

Jubilate Deo

The Episcopal Diocese of South Carolina

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Diocese Votes Overwhelming in Favor of Resolutions; Lawrence Remarks on Opportunities and Challenges

By Joy Hunter, Editor

“What a great time to be alive and to be about the work of the Gospel of Jesus Christ,” said the Rt. Rev. Mark J. Lawrence in his address to the

Lawrence noted unfolding opportunities, here and abroad, in which the Diocese is fulfilling its vision of “Making Biblical Anglicans for a Global Age.” Of special note

has agreed to be Visiting Bishop in South Carolina for Anglican Communion Relationships.

Lawrence also spoke of the grave challenges facing the Diocese. “There is no risk-free way forward for us,” he said.

In addition to speaking about the resolutions proposed in response to the revised Title IV Canons, he noted that just days prior to the convention he learned that the Presiding Bishop had contacted five bishops asking them to speak with him as “the apparent focus of this diocesan gathering does not bode well for (Mark’s) status as a bishop...”

Several of those Bishops contacted him saying, “Mark, we need your voice in the house of bishops. We need the voice of South Carolina.”

“This is my voice,” he responded. “You need to understand. This is my voice.”

“So the question is,” he contin-

ued, “is there a place for a vigorously stated minority opinion in this church?... If you want our voice, then we’re giving it to you.”

The Bishop’s remarks were met with an extended standing ovation. His talk is available in print and video formats at www.dioceseofsc.org.

All Proposed Resolutions Pass Overwhelmingly

All six resolutions proposed by the Diocesan Standing Committee were passed overwhelmingly. These resolutions were drafted in response to the revised Title IV Canon which was adopted at the 2009 General Convention, and goes into effect July 2011, making sweeping changes to the disciplinary process of the Episcopal Church, giving bishops (and



KEVIN KALLSEN

the Presiding Bishop) virtually unlimited and unconstitutional power. Mr. Alan Runyan, the Diocese’s legal counsel presented background information on the resolutions. (Both the resolutions and a video of Runyan’s presentation are available at www.dioceseofsc.org). See

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Convention delegates and clergy gave Bishop Lawrence an extended standing ovation following his report.

JOY HUNTER

reconvened 219th Diocesan Convention held at St. Paul’s in Summerville, October 15, 2010. “But make no mistake; there are challenges that await us at every turn,” he said.

was the announcement that the Rt. Rev. Michael Nazir Ali, retired Bishop of Rochester in England, and one of the most respected figures in the Anglican Communion,

The 119th Convention: Pursuit of a Vision

By the Rev. Canon Jim Lewis
Canon to the Ordinary

Our Vision as a Diocese

As the Diocese of South Carolina, we have articulated a clear vision for the future to which we believe God is calling us. It has been phrased succinctly as: Making Biblical Anglicans for a Global Age. That vision calls us to continued work within our diocese, as well as to increasingly work in concert within the larger Anglican Communion, wherever possible, forging new relationships and renewing old ones. It means being an active participant in the ongoing conversations that are shaping the Communion and impacting its development. Our concerns and thus our role extend beyond the boundaries of not only our parishes, but also of our Diocese. We have a unique opportunity to play a God-given role, connecting the hearts and minds of this diocese with our brothers and sisters abroad who share our passion for the Gospel.

Our Concerns as a Diocese

On March 26th of this year, Diocesan Convention voted to stay in session and resume in October. It was a decision made in recogni-

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The “Nightshift in the Kingdom of God”

Vocational Deacons Ordained September 11

By Joy Hunter, Editor

There is always a ‘nightshift in the kingdom of God,’ said the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, quoting Evelyn Underhill in his sermon at the ordination of Ann Boutcher, Ed Dyckman, Brian Gill and Lee Hershon to the Vocational Deaconate, Saturday, September 11, 2010, at the Cathedral of St. Luke and St. Paul in Charleston. The Bishop urged the ordinands to follow the example of the servants in Luke 12:35-38 who were urged to “be dressed ready for service,” with their “lamps burning.”

“Here’s the perfect picture of the servant disciple,” said Lawrence. “Every Christian is called to that, but you Ann, Ed, Brian and Lee are called to be outward and visible signs of the grace given to us.”

During the service it’s noted that deacons are called to a “special ministry of servanthood,” particularly to “the poor, the weak, the sick, and the lonely.”

Referring to a list of ministers in the

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JOY HUNTER

While saying her vows, Deacon Ann Boutcher’s voice broke. (Boutcher is above, in foreground) “I was overcome with the gravity of the situation... of the great cloud of witnesses, who’ve gone before and said those same words,” she said. “We’re in a historical church. Those words have been repeated by priests and bishops and deacons for hundreds of years. It was overwhelming. It nearly makes you speechless with awe.”

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

Bishops Oppose Title IV Revisions; Voice Support for Lawrence

The following article was originally submitted as an editorial to the Post and Courier.

A crucial aspect of the Episcopal Diocesan Convention was not explained in the story in Saturday's paper. Radical new canons were passed at General Convention to go into effect in July, 2011. These canons give bishops (and the presiding bishop) unprecedented and virtually unlimited powers that replace

fuse to have bishops after the Revolution. They were only persuaded to do so by restricting them to spiritual authority with no temporal authority. Presiding bishops were to be only that: the presiding officer at the meetings of bishops. They had no right to enter a diocese without an invitation.

These canons replace and contradict a careful process that reflects the wisdom and experience of constitutional development in England and America since the 17th century. They were passed after a disingenuous description and introduction with little chance for adequate debate.

The unprecedented enhancement of authority given bishops (and the presiding bishop) places all clergy, bishops, and dioceses in jeopardy to arbitrary authority. This is an action of leadership bereft of any confidence in a Gospel that can elicit loyalty and support. Our national leadership now relies on coercion and force to accomplish what they cannot evoke. If these canons were acceded to, they would not only violate our historical diocesan integrity but eliminate much lay participation in the government of our church, while giving the presiding bishop unconstitutional power over dioceses, bishops and property.

We the undersigned, representing together 125 years as bishops in the Episcopal Church, strongly support the actions of Bishop Lawrence and the Diocesan Convention.

Faithfully, (signed): C. FitzSimons Allison, Alex D. Dickson, Alden M. Hathaway and G. Edward Haynsworth



Above, the Rt. Rev. C. FitzSimons Allison, the Rt. Rev. Alex D. Dickson, the Rt. Rev. Alden M. Hathaway and the Rt. Rev. G. Edward Haynsworth.

the historic restraints and checks on arbitrary authority and reduce the role of laity in church discipline. They greatly increase the number and nature of clergy offenses, while dramatically inflating the role of bishops, not only in initiating, but effectively controlling, the outcome of disciplinary decisions. The central and historic role of the Standing Committee (made up of elected laity and clergy, without the bishop) has served in these cases as a grand jury deciding whether the facts do, or do not, merit a trial. The Standing Committee's role has been removed. These new canons will give bishops (and the presiding bishop) authority to depose clergy (and bishops) without an adequate trial.

This change in canons represents a quantum leap in the gradual inflation of powers of bishops and presiding bishops. The memory of Episcopal and royal tyranny in 17th century England led our founding church fathers in South Carolina, Virginia and Maryland to re-

“Is There Room for a Vigorously Stated Minority Opinion?”

BISHOP LAWRENCE’S CONVENTION ADDRESS

The following are the remarks by the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina, at the Reconvened 219th Diocesan Convention held October 15, 2010 at St. Paul's in Summerville.

