Diocese of S.C. • P.O. Box 20127 • Charleston, SC 29413-0127 • Phone: (843) 722-4075 • Email: jhunter@dioceseofsc.org • Web: www.dioceseofsc.org

Jubilate Deo

The Diocese of South Carolina

Summer/Fall 2014, Volume 119, No.2

Trial Ends: Highlights from the Trial of the Diocese of SC vs. TEC and TECSC

By Joy Hunter, Diocesan Communications Director and Jan S. Pringle, Public Relations Consultant

The three-week trial of the Diocese of South Carolina vs. The Episcopal Church (TEC) and The Episcopal Church in South Carolina (TECSC) ended July 25, with Judge Diane S. Goodstein, who presided, telling the parties what she wanted from them to assist in her deliberations.

JOY HUNTER

Above, the Dioceses' legal team, which was led by Alan Runyan and Henrietta Golding, gathers during a break in the proceedings.

Attorneys representing the Diocese, the Trustees and the Diocesan churches were given 30 days to create a three-page document describing the testimony given in court which explained the procedures they followed to legally separate from TEC (such as amending their by-laws, giving notice of meetings, properly taking votes, etc.) They were then to send those documents to the Court and to TEC and TECSC whose attorneys will have 30 days to respond in a similar fashion.

In essence, the judge's last words reiterated what she said throughout the trial: The case will be decided on neutral principles of law, which means that the judge must apply the law to this case as it would any other – making no adjustments because it involves a religious organization. TEC and TECSC have opposed the application of neutral principles; essentially arguing that the judge should defer to their view on the issues since they are a religious organization.

Two Different Cases

Though there was some sparring between plaintiff and defendants, in some ways the two sides were presenting two distinct cases.

TEC and TECSC Pushes Hierarchy

Despite Judge Goodstein's repeated admonitions that the concept of hierarchy was irrelevant and her decision would be based on neutral principles of law, nearly all of TEC's testimony attempted to establish TEC as a hierarchical organization, which exerted control over member dioceses. Rather than use that "buzz" word, they chose to frame the issue as one of subordination of the Diocese to TEC and of the parishes to TECSC. However, the South Carolina Supreme Court has already decided that no matter the name used, the concept of what type of governance a religious organization has does not matter if the issues can be decided using neutral principles of law such as the law of corporations.

When TEC was reprimanded for directing testimony towards hierarchical arguments, its attorneys began substituting the word "control" or "subordination" for hierarchy and

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JOY HUNTER

Above, Libby Lewis and husband, the Rev. Jim Lewis, Canon to the Ordinary, cheer on the home team.

Diocesan Night at the Riverdogs

A good crowd from churches around the Diocese joined Bishop Mark and Allison Lawrence to watch the Charleston Riverdogs take on the Augusta Green Jackets, July 19. The Bishop took the lineup out onto the field. The weather was perfect! We hope for an even bigger crowd next year. Make plans to join us. View the photo album at www.dioceseofsc.org.

ARTHUR JENKINS

Surrounded by members of the Diocesan family, the Rev. Andrew Williams, (center) Family Life Pastor at St. James, Charleston, and his wife, the Rev. Jill Williams, enjoy the Riverdogs game with their children Jude and Joshua.

Prayers Felt in the Courtroom: A Message From Bishop Lawrence at the Close of the Trial

Dear Friends in Christ,

"… suffering produces endurance and endurance produces hope and hope does not disappoint us for the love of God has been poured into our hearts by the Holy Spirit…." Romans 5:3-4

Having spent much of the last three weeks at the Dorchester Courthouse in St. George, South Carolina it is rather serendipitous to be sending this from a Starbucks in St. George, Utah (a gateway to Zion National Park). Allison and I will be traveling during the next few weeks in Utah, Nevada and California on vacation. She'll have some much needed time for relaxation and fun, and I'll be climbing the mountains and hiking the trails. Nevertheless, I want to send you this report on the last three weeks.

Firstly, I'm glad to say our legal team led by Mr. Alan Runyan and Ms. Henrietta Golding, supported by a stellar cast of attorneys from the various congregations across the diocese, presented a strong case and did so in a professional, forthright, and convincing manner. The teamwork was marvelous to observe and was only exceeded by what seemed to be the outstretched arm and the mighty hand of God moving again and again in a most timely manner. I was proud to have them representing us from the Diocese of South Carolina. Frankly, having sat through all 14 days I have to say

During a break in the trial, while still on the witness stand, Bishop Lawrence pauses for a moment of prayer.

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Global South Welcomes Diocese of South Carolina; Affirms Faithfulness

By The Rt. Rev. Mark J. Lawrence, XIV Bishop of South Carolina

As you will recall the 223rd Diocesan Convention of the Diocese of South Carolina meeting at Christ Church in Mt. Pleasant on March 14-15, 2014 unanimously accepted the offer of the Global South Primates Steering Committee for Provisional Primatial Oversight.

Now this morning (August 22) we receive with gratitude this letter from the Global South Primatial Steering Committee. It is their acceptance of our request for this gracious relationship. I trust you will be heartened as I have been by their welcome of us "… as an active and faithful member within the Global South of the Anglican Communion, until such time as a permanent primatial affiliation can be found."

It is my joy to share it with you.

Letter Received from The Global South of the Anglican Communion

August 21, 2014

My Dear Brothers and Sisters,

Greetings in the Name of our Lord Jesus Christ!

The Global South of the Anglican Communion welcomes the unanimous request of The Rt. Rev. Mark Lawrence, XIV Bishop of the Diocese of South Carolina, and the Convention of the Diocese of South Carolina to "accept the offer of the newly created Global South Primatial Oversight Council for pastoral oversight of our ministry

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Our Diocesan Vision: ***Making Biblical Anglicans for a Global Age***

Trial Highlights

Continued from Page 1

at one point had a witness claim the organizational structure of the denomination translated into neutral principles of law. However, no TEC witness testified that they could find the words "subordinate" or "subordination" in their Constitution and Canons. Judge Goodstein, while not addressing that argument at the time, said later from the bench she didn't agree with that assessment.

TEC spent a good bit of time presenting documents showing the Diocese and its churches had been active in the denomination and followed its Constitution and Canons. Diocesan attorney Henrietta Golding responded, "If you're a member of a club or fraternity, you abide by the laws. …There's no relevance that the Diocese followed the Constitution and Canons. They were together at that time… We were members then."

JOY HUNTER

The Diocese presented evidence showing the Diocese and its congregations, many of whom predated and helped to form TEC, existed and operated independently from the denomination.

The Diocese of South Carolina's Case

Attorneys for the Diocese, led by Alan Runyan and Henrietta Golding, meticulously presented evidence showing the Diocese and its congregations, many of whom predated and helped to form TEC, existed and operated independently from the denomination and took the proper legal steps as independent corporations to separate from the denomination, an unincorporated New York association.

Diocesan Chancellor Wade Logan, Canon to the Ordinary Jim Lewis and Treasurer of the Trustees Rob Kunes, testified for the Diocese as did 36 witnesses for the parishes involved in the lawsuit. The parish witnesses testified about how each functioned independently and how correct actions by each were taken to disassociate from the denomination.

The Matter of Money

TEC attorney David Beers, through the testimony of Mark Duffy, who is the Canonical Archivist and Director of Archives for the national church, asserted that the financial relationship between TEC and the Diocese showed the Diocese and the parishes had benefited from their association with TEC. Duffy's testimony came under criticism when on cross examination it became clear that he had examined only funds which flowed from TEC to the Diocese but not funds from the Diocese back to TEC. When Nancy Armstrong, Diocesan Assistant Treasurer, replied to Duffy's testimony, it was revealed that during the 200+ years of their association with TEC, the Diocese and the parishes voluntarily had given TEC $117 for every dollar received from them in grants or loans AND of that dollar, 70 cents had gone to support institutions and causes separate from the Diocese or its parishes.

JOY HUNTER

Each day intercessors were in the courtroom praying during testimony and cross-examinations. Above, a group gathers for prayer during a break in the trial.

History is History: Walter Edgar vs. Allen Guelzo

TEC ran into trouble with its expert historian, Walter Edgar, because they had failed to disclose his opinions when they identified him as an expert witness. The judge had created the rules for both sides to allow attorneys time to properly prepare for witness testimony.

Expert witnesses may give opinions in their area of expertise without regard to whether they have first hand knowledge, but lay witnesses may only give opinions on incidents with which they have first-hand knowledge. Popular historian and radio personality Walter Edgar, known for his National Public Radio show *Walter Edgar's Journal*, was called first as a fact witness since TECSC had not disclosed his expert opinions. However, when he was not allowed to offer opinions, not having had first hand knowledge of the historical events he was called to discuss, he was limited to literally reading highlighted excerpts from Diocesan Convention Journals. "When he shifts from saying 'this is what it says,' to 'this is what it means' we've crossed into expert testimony" warned Judge Goodstein.

Dr. Allen Guelzo, an expert in ecclesiastical church history, author of more than a dozen books including two which spoke to the history of the Episcopal Church in the late 18th and 19th century, was called by the Diocese to rebut the testimony throughout the case directed at the issues of "subordination" and "control". Guelzo was allowed to include opinions in his testimony since neither TEC nor TECSC had ever asked during the preceding year and a half whether the Diocese would call any expert witnesses as the rules permitted them to do.

Listed among Dr. Guelzo's many honors was a presidential appointment in 2006-2013 to the Council on the Humanities. He also presently serves as a director of The Historical Society of the Episcopal Church and is an Episcopal priest.

He testified that the Episcopal Church is not organized in such a fashion that its governance controls the dioceses and the parishes and nothing associated with TEC's formation suggests that dioceses that formed it could not leave it as voluntarily as they joined it. "If anything the authority and direction has, over the history of the Episcopal Church, tended to flow from bottom upwards. " Guelzo also testified that there are no words of supremacy in TEC's organizational documents.

Guelzo also spoke to the issue of the name. TEC had maintained that its name preexisted that of the Diocese and the parishes in that it used "episcopal" and "Protestant Episcopal Church" first. Guelzo pointed out that the word "episcopal" was in fact used in many other denominations and that 40 years (1749) before TEC was formed, the English parliament had called the Moravian church an "ancient Protestant Episcopal Church." "Protestant Episcopal Church" was also used in Maryland and South Carolina before the Diocese and eight other preexisting dioceses formed TEC in 1789.

At one point, Mary Kostel, an attorney for TEC, referred to documents written by Francis Vinton and A. C. Coxe, members of TEC's clergy during the 1800s . TEC had relied on the works of Vinton and Coxe in other lawsuits. She asked Guelzo if he would agree their work was known in the 19th Century. Guelzo said, "Yes they were known, but so was Jesse James." Guelzo then said that accepting the expertise of Vinton and Coxe on the power and control in the Episcopal Church would be like taking the commentary from the Tea Party as authoritative on the U.S. Constitution.

JOY HUNTER

Henrietta Golding, left, and Alan Runyan, lead attorneys for the Diocese took turns examining witnesses.

"Is there a page or a phrase, or a sentence, in either of those that says 'A diocese may not leave?'"

One of the most memorable moments in the trial came on the ninth day when Diocesan attorney Alan Runyan placed copies of the 2009 and 2006 Constitution and Canons of The Episcopal Church on the witness stand and asked Bishop Clifton Daniel, who'd been called as a witness for TEC, to "turn to the page in those documents where it says a diocese cannot withdraw from the Episcopal Church and read it to us."

Daniel made a remark about how long it would take to find such a page and Runyan rephrased the question. "Is there a page or a phrase, or a sentence, in either of those that says, 'a diocese may not leave The Episcopal Church without the consent of the General Convention?'"

Daniel answered, "I don't believe so, but I may be wrong."

"I'm sure it will be pointed out if you are!," replied Runyan.

Judge Goodstein recalled the incident later in the proceedings.

When TEC attorney David Booth Beers tried to compare the current proceedings in South Carolina with rulings in San Joaquin, California, Diocesan attorneys objected and Goodstein responded, "It's not relevant for this reason: I don't know what [that] state's position is regarding the analysis of church disputes. I don't really care. What I care about is the state of South Carolina. My Supreme Court tells me what I do when I analyze church disputes. … In terms of whether or not the parishes in South Carolina and the Diocese in South Carolina were allowed to leave the national church, I'm going to make that determination on the basis of neutral

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The Diocesan Legal Team

"I'm glad to say our legal team led by Mr. Alan Runyan and Ms. Henrietta Golding, supported by a stellar cast of attorneys from the various congregations across the diocese, presented a strong case and did so in a professional, forthright, and convincing manner. I was proud to have them representing us from the Diocese of South Carolina."

The Rt. Rev. Mark J. Lawrence
XIV Bishop of South Carolina

C. Alan Runyan, Esquire
Andrew S. Platte, Esquire
The Diocese of South Carolina; the Trustees of the Diocese, Church of the Cross, Bluffton; Church of the Cross Trust; St. David's, Cheraw; Church of Our Saviour, Johns Island; St. Philip's, Charleston; St. Michael's, Charleston; St. Michael's Trust; St. Helena's Beaufort; St. Helena's Trust; St. Jude's, Walterboro; Trinity, Edisto; St. John's, Johns Island; Old St. Andrew's, Charleston; Epiphany, Eutawville

Henrietta U. Golding, Esquire
Amanda A. Bailey, Esquire
The Diocese of South Carolina; the Trustees of the Diocese, and St. Luke's, Hilton Head

Charles H. Williams, Esquire
David Cox, Esquire
Thomas Davis, Esquire
The Diocese of South Carolina; the Trustees of the Diocese

I. Keith McCarty, Esquire
Christ St. Paul's, Yonges Island

Dane Sowinski, Esquire
Holy Trinity, Charleston

Mark Evans, Esquire
St. James' Church, James Island

David B. Marvel, Esquire
The Church of St. Luke and St. Paul, Charleston

John Furman Wall, III, Esquire
The Church of the Good Shepherd, Charleston

Allan P. Sloan, III, Esquire
Edward P. Guerard, Jr., Esquire
Christ Church, Mt. Pleasant

C. Pierce Campbell, Esquire
Charles E. Ipock, Esquire
Holy Cross, Stateburg and St. Bartholomew's, Hartsville

Lawrence B. Orr, Esquire
St. Matthews Church, Darlington and St. John's, Florence

Thornwell F. Sowell, Esquire
Bess Durant, Esquire
Church of the Holy Comforter, Sumter

Francis M. Mack, Esquire
St. Matthew's, Darlington

Robert R. Horger, Esquire
Church of the Redeemer, Orangeburg

Robert S. Shelton, Esquire
St. Paul's, Conway

William A. Bryan, Esquire
Resurrection, Surfside

Harry A. Oxner, Esquire
Prince George Winyah, Georgetown; and Christ the King, Waccamaw

Susan MacDonald, Esquire
Trinity Church, Myrtle Beach

Brandt Shelbourne, Esquire
Hope Lumpkin, Esquire
St. Paul's Church, Summerville

Stephen S. McKenzie, Esquire
St. Matthias, Summerton

John B. Williams, Esquire
Trinity, Pinopolis

Harry Easterling, Jr., Esquire
St. Paul's, Bennettsville; St. David's Church, Cheraw

Oana D. Johnson, Esquire
St. Andrew's, Mt. Pleasant, and The St. Andrew's Land Trust

G. Mark Phillips, Esquire
W. Foster Gaillard, Esquire
St. Philip's, Charleston

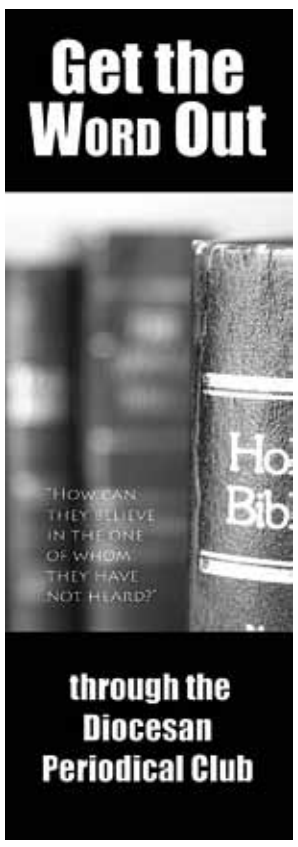
Henry Grimball, Esquire
St. Michael's, Charleston; St. Michael's Church Trust

Diocesan Periodical Club Ingathering September 28

Order Bookmarks for your Parish

A Message from Vicky Sheedy
Diocesan Periodical Club Chairman

I have the privilege of serving as chairman of the Diocesan Periodical Club (DPC) and want to remind everyone who we are, what we do and why we need your support. The DPC's purpose is to spread the printed word of our Lord and Savior, Jesus Christ. We send money to seminarians to help purchase text books, purchase children's books through our Miles of Pennies fund and buy prayer books, Bibles, and other teaching tools for missions that are supported by our Diocese.



