouldn't lay out a plan for the next several years," Guptill says. "We've let the Holy Spirit lead us and been blind to those movements until they happened."

While the congregation has engaged deeply with the difficult work of racial reconciliation, the clergy, vestry and committee members have also worked hard to engage people's anxieties surrounding the anti-racism work St. Philip's has undertaken. The banner itself took nine months to move from idea to reality. Some parishioners were concerned hanging the banner could invite retaliation from somewhere in the Durham community. Others, while supportive of anti-racism work, thought the banner seemed like the church was bragging. Another said, "Before we put a banner up, we better be sure it's true." As a result, the Racial Justice and Reconciliation Ministry spent several months thinking carefully about exactly what message they were trying to convey.

"We made sure to communicate to the congregation everything we were doing ahead of when we planned to do it," Kendall explains. "We were careful and deliberate."

"People are in different places and have experienced different things, so not every parish can start in the same place, but every parish can start somewhere," Guptill says. "You don't have to dive into the flames, but you can get closer and closer to the heat."

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• LEARN MORE

The 200th Annual Convention passed Resolution 200.3 asking each congregation to undertake at least one initiative aimed at addressing systemic racial inequity and injustice every year.

The diocesan Committee on Racial Justice and Reconciliation has compiled an extensive list of resources for individuals and congregations interested in engaging race and racism. The committee has also scheduled "Seeing the Face of God In Each Other" anti-racism seminars for the spring.

Resources, and information about the seminar are available at episditionc.org, under the "What We Do" tab.



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Send the name of your Go Speak: Sharing our Faith coordinator to communications@episdionc.org.

Visit and bookmark the website dedicated to the search for the XII Bishop Diocesan:
bishopsearch.dionc.org/

Register for History Day 2016 at episdionc.org; it's the last in the series leading up to our Bicentennial celebration in 2017!