“When I came to Troas to preach the gospel of Christ, even though a door was opened for me in the Lord, my spirit was not at rest....” 2 Corinthians 2:12-13a

These words of the Apostle are the words with which I began my Bishop's Address when we met here on March 26. I returned to them as I concluded my remarks, noting the apostles "...willingness, with much inner struggle and grief, to leave a work of evangelism to face the unpleasant demands of protecting the Church and defending the faith. A dreadful choice to be sure!" Yet such a time is where some of us in diocesan leadership have found ourselves. We return now after this prolonged recess to the matters before this 219th Annual Convention of the Diocese of South Carolina. I do not wish to keep you long this morning, though I may. This is not a Bishop's Address. Rather it is an update on some of the more significant developments since we recessed six months ago. I have organized my words to you this morning in two overarching categories—opportunities that we have seized in fulfilling our vision and the challenges that continue to stand before us as we seek to carry out that which God has called us to do.

Fulfilling our Vision: Making Biblical Anglicans for a Global Age

The apostle Paul, after he concluded his words, that his spirit was not at rest, went on to say in the next verse, “But thanks be to God, who in Christ always leads us in triumphal procession and through us spreads the

fragrance of the knowledge of him everywhere.” 2 Corinthians 2:14

At our Diocesan Convention in 2009, I put forward what I believed was a God-given and Gospel vision that would guide us through the stormy waters facing us at that time. The vision was succinctly stated as, “Making Biblical Anglicans for a Global Age.” There was a local, national, and international component to this vision. There still is. Slowly, yet steadily, it has begun to take root in the most unlikely places. As recently as Tuesday of this week, I had the honor of being one of the presenting bishops at the Installation of the Vice-Chancellor of Sewanee—the University of the South, of which South Carolina was one of the founding dioceses. The new Vice-Chancellor, at several points in his address to the University, echoed our diocesan vision. Dr. John McCardell noted such things as “Biblical Anglicans” and “Global Anglicanism.” It resounded as he spoke about his hope and the future of this noble university and its School of Theology. So, too, with other events at which I have attended representing this great Diocese of South Carolina since we recessed this 219th Diocesan Convention in March.

Communion Partners and Global Anglicanism

I was grateful to be invited along with Bishop John Howe of the Diocese of Central Florida to represent the Communion Partner Bishops at the Global South to South Encounter in Singapore this past May. In the Communiqué from this important gather-

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Diocese Hosts Union of Black Episcopalians National Gathering Brings 300 Delegates to Charleston

By The Rev. Theodore R. Lewis, Jr., Rector, Calvary Church, Charleston



BERT JONES

The three bishops, above, served as con-celebrants at the opening service of the Union of Black Episcopalians held at the Cathedral of St. Luke and St. Paul. From left, the Rt. Rev. Eugene Sutton, Diocese of Washington, the Rt. Rev. Nathan Baxter, Diocese of Central Pennsylvania and the Rt. Rev. Michael Curry, Diocese of North Carolina.

Although the conference bags and tee shirts were lost between Cincinnati, Ohio and Charleston, that couldn't dampen spirits of those gathered for the 42nd Annual Meeting and Conference of the Union of Black Episcopalians (UBE) June 28-July 2, 2010. Over 300 delegates, including 75 youth, from across the United States, the Caribbean and Great Britain came to Charleston, SC and met at the North Charleston Convention Center. We worshipped together, fellowshiped together and did

the business of the UBE. Delegates who arrived on the Saturday prior to the beginning of the conference worshipped at Calvary Episcopal Church that Sunday morning.

The opening service was held at the Cathedral of St. Luke and St. Paul with The Rt. Rev. Michael Curry, Bishop of North Carolina, as the Preacher. The Memorial Service on Tuesday night was held at St. Mark's Episcopal Church, Charleston, and the Youth Service was held at Holy Cross, Sullivan's Island on Wednesday. The liturgy was beautiful and

the worship lively at each service.

Dr. Cleveland Sellers, President of Voorhees College, was the keynote speaker and urged delegates and especially the youth to strive to move the church to where the church needs to be – tending to the sick, the poor and healing wounds caused by racial and justice issues.

One of the highlights of the conference was the memorial service for our ancestors. Many came ashore at Sullivan's Island where markers stand today. The service was held at the “Bench by the Road” that was

placed there by the noted author Toni Morrison.

The conference delegates elected officers at the Thursday morning business session. Mr. John Harris who had served previously as the Executive Director and a past Treasurer was elected President. One of his tasks is to oversee the move of the national office to the Bishop John Walker Center in Washington, D. C. as approved by the members. Additionally, he is to implement the bylaw changes as voted on by the delegates that include adding 1st and 2nd Vice Presidents and three additional At-Large Members with one being the Reverend Dr. Wilmot Merchant II, Rector of St. Stephen's Episcopal Church, North Myrtle Beach, SC. Further, the Rt. Rev. Nathan Baxter, Bishop of Central Pennsylvania, was elected as the Honorary President of the UBE.

Another highlight of the conference was the annual banquet where we honored three retiring bishops of the church. Additionally, Bishop Lawrence (who was involved at Kanuga earlier in the week) was present and accepted a plaque from the UBE for his gracious hospitality. Bishop Lawrence was also seen doing the “Electric Slide” on the dance floor.

Bishop Lawrence and Bishop Baxter con-celebrated the Closing Eucharist on Friday morning prior to delegates departing. The preacher for the occasion was The Rev. Dr. Wilmot Merchant, II.

Next year's conference will be held in Norfolk, VA.

220th Diocesan Convention

February 18-19, 2011

The Parish Church of St. Helena's, Beaufort

Very Important Note: Because the Annual Convention is being held in February in 2011, it will be necessary to certify all delegates by December 15, 2010. This may require a special congregational meeting for parishes/missions to hold elections in late 2010, instead of January 2011. Please plan accordingly.



On November 11 the Charleston Port and Seafarer's Society will have their fifth annual “Taste of the World,” Silent Auction and Food Tasting Banquet at the Alhambra Hall in Mt. Pleasant. Individual tickets are \$50 per person. CHAPPS is also looking for sponsors and corporate benefactors. For additional information visit www.chapss.org

By Douglas Barker,
Christ Church, Mt. Pleasant

In the midst of my divorce 10 years ago, I thought that God had abandoned me. A storm was raging all around me, and all I could see was the storm. All I could feel was the turmoil. The little boat I was in was tossed and blown and shaken. I felt alone and afraid. The more I prayed, the less I felt God's presence. Going to church was the worst – everyone around me in church was happy and in good marriages, or so I thought. I tried speaking with my clergy about my situation, but was given recycled and unhelpful advice about honoring my marriage vows. I was desperate, adrift and broken. I felt like I had a huge red “L” on my forehead representing LOSER, or worse LOST.

I responded by hiding: I stopped attending church and hid from God. Although I remained open to the possibility of God, I stopped trying to talk with Him and stopped listening for His still small voice. I tried to explain my egocentrism to those around me by stating the nonsensical, “I’m spiritual, but not religious.” Seeking peace and acceptance, I meditated with Buddhists and prayed with Muslims, some of the most spiritual people I have ever met. I hung out with New Agers and toyed with humanism. Being spiritual without religion made sense to me then, but my display of immaturity makes me chuckle now. I was like an adolescent trying to



Doug Barker and his wife, Lorna, married four years, have both experienced divorce. They co-lead Divorce-Care at Christ Church in Mt. Pleasant.

prove how grown up I was, only I was trying to prove to God that He is irrelevant.

I drifted through life that way for three years, until my mother contracted cancer and suffered an agonizing death over a six-month period. I wanted to be angry with God, tried to be angry with God, but Mom would not allow it. Jesus was present at Mom's deathbed for both of us. He comforted Mom and took her home, and He gathered me in. Mom's faith in Christ Jesus was so strong, her relationship with Him so personal even in her death, that I began to yearn for the same kind of faith. I wanted what I had witnessed in Mom.



I returned to church attendance, but everything was different. I have always been an emotional man, but I began to cry at the oddest times. Weddings, greeting card commercials, my daughter's birthday, John Wayne storming the beach; all brought on the same tears. When an 80-something widower, Ted Byles,

walked to the front of the sanctuary one Sunday morning and belted out *How Great Thou Art* as though he meant it, I completely lost all pretense of self-control. Later, when the congregation sang *Here I Am, Lord*, I stood mute knowing that I was still hid-

ing from the Lord. Everyone was singing, “Whom shall I send?” and I was answering, “Oh God, not me!”