This year Diocesan Women's Ministries are encouraging churches to collect money for the DPC on Sunday, September 28. The DPC is an organization in the Church dedicated solely to providing printed materials throughout the Anglican Communion to those who request help and cannot otherwise obtain it.

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Transformed Women's Ministry: "God is Calling Us Back to Biblical Basics: Bible Study, Prayer Ministry, Mentoring"

Denyse Steen, on behalf of the DWM Council, member, Church of the Good Shepherd, Charleston

Our council members thought it was time to let you know what we've been up to and the next steps we believe God is calling us to. There have been questions as to when our next women's retreat will be. Our next women's retreat is in its planning and praying stage at this time. Having stated that, bear with us as we briefly try to explain what we mean!

The transformed Diocesan Women's Ministries (DWM) council is finally walking away from the planning table and are stepping out into what God has called us to do. We are stepping away from traditional business-style meetings and are meeting women where they are. We believe the council needs to take time to visit each church in the diocese. We would like to meet with the clergy and with women's ministry leaders and find out what's available for women of all ages in each church and community. We also want to personally discuss our new vision and mission for the DWM and explain that, with all our hearts, we are here to serve you.

JOY HUNTER

Ann Dennis, outgoing DWM President (left) receives a hug from incoming President Mary Frances Ahl. "Ann, served not only two years, but also an additional transitional year with grace and dignity," said Mary Frances, upon presenting Ann with her ministry pin. "Thank you for your dedication to this ministry!"

We are here to be a resource for you and to help you connect with others as resources. God is calling us back to the Biblical basics, which we believe is stated very clearly in our mission statement: *Equipping women to live out a Biblical model of womanhood from generation to generation by providing a network of resources, Biblical studies, prayer ministry, and mentoring, through the transforming power of our Lord, Jesus Christ.* The only way this mission can be lived out is if we allow the power of Jesus Christ to transform our hearts, which is our vision statement. This process of visiting each church will take time. Time we are very willing to take to invest in the lives of the women around us. Please contact us if the women in your church are already following all or part of our mission statement. We know you're out there! Older women have been mentoring younger women for years! Who are you? Where are you? Others want to learn! Any Titus 2 ministries out there?

This brings me back to our next retreat. God hasn't revealed who will be our keynote, what exactly the retreat will be about, or where the retreat will be held. What He has made clear to us is that the resources we will be bringing into the diocese will fit into the vision and mission of the DWM, and ultimately under the vision and mission of this diocese: Biblical womanhood, prayer ministry, mentoring, and sound scriptural teaching.

We are looking forward to meeting with you!

Mary Frances Ahl, President of the DWM Addresses the Women of the Diocese of South Carolina

Mary Frances Ahl, incoming President of the Diocesan Women's Ministries for the Diocese of South Carolina gave the following address at the 130th Annual Meeting held on Saturday, May 3, 2014 at St. Matthew's Church in Darlington, South Carolina.

After our Annual Meeting last year the Board of the Diocesan Church Women began discerning the relevance of our group. Last summer, we met with Bishop Lawrence who helped us to realize that we *are* relevant, and that we need to continue our ministry in the diocese, not only for us, but for future generations.

The Bishop has given us a clean slate--a slate which recognizes and honors the past accomplishments of generations of women, but understands the changing times; one which will see us into the future. The board knew this would be no easy task; but with the help of Peter Rothermel, Faith Formation Director for the Diocese, we had hope.

We first met to develop our vision and mission of Women's Ministry in the Diocese. We asked ourselves how we could be of help to the women of the diocese--all women in the diocese, younger and older women, women from large and small churches, single women, married women, widows, divorced women, mothers, sisters and daughters--how could we better serve them?

We also asked ourselves how we could better interact with the clergy, to help them understand we are not in competition with them but want to work with them in any way that will support Women's Ministry in our Diocese.

What we discerned was that we could be a network--a network connecting women throughout the Diocese; a network of support and encouragement to women in all seasons of life; a network of resource information through our revised Handbook--available to all who need it.

We do not want to change what works for you in your churches, we simply wish to offer our support and to help promote your events. This is an exciting time for all women as we honor the women who began our ministry, giving us a voice in times when it was our only platform, and building on that foundation to create a new identity to carry us into the future.

This isn't the first time the focus of the Women's ministry in the diocese has changed; this is simply the latest. We are no longer an organization with a "pyramid" leadership structure. We are at a round table: all working together to the glory of God.

After much prayerful consideration and discussion, our new name approved by Bishop Lawrence, will be Diocesan Women's Ministries.

After much prayerful thought, the Board united to create our Vision and Mission Statements.

Vision Statement

"To transform the hearts of women through the power of Jesus Christ."

Mission Statement

"Equipping women to live out a Biblical model of womanhood from generation to generation by providing a network of resources, Biblical studies, prayer ministry, and mentoring through the transforming power of our Lord, Jesus Christ."

The main focus of future plans will be our yearly Women's Retreat. For the last several years, first under the leadership of Sanna Greiser, then under the current leadership of Denyse Steen, our increasingly successful Retreats have focused on bringing together women of all ages for teaching and worship. Each year we have noticed how people have responded to opportunities for healing prayer and soaking prayer. Led by our Chaplain, prayer ministers have responded to the great need for personal prayer during the retreat weekends.

We have long felt that we needed a permanent Chaplain; with this in mind, we are excited that Bishop Lawrence has approved the Rev. Martha Horn as the Diocesan Women's Ministries Chaplain; we welcome her to our Board.

Instead of Deanery Gatherings focused on business, we will, from time to time, have one day mini-retreats with a speaker and healing prayer to better meet the needs of women of all ages. We welcome ideas for other events to promote our Vision. We will be happy to visit any church to speak with clergy and women's groups to ask how we can promote their ministry or help with new ministry opportunities.

We want women to step forward and join us as we journey into the future. If you feel you are being called to leadership in any part of the Diocesan Women's Ministries, please talk to any member of the Board; we will be glad to answer any questions you have and will welcome your participation. The future is not set in stone; it will change as our walk with Jesus Christ evolves. Won't you please join us on His walk.

In closing, the Board thanks Bishop Lawrence and Peter Rothermel for their ongoing support and encouragement.

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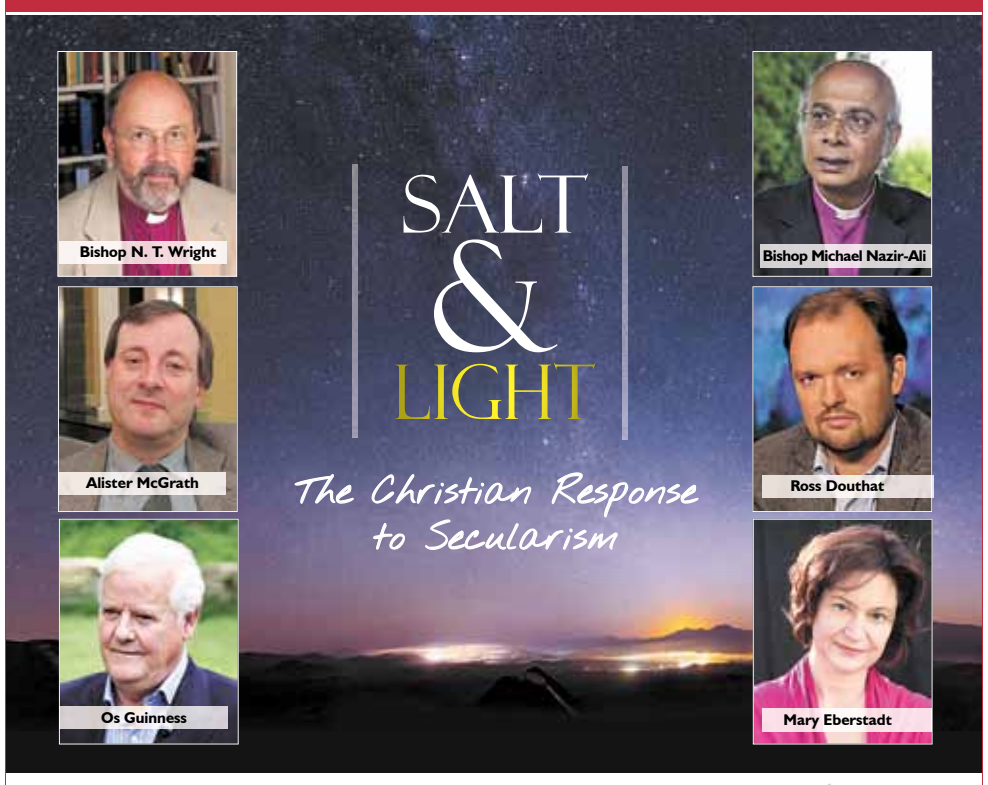

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Highlights from the Trial

Continued from Page 2

principles of law under South Carolina law. I don't care what happened anywhere else."

Beers disagreed, saying hierarchy is part of TEC's polity or organization and the judge responded, "I'm not sure that's your polity and let me tell you why. I watched very carefully last week when Bishop Daniel testified and Mr. Runyan popped up with the Constitution and Canons. There was nothing written that says, "You're here forever."

In response to her last statement which she made with an exaggerated southern drawl, some in the courtroom laughed, drawing a reprimand from the Judge.

"I don't say that to be humorous. It's a very serious matter," she said. "You want to tell me this is the polity of the church? It's not written. Seems to me it ought to be written. But it isn't. It obviously happened to some folks. I've got that. But I'm not going to be bound by that. I'm just not. I'm going to be bound by South Carolina law."

TEC's Own Canons Prohibit the Denomination from Turning to Secular Courts

The significance of one cross-examination may have received little notice, but when Bishop Charles vonRosenberg took the stand on behalf of TECSC, Diocesan attorney Alan Runyan showed him the portion of the TEC Canons commonly referred to as "the Dennis Canon" which seeks to impose a trust in favor of TEC. Runyan asked if he was familiar with it. He admitted he was. He then admitted that the Dennis Canon did not appear to apply to the property of a diocese but he was asking the court to interpret it to apply in this case. What happened next was startling. Runyan asked him if his asking a court to interpret this canon to make it apply to the property at issue in the case was not, in itself, a violation of the very same canons. vonRosenburg said, "I do not have that knowledge, no sir."

Runyan then showed him a canon from the same document which stated, "No member of the Church, whether lay or ordained, may seek to have the Constitution and Canons of the Church interpreted by a secular court, or resort to a secular court to address a dispute arising under the Constitution and Canons." Runyan then asked him, "Bishop, before today did you know about this paragraph?" The Bishop replied, "No, sir." *Editor's Note: That is precisely what TEC has sought every time it has prosecuted this kind of litigation.*

Bishop Lawrence Final Witness

On the 14th and final day of the trial Bishop Lawrence testified that - contrary to TEC's allegations - he had worked to keep the diocese a part of the denomination. When asked if he had planned to lead the diocese out of TEC, he said, "Absolutely not." He explained that no one had ever asked him to lead the diocese out and said it only decided to leave after TEC had taken steps to remove him as bishop – violating its own process for doing that.

The Bishop also contradicted testimony from earlier in the week in which TEC witnesses claimed that the denomination has supreme authority over its dioceses and congregations. The Bishop said that he shared the opinion of 14 other bishops that TEC has no actual authority over its member dioceses.

Ruling Expected Later This Year

Judge Goodstein said she will decide the case later this year. To be notified when the Judge's decision is made visit www.dioceseofsc.org and sign up to receive the Diocesan e-newsletter.

(Note: For additional reports on the trial, Daily Updates and to view the trial photo album visit www.dioceseofsc.org.)

To receive udates regarding the litigation, subscribe to the enews at www.dioceseofsc.org

Alan Runyan: Exactly Where God Wants Me to Be

An Interview with the Diocese's Lead Attorney

Alan Runyan, the lead attorney in the Diocese's legal team sees his work as more of a calling than a job. We asked him a few questions to introduce him to the Diocese.

Joy Hunter, Editor

Alan, tell us a bit about yourself, your family, where you attend church.

I live in Beaufort and attend the Parish Church of St. Helena with my wife Beth. We have three boys. Our oldest, Cameron, is an investment advisor living in Columbia. He is also on Columbia City Council. He's married to Jenni and they have two daughters, our first grandchildren, Leisel and Ella Grace.

Our other two sons, Alex and Taylor, are still bachelors. They live in Columbia as well and are working and engaged in graduate studies at the University of South Carolina.

What do you do and where do you work?

I'm an attorney; no surprise there. I'm a partner in Speights & Runyan, Beaufort, South Carolina.

You didn't grow up in the lowcountry did you?

No, I didn't.

I am the youngest son of Southern Baptist missionaries, Farrell and Elizabeth Runyan. I was born in 1951 in Nigeria, West Africa, where I spent the first 10 years of my life. We lived in Kaduna and my mother, a first grade teacher, taught me first grade at home. I then attended Hillcrest School, a boarding school located in Jos, Nigeria. Hillcrest is still going strong in Jos (www.hillcrestschool.net). However, I do have South Carolina roots.

Both my mother and father are from upstate South Carolina. After their marriage in 1942, a stint at New Orleans Seminary and some "itinerant" preaching in southern Mississippi, they started their African missionary career in September 1946. It began in Igede in southern Nigeria and then took them to Kaduna in the north in 1953. There my father took over and expanded the Hausa Baptist Pastor's School, now the Baptist Theological Seminary.

My father and mother came back to America for a few years in the 1960's. In 1970, they were asked to start Baptist missionary work in Senegal. Since Senegal's official language was French they spent a year in France learning French. I was able to take advantage of that as well before starting my undergraduate education at the University of South Carolina.

How did you come to know Christ?

As the son of missionaries, I was constantly exposed to the gospel. My father told me that when I was five, I said to him, "I am a sinner." That led to further discussions to make sure I understood, and then I was baptized when I was six. Later, in the mid 1960's, my faith was troubled by doubt about the reality of my salvation, but I reaffirmed my faith and God removed the doubt.

Did you always want to become a lawyer?

No, becoming a lawyer never entered my mind until my senior year in college.

How did you become a lawyer?

I attended the University of South Carolina graduating in 1973 with a BA in Political Science and French. I then went to law school at USC as well graduating in 1976 with a JD, cum laude. I was Executive Editor of the Law Review and taught Legal Writing.

While in law school, I clerked two summers for a State Court Judge, the Honorable William L. Rhodes, Jr. Upon graduation in 1976, I clerked a year for a United States District Court and Fourth Circuit Court of Appeals Judge, Robert F. Chapman. Since starting my regular practice in 1977, my work has almost exclusively been in the trial area and has almost always involved a variety of complex civil cases.

JOY HUNTER

"I want to challenge them (those weary of the trial) that whatever the outcome of this case, not to look on it as an ending but to see it for the beginning that it must be," said Runyan. "God did not bring us to this point to rest comfortably. We are here because he has much greater in store; we must have the faith to step out knowing that he will lead and we must follow."

What brought you to the lowcountry?

I left a large Columbia law firm in 1987 to begin practicing with another lawyer with whom I had practiced before at a smaller firm. He lived in Hampton. Eventually we moved to Varnville, right next door to Hampton, then to Estill and then to Beaufort.

As you have told us, you didn't grow up in the Episcopal/Anglican tradition. What brought you to St. Helena's?

Growing up as a Baptist from generations of Baptists including Baptist ministers, St. Helena's was not a church I was willing to consider in 1999 when we moved to Beaufort. However, Beth's persistence got me to at least go through the door. I was surprised because what was preached from the pulpit of this episcopal church was the same gospel I had heard most of my life. I still resisted finding many seemingly logical excuses . That is until, quite literally, the Holy Spirit compelled me to become part of St. Helena. In hindsight, there is not a shadow of doubt that I am at St. Helena's because God put me there.

How do you feed yourself spiritually? Do you have daily disciplines?

Discipline is the right word, for it takes effort and I am not always successful but I try daily to read the Bible and pray in the early morning. Then, there is the spiritual food that comes from studying to prepare for teaching. Finally, I find it essential to be a part of a church that serves up healthy spiritual meals and where I can be a part of the Christian

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A Third Career Call to the Priesthood

How Brian McGreevy Followed God's "Nudging," Becoming Downwardly Mobile to Enter Full-Time Ministry

By Joy Hunter, Editor

TRAVIS DEW

"Folks sometimes say, 'You must have great faith to give up everything to move into something you know nothing about,'" said McGreevy, above, center, "But we were absolutely certain this was what God wanted us to do." Above, McGreevy gathers with outhers outdside St. Philip's Church before his ordination service begins May 2, 2014.