But I knew that He was calling me by name, and I knew the call was specifically for divorce ministry. After all, He meets us where we are, and where I am is divorced. I made an appointment with my priest, Fr. Ted McNabb, and told him what was going on between our Lord and me. Without missing a beat he pulled a box of Divorce-Care videotapes and workbooks from under his desk, handed them to me unceremoniously, and said, “I’ve been waiting for three years for you to come in and start a DivorceCare group. Let’s pray.”

I have been leading DivorceCare ever since, for six years now. The first time I led the group 18 brokenheart-

ed people showed up. I was pretty nervous about the whole thing, mostly because I knew that the little boat I was in was still tossing around in the great big sea, needing to be anchored. I talked it over with God and heard Him instruct me to trust Him, to “be not afraid.” He wanted me to abandon that little boat altogether.

At each of those first group meetings, He showed up and spoke through me, through the DivorceCare materials, and through the participants. I found that the DivorceCare scripture readings, videotaped lessons, and journaling helped to heal my own festering wounds in a most miraculous way. The Psalms spoke to me. Jesus himself, personally,

spoke his healing message to me. I began to feel God's love for me, to feel His awesome redemptive power,

DivorceCare is a structured Christ-centered healing group for those enduring the pain of separation or divorce. Focus is placed on identifying and coping constructively with emotions using the Bible for guidance. Weekly topics include such common experiences as grief, anger, depression, and loneliness. The group is open to both men and women. Everything discussed is strictly confidential. Find it online at www.divorcecare.com.

DivorceCare Groups in the Diocese of South Carolina

Christ Church, Mount Pleasant
Sunday evenings at 6:30. Group leaders are counselor (MA student), mediator, and family attorney Douglas Barker and his wife, pianist Dr. Lorna Barker. Doug and Lorna both have experienced divorce, and have been married for four years. Their blended family is comprised of four children. (843) 881-9090.

Church of the Cross, Bluffton
Organizing to begin November 2010. Volunteers and those interested in participating should contact Linda Wakefield, the Director of Pastoral Care Ministries. (843) 757-2661.

Saint Helena's Church, Beaufort
Contact Carol Cash at (843) 379-5944 or the church at (843) 552-1712.

to feel His amazing grace. I began to believe that I could have new life. The 18 others in that DivorceCare group ministered to me through their witness, though until now I

have never told them. We healed together, as a group, led by Christ.

That is what I most like about leading DivorceCare, watching Jesus show up and lead the brokenhearted to full redemption. That is the Gospel of Jesus Christ in a nutshell for me: in Him there is redemption and free salvation. It happens in every group. And it is a miracle every single time.

I have stopped hiding. I finally joined the choir, and my fellow choir members have become my best friends. I found that I have a great deal in common with our beautiful Music Director, Lorna, and we were married in 2006. We have blended our family and our ministry: we co-lead DivorceCare, have shared Stephen Ministry leadership, are active in Cursillo, and serve together as Lay Eucharistic Visitors. Family life, both at home and with my church family, has never been better or more fulfilling.

A note I received from Alice, a past participant, sums up the DivorceCare experience pretty well: “Looking back, I am honestly shocked at how far I have come as a person and a parent and finally how much my spiritual life has grown.”

Jesus meets us where we are. Where I am is redeemed.

Douglas Barker operates Family Life Solutions, LLC. He is a counselor (MA student), a mediator, and a family attorney. Follow his family advocacy blog at blog.charlestonfamilyattorney.com, or contact him by email at Douglas@DouglasBarker.com.

The Evolving Role of the ECW Gatherings Transfix, Transcend and Transform

By Sue M. Brunson, President, Episcopal Church Women (ECW), Diocese of South Carolina



Sue Brunson

As children of God, the call to glorify the Lord is written on our hearts. We yearn for love, purpose, and community as sisters in Christ. We desire to grow in faith, love and peace, to know the Lord and make Him known for the

extension of His Kingdom. So with this said, have you ever wondered why women may not come to ECW meetings? Who wants another meeting, another obligation, another thing to put on an already-full schedule? Been there, done that, and where are the younger women? Something is missing for me. Have you heard those remarks? My dear sisters in Christ, as women in leadership positions for our churches, I offer to you the path the Lord has moved the Episcopal Church Women in the Diocese of SC.

We embrace the evolving roles of women

in our churches and how our view of the ECW is transcending to meet the critical needs of women, both in our churches and outside our church walls. Our lives can go from rich, full and engaging, to overbooked, overburdened, and exhausting. As ECW leadership, we have chosen to de-clutter and simplify with singleness of focus all we do to glorify the Lord. Gatherings have replaced traditional business meetings. With so many ministries, studies and opportunities for women in the church, for the newest sister searching or the most seasoned saint, the function of ECW is the common thread that brings all of us together at one time. Some church women

have renamed their ECW. We are more than a name. We are sisters in Christ. What could have been an obstacle has not dampened our love for each other or our mission. Gatherings, prayerfully set, transfix, transcend and transform through the power of the Holy Spirit. As children of God, the call to glorify the Lord is written on our hearts. Redefining the style of ECW has proven to be highly effective and abundantly blessed. Following God's will leads us to the right presentation at the right time. Let's not lose our joy, our shine. Episcopal Church Women, Isaiah 60:1, “*Arise, shine, for*

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Fourteen-Year-Old
Reflects on Work
with “Little Girls”



Sarah Strait, 14, a member of Church of the Cross, Bluffton, attends Bluffton High School. She wrote the following.

What Are Little Girls Made Of? Smiles, love, joy and Jesus. Deep in the city of Charleston, I had the honor to spend the day with many glorious girls. These girls spoke to my heart and I will never forget them.

These beautiful girls were amazing, whether they were praising God or doing yoga. They were enthusiastic and understanding that whatever they were doing, it was for The Lord. I respect that. I don't think I've ever seen such young girls understand Jesus so well. Parents should be proud.

Throughout the day, their smiles, hugs and laughter brought peace to me. I enjoyed everything they taught me, from hand games, prayers and names. I am grateful to have had an opportunity like that and hopefully will come again. They say a child reflects off his/her family, and if that is true, I suppose each and every girl's family must be amazing. These girls are truly blessings from our God Almighty.

God’s Goods Thrift Store’s Proceeds
Benefit Outreach Missions

By Amy Coyne Bredeson, Island Packet
This article is reprinted with permission. It originally appeared in the Beaufort Gazette/Island Packet on July 31, 2010.

After a family mission trip to Belize with several other members of the Church of the Cross, Kim Perri asked God how she could make an impact in her own community.

Soon after, Perri did a Bible study with a women's group at her church. The study's DVD mentioned two women who went on a mission trip and came back with the same feelings Perri had -- "How can we make a difference in our community? What do we bring back?"

The two women decided to organize yard sales and give all the proceeds to mission work. But they



EMILY COOK

had so much stuff left over from the sales that they decided to open a thrift store, and they made \$65,000 for missions in the first year.

Perri felt that Bible study was God's way of urging her to do the same thing -- open a thrift store to benefit her church's various ministries.

"(The Belize trip) impacted our family so profoundly that I was like, 'Wouldn't it be cool for us to have a way to fund mission trips for other families?'" Perri said. "You go to some place like Belize, and you see people don't even have shoes or clothes. And then you come back, and you're like, 'Oh my gosh, we are so blessed.'"

Perri approached the Rev. Chuck Owens of the Church of the Cross to ask what he thought of the idea. After further discussion, Owens gave Perri his blessing to begin looking for a building for the thrift shop, and at the end of April she found a spot. Perri said since the beginning of this venture, everything has fallen into place so smoothly -- like the pieces of a perfectly planned puzzle.