"Pretty crazy" is how Brian McGreevy describes the twists and turns his life has taken. On May 2, 2014, he was ordained a Priest in the Diocese of South Carolina – not such a crazy step for the Head Chaplain at Porter-Gaud, but the road to ordination was certainly not a straight one.

Born in Atlanta, McGreevy moved to Charleston when he was five and grew up in the Lowcountry. "I'm either a 'bin yah' or a 'come yah,' depending on who you ask," says McGreevy, whose mother's family has Huguenot roots in the Lowcountry. "But I've been here a pretty long time."

A Porter-Gaud alumnus, McGreevy attended Duke for a year, graduated magna cum laude from Furman and received his Juris Doctor degree from Emory University School of Law.

Six-Figure Income Before 40

He and his wife, Jane, settled in Atlanta where McGreevy worked for an international trade association in the financial services industry, practicing international and intellectual property law. While still in his 30's his firm named him to their five-person management committee, which oversaw a budget of over $20 million, making him the firm's youngest senior executive since its founding in 1924 in New York City.

When prodded McGreevy admits, "I was pretty successful."

He had a six-figure income, a house in Buckhead with columns and a pool, a red BMW in the driveway – all before he was 40.

There were drawbacks to holding a senior position in an international firm. McGreevy spent a good bit of time traveling while Jane stayed home with the children.

A Tug from the Holy Spirit

It was in 1996, while vacationing on Sullivan's Island with his family, that McGreevy first felt a tug in a new direction.

"We were worshipping at St. Philip's Church (in Charleston) going for communion and I felt the Holy Spirit all around me," says McGreevy. "We were at the altar rail when Whit (his six-year-old son) started crying. "I carried Whit outside and asked, 'What's wrong?' and he said, 'I'm really happy, but I think God is telling us we need to go to this church.' Needless to say, this was not the normal thing to hear from our six-year-old's mouth, so a little nonplussed I said, 'We can't go to this church. We live six hours away!'"

About three months later McGreevy was returning from a business trip to Japan when he had what he describes as a "vision."

Jane had picked him up at the airport. "While in the car I had the thought that God was calling us to move to Charleston and open a bed and breakfast," says McGreevy. "I'm a very rational person so this is not the kind of thing I'm comfortable with. I thought, 'This must be jet lag. I've got my wires crossed. Neither Jane nor I had ever wanted to run a B&B!'"

He didn't say anything to his wife at the time, but the bed and breakfast image continued to dog him and a week later he shared his thoughts.

"Jane thought it was crazy," he says, "But she did say, 'We need to pray about it.'"

Faith played an important role in the McGreevy's lives. They had met at Emory University where both were student leaders with Inter-Varsity Christian Fellowship. After college they stayed active in church, participating in and leading small-group Bible studies in the community.

The next three church services and Bible studies they attended were all about Abraham being called by God to leave his home and go to a new land.

"'Something weird is going on.' we thought," says McGreevy. "So we decided we'd find out how much it cost to buy a bed and breakfast, and if it was several million dollars, we'd know it couldn't happen."

McGreevy called Jim Hampson, who was the current rector of St. Philip's, and asked if he knew anyone in real estate. He connected McGreevy with Preston Hipp, who McGreevy had known as a fellow student at Porter-Gaud. Brian left a message on Hipp's answering machine letting him know what the call was about.

Meanwhile, the McGreevys made a list of 14 criteria a building would have to meet to make it work. "We thought, 'There's no way a place could meet all 14,'" said McGreevy.

Hipp returned the call saying, "I got your message and it's kind of funny but someone just put a listing about a bed and breakfast on my desk. I'll fax it to you."

The property met all 14 – except price.

"It was way too expensive," says McGreevy, "and then the price dropped significantly."

It looked like a possibility until they realized they couldn't get a regular homeowner mortgage and would need a business start-up loan. "Neither Jane nor I had any experience in the bed and breakfast industry," says McGreevy, "And we hadn't dreamed of this all our lives. We thought, 'We'll never get a loan,' but we met with a bank and they approved us."

See What You'd be Giving Up

McGreevy's next step was to let his firm know he'd be leaving.

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Message From Bishop Lawrence

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it was a trial of tediously presented evidence by TEC fortunately punctuated during cross-examination by our attorneys with moments of sheer drama and stunning admissions.

Secondly, the diocesan team of Canon Jim Lewis, Nancy Armstrong, Beth Snyder, Joy Hunter and Jan Pringle worked tirelessly and with a remarkable esprit de corps. It so often put me in mind of Psalm 133—*"How good and pleasant it is when the brethren live together in unity."*

Then there was the strong cast of witnesses on behalf of the Diocese. Chancellor, Wade Logan, painted for the court a most helpful background of what a diocese is and how it functions both corporately and ecclesially. Canon Lewis reported on the various Diocesan Conventions and canonical changes which brought us to the place of dissociation from TEC. Mr. Robert Kunes testified on behalf of the Trustees of the Diocese. These three witnesses presented the foundation of our diocesan case. They were followed by a representative witness from every congregation participating in the law suit. I could hardly be more proud of them. Some endured quite vigorous cross-examination. It was moving (and at times for me a heavy burden) to hear parish witnesses again and again testify that they "…wanted to stay in communion with the Diocese of South Carolina and Bishop Lawrence." I wished their fellow parishioners could have seen the courage and clarity with which they represented them.

We also had witnesses in rebuttal to the case made by TEC attorneys. Our Diocesan Administrator, Nancy Armstrong, combed through centuries of diocesan records to contrast monies that have come into the diocese from TEC and its various related agencies with monies sent by the diocese to TEC. This was in rebuttal to the one-sided presentations given by witnesses from the National Church (including UTO grants which any woman from our DCW can tell you are from contributions from the pews in congregations around the country and not from some National Church budget). In summary the court learned that for every 81 cents given by The Episcopal Church and its various entities to us in South Carolina and our congregations for ministry; the diocese sent $100 to TEC ($100 to 81 cent ratio), therein undermining the defendants' one-sided presentation of the "facts." In 15 minutes of testimony she undermined hours of tedium and an endless parade of documents from so-called experts for the National Church. When Mr. Runyan called to the stand the renowned professor and historian, Dr. Allen Guelzo, author of some 16 books and a foremost historian of the Civil War era and 18th and 19th centuries of American intellectual history we were treated to a breathtaking tour de force disputing the alleged hierarchical assumptions of the national Episcopal Church. Others in this rebuttal stage of the trial were Fr. Robert Lawrence from Camp St. Christopher, the Rev. Greg Kronz, who chaired the Bishop's search committee and Chancellor Wade Logan who once again punctuated our case. On the last day, I was called finally to the stand.

But I need to say, and can hardly say it enough, undergirding it all—felt at times in palpable ways—the prayers and intercessions from tens of thousands of the saints within the diocese and around the world upholding us in prayer. Some of these intercessors came to the courtroom to pray while testimonies and cross-examinations were taking place. Others of you prayed from home, perhaps on a lunch break, or while driving to and from your work place. Thank you! Thank you! Thank you!

After the final written submissions by the attorneys this case will lie in the careful judgment of the Honorable Diane Goodstein, who from my novice perspective was astonishingly competent, cheery and at times appropriately stern. This was not an easy case to try—yet she did it with aplomb. It may be several months before her judicial order is made. So please pray for her as she and her clerks sort through the testimonies and lengthy documents presented to the court and as she subsequently renders her ruling.

I have learned much about the diocese during this process—its structure and history—as well as the rich heritage of our parishes and missions. All is more firmly rooted in my mind and has awakened in my heart a deeper gratitude to God for calling me to serve among you. I am eager to put this knowledge to good use. My prayer is that our Lord will use this season to prepare us for the challenges and opportunities that lie ahead as we seek to reach our communities for Jesus Christ— Making Biblical Anglicans for a Global Age here in South Carolina and around the world.

Gratefully yours in Christ,
The Rt. Rev. Mark Joseph Lawrence
XIV Bishop of South Carolina

Born Again At St. John's Holy Saturday Brunch

By Matthew Pridgen, St. John's Chapel, Charleston

For the past year and a half, St John's Chapel has opened its doors every first Saturday of the month for a free brunch on Charleston's Eastside. The event got its name as a result of the first brunch actually falling on Holy Saturday 2013, and the moniker of "Holy Saturday Brunch" has stuck ever since. Now Eastside residents, homeless passersby and others from around the Charleston area flock to the small sanctuary once a month for a hearty meal served by Glen Avinger and the volunteers of Holy Cross (and don't forget Skeeter Brown's famous fried chicken!), live worship music by Daniel and Anna Woodridge, and a message of hope that Jesus Christ saves.

Just Another Meal?

With free meals dotted all over the map in Charleston, we knew from the start that the Lord was calling us to provide more than just food for the belly. Although the meal is a major blessing to those who come each month, the life transformation we have seen has all flowed from the presence of the Lord through worship and the proclaimed Word of God. The supernatural work of salvation and healing are a regular occurrence at the brunches as a result of inviting the Holy Spirit to carry out his will in our midst.

Following worship and the message at the June brunch, I noticed three young men who came forward to the altar in response to the call to repentance. Once they had returned to their seats, I went and sat next to them while the meal was being served. As I listened to their stories, I discovered that two of the three had recently surrendered their lives to the Lord Jesus and that the third, who had grown up as a Jehovah's Witness, was not currently walking with the Lord at all.

I began to share about the Lordship of Jesus Christ and how important his deity is to the Christian faith. I showed him John 8:58, where Jesus equated himself with Jehovah by saying, *"before Abraham was, I am."* I shared with him the love of God expressed in Jesus' life, death, and resurrection and explained the gospel of grace, that we are not saved by our works but only by the finished work of the cross. For half an hour, I shared testimony and scripture until the time came for the all important question. *"But who do you say that I am?"* (Matthew 16:15).

I asked the man if he was ready to surrender his life to the Lord Jesus, and without hesitation, he agreed. He told me that his spirit had been witnessing to the truth of what I had shared with him and that he knew it was time. I didn't lead him in a sinner's prayer but rather invited him to get right with his Heavenly Father in his own words through repentance and confession. On his knees in the sanctuary, he laid his heart before the Lord and then something amazing happened.

ANALISA TARANTINO

"The supernatural work of salvation and healing are a regular occurrence at the brunches as a result of inviting the Holy Spirit to carry out his will in our midst," says Pridgen.

Born Again

After he finished praying, he lifted up his head and I asked him how he felt. "I feel peace in my heart, like I got reborn. Wait, I guess I did. I got born again!" His excitement was contagious as his two friends caught on to what had taken place. He could immediately feel a shift in his spirit as he made the transition from the kingdom of darkness into the kingdom of light. Rather than someone else declaring salvation over him, he recognized what had happened for himself and thanksgiving rose up in his heart.

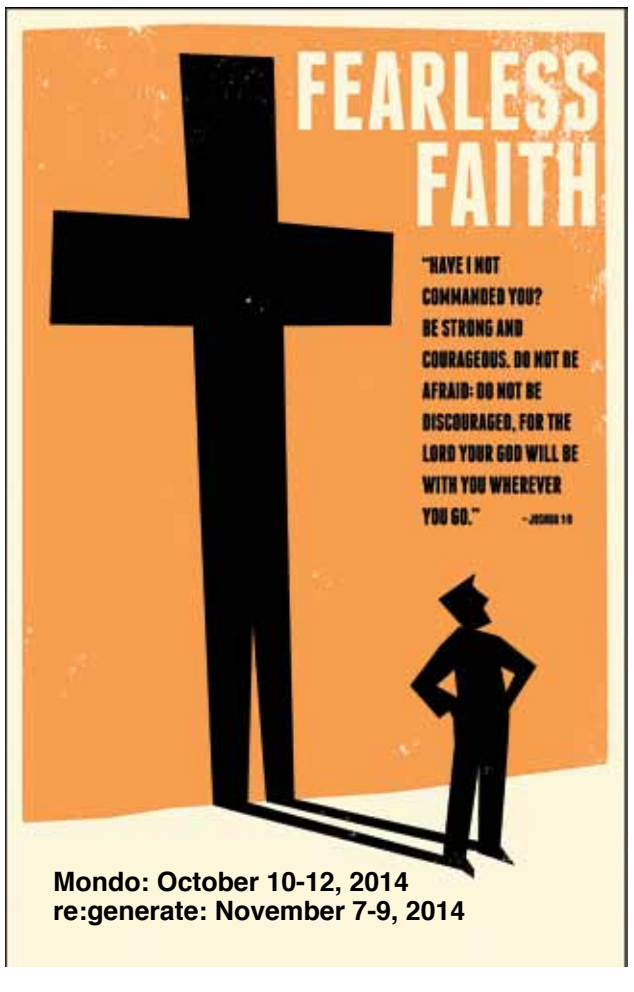
From the beginning of time, the Lord has used humble beginnings to bring forth great victories for his kingdom. It's going to take a whole lot more than a simple monthly meal to transform the Eastside, but at the Holy Saturday Brunch, we have seen the first fruits of his transformative power. We know that the Word of God changes lives and that changed lives change communities. And in the end, our job is not to analyze and assess but to simply be obedient to his call to *"go into all the world and proclaim the gospel"* (Mark 16:15). Then the beautiful, lifelong journey of discipleship begins, all for the glory of God. Are you ready, Charleston?

Making the Most of Diocesan Youth Events

Strategize for the Weekends and Make a Stronger Student Impact

By Dave Wright, Diocesan Coordinator of Youth Ministry

We do Diocesan events to build up your youth groups! These are opportunities to take your whole group to a weekend where they will hear the gospel, grow in faith, worship with the wider church, and have a great time. It is a valuable relationship-building tool for you as well. Groups grow closer together on events and leaders have over 40 hours with them to get to know students better! I have found that youth groups grow numerically as well as spiritually when we use events in a strategic way. Events build momentum and we want to make the most of that! Being strategic involves four steps.



Promote Like Crazy

1. Before the event promote it like crazy. Rather than just putting it out there to see who's interested, create interest and communicate the expectation that your whole group will go. We all know some won't be able to attend, but make sure your students view this as an important weekend in the life of the group. They will then urge one another to attend, making your promotional work easier. Use social media (Facebook, Twitter, etc), email, snail mail, texts, and phone calls to encourage your students to sign up. You can circulate our posters electronically for the Fall 2014 events; we've also created videos you can forward as well. Use as many forms of communication as you can! Promote right up to the deadline and follow up on students that are contemplating attending or are uncertain.

Make the Most of the Event

2. At the event make the most of the time. Many groups have a meal together on the way to camp. Our weekends include several times where your youth group will meet together. See how your students are processing things, discuss the teaching, and grow closer together. Use activity time to play together. Eat meals together, laugh together, pray together, etc. Encourage your students to leave the weekend knowing others in the group better. They will also meet students from other groups and gain a sense of belonging in the diocese. This is a valuable part of Anglican formation.

Follow-up Afterward

3. After the event follow up is essential. Devote the next youth group meeting (which should not be the Sunday night of the weekend) to what students learned and experienced. Project pictures or videos taken on the weekend and have students share testimonies. Summarize the teaching for them as a refresher and discuss the application of it. Those who did not attend will benefit from hearing all about it and will not want to miss the next one. All who attended will be encouraged to apply the truths learned to their lives immediately. It is also imperative that we communicate all about the weekend to parents. If it works to have them attend that next youth group meeting, communication is easy. Otherwise send a letter or email and share with them the link to the slide show video so they can see the event for themselves. Likewise communicate to the whole congregation via testimonies in church and through the church newsletters or other communication means.

Pray

4. Most important to this whole strategy is prayer! Be praying that your students will respond to the invitation to an event and enlist prayer warriors in your congregation. Perhaps even ask for it to be included in the prayers of the people on Sundays before and during the weekend.

Fearless Faith

Fall Youth Events

By Dave Wright, Diocesan Coordinator of Youth Ministry

This fall our youth events focus on "Fearless Faith" and look at what scripture teaches us about opposition and persecution and how God looks after his people. I am sure, as more are aware now of the situation in the Middle East, that this theme is very timely. Our speakers are very excited to be with us and we are confident that God will work in a powerful way through their teaching from his word.

Mondo October 10-12

Nate Morgan Locke will be our speaker at Mondo this year! Nate is the Youth Minister at St Bart's, a thriving church in the center of the ancient city of Bath, England, and is also the Youth Evangelist for Christianity Explored. He previously worked as a youth evangelist at All Souls Church in central London. Nate wrote and presented *Soul,* the youth edition of Christianity Explored. Mondo takes place October 10-12 at St. Christopher and is for middle school groups.

re:generate November 7-9

Bishop Mark Lawrence will be our speaker at re:generate! Following a guest appearance at last year's re:generate that captivated the crowd, we have invited the Bishop to be our main speaker this year. re:generate takes place November 7-9 at St. Christopher and is for high school groups.

It's More than Feeding of the Multitude

Twenty-Nine Island Churches Gather for Community Event; This Year's Event November 22

By Claudia Boyce, St. John's Parish Church, Johns Island

St. John's Parish Church on Johns Island is hosting its 7th Annual Feeding of the Multitude on Saturday, November 22, 2014 from noon to 3 p.m. We got the idea from the Rev. Dr. Dallas Wilson after helping the Eastside Men's Breakfast Club and Agape InnerCity Christian Assembly conduct a similar event in East Charleston in 2007. Fr. Dallas' vision was that in subsequent years, other churches would follow this model and welcome all people to a Thanksgiving feast. We prayed about this, got vestry approval and went full steam ahead in 2008.

At first, we thought we were doing this just to feed people who were hungry. We quickly learned that FTM was much more and we revised our objectives. We encourage all church members to attend so we can get to know our neighbors and enjoy the entire event together.

We will follow the same format as last year, when we had 29 churches from Johns and Wadmalaw Islands participating. In addition to serving a Thanksgiving feast, we will have entertainment, prayer teams, a booth for health screening and education staffed by the Barrier Island Free Medical Clinic, and a booth with free pet food and education sponsored by Pet Helpers and the SPCA. In addition, our local fire fighters will be there with a fire truck (great fun for children) and a booth to educate attendees on children's seatbelt safety and the free smoke detection program. Last year, community prayer teams took food to fire department staff, nursing homes and over 450 homebound families. We served over 1800 plates of food and had over 400 volunteers helping with the event. We also had prayer teams on site, which had private prayer with our guests. It is indeed a day in which we share, serve and shine as one Christian Church. We are Spirit led and Spirit fed during the entire process.

Some of the best outcomes from this annual event are the trust and strong relationships that we have built through the years with members of various churches. We work together well on this event and in other capacities on Johns and Wadmalaw Islands to serve the poor and to worship together. We work together in schools, food programs, Fishers of Men, and have had three joint worship services on Pentecost Sundays. We believe that we can make a difference in our community by working together as one Christian Church. We may have different cultures and different worship styles, but we are united in our love for and service to Jesus Christ. It is ironic that in a time of division within our own Episcopal Church, we feel completely united in Christ with our brothers and sisters from many different denominations, churches and cultures.

Our biblical sources and objectives, which we read at every planning meeting are Matthew 25:35-46 and Philippians 2:1-4. We depend on the Holy Spirit to lead us, to feed us and once again make this event a worthwhile experience for all. *"For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me."* Matthew 25: 35-36

"If then there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, make my joy complete: be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others." Philippians 2:1-4

Feeding the Multitude
Saturday, November 22

Downtown Charleston
Mall Park
68 Columbus Street, Charleston
Contact: Jacinta Bryant
cinnybryant@gmail.com

Johns Island
St. John's Church
3673 Maybank Hwy, Johns Island
Contact: Claudia Boyce
cpboyce@bellsouth.net

West Ashley
Noon - 2 p.m.
Forest Park
780 W. Oak Forest Dr., Charleston
Contact: Shay Gaillard
frshayg@gmail.com

Objectives for Feeding the Multitude:

· Work together as one Christian Church to feed and provide Christian fellowship for people of Wadmalaw and Johns Islands. We intend to provide one to one unconditional communication and encouragement to all who attend and to provide an opportunity for private prayer.

· Celebrate the love, joy and peace that our Savior provides for all of us and to praise and thank Him.

· Help Him grow the Kingdom by serving, sharing and shining as Christians.

JASON YANDLE

Children perform during the Feeding of the Multitude gathering at St. John's Parish on Johns Island.

JASON YANDLE

The community gathers for the 2013 Johns Island Feeding the Multitude Closing Ceremony.

Students Reflect on the Good News

By Dave Wright, Diocesan Coordinator of Youth Ministry

Epic, our spring high school retreat focused on the good news found in Revelation 21-22 this year. Combining quality expository Bible teaching with small group study and contemplative reflection, Epic provides an opportunity for students to dig deeper into scripture and hear from God. Mark Howard, a Youth Minister from Covington, Georgia, led the teaching. Mark also created excellent Bible study materials for our student-led small groups that followed the teachings.

This year we brought back Finnegan Bell, a talented duo of Shane Williams and Warren Bazemore, who led worship music throughout the weekend and performed songs of their own in a special concert on Saturday night. A highlight of the weekend for students every year is the space we create at Epic for time alone to reflect on God's word. In a world filled with noise and constant media, students value the opportunity to hear from God through his word and reflect on that in silence. Epic was held at St. Christopher March 21-23 with 80 students and their leaders participating. A video of this year's Epic can be viewed at http://vimeo.com/90025012.

The In-Between Time: Legal Defense Fund Update

By Dr. Peter T. Mitchell, Chair of the Legal Defense Fund Committee, Prince George Winyah, Georgetown

With the trial over, follow-up briefs submitted, and waiting for Judge Goodstein to rule on the case, this is the "in-between time."

The Bible is filled with in-between times – times of change, times of uncertainty, times of impending dread, in short, times of transition [i.e. Acts 24-26: Paul awaiting trial in Caeseria]. A common theme of these Biblical in-between times is that they are an intentional part of God's plan. They force people to be introspective. They compel people to assess the situation. They encourage people to strengthen their faith, to discover an inner peace, to center their lives in Christ. They inspire people to pursue the 4-Ps – pray, praise, persevere, and prepare.

Some would say that this in-between season is the time between the trial and the verdict. My introspection, assessment, encouragement and inspiration about the future convince me that this in-between season is also the time between the planting and the harvest.

For several years, our Diocese has planted the seeds of a revitalized vision to Make Biblical Anglicans for a Global Age and a renewed sense of mission. The entire process has been a spiritual in-between season. The seeds were nourished and cultivated, but are now reaching full bloom.

Based on what individuals well-versed in the law said about the trial and the power and Godliness of our case, the completion of our separation from TEC seems near at hand. With that comes the ability to more freely pursue our vision for the Diocese. That can be seen in our deepening ministry relationships around the Anglican Communion and the planting of new congregations here at home. Though litigation may hardly have seemed ideal for these things, we are experiencing what Tania Silva captured when she wrote, "You must bloom wherever God plants you."

God has planted our Diocese in this place and at this time to be His witness to a Christ-centered, Scripturally-based orthodox faith and to proclaim the truth of the Resurrection. Regardless of whether we "win or lose" the court case, the announcement of the verdict will produce a harvest. That harvest will be the freedom to pursue our orthodox faith, to celebrate our Anglican traditions, and to proclaim the love of God in our ministry and service. At the end of this in-between time, we will indeed be the one, true Diocese of South Carolina, making Biblical Anglicans for a Global Age!

As we pursue the 4-Ps (pray, praise, persevere, and prepare) during this in-between time, the Legal Defense Fund Committee asks you to consider how you help us prepare for the work ahead.

The various legal maneuvers by TEC before and during the trial have been costly, adding significantly to our expenses. While we seem to have prospered legally in presenting a sound and strong case at the trial, we are asking those who have prospered financially over the past few years to consider their giving to the Legal Defense Fund so that we are able to underwrite these additional costs and can move forward in ministry free of any burdens of debt. It is the final piece of our preparation for the future harvest to which God is calling us.

During this in-between time – between the trial and the verdict – between the planting and the harvest – please pray, praise, persevere, and prepare. And please help the Diocese prosper both legally and financially by making a gift to the Legal Defense Fund, if you are able, making your gift on-line by visiting www.dioceseofsc.org and clicking "Donate," or sending your check made out to The Diocese of South Carolina, noting "Legal Defense Fund" in the memo line to:

Legal Defense Fund
The Diocese of South Carolina
PO Box 20127
Charleston, SC 29413

A Third-Career Call to the Priesthood

Continued from Page 5

About this time the firm's succession group had met and his name had been added to a list for a possible CEO. "I thought, 'The CEO makes about a half million, but he travels 300 days a year,'" remembers McGreevy. "I don't want to do that!"

When McGreevy told the CEO he was quitting to open a bed and breakfast his boss said, "No. You're having a mid-life crisis. You're going on a trip with me."

"He wanted me to see what I'd be giving up," says McGreevy.

The two flew to Portugal and Italy on business. "We stayed at the Ritz in Lisbon, a beautiful old hotel on top of a mountain. In Milano we were in the heart of the fashion district. We stayed at the Four Seasons. There were paparazzi waiting for celebrities. We went to great restaurants."

McGreevy enjoyed the luxury, but also saw, poignantly, that he'd be trading material wealth for time with his family. "That was it," he says. "What more did I need to see?"

Proprietors: 10 Bedrooms, 10 Bathrooms

McGreevy returned and the family made their move.

"My parents and in-laws tried to be supportive, but clearly at some level thought we'd lost our minds," says McGreevy. "They thought they'd have to support us. It was crazy. Neither of us had ever thought of running a bed and breakfast. It wasn't our dream and here we were taking on a building built in the 1700's with 10 bedrooms and 10 bathrooms!"

When asked how "on board," Jane was with the enterprise, McGreevy says, "She believed it was God's leading. It was very clear. Folks sometimes say, 'You must have great faith to give up everything to move into something you know nothing about.' But we were absolutely certain this was what God wanted us to do."

The McGreevys renovated the building and opened for business, but success wouldn't come without guests.

"If you open a new bed and breakfast you have to have customers," says McGreevy. "In 1997 the big thing was guidebooks. The best was Fodor's. People strategize for years on how to get in there."

"I was sitting in our bed and breakfast when there was a knock on the door," continues McGreevy. "A woman in shorts said, 'I just saw your little sign. Your inn looks charming. I'm the editor of *Fodor's Best Bed and Breakfasts in America* and I wanted to know if I could look around.'"

"We had people stop in all the time asking if they could look around. She didn't give me a card or anything, but I showed her around. She said, 'This is so great. I'm going to send some of my people down from New York to check it out,' and I thought, 'Yeah, and I'm the Pope,' but I didn't say anything."

Not too much later "her people" did come. "We were rated one of Fodor's top three bed and breakfasts in South Carolina," says McGreevy. "We started getting business. Lots of business."

McGreevy partnered with the Tourism and Hospitality Department at the College of Charleston and hired college students to cook and clean. "When the staff didn't show we hired our children," McGreevy laughs. "They were the cleaners and hosts of last resort."

Though his salary had dropped precipitously, he was able to "cash in" the exchange for time with his children. "I was home all the time," says McGreevy. "Jane was too. She said it was great to partner bringing up our children, much better than being left alone."

Jane and Brian together began homeschooling their children, as well.

TRAVIS DEW

After the ordination service McGreevy is greeted by former Porter-Gaud Vestry member John Bennett. Bennett was on the first Porter-Gaud Vestry when it was re-established by McGreevy and Ken Weldon in 2005.

TRAVIS DEW

Hunt Cramer (left) carries Dr. Porter's Vestry cross from the 1870s. Hunt is a member of Vestry Council and President of the Sophomore Class at PG. Ben Schools (to the right of McGreevy) carries the St. Philip's Cross. Ben is a member of Vestry Council, Chairman of the School Honor Council, winner of the Dr. Porter Award (the School's highest honor at graduation) and has been McGreevy's student prayer partner for the past four years. Randolph Dew (far right) is a member of the Sophomore Vestry at Porter-Gaud and has been McGreevy's assistant in producing Vacation Bible School at St. Philip's for the past four years. All three crucifers are members of St. Philip's Church.

The Call to Porter-Gaud

Around 2001, four years after opening the bed and breakfast, McGreevy sensed he was supposed to do something with his alma mater, Porter-Gaud.

"I thought, 'That's weird, since God called me to do this bed and breakfast,' but the most logical thing I could do is teach French." He sent a resume, but the school didn't have any openings.

"I didn't pay much attention to it, but the nudge kept getting stronger," McGreevy says.

Not long afterward the Chaplain's position became available. Ken Weldon, a priest at St. Philip's, interviewed and was offered the job, but before making up his mind he challenged the board to decide whether or not Porter-Gaud was (as they were historically) a church-related school willing to devote sufficient resources to have a healthy chaplaincy. They took up the challenge and embraced a mission statement that refocused the school on its church identity. They also created a new position - Assistant Chaplain.

"I heard about the Assistant Chaplain's position and thought it was really interesting," says McGreevy. The only person he'd told, other than his wife, about his interest in Porter-Gaud was Preston Hipp, the realtor, and now friend, with whom he'd been meeting weekly as a prayer partner for the past several years. Hipp urged him to pursue it.

"I was at St. Philip's, praying about whether or not I should apply for the job," says McGreevy, "when someone tapped me on the shoulder. I thought, 'That's kind of rude, tapping me on the shoulder when I'm praying.' It was Haden McCormick, St. Philip's current Rector.

McCormick asked McGreevy into his office and said, "You're going to think this is really strange but Ed Salmon (who was then Bishop of the Diocese) and I were talking and we believe you need to take the Assistant Chaplain's job at Porter-Gaud."

"It was crazy," says McGreevy. "They had no way of knowing I was just on my knees praying about that very thing. Seventy-two hours later I was working at Porter-Gaud."

Ken Weldon took the Chaplain's position, McGreevy became his Assistant and Bishop Salmon suggested McGreevy consider ordination. "I believe God has a call on your life," said Salmon, "and you need to go through the discernment process."

The discernment process, which lasts around two years, is a time of preparation and testing to determine who should or should not become ordained. There are two tracks – ordination to the priesthood and ordination to become a vocational deacon. A vocational deacon, also called a permanent deacon, is someone who remains a deacon for life.

"It was very clear to me that the call to Porter-Gaud was immediate," said McGreevy. "Ken Weldon and I were friends and he said he wanted to remain at Porter Gaud for life. I prayed and if I was going to be his assistant, becoming a vocational deacon just seemed to make sense."

"I was asked a lot of questions in the process," says McGreevy. "Some said they thought I had priestly gifts, but I was very confident that I needed to go to Porter-Gaud now, not after a couple of years of seminary."

The Commission on Ministry (the group which leads the discernment process) was very clear with McGreevy, "If you become a vocational deacon you will never become a priest."

"I was fine with that," said McGreevy, "at the time."

Continued on Page 14

Are You a "Salty" Grandparent?

By Catherine Jacobs, Founder, Pass the Legacy, member, St. Paul's, Summerville

Salt! The tiny ingredient that brings out the full flavor of food! It is also a preservative which protects food from rot and decay. Throughout history salt has been a valued commodity.

The Bible tells Christians to be *"the salt of the earth"* (Matthew 5:13). We are to be that tiny ingredient that brings out the full flavor of life. And we are called to protect others from the rottenness of the world.

That is what GRANDparenting is to be! We are called by God to be the tiny ingredient in the lives of our children and grandchildren that brings out the true flavor of life. As courageous grandparents we are to protect our loved ones from the decay of our western culture by guiding their hearts in the ways of righteousness and truth. Just as husbands are told in Ephesians to *"love your wife,"* wives are told to *"submit to your husband"* and children are told to "*obey your parents*"; grandparents are told in Psalm 78 to *"tell the next generation the praiseworthy deeds of the Lord."* We have been assigned a job that is God-given, God-designed and Godly-equipped.

However, most grandparents today feel poorly prepared for such a task. We simply do not know HOW to encourage faith in our children and grandchildren. And so, our "saltiness" diminishes.

There are several easy steps any grandparent can take to become "salty." Start a "G@P" (Grandparents at Prayer) Group where grandparents come together on a regular basis to pray diligently for their families. Have a special celebration in your church or home recognizing and honoring all grandparents! Begin a small group for eight weeks either watching "Seven Keys for 'Salty' Grandparents" or studying *Courageous Grandparenting* by Cavin Harper.

Yes, we all have a GRAND job to do. Please join me in taking up your calling and become a "salty" grandparent!

Grandparents at Prayer (G@P)

G@P groups are prayer groups that meet regularly to involve grandparents in their vital, God-given role of praying fervently over their loved ones.

Seven Keys for Salty Grandparents

This eight-week DVD study for small groups is a set of tools to encourage, inform and empower grandparents. Seven "keys" are presented to equip Baby Boomers in their God-given role of impacting their children and grandchildren. Study Guide included for facilitators.

Grand Camp

Grab a "Grand Camper" from Grand Camp 2014 and let them tell you how rich, blessed and encouraged they became from their week at St Christopher. Or plan now to attend Grand Camp 2015, June 15 – 19. It will add "salt" to your life as a grandparent!

For more information on any of the above resources or events contact Cathy Jacobs at cathy@passthelegacy.com or go to passthelegacy.com.