"(God) has provided everything we needed," Perri said.

God's Goods already is stocked full of everything from clothing and housewares to furniture and electronics. "The donations are pouring in," Perri said.

Perri has more than 70 volunteers helping with the store. She and her crew are eager to start serving the community and will host a grand opening at 10 a.m. Saturday. The public is invited to stop by for a ribbon-cutting ceremony, live music and a blessing by Owens.

Proceeds of God's Goods will go toward outreach ministries at the Church of the Cross, which include foreign mission trips and local missions such as the church's food bank. God's Goods business manager Leo Tarkett said the food bank serves about 150 people every week.

In addition to raising money for those ministries, Perri said God's Goods will give the people of Bluffton a great place to shop for discounted items.

The store will accept donations of seasonal clothing and just about everything else. And Perri said there's no need to worry about anything

going to waste. If the thrift store can't sell items, they will be given to Bluffton Self Help or the Old Savan-



SYLVIA WEEKS

A mission trip to Belize spurred Kim Perri to look for a way to make a difference in her community. She's shown above with Leo Tarkett God's Goods' Business Manager. Photo left, the Rev. Chris Royer, Associate Rector at Church of the Cross, speaks at the grand opening/ribbon cutting ceremony.

Thirty-Seven Fourth Grade Girls Take Part in
“What Are Little Girls Made Of” Summer Camp

By Janie D. Wilson, President/COO, The African American Family Center for Biblical Dialogue (AAFCBD) at St. John's Chapel, Charleston

A big “Thank You!” comes from the AAFCBD Board of Directors and its staff members of the 2010 Summer Camp. These past eight weeks have been “holistically” (spirit, soul, and body) rewarding. Thirty-seven K5-fourth grade “rambunctious” little girls entered our new Family Center facility on June 14 and had their last day with us on Friday, August 6, leaving us as a “unit,” a creative group of young girls. If you're counting, YES, that adds up to 40 days!

Your support through prayers, donations, and service helped us have a truly successful ministry effort. Though we were able to serve 37 little girls on the Eastside of Charleston, we presently have a waiting list of girls who want to be members of “What Are Little Girls Made Of?”

Your support supplied over 1,480 breakfasts, 1,480 lunches, and 12,960 snacks. Our pink bus was kept fueled and readied for daily travel. We want you to know that donations were well used to support staff, supplies, and transportation. It moved this ministry to a higher level of influence and impact to the under-served on the Eastside.

Thank you to the volunteers from the Church of Cross, Bluffton; St. Michael's, Charleston; Church of the Holy Cross, Sullivan's Island; Agape InnerCity Christian Assembly, Charleston; St. John's Chapel, Charleston; St. Andrews, Mt. Pleasant and the Art Institute, Charleston (President Rick and Mrs. Diane Jerue). We could not have done this without all of you!

Let me to summarize some of our summer activities:

Phase I:

During the first two weeks we held Vacation Bible School. The girls learned how to worship God with their heads, hearts, hands, feet, and soul! We had devotions, music, drama, and dance, lead and facilitated by Christal Brown-Gibson. She is an accomplished recorded musician and was absolutely phenomenal with the girls.

Phase II:

While continuing with phase I's theme, we added academics (Math, Science, English, Spelling, and Reading/Comprehension) to the girls' daily schedule for the remaining six weeks. The girls were also instructed in interpersonal skills including etiquette and manners.

We also began our “all girls” choir. They performed several times during the summer. They sounded wonderful!

A summary activities:

- The Clemson Extension held nutrition classes and demonstrations.
- Madame Catherine Jones taught French in speech and song.

- Brother Dallas (Vicar of St. John's Chapel) gave the girls introductory liturgical instruction on the Episcopal Church.
- Howard and Sandra Rambo, sponsored the girls for a horseback riding trip to Oakfield Farm.
- Jean Copleston taught Holy Yoga.
- The girls spent a day of exploration and lots of fun at the beach at St. Christopher.
- TZ Witte instructed the children in puppeteering and held a Puppet Show.
- Mildred Keith coordinated a visit to the Art Institute of Charleston.
- Mimi Whaley taught art classes.
- Diane Jerue taught art and expression classes
- The girls and their leaders spent a day full of ecstatic fun at Carowinds.

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Below, the little girls serenade guests at the July 8 reception held to introduce others to the What are Little Girls Made of?” ministry.



Cathedral Opens Doors, Swings & Slides

Children Welcomed (parents, too!)

By the Very Rev. R. Peet Dickinson, Dean,
Cathedral of St. Luke and St. Paul, Charleston

As an Anglican Priest I have few responsibilities more significant than the unflinching proclamation of the Gospel of Jesus Christ. As is the case with so many of my ordained brothers and sisters, it is the topic of every sermon I preach. For us, the message is very straight-forward and well defined: I resolve to know nothing but Christ Jesus and him crucified (1 Cor. 2:2).

There is, however, a big “however” at work. In order for people to hear God’s truth in a live sermon, they need to be in a pew on Sunday morning. As our society grows increasingly secular, and we speed our way into a post-Christian view of the world, getting Americans into pews

is becoming harder and harder. So, how do we connect the life of the church with the lives of those who don’t see how it fits into their world?

First, you show them you care about them. Their lives. Their hurts and needs. Their dreams. Their disappointments. Why? Because as Bishop “Fitz” Allison says, “the Lord loves the secular world.” It is the secular world He seeks to save. They are the lost sheep, and their importance to God is immeasurable. How many times did Jesus teach on this very topic?

Big Decision for Families with Little People

So, as one way for us as a church to love those whom God loves, the vestry at the Cathedral recently approved a decision that I believe sends a very important message to the residents of Midtown. The decision? To move our playground from an inaccessible nook behind the Parish Building to the churchyard out front. I, along with our lay leadership on the Vestry, believe this decision is vitally important because it



ROBERT BALLARD

Above, Henry Weber and, below left, Jack Dawson enjoy the newly relocated playground equipment.

states clearly to anyone who walks onto our grounds, “This is a place that values children, and is connected to the needs of young families.”

Is this “message” the Christian message? No. Is this an exhaustive approach to mission and evangelism? No. But it’s a starting point for conversation. For an unchurched family, or any family living in Midtown for that matter, there’s now a new, and we pray, compelling reason to walk onto the church grounds. And if they are here, perhaps a Cathedralite will have an opportunity to meet them -- to talk, or if it is one of our little ones, to play. And from talking and playing come new friendships, and from friendships come genuine relationships. And we all know how Jesus can use a budding relationship between an unchurched person and one of his followers.

Reaching out to the residents of our Midtown neighborhood is a calling the Lord has pressed into many of us at the Cathedral. In fact, we recently concluded our week-long “Walkabout” Teaching series

with a Friday evening of Burgers & Bluegrass... and invited the entire neighborhood. The Sunday before the event, dozens of Cathedralites fanned out and hung doorhanger

“From talking...come new friendships... from friendships come genuine relationships. And we all know how Jesus can use a budding relationship between an unchurched person and one of his followers.”

invitations on every residence for dozens of blocks. This is no small thing in the heat of August!

Please don’t misunderstand-- this report isn’t meant to “boast,” as many churches in the Diocese have undertaken evangelistic initiatives far exceeding ours. Indeed, much of the inspiration for this latest project

with the playground came from our brothers and sisters at Church of the Good Shepherd in West Ashley, who have done a marvelous work for their neighborhood with their playground and surrounding soccer fields. But we are your Cathedral, and feel called to keep you informed about some of what’s happening here. It is our prayer that a few years from now we will be boasting-- but boasting about the transformational power of Jesus Christ made manifest here, and how He has taken our limited human offerings along with the proclamation of the Gospel in word and deed and launched a miraculous revival in Midtown.

Oh, and if you live downtown, please feel free to bring your little ones by to burn off some energy on the playground. Our gates are always open!



ROBERT BALLARD

Thirty-Seven Fourth Grade Girls

Continued from page four

There are many names that the space for writing this article does not allow. Just know in your hearts, that every prayer, every thought, every donation, every act of volunteerism and kindness is greatly appreciated not only by the Board and Staff, but by the little girls. If you would, let your imagination travel and think of 37 small but loud voices shouting a big “Thank you!” I hope you can hear it.

We are not finished and still have work to do! We are hoping to start our After School Ministry for these same little girls very soon. Along with your contributions, we have been diligently seeking grants and writing grant proposals that would allow us to have continuous support to this ministry on the East Side of Charleston. Now that we’ve invested over 640 hours of teaching and ministry in these little girls, we must continue to minister to them and their families. The After School Ministry will give us this opportunity. These little girls are ‘permanent members’

of this outreach ministry and will always be a part of us. The relationships that we’ve established need to be life-long.

Don’t forget to keep us in your prayers and remember that we still need your support through donations and volunteering. Please consider becoming a monthly supporter. As soon as we open our doors for the After School Ministry, we will let you know. Many of our volunteers want to continue the relationships that they’ve started with the girls. We need new volunteers as well.

It will take the church (God’s people) continually coming together to make a difference where it counts! Don’t you think its time that we (the Church) extend a helping hand to people right in our own backyard? We are not far and would love to get to know more of you.

Please contact me, Janie Wilson, at (843) 720-3600 (x 102) or email me at janiedw@bellsouth.net. We are located 18 Hanover Street and our mailing address is: AAFCBD, P.O. Box 21832, Charleston, SC 29413.



Children enjoy the “What Are Little Girls Made of?” celebration.

\$28,000 UTO Grant Enables Calvary, Charleston, to Purchase Bus

Calvary Episcopal Church in Charleston received a \$28,000 United Thank Offering Grant to purchase a bus for their Day School and Project: CHES (a health outreach ministry that provides free health support to uninsured and/or underemployed individuals.)

“The bus is a blessing that continues to give and pay dividends across many different church programs and activities,” says George Bush, CHES Project Director.

In addition to serving the above mentioned, the bus will be available to the Vestry, ECW, Men of Calvary, Choir, Youth Group and Day School Committee, etc. Recently the Vestry traveled together to St. Stephen’s Episcopal Church of North Myrtle Beach for a day long “working retreat” using the bus.

“It was simply great to have all of the vestry’s members using a single mode of transportation,” says Bush.

“Instructional field trips are now a reality for the Day School,” he continues. “The

excitement among the Day School staff is ‘sky high’ as they plan off-campus field trips for the children. The quality of the Day School’s instructional curriculum has immediately risen. Project CHES has a number of patients scheduled to be transported to ‘health screening sites’ throughout the Tri-County, within



the next three months. We were never able to do this before purchasing the bus.”

The bus also gives Calvary visibility in the community, showing its vibrancy and viability.

“Believe me, the acquisition of the bus has re-energized the entire congregation,” says Bush. “We all are so very proud and thankful!”

Jonah and the Whale (and Youth Groups) Visit York Place

By the Rev. Scott Fleischer, Chaplain, York Place

York Place was blessed to have two outstanding youth groups from the Diocese of South Carolina lead Vacation Bible School for the children. For four days, from August 1-4, youth from Trinity, Myrtle Beach, and Good Shepherd, West Ashley, came to the York Place campus, and shared their enthusiasm for God's Word. These youth groups are led by Hunter Jordan and Jamie Sosnowski, respectively, who have



Youth and leaders from Trinity, Myrtle Beach, and Good Shepherd, West Ashley, spent August 1-4 leading VBS at York Place.

known each other since serving for five years together on staff at St. Christopher Camp and Conference Center.

They made a great team, blending the deeply spiritual and the profoundly goofy. The youth groups stayed on campus at the Hart Home, and ate most meals with our staff and children. Our daily schedule included fun games, arts and crafts, a teaching session, skits and worship time. All of these activities revolved around the Book of Jonah. Lessons centered around how to be faithful to God's call for our lives. Each day the children acted

out the scripture verse they had studied, including being "swallowed by the big fish" which, of course, they loved.

With songs, love, laughter and prayer, by the end of the four days, the children learned that the message of Jonah was not to "watch out for big fish" but to have faith and to follow God's will wherever it may lead. What a wonderful message to give to our precious children. Thank you, Trinity and Good Shepherd youth groups!

We would like to extend an invitation to other parish groups to visit York Place for service projects, mission trips or just to spend some time with our children. It is good for our children, good for York Place and we would love to have you. Please contact Joyce Sanders, (803) 684-4011 x 1009.

How You Can Help York Place

Please remember your Episcopal ministry for children in your prayers, gifts and offerings. This has been a difficult financial year for York Place and we need the help of all of our parishes and parishioners. Donations may be sent to York Place, 234 Kings Mountain Street, York, SC 29745.

Pursuit of a Vision *Continued from page one*

tion that recent events were unresolved and that their continued unfolding might require further attention prior to our next convening in 2011.

At that time, our corporate actions included the express expectation, duly communicated to the Presiding Bishop, that the legal intrusion into this Diocese (contrary to the Constitution of the Episcopal Church) be withdrawn. That resolution has met with no response from the Presiding Bishop's office and the concerns that birthed that resolution remain unresolved.

In the intervening months, we have seen the divisions within the Anglican Communion further deepen. Also, careful examination of the canonical changes to the disciplinary canons of the church (Title IV) which General Convention approved in 2009 revealed a troubling pattern. The changes, presented as a move to a more "pastoral approach" to clergy discipline, changed the polity of the church in significant ways while removing fundamental protections for all clergy.

Our Response as a Diocese

With these canonical changes taking effect in July of 2011, our window of opportunity for response as a diocese was limited, as were our options for doing so. Our protests to such actions in the past have gone unheeded. Indeed, those of the vast majority of Anglicans in the Communion have had little discernible effect. To continue in pursuit of our vision, to be who God has called us to be, mere statements can no longer preserve our freedom. To do so required changes in our Constitution and Canons that qualify our accession to those of the Episcopal Church. Just as we freely chose, as a founding diocese of the Episcopal Church, to accede to those documents, we have the same freedom to limit that accession now. The Standing Committee presented a series of resolutions crafted to preserve that freedom. All were passed at this Convention by far in excess of the canonically or constitutionally required margins.

The first resolution, R-6, was the initial reading of a change to our Constitution. Its primary effect is to remove our accession to the Canons of the Episcopal Church. We con-

tinue to accede to its Constitution, recognizing that it is not the source of our concerns. We do so also with the historical reality that such accession is not necessary. At present, there are seven dioceses whose constitutions have no accession clause, unconditional or otherwise. There are five which accede to the authority of General Convention, but not to the Constitution and Canons. There are 15 which accede only to the Constitution, four of which have come into existence since 1970. Clearly, what we propose is not revolutionary and is not inconsistent with the diocese's union with General Convention. The resolution passed by a simple voice vote majority. This constitutional change, to take final effect, must also be approved at the 2011 Annual Convention in February of next year.

The second resolution, R-7, was the other constitutional change proposed. Our existing Constitution made changes to that document possible only at "Annual" conventions. The approved change makes amendment possible at any two duly and legitimately called successive conventions. That change dramatically improves the capacity of the Diocese of South Carolina to respond to any actions taken in the continuing and rapidly unfolding drama of the Anglican Communion. We no longer have the luxury of taking over a year to respond to current realities. This resolution, also passed by a voice vote, gives Diocesan Convention that enhanced capacity.

The third resolution, R-8, addressed changes to the canons. Passed by well over the required two-thirds majority, this canonical change takes effect immediately. The intent of R-8 was to amend all such places in our canons that reference those of the Episcopal Church. In most cases, that is accomplished by simple removal of the reference. Where the current canons (2006) express our intent, they have been so referenced. This is primarily true with regard to the disciplinary canons, which would otherwise have needed to be incorporated in far greater detail than what presently exists.