Equipping the Saints in Uganda

By Elizabeth Bumpas, Missionary to Diocese of Northern Uganda

Greetings from Uganda! It is with great excitement that I share with our Diocese the call of God on my life as a missionary to the Anglican Diocese of Northern Uganda.

For those who don't know me, I've been active in our Diocese for a number of years. I served at Holy Cross Church on Sullivan's Island as Spiritual Formation Director from 1996-2001 and from 2006-2008. I spent a year doing an internship in England in 2001-02 at St. Thomas's Church in Sheffield before going to Fuller Theological Seminary in 2003, where I received my Master of Divinity in 2006. Most recently I spent six years at St. Christopher Camp and Conference Center as Conference Center Director.

Last October, I visited Uganda and knew without a doubt that the Lord was calling me to minister in His church here. After many months of prayer, preparation and planning, I arrived on May 29. There are many months of learning ahead of me as I adjust to a new culture, form new friendships and begin the work the Lord has called me to do. I am very excited and thankful for God's provision and faithfulness in bringing me to Africa. I'm proud to be representing the Diocese of South Carolina.

Saint James as Sending Agency

Saint James Church, James Island, my home church for the last five years, has been extraordinarily supportive. They are acting as my official sending agency which is almost unheard of these days. In the world of missions today, most people who go onto the foreign mission field are attached to a professional missionary sending agency. These agencies do good work but charge a percentage of funds raised for their services and the local church remains loosely connected to missionaries and their work. I am thankful Saint James was willing to take on the responsibility of sending me directly, for caring for one of their own. Saint James was already dedicated to supporting indigenous missionaries in the field in various parts of the world so when I approached them regarding my call to Uganda to train local church leaders, they were eager to fill the role of sending agency. In fact, Saint James was already supporting two Ugandan seminarians from the very college where I will be teaching.

My rector at Saint James, the Rev. Arthur Jenkins, has formally sent me out from Saint James, to the Rt. Rev. Johnson Gakumba, Bishop of the Diocese of Northern Uganda.

Elizabeth Bumpas, left, who is now working with Bishop Johnson Gakumba as Assistant to the Bisohp for International Relations, is also teaching basic theology classes at the Archbishop Janani Luwum Theological College in Gulu. There is a great need for theological training. Each priest in the Diocese serves an average of 10-15 churches.

Bishop Johnson has received me and I am under his care and authority while I am in Uganda. (Bishop Johnson visited our Diocese last year with a number of other East African Anglican Bishops.) I will be working for Bishop Johnson in a number of ways. My official title is Assistant to the Bishop for International Relations. I will act as a bridge between international partners of the Diocese and the Bishop and I will work to develop new partnerships with donors around the world.

Training Ugandan Clergy

I will also be lecturing at the Archbishop Janani Luwum Theological College in Gulu, the seat of the Diocese. This is my real passion. I'll be teaching basic theology classes and assisting with developing the college as it grows. The greatest need in the church here is for trained priests and lay leaders. Each priest in this Diocese serves an average of 10-15 churches! Northern Uganda is still recovering from 20 years of civil war that devastated this area. Many older priests are now retiring and there is a great need for the next generation of leaders to be trained. The theological college re-opened last year after being closed for a number of years. The Lord is giving it favor and thanks to the Rev. Sandra Earixson, its Principal, it is growing and operating again and will soon be the primary center for theological training for all five Anglican dioceses in this region of Uganda.

Even in the short time I've been here, I've seen how critically important Uganda is in growing and maintaining the Christian faith in East Africa. The brutal dictator of Uganda, Idi Amin, declared Uganda to be an Islamic state during his tenure as its leader in the 1970's. However, it is Christianity which has been the dominant faith of the country, although there is a Muslim population here. Many Islamic schools are being built all over the country which offer free education for children, who, in turn, are indoctrinated into Islam. Education is generally not free in Uganda so it is a temptation that many parents cannot resist if they cannot afford to send their children to other schools. Therefore it is important to strengthen the church by raising up and training the next generation of leaders.

While I am here, I will be living on Diocesan property in a compound with an American medical doctor named Katie Rhodes. Katie is a Trinity classmate of the Rev. Louise Weld! What a small world! Katie has built a guest house specifically for missionaries. It is within walking distance of the Diocesan offices and the theological college. As of this writing, I have been formally introduced to the students and now I begin the work of developing relationships with them and all the Diocese's international partners. I will do my best to learn the local tribal language, Acholi, but all classes are taught in English, which is the official language of Uganda.

Connect with Elizabeth Bumpas

Right now I plan on being here at least three years, but I will stay until the Lord says it's time to leave. Please follow my blog at www.elizabethbumpas.com to keep up with me and the work the Lord is doing in N. Uganda. I hope to blog at least once a week. I invite all parishes and/or individuals of the Diocese of SC to prayerfully consider becoming a partner with me in this ministry. I am responsible for raising all of my own support while I am here. There is more information on my blog regarding becoming a partner. Saint James receives all donations on my behalf and they have complete discretion over its use. Gifts are fully tax deductible.

Please pray for the Church of Uganda and pray for me, my health and safety and a spirit-filled teaching ministry to the students of the theological college and for developing new partners for the Diocese of N. Uganda. I will be home in December for about five weeks and would love the opportunity to speak with your vestry or missions board about the Kingdom work being done in Uganda! Please email me at elizabethbumpas@hotmail.com if you would like to schedule a time. May God bless you abundantly!

Alan Runyan: Where God Wants Me

Continued from Page 4

fellowship so essential to being a healthy part of the body of Christ.

What brings you joy?

This question has many possible answers but I suppose the answer most a propos in light of this case, is the joy of knowing without doubt that I am exactly where God wants me to be doing exactly what he wants me to be doing.

What do you enjoy doing on your time off?

I'm an amateur photographer. I also try to keep up with a regular exercise program and I write. I'm currently working on two books that one day may get published.

How did you come to be involved in the Diocesan litigation?

The short answer is if I had not been compelled to join St. Helena's, I would not have been involved. Thereafter, Jeffrey Miller, St. Helena's Rector, was instrumental in my involvement.

The Diocesan litigation is and has taken a tremendous amount of time and energy. I imagine it's taken quite a toll on you and your family. Why did you do it?

I became involved because God made it clear to me that I should be involved. There is much to unpack in that sentence but I will leave it at that.

Your wife, Beth, was there a number of days, praying in the row beside me. Is she supportive of your involvement in the litigation?

My father used to tell me that in a Christian marriage if God calls one marriage partner to do something he also calls the other. Supportive is a good word but inadequate to describe Beth's involvement. Perhaps it is clearer if I simply say as Jesus said that God having joined us together, we "are no longer two but one flesh" and so we were equally involved.

But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.
2 Corinthians 12:9-10 (NIV)

Do you not know?
Have you not heard?
The LORD is the everlasting God,
the Creator of the ends of the earth.
He will not grow tired or weary,
and his understanding no one can fathom.
He gives strength to the weary
and increases the power of the weak.
Even youths grow tired and weary,
and young men stumble and fall;
but those who hope in the LORD
will renew their strength.
They will soar on wings like eagles;
they will run and not grow weary,
they will walk and not be faint.
Isaiah 40:28-31 (NIV)

Did you experience God's nearness in any unusual or remarkable ways during the trial?

There were many such moments but the most memorable was one Sunday night when I was deeply troubled. I reached out to Bishop Lawrence and asked him to pray for me. He took upon himself my heavy burden so I could sleep. I slept well and he did not. *"Carry each other's burdens, and in this way you will fulfill the law of Christ."* Galatians 6:2.

It's assumed that the litigation will go to appeal no matter what the outcome of this trial. What would you say to those who are weary. What do you say to yourself when you get weary?

I recall God's promises for the weary. My favorites are found in Isaiah 40:28-31 (my father's favorite verses) and 2 Corinthians 12:9-10. (See box left)

What should be our attitude about the final outcome?

We should recognize that whatever happens, it is by God's hand that we are there and I cannot imagine a better place to be.

Do you have any words you'd like to address to the Diocesan body?

Many, but let me just say two things.

First, your unceasing prayers were heard. I am a witness to that truth.

Second, I want to challenge them that whatever the outcome of this case, not to look on it as an ending but to see it for the beginning that it must be. God did not bring us to this point to rest comfortably. We are here because he has much greater in store; we must have the faith to step out knowing that he will lead and we must follow.

Diocesan Periodical Club

Continued from Page 3

Recently DPC funds purchased:

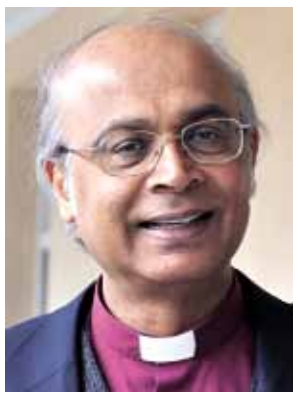
- A case of Bibles for elderly ministry at St. John's Chapel
- Pew Bibles for Citadel Cadets
- Teen Bibles for York Place
- Christian Children's Books for the LAMB Institute in Honduras
- Prayer Books for ministry in the Dominican Republic
- Prayer Books for St. Christopher Camp and Conference Center
- Hymnals and Prayer Books for two church plants
- Text books for seminarians

Jesus tells us to go out into the world and spread the news to all people. All of us are not able to go out and do this, but we can help others do this by donating funds to purchase books. To learn more and order bookmarks to promote the work of the DPC contact DPC Coordinator Vicki Sheedy at vsheedy@ntinet.com

The West Must Face the Evil That has Revealed Itself in the Iraq Genocide

By The Rt. Rev. Michael Nazir-Ali, retired Bishop of Rochester in the Church of England

A beautiful mosaic of ancient religions, cultures and languages in the Middle East is being systematically destroyed. Until now, the world has watched mutely. When Muslims were threatened with genocide in Bosnia, the international community acted in concert to prevent the campaign against them developing into a full-scale pogrom. I went there myself, as part of an effort to bring relief supplies to all those who were affected. I was also present when millions of Afghan refugees poured into Pakistan after the Soviet invasion of that country. Once again, Western countries, Christian, Islamic and secular organisations were at the forefront of bringing relief to these people.



For years now the Christian, Mandaean, Yazidi and other ancient communities of Iraq, have been harried, bombed, exiled and massacred without anyone batting so much as an eyelid. Churches have been bombed, clergy kidnapped and murdered, shops and homes attacked and destroyed. This persecution has now been elevated to genocide by the advent of Isis. People are being beheaded, crucified, shot in cold blood and exiled to a waterless desert simply because of their religious beliefs.

What began in Iraq, continued in Syria. Here the West's ill-advised backing of an Islamist uprising (largely funded by Saudi Arabia and Qatar) against the Assad regime has turned into a nightmare which has given birth to ultra-extremist organisations like Isis. Once again, religious and ethnic minorities, whether Christian, Alawite or Druze, have been the victims, alongside ordinary people of all kinds. Isis, now armed to the teeth with weaponry originally intended by the suppliers for "moderate" Islamist groups, has arrived in Iraq with a vengeance beyond anything that unfortunate country has so far experienced.

Next door in Iran, the Baha'i have been reduced to being a non-people: their marriages are not recognised, their children cannot be educated, their leaders have been executed or are in prison and even their graveyards have been desecrated. Christians, similarly, are not allowed to worship in Farsi, or to hold meetings in their homes. Churches have either been closed or can open only under tightly-controlled conditions. Any violation of these orders brings arrest, interrogation and imprisonment. Zoroastrians, belonging to the indigenous religion of Iran, are now so reduced in numbers that there are more of them outside Iran than remain in the country. Jews, likewise, are in daily danger of being associated with Zionism and having their property confiscated as "enemy property", even if they have never set foot in Israel.

In Pakistan, Christians are being cowed by the draconian blasphemy laws, systematic discrimination and terrorist attacks on churches, schools and social organisations. The Ahmadiyya (a heterodox group), also, suffer legal discrimination, restrictions on the practice of their religion and recurrent mob violence. Only in Egypt can we say that the large Coptic minority has a breathing space as they await the emergence, perhaps, of a new order.

> Will the world just stand by and watch this unprecedented onslaught on freedom or will we do something beyond airdropping food and medicines and protecting our own personnel who may be caught up in the conflict?

So will the world just stand by and watch this unprecedented onslaught on freedom or will we do something beyond airdropping food and medicines and protecting our own personnel who may be caught up in the conflict?

Along with many others, I have been saying for sometime now that Iraqi minorities need internationally protected "safe havens." Until recently, the obvious place for Christian safe havens were the plains of Nineveh. For years, the West operated no-fly zones over Saddam's Iraq to protect Kurds in the North and the Marsh Arabs in the South. What can be done to protect those under threat now?

I recognise that American or British "boots on the ground" is asking for the moon, but a UN-authorised international force, drawn from a variety of countries, is desperately needed to prevent multiple genocide. This can go hand in hand with whatever air action is deemed practical in consultation with the Kurds and with Baghdad. If the UN cannot prevent this genocide, hard questions will have to be asked about its utility at all.

In Syria, the international community must encourage a negotiated end to the Civil War (without preconditions, such as the departure of Bashar Al-Assad). Everything must be done to prevent the acquisition of weaponry by extremists, whether directly or indirectly. As with Iraq, once relative security returns to the land, there will have to be a massive programme of rebuilding historic cities like Aleppo, returning refugees and internationally-displaced persons to their homes and the rehabilitation of the injured. It is clear that Syria will not be able to achieve this on its own. A very significant international effort will be needed. I am sure the large Syrian diaspora will assist in such an effort.

The paradox is, of course, that the West supported the uprising in Syria partly to check Iran's influence over the Assad regime. Now that same Iran is needed to check the advance of Isis in Iraq. But can Iran be trusted in this matter or, indeed, on what is of much greater concern to the West, the nuclear issue? How can we trust a regime to keep its word internationally when it oppresses its own people, denying them basic freedoms of movement, belief and worship? Surely, any re-engagement with Iran must be, will have to be, all-round? It must take into account not only what is perceived as a threat to the West or Israel but also the future of Iran's role in the region, as well as its treatment of women, religious and ethnic minorities.

On a wider front, bilateral relations, particularly aid, will have to be agreed with the human rights situation fully in view. Article 18 of the UN Declaration on Universal Human Rights can be a template for such discussions. Is educational aid, for instance, simply fuelling the teaching of hatred in school text books or is it being used to remove such teaching? Is aid reaching marginalised minorities, women and the very poor? There has been a welcome concern in the United Kingdom to help in the development of the rule of law and of legal systems. Such an approach can be used, on a case-by-case basis, to encourage 'a Bill of Rights' in Egypt, for example, or a review of the blasphemy laws in Pakistan. At another level, assistance with legal discourse on punishment which moves away from an Islamist insistence on deterrence to more consideration of reform and rehabilitation, will lead to the development of more humane legal systems and greater respect for fundamental freedoms.

We cannot go on as before. The evil, with which we have been living for so long, has once again revealed its full face in Iraq. It is not a pretty sight and the international community must ensure that it has no place in the coming world order.

Let's Hear it for Religious Freedom

By the Rev. Dr. Peter C. Moore, Dean/ President Emeritus of Trinity School for Ministry; St. Michael's Church, Charleston.

Recent Supreme Court cases, though narrowly won, have sided with advocates of religious freedom against those who would use the state to coerce people whose consciences are informed by religious belief. On the Hobby Lobby case, those who would compel corporations to include in their health plans abortion procedures like the "morning after pill" have lost -- for the moment. But expect that decision to be challenged. Religious freedom hangs by a thin thread both here and abroad.

It may surprise Christians in the West, like ourselves, that we have in one or two generations achieved minority status. But we have. The winds of social change around the world are blowing against strongly held religious views, in part as the legacy of the attack on 9/11. That terrorist act showed the world what fanatical religious beliefs could do. The surprising result of this is that religious freedom has become one of the great issues of this century.

In the correct concern to protect "rights", growing out of the civil rights movement, we have often forgotten that those whose rights stem from their view of God's will especially need protection. I do not agree with the Little Sisters of the Poor who cannot countenance any form of contraception; but their right to hold their view is mine to protect.

Similarly, with Christians on secular college campuses like Tufts, Bowdoin, Vanderbilt and many others, their right to protection by the university should be unquestioned. Unfortunately, it is not. Many Christian groups on these campuses are being "disenfranchised" and forced to meet off campus. At issue is the colleges' insistence that religious groups accept into leadership those who reflect the college's nondiscriminatory standards – whether they agree with the religious group's or not.

The liberty to hold and practice views at variance with the majority is a fundamental Christian value, and should be a human value. The famed Council of Jerusalem in Acts 15 concluded that the Holy Spirit is on the side of freedom. We should be too.