The passage of resolution R-9 is analogous to the earlier resolution R-7 regarding the Constitution. It gives the Convention the authority to amend the Diocesan Canons at any duly called Convention. As with the constitutional change, the effect is to empower the Convention to respond in a timely fashion to present circumstance, within the boundaries of what is required for the calling of any convention of the Diocese.

The fifth resolution passed, R-10, the removal of the "Dennis" Canon, simply brings our diocesan canons in line with what is now the ruling of the South Carolina Supreme Court. In rendering their decision regarding the All Saints litigation, the justices established that in this state, there is not an implied trust in the property of the parishes. The removal of section 5 of Canon XXIX brings our canons in line with this legal reality. Also, as pointed out by Mr. Alan Runyan during the convention, the Episcopal Church has always considered the adoption by a Diocese of this canon to be optional. Sixty-three of the 99 dioceses in the Episcopal Church do not include the Dennis Canon referencing the Episcopal Church in their Canons.

The final resolution from the Standing Committee, R-11, was passed by the necessary simple majority, amending Purpose Statement of the Corporate Charter of the Diocese. The amended statement now reads: "The purpose of the said corporation is to continue operation under the Constitution and Canons of The Protestant Episcopal Church in the Diocese of South Carolina."

The last resolution of the afternoon, R-12, was presented from the floor and entitled: "Creating a Safer Church." Passed by simple voice vote, the resolution calls for the Bishop's appointment of a task force to bring recommendations to the 2011 Convention "as should be implemented to insure the safety of church programs... to safeguard our children."

Summary

What these resolutions and all the actions of the 119th Convention of the Diocese of South Carolina most truly represent is a commitment to our vision. We will continue to be the Episcopal Church in South Carolina – faithful ministers of the Gospel in this place, serving as we believe God has called us.

Hurt Go Happy — Moved by Book, York Students Connect with Author

By Kaye Craig-Hughes, York Place Teacher

I am always on the lookout for books that I think will interest my group of students in the classroom. All of my students are at that "tween" age when it is hard to find a book that is not too babyish or too mature. While on my hunt, I came across a book by Ginny Rorby called *Hurt Go Happy*. Basically, it is the story of a deaf teenager, Joey, whose mother refuses to let her learn sign language as it will make her look disabled. Joey meets an elderly man, Charley, who had rescued a young chimpanzee, Sukari, from Africa. Charley had taught Sukari sign language. When Joey and Sukari meet, there is an instant bond and eventually Joey learns signing from Sukari. The story deals with many underlying issues like child abuse, death, parental relationships, alcoholism, and animal testing. It is also a story about facing obstacles, conquering fear, and having hope.

When I presented *Hurt Go Happy* to my class, I was unsure what their initial response would be. This was not like other books we had read in the past. After reading the first chapter, they became totally enamored with *Hurt Go Happy*. They read the book every chance they got. They took it back to their cottages, read when they had spare time in the classroom, and many would read ahead on the weekends. They were fascinated with the story.

Hurt Go Happy resulted in many discussions and chat sessions. The students could relate to the things which occurred in the book. They felt safe in the fact that someone else had experienced the same things they had experienced. They opened their hearts and shared their feelings, their experiences, and shed tears. I was amazed. As we neared the end of the book, many of the students still had un-

answered questions. While reading the epilogue, they came upon the author's email address and asked if I could email the author to see if they could talk to her. I told them I would try, even though the book was several years into publication.

To my astonishment (and delight), Ms. Rorby immediately responded back and stated that she would love to talk with the kids. She was so impressed that her story had made such an impact on my students. When I told the kids that she had contacted us, they were so excited. Of course they all wanted her to come to the school and I told them that the visit was not possible, but we could do the next best thing. On May 6, Ms. Rorby and I set up a conference call. The students had their questions ready to go. For one hour, Ms. Rorby, who lives in California, fielded question after question. Each student was able to talk with her about her story and get their questions answered. We found her to be interesting, informative and delightful to talk with. (We could even hear her 31-year-old



Above, the students in Craig-Hughes' class gather around the phone for the conference call with author Ginny Rorby.

McCaw shrieking in the background.) When we finished the conference call, the students all shouted their thank yous and goodbyes. They were all grinning ear to ear. This was something truly special.

I later received an email from Ginny Rorby, telling me how much she enjoyed the call and how terrific the kids were. She expressed how happy she was that her story had made such a difference in their lives. I immediately wrote back, thanking her for inspiring my students and making a difference. I have no doubt that this was a day my kids will remember for the rest of their lives. I hope this experience will instill in them a love of learning new things and a burning desire to read.

The Christmas Visitation

A Story from St. Michael's, Charleston

By Lee McVay, St. Paul's, Summerville

This is a true story about something that happened to me, Lee McVay, as I managed the St. Michael's Christian Book and Gift Store on a cold, dreary Saturday, entering the Christmas season in downtown Charleston, S.C. right in the heart of the fashionable center of town.

Picture the gift shop at the busiest two corners of downtown Charleston, an antebellum, historic, civil war town decorated with Christmas wreaths hanging from the gas lanterns and horse drawn carriages strolling by with tourists.

The store is stocked with Christmas gifts and Josh Groban is singing a song from his latest CD on the store speaker system. It's a high-

end store, geared to a more prosperous clientele with money to spend on high quality gifts and books. For me, it was a Currier & Ives moment, full of good cheer and peace.

The store door opened and in walked a disheveled man in raggedy clothes. His two front teeth were missing and his hair probably hadn't been washed in more than a week. I was on the telephone finishing up a call, and as I looked this man over, I surmised he was homeless, looking for directions or wanting to use our restroom.

I approached and asked if I could help him. He was holding a small plastic Piggly

Wiggly grocery bag, with something heavy inside. He looked me straight in the eye and said he was homeless, living in a cardboard box up the street in one of the city parks, and since he didn't have any warm shoes to protect his feet from the cold wintry nights, he was given three pairs of brand new tennis shoes as a gift.

"I only needed one pair," he said, and when he glanced down at his feet, I, too, looked and saw the most beautiful brand new white tennis shoes. As I looked at his shoes I could feel the air being sucked out of my lungs. I held back tears with great sorrow in my heart.

"I figured I only needed one pair of shoes, what with living in a cardboard box and all," he continued. "I saw your Christian store sign out front and came in to give you the other two pair of shoes so that maybe two other men could have shoes as well."

As tears welled up in my eyes, I said to myself, "Thank you, Lord, for visiting me today... I needed to hear your voice and this message."

As I chokingly tried to tell the homeless man that I would make sure the shoes got to the right person in St. Michael's, he disappeared as quickly as he had arrived and when I turned around he was gone.

I asked myself what was God telling me to pass on with this tale of great service and sacrifice?

Maybe He was telling us to write to a soldier who is serving our country lonely and afraid and let him know we love him/her. Maybe He was telling us to write to the President and tell him we were praying for him and his family. Maybe He was telling us to support a Missionary who was telling the Good News in a far away land. Maybe He was telling us to support the Salvation Army with some change the next time we passed by their pot. Maybe He was telling us to smile at the retail attendant who was having a hard day and just getting by. Or...

maybe He was simply telling us to act Christian over Christmas so He could love us all... through us. Maybe all we have to do is what He tells us...and He will take care of the rest!

Maybe He was telling us most of all...He loves us!

Maybe.....

Nineteen Receive EfM Mentor and Formation Training



Above, Walter Limehouse, EfM Coordinator for parishes in the diocese and Stacy Holley, mentor at St. Paul's, Winston-Salem, NC

Nineteen people participated in the eighteen hours of training for EfM mentors held at Grace Episcopal Church in Charleston August 12, 13 and 14. Two levels of training were offered. Eight participated in the Basic Mentor Training and 10 participated in the Mentor Formation Training with emphasis on "Equipping for Ministry." The trainers were from Houston, TX, and Wilmington, NC, and the participants were from numerous churches in the diocese as well as Episcopal churches from other dioceses.

Education for Ministry (EfM), is the four-year study program for lay people offered by The School of Theology at Sewanee. It provides the opportunity to look deeper into the Christian faith, study the Bible, Church history and theological ideas and reflect on connecting faith with life experiences. Each group is facilitated by a mentor who looks after the life of the group and guides the reflection process. For further information, contact Walter Limehouse, Coordinator EfM Parishes in the Diocese of South Carolina at (843) 573-9136.

Lawrence Responds to Request for Investigation

The following letter was emailed to all clergy of the Diocese on September 29, 2010. Clergy were asked to make printed copies available to their parishioners

September 23, 2010

Dear Members and Friends of the Episcopal Diocese of South Carolina,

"Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies and the God of all encouragement, who encourages us in all our affliction, so that we may be able to encourage those who are in any affliction with the encouragement with which we ourselves are encouraged by God."

(2 Corinthians 1:3-4)

Yesterday a group within the Diocese known as the *Episcopal Forum of South Carolina* wrote to the House of Bishops and the Executive Council of The Episcopal Church urging them to investigate my actions as Bishop and the actions of our Standing Committee. They have cited seven concerns as the foundation for their request. While these are trying times for Episcopalians and there is much need for listening carefully to one another, I do not want to let these accusations stand or go without response. Perhaps in their anxiety they have done us all a favor—indeed, presenting me with a teachable moment for this diocese and, dare I hope to believe, for others as well who may have read their letter. I will strive to refrain from using ecclesiastical language (Episcopalianese) or unduly difficult theology. Unfortunately, due to the accusations, a certain amount of each is necessary. Nevertheless, I will tune my writing as well as I can for the person in the pew. I will proceed by first putting forth in italics the accusation. In most cases I will just use their language, then, give my response. This could be much longer, but there is little need to try your patience.

a) The Bishop has taken no disciplinary measures or legal action against the leadership of the St. Andrew's Parish, Mt. Pleasant, since it withdrew from TEC [The Episcopal Church] in March 2010.

I met with the rector of St. Andrew's and have taken what I believe is godly and appropriate action to maintain the good order of the Church within this diocese, while seeking to keep the bonds of Christian fellowship between brothers and sisters in Christ free from rancor and misunderstanding. These are Christians with whom we have served side by side in the service of our Lord, whether on diocesan committees or in cooperative missions and ministry—Cursillo, missions to the Dominican Republic, St. John's Chapel on the East side, St. Christopher, Youth Events, just to name a few. The legal action that this diocese took against All Saints, Pawleys Island, drained from the mission and ministry of this Diocese of South Carolina over \$500,000 and along with losing the property bore only the sour fruit of animosity, broken relationships within families and long-time friendships, as well as within the larger community. Only now, through the sacrificial efforts of the parishioners and the leadership of what is now Christ the King Parish, Waccamaw and others, is the sour fruit of animosity being replaced with the fruit of the Spirit. Therefore, given the Biblical injunctions and the ruling of the Supreme Court of South Carolina (which even the "national" Church chose not to contest) I see no need to replicate that experience here in the Charleston community—unless it is the one of reconciliation. The Diocesan Convention affirmed me in this approach. You cannot make people love you, or bind them to your

Church through coercion or fear. But if the Christian graces prevail may we not yet see our unity restored?

b) The Ecclesiastical Authority (bishop or Standing Committee) has done nothing to stop other parishes which outwardly appear to be moving in the direction of withdrawal from TEC.

Actually, my staff and I have met or spoken with the leadership of every parish in this diocese that has taken or which I have heard was preparing to take steps to change their documents based upon their understanding of the State Supreme Court's ruling in the Pawleys Island case. The two parishes that had already taken this action have subsequently written letters assuring me of their commitment to this Episcopal Diocese of South Carolina. For those preparing to take such steps we have counseled patience and have received assurances that their intention is not to leave. I have dealt with their concerns in a pastoral rather than a public way. Had those in the Episcopal Forum wanted to know about these matters, they could have asked me rather than first accuse me of inaction. What they and some of our Episcopal Church leaders ought to do is spend a bit more time listening to and seeking to understand what is motivating the leadership of some of our strongest and most dynamic parishes to even consider such actions.

c) The Ecclesiastical Authority [bishop] has declared verbally and in writing that the Diocese of South Carolina is a "Sovereign Diocese" and that the Presiding Bishop has wrongfully intruded into this "sovereignty."

I learned long ago as a young man studying to be what was then referred to as a Lay Reader a very clear explication of our Church's polity in this regard: Professor Powell Mills Dawley in his classic work in the Church Teaching Series states, The Presiding Bishop

"...exercises no direct pastoral oversight of his own, nor does he possess visitatorial or juridical power within the independent dioceses of The Episcopal Church." The Constitution of the Church affirms this fact. The history of this Diocese of South Carolina on numerous occasions has affirmed this independent or sovereign character. It ought to be of concern to every Episcopalian that there are those who would ignore this history and our constitutional heritage. An action which goes unchallenged may soon become a practice and a practice unchallenged may soon become policy or rule. I am not willing to surrender the freedom of this diocese or the historic polity of this Episcopal Church. For a further explanation of the intrusion issues behind my statement I would refer those interested to my Bishop's Address at our Convention on March 26, 2010, (see www.dioceseofsc.org).

d) The Diocesan website has removed substantially all references to The Episcopal Church. Further, of the 44 parishes with working websites... over 25 1) have taken out "Episcopal", 2) have no link or mention of TEC or 3) have links to "partners"....

I'm not quite sure how to address the research and anxiety that this charge suggests, but let me begin by saying that as I drive around this diocese on visitations I see the familiar "The Episcopal Church Welcomes You" sign as a ubiquitous presence. The word "Episcopal" remains in much of our signage. The Episcopal Church flag flies above the beach at St. Christopher. I might illustrate the absurdity of their charge by noting that in their letter they never refer to this diocese as The Episcopal Diocese of South Carolina but only as The Diocese of South Carolina. Should one deduce from this fact that they themselves do not wish the word "Episcopal" in the title or is it merely that they fell back on the common usage here for over 200 years? If some parishes downplay an institutional affiliation on their

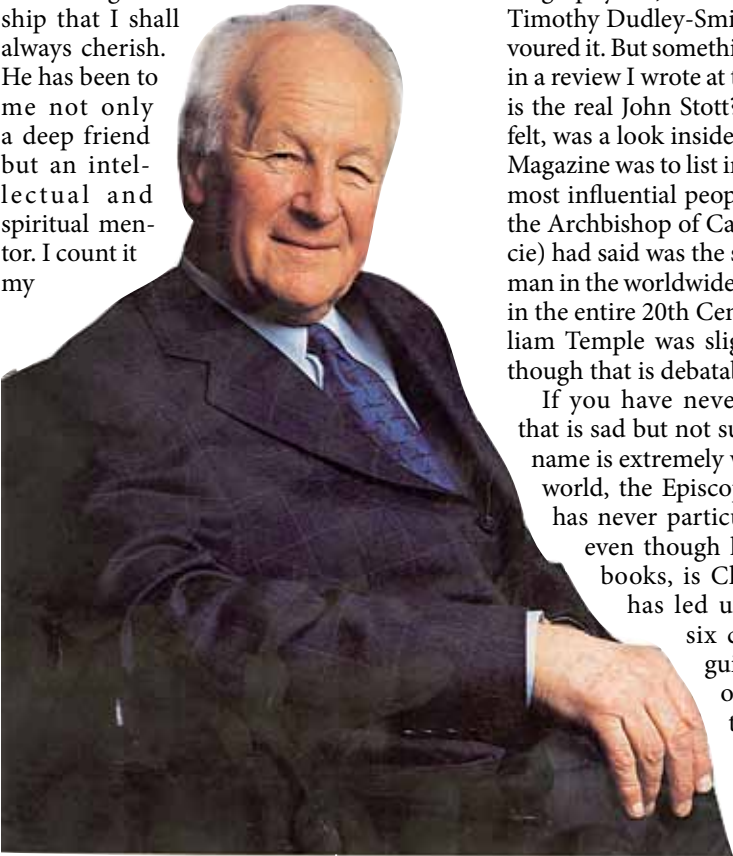
Continued on page 15

Who is the Real John Stott?