Pray: The Middle East is Groaning

The Most Rev. Mouneer Anis, Bishop of the Diocese of Egypt with North Africa and the Horn of Africa

The Middle East is groaning. You hear about what is happening in Iraq and the many Christians who are being forced to leave their homes and also those who were killed by ISIS (Daash). Over 1,500 have been killed in Gaza and 8,000 were injured in the recent days because of the fighting between Israel and Hamas. Syria is suffering greatly, and we are receiving many Syrian refugees here in Egypt. Libya is struggling with tribal wars and conflicts, and Christ the King Anglican Church in Tripoli is in the midst of this. South Sudan is torn again by fighting and hundreds of thousands are fleeing to neighboring countries, including Ethiopia. Here in Egypt, every other day we hear about a violent and terrorist attack, especially in the Sinai where military and police officers are targeted. What a region, full of flames and blood.

In the midst of all this, many people are saying "Where are you, God? Why are you allowing this to happen to your people?" It reminds me of the cries of King David in Psalm 77 when he said, *"Will the Lord cast off forever? And will He be favorable no more? Has His mercy ceased forever? Has His promise failed forevermore? Has God forgotten to be gracious? Has He in anger shut up His tender mercies?"* We find the answer to all these questions in the same Psalm, *"I will remember the works of the Lord; Surely I will remember Your wonders of old."*

Indeed, we need to think of how God was faithful to his church in this region in the last 2,000 years. Just as the blood of the martyrs became the seeds of many churches throughout this region, we trust that this current turmoil will turn into something good. We don't understand now, but one day we or the next generation will.

We don't have any way to heal the situation, except by prayer. One of the good outcomes of this very difficult time for Christians in the Middle East is that last week all churches in Egypt gathered together in the Coptic Orthodox Cathedral to pray. This was a very special time and we felt united in Christ through prayer. We prayed for our fellow Christians and Muslims throughout the region, and we remembered what King Jehoshaphat said in 2 Chronicles 20: *"For we have no power against this great multitude that is coming against us; nor do we know what to do, but our eyes are upon You."* We also remembered the words of St. Peter *"Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy"* (1 Peter 4).

Do pray for peace in our region and grace for us.

A Collect for the Persecuted Church

Loving Father, you heard the voice of the Israelites in Egypt, and you saw their affliction and their toil and their oppression; so now hear the groans of your children as they suffer in Iraq, Syria, Sudan, Iran, Nigeria and throughout the world. Comfort and strengthen them through your Holy Spirit, let them be witnesses that their oppressors might see and turn to you, and hasten to bring them out of their suffering with a mighty hand and an outstretched arm, through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. *Amen.*

(Dr Charles Echols)

Global South Welcomes Diocese

Continued from Page 1

as a diocese during the temporary period of our discernment of our final provincial affiliation."

The decision of the Diocese of South Carolina was made in response to the meeting of the Global South Primates Steering Committee in Cairo, Egypt from 14-15 February 2014. A recommendation from that meeting stated that, "we decided to establish a Primatial Oversight Council, in following-through the recommendations taken at Dar es Salam in 2007, to provide pastoral and primatial oversight to dissenting individuals, parishes, and dioceses in order to keep them within the Communion."

Recognizing the faithfulness of Bishop Mark Lawrence and the Diocese of South Carolina, and in appreciation for their contending for the faith once for all delivered to the saints, the Global South welcomes them as an active and faithful member within the Global South of the Anglican Communion, until such time as a permanent primatial affiliation can be found.

Yours in Christ,

The Most Revd Dr. Mouneer Hanna Anis
Primate of Jerusalem & the Middle East, Bishop of Egypt with North Africa and the Horn of Africa, Chairman, Global South Primates Steering Committee

The Most Revd Ian Ernest
Primate of the Indian Ocean
Bishop of Mauritius, Hon. General Secretary, Global South Primates Steering Committee

Church of Resurrection, North Charleston Sponsors a Baseball Team

The Church of the Resurrection was proud to sponsor a Little League baseball team of five to seven year old children. It proved to be a joyous experience for all concerned, and we look forward to repeating the sponsorship. At the end of the season, we hosted a Pizza Party for the boys, where we were able to share fellowship and the Good News of Jesus Christ.

--Lennis Driggers,
Outreach Coordinator

LAMB Dinner Party with a Purpose

October 16

Saint James Ministry Center, James Island,

With LAMB Founder and Spiritual Director, Suzy McCall

You can be...

A Sponsor

Sponsors are individuals or businesses who donate $10,000 (Platinum), $5000 (Gold) or $1000 (Silver). Sponsors make a huge impact on the ministry and will be acknowledged in the program.

Table Host

Table hosts are those willing to spread the word about God's work at LAMB by filling a table of eight with people willing to partner with LAMB financially.

Party Guest

Guests are those who would like to attend the party and support LAMB financially but do not feel called to be sponsors or table hosts.

Prayer Partner

If you already give to LAMB and don't feel that you are called to consider increasing your gift this year, come alongside us and pray that the Lord would bring new giving partners to LAMB through this event.

Visit http://www.lambinstitute.org/pwap-2014 to learn more.

Welcoming the Children

Reaching Out to the Migrating Community in our Midst

By The Rev. David Dubay, Rector, Holy Trinity Church, Charleston, Vicar, Mission San Juan (The Church on the Move)

As a Christian and mostly conservative person, the plight of children and adults flooding over our Southern borders fills me with frustration, great sadness, and compassion. I want immigration to the U.S. to be well regulated, legal and benefit both the immigrant and our country. In the last year I have had some of my core beliefs about immigration challenged and bruised. Although at first my flesh cried out against it, I have been spending time nearly every Sunday for the past two years with people who have escaped the terrors and struggles of their homes in Central America and Mexico. These are people who have the same hunger for the Lord that American Christians do if not more. During this time I have decided to stay out of the immigration battle and remain in the Gospel delivery business. If they stay they stay as Christians. If they have to leave and be deported, our hope is that they take the Gospel with them back to their homes and disciple others. So while America is home, temporarily or otherwise to a very large, insular, somewhat paranoid and, at times, nearly invisible population of Latino people, I will get to know them. I will reach out to them in my broken high school Spanish and begin a relationship. I will remember Jesus' inclusion of the Samaritan in His ministry and preaching. I will welcome the children who have walked a thousand miles to escape being raped and murdered and love them as I would my own children. In this case the Christian heart beats out my politics.

"We were able to take a large and energetic group of children from the work camps and surrounding neighborhoods to two Vacation Bible schools this summer, one at Rockville Presbyterian Church and one at Holy Trinity, Charleston," said Dubay. Above is a group from Johns Island with their chaperone, Julie Haddad de Sousa.

The migrating people who are making the news right now are already in our midst. While we have them, while our government is making up its mind about how to respond, go ahead and cross the cultural divide for Jesus, with Jesus, and because of His Gospel call on your life.

As you read the article below, by Suzy McCall, remember that it is not fiction and it is not distant. It is happening here and now in our own back yards.

Honduran Children Caught in Crossfire of Gang Warfare, Drug Violence

By Suzy McCall, Founder of the LAMB Institute, Tegucigalpa, Honduras

Eight years ago, in the city of Tegucigalpa, Honduras, which has been my home for 24 years, I picked up a beautiful little girl from Social Services. She had been told by a neighbor that if she reported to a policeman that her family had never put her in school, she would be sent to a place where she could get an education.

So all by herself, at age 10, she did just that, and she eventually ended up at our children's home, "God's Littlest Lambs," where we received her with open arms. We will call this little girl "Ana."

Ana proved to be a bright child, and by the time she was 13, she had finished sixth grade. Those first three years, she was well-behaved, studious and delightful. As a teenager, however, she began to suffer from depression, much of it stemming from physical and sexual abuse suffered as a young child. By 17, she was clamoring to leave the children's home. She would not study or participate in activities, church or meals. So finally her mother was consulted, and she was taken back to the home she had escaped from seven years earlier.

This home is in one of Tegucigalpa's roughest neighborhoods, and there are plenty of rough neighborhoods in the capital city of Honduras. Gangs charge "war taxes" (protection money) to businesses large and small; they recruit children and teens to run drugs, collect taxes, and even kill people; and they select girls to be their "wives." If the girls do not agree, they are often murdered. In some cases, the entire family is murdered.

If a boy or girl is "invited" to be part of a gang, he or she has three choices: 1) join the gang and become a drug dealer, thief and/or murderer, 2) refuse to join the gang, which means certain death, or 3) flee. These same choices apply to the victims of the war tax - pay, die or run.

The son of one of our ministry workers was shot dead on the neighborhood soccer field because he was not current with the tax. Last week, gang members threw hand grenades into a small chicken restaurant familiar to me, killing the waitress. The son of another of our fellow workers was stoned to death in a turf war with other young people. These incidents often happen in broad daylight, as there is almost complete impunity. Many of the policemen are also part of the crime network, as are the judges and politicians.

Ana's sister had a job in downtown Tegucigalpa as a waitress in a Chinese restaurant and was able to get a job there for Ana. They worked seven days a week until late at night for $175 per month. They had to find their own transportation to and from work - risky business in their neighborhood.

One day Ana got off early and took a taxi in the afternoon. She soon realized that they were not going in the direction of her neighborhood. The driver was having a quiet conversation on his phone. In a few minutes, he stopped the taxi at a deserted place just outside of the city where a "client" was waiting. Despite Ana's pleas for mercy, this man raped her and threw her into a nearby ditch. After a while, Ana was able to make her way to the road to ask for help. She had been a victim of one of the many sex trafficking rings in the city. In addition to the local rings, international traffickers lurk everywhere, luring or kidnapping up to 100 children each day from Honduras alone. These children rarely return to their families.

A friend recently told me about a woman she knows whose children are being stalked by gang members. She is afraid to send them to school. She says that if they leave the neighborhood, or if they try to go to the States and are turned back, the gangs do not allow them back in their own homes. When a family leaves, the gang occupies the property, and if the family attempts to move back, they are killed.

Where can Honduran parents who live in these volatile places send their children so that they can be safe? Guatemala? El Salvador? Mexico? These places are also filled with predators, gangs and traffickers. The U.S. is the nearest place of sanctuary, and parents know they are throwing their children on the mercy of U.S. citizens, much like Moses' mother in the Old Testament story. They are not being presumptuous; they are desperate.

I am, with tremendous relief, sending my own teenaged daughter stateside soon. I would be happy to keep her here with me to live and study, but I fear for her life every time she says, "I'm going now, Mom. See you later!" Thankfully, I am able to use legal avenues, but my basic motivation is the same as the poor mom of the barrio: I want my child to live in a safe place without constant fear.

I have been praying for mercy for the child refugees. Children who are received lovingly will grow strong and become good citizens. Children who are "housed and fed" reluctantly or resentfully will probably drift toward the negative end of society. Children deported face an extremely uncertain - even terrifying - future in Honduras. My own hope has not been focused on politicians, but on the Church. We are all beggars at heaven's gate. May God lead the Church to make room at the table.

Suzy McCall is a Barnwell native and College of Charleston graduate. She has lived in Honduras since 1990 and is the founder and spiritual director of the LAMB Institute (lambinstitute.org).

Note This article first appeared in the Post and Courier. We reprint it with permission.

Children participating in Session one of Camp enjoy St. Christopher's beach.

76th Year of Summer Camp Wraps Up at St. Christopher

By Will Klauber, Director of Summer Camp at St. Christopher

We have just wrapped up an incredible 76th year of Summer Camp here at St. Christopher. This year we shared with approximately 1500 campers the importance of being thankful for all of the many gifts God has given us. Most importantly we shared with every one of them that we are all given the greatest gift imaginable which is the gift of salvation through faith in Jesus Christ. The only response to that gift is thankfulness. As I see the familiar "Camp Saint Christopher" shirts popping up in town and throughout social media, I am reminded of just how thankful I am that the Lord has called me into this incredible ministry at St. Christopher. Thank you to everyone who has supported St. Christopher through the past 76 years. We can't wait to see the campers return in 2015 where our theme will be "Pray." Even now as we are still wrapping up this summer I pray that the Lord will continue to use this place to draw little lives and hearts into a relationship with Him, giving Him thanks and praise for generations to come.

Raise the Roof

of St. Frumentius College Chapel

During the rainy season in Gambella, Ethiopia, worshippers at the Gambella Anglican Centre and St. Frumentius Theological College will get wet!

Architects have designed a circular shaped church building based on a traditional Ethiopian design for the site. This future multi-purpose building is designed to be used for conferences, teaching and worship and will seat well over 500.

Until recent years, there was only one Anglican congregation in Ethiopia. However, during the protracted civil war in Sudan (mid 1970s to early 2000s), many refugees sought shelter in Ethiopia. Many of these new refugees were Anglican and they began churches in the refugee camps. Later Anglican churches were established in the villages of the Gambella region. There are now 80 congregations in Gambella worshipping in a variety of languages including Anuak, Dinka, Nuer, Mabaan, Jum-Jum and Opo.

The Gambella Anglican Centre is the heart of the Anglican Churches in Gambella and hosts monthly clergy training, literacy training, and Mothers' Union training, as well as library facilities and sports programs. It is the future site of the St. Frumentius Theological College, which will open in January 2015.

The primary use of the new church will be the St. Frumentius College Chapel. In addition, the church will be used by the St. Barnabas Anuak congregation, and an English speaking congregation. As there are few large venues in Gambella, it will also be used by large gatherings and for lectures and conferences.

Help us put a roof on the St. Frumentius College Chapel. You can contribute through the Friends of the Anglican Diocese of Egypt, at www.friendsanglicandioceseegypt.org

For further details, contact:
The Rt. Rev. Dr. Grant LeMarquand
Area Bishop for the Horn of Africa
bishopgrant777@gmail.com

For more information about St. Frumentius Theological College visit: frumentiuscollege.dioceseofegypt.org

Parishioner's Vision Helps Others "See"

Computer Ministry, at Holy Comforter, Helps the Blind Regain Independence

On August 9, 2014 Neil Towery, a member of the Church of the Holy Comforter, Sumter, who is blind, received the Parnell Diggs "President's Citation Award" at the state convention of the National Federation of the Blind (NFB) for his work with the Recovering Sight Ministry.

Debra Canty, President of the Sumter Chapter of the NFB says of Towery, "Neil has blessed so many blind and sight-impaired students, helping them to improve their quality of life. God gave Neil the vision to help others see again and become more independent, to do the things we want to do as blind people."

The Recovering Sight Ministry identifies severely visually handicapped individuals who want to learn how to use computer access technology, trains them, purchases both the hardware and the software and, upon completion of the training, sets the computer up in the person's home – all at no cost to the student.

This past year the group trained and equipped their 50th participant.

Seeing Eye Dog or Computer?

It all began with a turned down offer. Arthur Wilder, a member of the Sumter Lion's Club, emailed Towery asking if he would like a seeing eye dog. Towery was grateful. The offer was generous. But, "No," he responded, " I don't want a dog. I'd rather have my computer."

That initial exchange got Towery and his wife, Genie, thinking and planted the initial seed for the now 10-year-old Recovering Sight Ministry and newly established Recovering Sight Foundation, both of which are housed at the Church of the Holy Comforter.

Towery is effusive in his thanks to the Church and its recently retired rector, the Very Rev. Dr. John Barr for their support and encouragement.

In February 2004, Towery and his wife met with Barr and his assistant the Rev. Mark Riggs to ask if they could have a computer ministry to the blind on the church property. The priests were supportive and later that month, with vestry approval, the ministry was launched.

The Towery's weren't asking for funding from the church – just space, a telephone and internet connection. That said, an enormous amount of the funds did come from parishioners, who continue to support the ministry today.

In 2005 the group received non-profit status, which enabled them to solicit funding from other sources. They now receive funding from the Sumter Rotary Club, the Sumter Lions Club and the Carolinas Credit Union Foundation.

"Neil's Vision Changed What It Means to Be Blind"

Debra Canty, in a letter congratulating Towery on his NFB award said thanks to Towery's training visually impaired students have been able to "network, become productive leaders and advocates for the blind, write and publish books, go to seminary… maintain their businesses, be hired for jobs, take classes on line, help their children with school projects and so much more through Neil's vision. Now we can SEE, too! Thanks to all of YOU who have so generously given to the "Recovering Sight Foundation" program. Neil's VISION has truly changed "What it means to be BLIND."

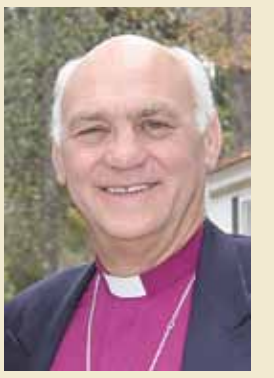
The complete cost, per person for the ministry is approximately $1600 to $1800. Depending on the student's ability to type, their past experience with computers, their ability to concentrate and the software used, training usually takes from 40-80 hours. New computers are purchased in an effort to reduce equipment problems, but there is no overhead because Holy Comforter donates teaching space and utilities and all instructors volunteer their time. All other work, such as transportation, computer setup/take down, and involvement from board members is also done by volunteers.

"Today's world operates on fast-paced technology," says Laura Skelton, who was trained in 2006. "The Recovering Sight Foundation blessed me eight years ago with instruction on the computer program. As great as the material blessing of the computer and training (have been), the truer blessings were confidence, independence and truest of all, wonderful friendships. I was trailing behind in my communication, in relationships and in business. Now the world is at my fingertips."

Towery would love to see other churches launch Recovering Sight ministries. "There are probably folks in your town or neighboring community who have the ability to teach the blind people in your community to use a computer," he says. "The ministry is at the heart of what Christ calls the Christian community to do. The community is to be the hands and feet of Jesus. Luke 4:18 clearly challenges us to help take care of the needy, and those less fortunate than we. Blindness is just one of the types that need care."

To learn more, contact Neil Towery at ntowery@sc.rr.com

Bishop Ken Clarke Clergy Conference Speaker: October 27-29



The Rt. Rev. Ken Clarke, retired bishop of the Diocese of Kilmore, Elphin and Ardagh and now President of SAMS—Ireland will be the speaker at this fall's annual Clergy Conference at St. Christoher. He is the author of *Going for Growth: Learning from Peter* (IVP). A contagious teacher, he led the Daily Bible Studies at last year's New Wineskins Conference.

Ron Hiester Celebrates 50th Anniversary of His Ordination

On Sunday, July 20, 2014, the Church of the Ascension in Hagood held a special service and surprise luncheon honoring the Rev. Ron Hiester on the 50th Anniversary of his entry into ordained ministry. Ron was ordained to the diaconate on July 25, 1964 and ordained to the priesthood December 16, 1964. In addition to the Ascension congregation, Ron was joined by his wife, Jane, and friends from St. John's Episcopal Church and St. Luke's Lutheran Church in Florence. A letter of congratulations from Bishop Lawrence, which was read during the celebration said, in part, "Congratulations as you celebrate 50 years of ordained ministry! You have served God's people sacrificially in many different settings, environments and circumstances faithfully serving our Lord and Saviour Jesus Christ—His victory, His throne—and his little ones! I for one have appreciated the way you have stepped into different situations to assist God's people in their common life and ministry. Your presence at Ascension, Hagood is but one example in a long pathway of places you have blessed with your presence and care. Like the lamplighter in a late 19th Century village or town, you can tell where he has been by the burning of the lamplight in his wake."

During his ministry, Ron served 15 parishes and missions and served in eight dioceses. Reflecting on those, he said, "It has been a journey full of just about everything – all kinds of issues, family, personal, some very interesting and others sad, mostly joyous."

Tammy Williams Retires After Serving 21 Years at St. John's, Florence

Tammy Williams, long-time Minister of Music and Organist at St. John's Church, Florence, will be resigning her position this summer. Tammy has been at St. John's for 21 years and will be greatly missed. Tammy also served St. John's as the Coordinator of Communications and Publications. During her ministry, St. John's has grown from one small choir to three vibrant choirs (including a children's choir and a handbell choir).

Father Ken Weldon, Rector of St. John's, writes, "Tammy Williams has been an incredible blessing to the people of St. John's and to the various ministries she has overseen during her tenure here. The people of St. John's wish to express their gratitude to Tammy for her years of dedicated service. On a more personal note, I count myself blessed to call Tammy a friend. She is part of our St. John's family, and she will always be. We wish her well in her next endeavor; whatever God might have in store for this dedicated and faithful servant of the Lord."

People News

❖ Gary Beson, a recent graduate of Trinity School for Ministry, was ordained to the transitional diaconate April 8 at St. Paul's Church in Summerville. The Rev. Mike Lumpkin, Rector of St. Paul's, preached and Bishop Lawrence celebrated. Beson will be planting a church in the Cane Bay area of Summerville, just north of I-26.

❖ The Rev. Jason Collins, who for the past three years, served as Associate Rector at St. Paul's, Conway, has accepted a call to serve at Church of the Cross, Bluffton. The Very Rev. Chuck Owens, Rector, says, "Jason's presence will enable the continued expansion of our ministry spectrum particularly in the areas of younger adults, children/youth and prayer." Jason's time of serving as ordained clergy at St. Paul's came after being there as a lay member for 15 years. "I was blessed with the amazing opportunity to be called back to be ordained and to serve at the parish that was already our spiritual home. The past three years have been both amazing and challenging. I appreciate my St. Paul's family for supporting and encouraging me as I "grew up" into this vocation known as the priesthood. My family and I look forward to seeing what the Lord has in store for the next chapter of our ministry at The Church of the Cross."

❖ The Rev. Stephen Davis has been called to serve as the Assistant Rector at Church of the Resurrection, Surfside, beginning September 1. A graduate of John Wesley College in NC and Trinity School of Ministry in Ambridge, PA, Stephen was ordained in the Convocation of Anglicans in North America and has been serving as a Chaplain Resident at a VA facility in the Pittsburgh area. Stephen has an excellent background in pastoral care as well as working with children and families. He is married to his lovely wife Mercedes and they have two children; a son, Kai (3) and a daughter, Emma (1). Mercedes is a Physician's Assistant and has dedicated her work towards the under-privileged community. Stephen will be working with children, youth and young adults and will also work with the Serve and Grow Areas of Ministry.

❖ Jim Hepler has been called to serve as the new Minister of Music and Organist at St. John's, Florence. Jim comes to St. John's after a six-month interim position as Organist at Christ Church, Quinby. He previously served United Methodist, Presbyterian, and Baptist churches in Indiana, Pennsylvania, and South Carolina. He has a heart for developing meaningful, liturgical worship that proclaims the Gospel. Jim is a native of Columbia, SC, and was raised in South Carolina as the son of a Baptist pastor. He and his wife Beth Ann have three grown children.

❖ On Sunday, July 20, 2014, the Church of the Ascension in Hagood held a special service and surprise luncheon honoring the Rev. Ron Hiester on the 50th Anniversary of his entry into ordained ministry. See story, above.

❖ Dr. Michael Kollar has been called to be the Psychological Examiner for the Ordination process in the Diocese. Bishop Lawrence says, "Dr. Kollar combines excellent professional training and experience with the wisdom that comes from a Spirit-led walk with Christ. I am delighted that he has agreed to serve the diocese and the larger church in this way as we continue this important work of identifying and helping men and women discern vocations for the ordained ministry as deacons and priests in Christ's church." Dr. Kollar has more than 40 years experience in the mental health field and currently serves as Chairperson for the State Board of Examiners in Psychology. He and his wife, Debbie, worship at Christ St. Pauls Church on Yonges Island where he is currently serving as Senior Warden.

❖ The Rev. Mike Lumpkin, Rector of St. Paul's Church in Summerville, announced his plan to retire in November of 2014. Upon retirement, Lumpkin will have served as Rector of St. Paul's for 19 years. "I step down grateful and excited for all we have done together," he said in his letter to the parish. "It has been so rich and fruitful! May the Lord and you continue to build on the foundation that has been laid."

❖ St. John's, Florence, called Susie Morrison to be the congregation's first full-time Children's Minister. Susie will work in tandem with Charlotte Smith, St. John's Youth and Family Minister. Susie comes to St. John's with almost 20 years of experience in youth and family ministry and a master's degree in counseling. She served as Senior Youth Minister at St. Michael's Church, Charleston, and as Director of Student Ministries at Morrison United Methodist Church in Florida. She began her post August 1.

❖ The Rev. Jonathan Riddle had a memorable Father's Day this year. He welcomed the birth of his and wife, Lisa's, sixth child, John Fielding Riddle. Jonathan is the Assistant Rector at the Church of the Cross, Bluffton. John Fielding was born June 11 and weighed 8 lbs and was 21 inches long. John Fielding is welcomed by his brothers and sisters: Sam, Will, Rachel Scott, Katie, and Josiah.

❖ David Rowe has joined the staff of St. John's, Johns Island as their Director of Communications and Contemporary Music. David is a 33 year-old Englishman with a background in international missions, teaching, mental health support work, and permaculture farming. David has been leading worship music for 15 years, having been mentored by Matt Redman and Marc James in England, he has a degree in Biblical Studies from Sheffield University, and is also a writer, with a book on J.R.R. Tolkien's proverbs due to be published in the Fall. David's wife Maria Shahid is a Charleston native who came to faith through Holy Cross, Sullivan's Island. The Rowes met through Youth With A Mission, married in 2009. They have one child, Samson, who was born July 4, 2014.

❖ The Rev. Christopher Royer is the new Executive Director of Anglican Frontier Missions (AFM). Richmond, Va.-based AFM is a mission organization that seeks to plant viable, biblically-based, indigenous churches in areas of the world where there is very little Christian presence, in areas of North Africa, the Middle East, Asia, and even some ethnic communities in the United States. Royer's official start date was July 21. "The Rev. Royer was selected because of his contagious passion for the unreached and his anointing by the Holy Spirit," said the executive director search committee and AFM board of directors. "He will bring his first hand experience of planting churches among Muslims in the Middle East and his sensitivity to cross-cultural evangelism/discipleship to support and encourage AFM's workers. He also brings a deep respect for the church as he advocates on behalf of the unreached to churches across the Anglican Communion."

❖ The Rev. Matt Rusch was ordained to the Priesthood by Bishop Mark Lawrence at a service at the Parish Church of St. Helena in Beaufort on Wednesday, June 4, 2014. The Rt. Rev. C. FitzSimons Allison the 13th Bishop of South Carolina preached.

❖ Ryan Velasquez joined the staff of St. John's, Florence as its new Communications and Publications Coordinator. Ryan was a freelance sports writer for the Florence Morning News. He graduated from the University of South Carolina in 2012, where he earned a degree in broadcast journalism and spent three years covering Gamecock athletics for the student newspaper, eventually earning an editor position. "I'm really excited," Ryan commented. "I've been writing for a while and doing writing-related work for a few years. I am used to being on a football field or baseball diamond, so this is going to be something new."

❖ Please keep the friends and family of Lydia Lankford in your prayers. Lydia died suddenly on April 29 at her home in Pinopolis from an apparent stroke. Lydia served as the Choir director and worship leader at Trinity Church in Pinopolis for over 20 years. She had been a Daughter of the King for eight years and had been president of her chapter at Trinity. She was in school getting her master's in pastoral counseling where she had hoped to work in a church spreading the good news of the healing power of Jesus. Close friend the Rev. Martha Horn remarked, "When Lydia played the piano and led worship, she took us straight to the throne room of God. She will be missed dearly. I rejoice however that she is now with her Lord."

St. Christopher's BI Program Singled Out

One of 18 Science Programs Selected for Leadership Institute

By The Rev. Robert S. Lawrence, Executive Director, St. Christopher Camp and Conference Center

The Barrier Island Environmental Education program at St. Christopher Camp and Conference Center on Seabrook Island, which hosts 14,000 students and teachers each year, was recently selected as one of only 18 programs nationwide to participate in BEETLES 2014.

The BEETLES (Better Environmental Education, Teaching, Learning, Expertise and Sharing) National Leadership Institute is a six-day annual event hosted in August at the Black Mountain Retreat Center in Cazadero, California. BEETLES is offered by the Lawrence Hall of Science of the University of California at Berkeley and fully funded through the Stephen D. Bechtel, Jr., Foundation.

After being invited to apply in February, St. Christopher was one of only 45 programs considered for selection. It is an honor that St. Christopher was selected.

The Barrier Island Environmental Education program at St. Christopher Camp and Conference was begun in 1981 as one of the very first residential science education programs in the United States. Having just completed the 32nd year of "BI" this selection for BEETLES is an affirmation of the continued strength and vitality of this program. Annually, the BI program of St. Christopher welcomes approximately 14,000 students and teachers, from schools in South Carolina and neighboring states. They typically come for a three or five day program aimed at covering the core science requirements in hands-on learning opportunities with passionate and experienced Naturalists. Although the most common participants are fourth or fifth grade science classes, the BI program can also meet the academic needs of everything from high school participants to homeschooled family groups with very young children.

St. Christopher staff, David Gardner, Director of Environmental Education, and Justin Johnson, Assistant Director of Environmental Education and Outdoor Encounter Coordinator, joined the leadership teams of 17 other programs for BEETLES August 10-15 for six days of sharing their professional learning as well as engaging resources that are student-focused, nature centered, discussion-based and grounded in research about science teaching and learning. All of this was offered at no cost to the participating program participants, including their roundtrip airfare. With the shared interaction anticipated in this special opportunity, St. Christopher expects to further enhance its Barrier Island Environmental Education program for many years yet to come.

PROVIDED

Annually, the BI program of St. Christopher welcomes approximately 14,000 students and teachers, from schools in South Carolina and neighboring states.

2nd Annual 5K Run/Hike Raises Funds for Barrier Island Outreach

By Daniel Kalshoven, Director of Communications, St. Christopher Camp and Conference Center

On June 21, St. Christopher Camp and Conference Center hosted the 2nd Annual Barrier Island 5K Run/Hike. The race was a huge success as participants young and old raced through St. Christopher's beautiful Seabrook Island property. Over 60 participants registered to participate in this year's race that helped wrap up the end of the Senior Session of Summer Camp. This year's 5K was won by Myrtle Beach Summer Camper Chad Bateson and Yemassee Summer Camper Ashlee Henson.

Last year's 5K Run/Hike played a large part in the 75th Anniversary Celebration of St. Christopher. The proceeds from last year's event helped fund the recently completed renovations at the Chapel of the Palms. While moving forward with hosting the race, St. Christopher staff decided the best avenue to take with the proceeds from this year's event would be to fund the Barrier Island Local Outreach Program. This program is a subministry of the Barrier Island Environmental Education Program. The B.I. program has had the great opportunity to take it's curriculum to the local Title 1 schools in the area and offer a hands-on class for students that are not able to come to the B.I. overnight field trip. This portable classroom brings many of the reptiles and amphibians that are kept in St. Christopher's herpetarium to the schools for hands-on learning. This year's race helped raise over $3,000 for this valuable local ministry. Last year, the B.I. Local Outreach Program travelled to 15 local schools. With the proceeds from this year's race, they intend to teach in all of those schools again this coming school year. St. Christopher is excited about this year's ministry in the city of Charleston, and they eagerly hope for a larger turnout for next year's race.

A Third-Career Call to the Priesthood

Continued from Page 8

Catching up with "where God is going"

Though Weldon intended to stay at Porter-Gaud for life, there was one condition that would make him leave. "Ken said that if he ever got the call to (serve as Rector of) St. John's Florence, the church that had sent him to seminary, then he might leave Porter Gaud," said McGreevy.

Weldon got the call.

That meant the Head Chaplain's job was open.

After several meetings, Porter-Gaud's search committee contacted McGreevy and said, "We believe God is calling you to be the Head Chaplain."

"That's very nice," McGreevy said, "But the bylaws say the Chaplain has to be a priest."

The Board of Trustees changed the bylaws.

That was 2007. McGreevy became the Head Chaplain and hired Assistant Chaplains for the Lower School (the Rev. Jennie Olbrych, who is an ordained priest) and the Middle School (Hutson Dodds, who is a lay chaplain).

As the years went by McGreevy began to think how helpful it would be to be a priest.

"We have 80 kids in our student vestry (who serve as Christian leaders at the school.)," says McGreevy. "On retreats I'm not able to celebrate (lead) the Eucharist. Students who've graduated have asked me to marry them, and I'm not able to do that. Several clergy friends have said, 'God marked you as a priest,' and I'd say, 'that's very nice but you know the policy. That's never going to happen.'"

Then in 2012, while in a meeting with Bishop Mark Lawrence (the current Bishop of South Carolina) the Bishop stood up and asked, "Why are you not a priest?"

"Well, if you're a vocational deacon you cannot become a priest," answered McGreevy.

"Well I and others believe God has already given you a priestly ministry at Porter-Gaud," said Lawrence, "And we need to catch up with where God is going. I believe this is God's call for you."

McGreevy headed back through the discernment process and was unanimously approved for the priesthood. Though he had not attended seminary, the Bishop allowed him to do theological self-study and he was required to take and pass the same written and oral examinations given to those graduating from seminary.

McGreevy passed both with flying colors.

When asked what he is most looking forward to about being ordained he doesn't hesitate, "the sacramental ministry with our students – Eucharist (Holy Communion), marriage, baptism."

McGreevy has a close relationship with students at the school, especially those who serve on the student vestry.

"One of the things that most people and especially students experience with him," says Jack Cahill (18) a senior at Porter-Gaud, "is that he's a role model who exudes the kind of love that Jesus talks so much about. In an age and environment where we see so much sarcasm, insults and offensive behavior, he's the complete opposite – always joy and love, support and happiness. That's not like anyone else you'll find in Charleston."

Hunt Cramer (16) a sophomore at Porter-Gaud chimes in, "He's the guy you can go and talk to about anything you want. He's honestly one of the most wonderful people I've ever met. Porter-Gaud is lucky to have him."

God Provides for Needs and Wants

Asked if there's anything he misses about his old life McGreevy says, "Every so often I miss Paris on an expense report – but that's the only thing."

And then he proceeds to tell another "funny story," about how last summer he and his daughter (his wife couldn't attend) were flown to France where he assisted in a wedding. They were given a five-bedroom apartment across from the Eiffel Tower to enjoy for a week, and stayed with the family in a private resort on the Riviera - in a large villa built into a cliff over looking the Mediterranean.

Downwardly Mobile; Rich in Love and Joy

"Although we are very confident that God has directed us, each step we have taken we've become more downwardly mobile in a worldly sense and our income is a fraction of what it once was," says McGreevy. "There have been times when financially we used to have lots of investments and money in the bank and rely on our own resources. Sometimes now our only resources have been prayer, and God has provided for our needs," and with a smile he adds, "and oftentimes our wants, as well. As you know, I'm a big fan of C.S. Lewis, and in his famous sermon 'The Weight of Glory,' he says the only two things that are eternal and worth investing in are God and other people. I believe that as God has focused me more and more on those two things, He has made me rich--not in money, but in love and joy. "

Christian Faith & Same-Sex Attraction:

Finding Paths to Ministry

Trinity School for Ministry October 10-11

Trinity School for Ministry will host a conference on "Christian Faith and Same-Sex Attraction" October 10-11, 2014. The conference will explore how the Church can reach out to people in the LGBTQ community with the Good News of Jesus Christ and nurture their faith and discipleship. Featured speakers include Wesley Hill, Melinda Selmys, Mark Yarhouse, and Eve Tushnet.

"At this conference we want to explore what a life of love and faithfulness looks like for a Christian who is gay or lesbian," commented Wesley Hill, Assistant Professor of Biblical Studies at Trinity and author of the book *Washed and Waiting: Reflections on Christian Faithfulness and Homosexuality.* "We want to look not just at what gay or lesbian people are supposed to say "no" to but what they are called to pursue, to value, and to nurture."

Conference details and registration information can be found on Trinity's website, www.tsm.edu.

St. John's, Florence: Celebrates 125th Anniversary of Laying of the Cornerstone

By Tammy Williams, Minister of Music/Organist and Publications Coordinator, St. John's, Florence

On Sunday, June 8, 2014, the congregation of St. John's, Florence celebrated the 125th anniversary of the Laying of the Cornerstone of its present church building. The first building, erected in 1868, suffered irreparable damage during the Great Charleston Earthquake of 1886.

The morning's celebration of Holy Eucharist was marked by festive brass and choral music and a stirring sermon by guest preacher The Rev. Robert Horn. Mr. Horn's father, the Rev. Joseph Horn, served as rector of St. John's from 1955-1969.

After the service, the congregation gathered in the courtyard to rededicate the church building. The Rev. Ken Weldon, St. John's current Rector, led parishioners through the rededication, following word for word the service bulletin for the June 4, 1889 Laying of the Cornerstone.

The courtyard also hosted a reception during which remarks were offered by Rev. Weldon, Rev. Horn, and the Rev. Pete Cooper, rector from 1988-2007. To conclude the festivities, the congregation recognized the 21 years of service given by Tammy Williams, the parish's outgoing Minister of Music/Organist and Publications Coordinator.

Acolytes, choir members and clergy process into the church building in the early 1900's.

Established by Civil War Refugees

St. John's was established in 1866 by 23 souls, most of whom were Civil War refugees from Charleston. At the time, Florence was a small railroad junction in Darlington County of about 300 people. For nearly two years, the new congregation worshiped in borrowed rooms above local businesses. It was in these rooms that the first Episcopal services were held in Florence and that St. John's was organized in 1866. Many descendents of the founding families are active members of St. John's today.

Until 1868, services were conducted by visiting priests. Finances were meager: records indicate $19.75 in total contributions for the year 1868. Even so, in that year St. John's, together with Church of the Advent in Marion, was able to support a minister through funding by the Protestant Episcopal Society for the Advancement of Christianity in South Carolina. The Advancement Society had been organized in 1810 to do missionary work and to assist in the education of candidates for the priesthood.

Construction of the first church began on April 24, 1868 with "not more actual cash than $634.35, the remainder of the subscription having been given principally in lumber." For a fee of $5, a group of families gave the congregation a lot at the corner of Coit and Darlington streets on which to build the church.

Most of the construction and furnishings were built through the labor of parishioners who worked at night by lamplight. The result was a simple structure built on brick pillars that were later reinforced by wooden pillars. It seated about 250 people (60 more than the current building accommodates), and had a steeple that included a locomotive bell donated by the Northeastern Railroad. The building was occupied in December of 1868, but not completed and dedicated until November 12, 1871. It served the congregation for 18 years.

First Building a Casualty of Great Charleston Earthquake

On August 31, 1886 at 9:31 p.m., the Great Charleston Earthquake struck at a magnitude of 7.3, according to the U.S. Geological Survey. It was felt over 2.5 million square miles (from Cuba to New York, and Bermuda to the Mississippi River). Ground shaking damaged structures as far as 200 miles away from Charleston. It remains the most damaging earthquake to hit the southeastern U.S. and one of the largest historic shocks in eastern North America. The losses included St. John's first church. Once again, the congregation repaired to rooms over a store for worship.

The members of the parish spent three years raising money to rebuild. Local fundraisers, contributions received in response to a statewide letter-writing campaign, and assorted in-kind gifts resulted in adequate funding to begin construction in the spring of 1889. Added to the funds was a gift of five pounds sterling from Queen Victoria. Tradition has it that one of the congregation's founders visited London during this period and charmed the queen into making the contribution. The land at 252 S. Dargan Street had been purchased in 1884.

The groundbreaking ceremony was held on May 24, 1889, and the Laying of the Cornerstone occurred two weeks later on June 4. The Rev. John Kershaw, rector of Holy Comforter, Sumter, officiated. The Rev. Mr. William A. Guerry was deacon in charge of St. John's at the time. Although the new church was not completed until 1890, it housed its first service on December 22, 1889. It was consecrated on February 15, 1891, following full payment of the debt.

The Prettiest Small Church in South Carolina

The edifice was designed by Silas McBee, a furniture maker and principal of the Fairmont School for Girls near the University of the South at Sewanee. It was built of fieldstone from Anson Quarries of Wadesboro, NC. Gothic in style, the interior walls are pinewood. Originally, there were rectangular pews of pinewood with high backs. These were replaced in the early 1900s by the present oak pews. There was no furnace and heat was supplied by a stove that was situated midway in the right rear corner of the nave. Members of the parish did the interior woodwork, including the rood screen (the ornate partition between the chancel and the nave). McBee carved the credence table and is believed to have made the bishop's chair. Both are still in use.

The newspaper coverage noted that the "church contains the only rood screen in the diocese, which divides the nave from the chancel. It is the prettiest small church in South Carolina. From the outside it appears like a toy church, so perfect is its symmetry."

St. John's is believed to be the oldest church building in Florence that has been in continuous use since its construction. Christ Church, located near the Country Club of South Carolina, was built 23 years earlier as a chapel and the congregation established ten years before St. John's. However, services were suspended in 1918. In the 1930s and '40s, the doors of the building opened for special occasions, such as weddings and baptisms, but the congregation did not officially reorganize until 1950. St. John's present building has been in continuous use since December 22, 1889.

Source for historical data: *Refugees and Remnants: The Story of the Protestant Episcopal Church in the Pee Dee and St. John's Episcopal Church, Florence, SC,* Eugene N. Zeigler. Copyright © 2002 Eugene N. Zeigler by Clio Press, Inc.

Grandparents Pass the Faith at GrandCamp

On June 16, 58 grandparents and grandchildren gathered at St Christopher Camp and Conference Center for the first annual Grand Camp in South Carolina. Led by Peter Rothermel and Catherine Jacobs, this national camp program took "Grand Campers" on five days of generational fun, beach activities, and Bible studies. Trekking to the "Mud Pit" where grandkids enjoyed sliding in the mud with their grandparents was a big hit. There were afternoons of kayaking and evenings of campfire singing. Music was led by Erin and Brent Cooley. Mornings were spent studying under Cavin Harper, Executive Director of Christian Grandparenting Network, on how to be courageous grandparents. Catherine Jacobs also spoke on "Seven Keys for 'Salty' Grandparents." The highlight of the week was "The Blessing Ceremony" where grandparents spoke words of blessing over each grandchild. They also shared a special token of love to memorialize the occasion. As families said their "good-byes," plans were being made to come again to next year's camp, June 15 – June 19, in hopes of continuing to pass a legacy of faith to the next generations.

Christian Healing Ministries, founded by Francis and Judith MacNutt, is a Christ-centered, ecumenical, non-profit organization that is dedicated to the practice and teaching of healing prayer. We are blessed to have Judith MacNutt at St. Christopher for a three day healing retreat January 19- 21, 2015. The retreat will begin Monday morning, and will conclude on Wednesday with a Eucharist before lunch. Judith MacNutt and Linda Strickland will lead talks and there will be soaking prayer and personal ministry time for each participant. Judith has dedicated her life to helping those bound by hurt, pain and trauma, that they may find freedom and wholeness through inner healing prayer. She is known and respected for her wisdom, love and compassion.

Last year's Inner Healing Retreat was filled to capacity. The Lord was evident, so we eagerly expect and hope that it will maintain the same momentum during this year's retreat. If you are interested, sign up soon at www.stchristopher.org. We are ecstatic about the rest, restoration, and renewal that happens in this place every year.

Building for Christ

A Message from Bishop Lawrence

Building for Christ provides a way for each one of us to reach out to and share with others in this diocese as we seek to spread the Gospel of Jesus Christ. Through this effort you can participate in the nurture and growth of other congregations as they pursue important ministry that they could not accomplish without us. It is what we do as a Diocese.

Christ the King and Grace Waccamaw are using the Live Oaks Center which was purchased, in part, with Building for Christ funds in a creative and innovative way accomplishing ministry that would not otherwise be possible. Your gifts have helped make that a reality. As new opportunities arise for our diocesan congregations, we want to be perfectly positioned to meet the challenge. We cannot meet those challenges without you. I ask you to join me as we continue the tradition of mutual support that has kept our Diocese strong. Please consider a gift of $50 or more to Building for Christ---today it is more essential than ever.

I'm Building for Christ!

Donate online at www.dioceseofsc.org or fill out and mail this form, with check payable to "Diocese of South Carolina," noting "Building for Christ" to Diocese of SC, PO Box 20127, Charleston, SC 29413.

Name: _____ Gift: _____

Address: _____

_____

Email: _____

Name of Church: _____

Continue the family tradition, or come and start a new one with the St. Christopher family for the 2014 Thanksgiving Retreat. Each year we set a time aside to give thanks for the Lord's provision in our lives, to reflect on his grace and mercy, and to bask in the glory of his creation. St. Christopher invites you to join with us in the special season to be renewed in the Spirit. St. Christopher's thanksgiving retreat will host all of the fall activities that our friends and family have come to love. Enjoy guided nature walks, a hayride, kayaking, a beach bonfire, and activities for all ages during the weekend. Step away form the noise and business of today's world and spend joyful excursions and quiet times with family and friends.

Jubilate Deo

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The Rt. Rev. Mark J. Lawrence
XIV Bishop, South Carolina

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Editor
Joy Hunter
109 Arbor Road
Summerville, SC 29485
jhunter@dioceseofsc.org
(843) 696-1757

Assistant Editor
The Rev. Canon Dr.
Kendall S. Harmon
P.O. Box 2810
Summerville, SC 29484
ksharmon@mindspring.com
(843) 821-7254

**Subscription Questions/
Address Changes**
office@dioceseofsc.org
(843) 722-4075

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CHANGE SERVICE REQUESTED

Diocesan Churches: Focused Prayer on the Persecuted Church

The Diocese will be focused on praying for the persecuted church September 14-15. Look for addtional information on the calendar on the Diocesan website, www.dioceseofsc.org.

Clergy Spouse Retreat September 19-21

The Clergy Spouses' Retreat will be held September 19-21 at St. Christopher Camp and Conference Center. It will be a joyful weekend of rest, encouragement, and renewal. Are you a clergy spouse? What recharges your batteries? Time outside enjoying God's Creation? Fellowship? Worship? Quiet solitude? Creating with your hands? Shopping? You can partake of any and all of these plus time with our Bishop and words of encouragement and instruction from a veteran Clergy Spouse at this year's retreat. Cost: $165 for double occupancy or $65 for commuters. Space is limited, register soon! Contact Lisa Dubay (lisadubay@gmail.com) if you have questions.

The Art of Marriage, St. John's, Johns Island, September 26-27

Marriage, the way God intended it, is an art form! Whether you are newly-weds, or have walked a long road together, your marriage can always be tended to, blessed, and bettered! On September 26-27, St. John's Parish Church, Johns Island is hosting The Art Of Marriage, a fantastic opportunity to do just that. In the last three years, nearly half a million people have taken part in this fantastic event, with 97% saying that they would recommend it to others. This is a public event, and all are welcome. St. John's is also particularly keen to welcome those who would potentially like to host the event in their own congregations. The Art Of Marriage is designed for couples to go through together. The cost per couple is $50, which includes materials, meals and childcare on both days. For further details please contact Drew Warfuel (843-224-1169, dwarfuel@gmail.com), or to register, please visit www.stjohnsparishchurch.com/the-art-of-marriage.

Diocesan Budget Requests Deadline October 1

Everyone responsible for creating and managing budgets for Diocesan departments and ministries must turn in their budget requests by October 1. Nancy Armstrong our Assistant Treasurer/Diocesan Administrator has provided the leaders of each group with copies of last year's budget to use to begin the process. If you haven't received yours contact Nancy Armstrong at nancya@dioceseofsc.org

Fall Bazaar, St. James, James Island, October 25

On October 25, from 8 a.m. to 2 p.m. St. James' DWM will host their annual fall bazaar in the Ministry Center, Proceeds will be used to support seminarians, missionaries, charities, church endeavors, and children's scholarships. We will have the following: baked goods, canned foods, themed baskets, holiday decorations, children's clothing, toys, games, furniture, plants, framed art, jewelry and accessories, antique and vintage items, household furnishings, linens, dishes, services for purchase, business gift cards and certificates, and outdoor items. We will host a silent auction and serve breakfast and lunch for small fees. For more information, call (843) 795-1623 or visit the website www.saint-james.org.

Walk for Life, November 1

The Diocese of South Carolina Anglicans for Life wholeheartedly supports the ministry of the Lowcountry Pregnancy Center in the greater Charleston area. We are encouraging all local churches to be involved in the Walk for Life on November 1, 2014. If you need more information or would like to join a team, please contact the Rev. Shay Gaillard at shay@goodshepherdsc.com. Learn more about the Walk for Life at http://lw4l.org/walk-day/

Palmetto Bronze Hand Bell Concert, December 5

Palmetto Bronze a Lowcountry Hand Bell Ensemble will be playing at Christ St. Paul's on Friday, Dec. 5. visit http://www.christstpauls.org/ for details.

Pastoral Crisis Intervention I and II Course to be Taught by Chaplain Rob Dewey March 11-13, 2015

The Coastal Crisis Chaplaincy will be hosting a Pastoral Crisis Intervention Course (PCI) in North Charleston. PCI is a combination of faith-based resources and traditional crisis intervention techniques. This three day course helps clergy and lay people learn how to minister when a crisis situation arises. This course was co-authored by The Rev. Rob Dewey in 2001 and is certified through the University of Maryland. The course will be held at the North Charleston City Hall Building (Montague Room) from 8:30am-5:00pm on March 11th, 12th and 13th of 2015. For information on how to register, call the Chaplaincy office at 843-724-1212.

Like us on Facebook

https://www.facebook.com/DioceseOfSouthCarolina

Calendar Notes

To learn more about the following events, view the calendar at www.dioceseofsc.org.

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Need Money to Fund Outreach Ministries?

Ministry money is available to help fund events that inspire people to donate their time, talent, and treasure to support (a) local outreach ministry and (b) domestic and foreign mission. Please contact Deacon Ed Dyckman, Chair of the Diocese's Department of Social Ministries at (843) 367-5647 or dyckman.edward@gmail.com to find out how easy it is to receive ministry money.