Getting Behind the Mask of a Giant Man of God

By the Rev. Dr. Peter C. Moore
Associate for Transformational Discipleship
St. Michael's, Charleston

Few people have had the effect on my life as John Stott. I met him in 1957 when I was a college student in New England and he arrived on campus to deliver a series of lectures on the Christian life. Later John invited me to visit London, England, where he was already, in his mid thirties, a noted rector. A year later I enrolled as a graduate student in theology at Oxford and thanks to his invitation, lived at his rectory when not in Oxford or traveling. That began a life-long friendship that I shall always cherish. He has been to me not only a deep friend but an intellectual and spiritual mentor. I count it my



great fortune to have had countless meetings with him on both sides of the Atlantic, for the past 50 years, and he has spoken or preached at my invitation on many occasions. It was a particular joy when in Sandra's and my home in Toronto he blessed our 23-year-old son David when he was an infant. I still try to remain in touch with him even though he is now very frail and lives in a retirement community south of London.

Naturally, when in 1999 the two-volume biography of John Stott, written by Bishop Timothy Dudley-Smith, was published I devoured it. But something was missing as I said in a review I wrote at the time entitled: "Who is the real John Stott?" What was missing, I felt, was a look inside this man whom TIME Magazine was to list in 2005 as one of the 100 most influential people of our day, and who the Archbishop of Canterbury (Robert Runcie) had said was the second most influential man in the worldwide Anglican Communion in the entire 20th Century. (He thought William Temple was slightly more influential, though that is debatable.)

If you have never heard of John Stott that is sad but not surprising. Although his name is extremely well-known around the world, the Episcopal Church as a whole has never particularly warmed to him, even though he has written over 50 books, is Chaplain to the Queen, has led university missions on six continents, and is the guiding light to thousands of clergy whose ministries are rooted in the Gospel. The reason for this is the same reason the Episcopal Church never particularly warmed to George

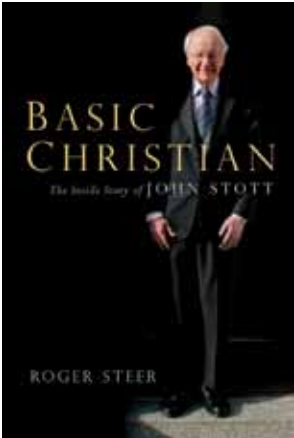
Whitefield or John Wesley. Although they, too, were Anglican clergy, and although their ministries touched thousands, they did not fit the proper image of a sophisticated, worldly-wise, liturgically smooth Episcopalian. They were evangelists – that crude and horrid word in the ears of cultured clergy and Country Club bishops.

While John certainly was cultured (he was head boy at Rugby School, and won a triple first at Cambridge University), and very much "to the manner born" (his father was a titled Harley Street physician, and his mother known as Lady Stott), his views were decidedly evangelical and he, too, was a noted evangelist – especially to the university world.

The parish with which he has been associated virtually all of his life is All Soul's, situated just above Oxford Circus in central London. For more than a half century it has been packed with students and thoughtful laity from many nations drawn there by solid, relevant biblical preaching, great music, and visionary leadership.

To list his many accomplishments would take up the rest of this brief article. Suffice it to say that he is a great theologian, prolific writer, consummate expositor of Scripture, noted Evangelical leader (both within and outside the Anglican Communion), avid bird-watcher, and warm personable friend to countless people.

What makes this new biography entitled *Basic Christian: The Inside Story of John Stott* by Roger Steer so fascinating is that in contrast to the two-volume "official" biography, this one gets into the nitty-gritty of his life.



One laughs both with and at him. One feels the pain he felt when his father opposed his entrance into the ministry (rather than politics). One understands the loneliness he has felt as a life-long bachelor (although he almost married a couple of times). One rejoices at his opportunity to share the Gospel with

Britain's Royal Family – and with homeless men on the street when he dressed up as one and lived with them in an effort to experience something of their life. One winces with him as he is openly opposed and challenged by self-styled liberal theologians such as John Spong, David Edwards and Krister Stendahl. One wishes one could have been a fly on the wall when he spent a warm Christmas with Billy Graham and his family in Montreat. One tries to imagine what would drive him to spend several days in the frigid Arctic

in a zealous successful effort to encounter the extremely rare pure white snowy owl.

More than anyone else, John Stott revived a waning Anglican Evangelicalism in the second half of the Twentieth Century both in Britain and around the world. To his credit, the great majority of ordinands in the Church of England today share his evangelical views. Although raised in privilege, he always lived very simply, giving all his royalties (and his inheritance) to needy causes such as paying for the training of Ph.D. students from the Third World. His vision was to send them back to be Christian leaders in their home countries. He also has stocked the libraries of small, impoverished Third World seminaries with good literature. Today John Stott Ministries (www.johnstottministries.org) is a world-wide organization with offices in six countries giving aid to Christian causes in some of the most needy places you can imagine.

I recall a Christmas morning spent at the Rectory at 12 Weymouth Street, London. It was 1959, and a group of us were gathered around the breakfast table opening small presents we had purchased and wrapped. I presented the noted Rector with a water pistol, and within moments an all-out water fight erupted in the staid dining room – to the horror of Miss Packer, the long-suffering housekeeper!

So, friends in the Diocese of South Carolina, buy this book, and as the winter months approach, enjoy it as you sit by a roaring fire, in your favorite rocker. You will be rewarded, and your heart warmed by knowing this giant of a man whose humility closely mirrors that of his Master.

Basic Christian: The Inside Story of John Stott, Roger Steer, Inter Varsity Press, 2009, 282 pages. Available at Saints Alive and bookstores everywhere.

The Well By the Sea in Process as Mission

Atypical Church Offers Evening Services; Weekly Bible Studies in Myrtle Beach

The Well by the Sea is not the typical name you would find on an Episcopal Church. And, The Well is not your typical church. Located in a storefront across the street from Victoria's Secret and between Booty's and Yoga In Common, this new church plant, in the Market Common area of Myrtle Beach is in direct response to Bishop Lawrence's challenge to "take the church to the people."

"Several of us felt God's call to begin a new work in this area to reach those who don't know Jesus and those who have been disenfranchised from the church," said the Rev. Tom Woodle, Priest-in-charge. Woodle and his wife, Jackie, shared an interest in church-planting with Bo and Brenda Kennerly, who had come to Myrtle Beach several years ago to plant a church. "The four of us began with a core group from Church of the Resurrection and St. Paul's in Conway, meeting in homes, praying and planning together. Through a series of miracles where God opened doors that had been tightly shut before, we were able to acquire a space right in the downtown area and began having services last April."

The church bills itself as "A Contemporary Church in the Anglican Tradition" and "Night Church," meets at 6 p.m. each Sunday, followed by a dinner provided by the church. The music is a cross between high-energy contemporary and praise and worship. "The evening service seems to work for us," said Mary Rife, Senior Warden for the Core Group. "Lots of people who work late at night sleep in in the morn-

ing, or have work schedules that keep them from church on Sunday morning. Coming here they can sleep in and still make it to the main service each Sunday."

Bo Kennerly, a postulant in the diocese and worship leader for the church adds that the music is an integral part of bringing people into the doors of the church. "We have had situations in which people walking down the street heard the music and walked right in. The combination of guitars, keyboard, djembe, congas and happy voices lure people in who are searching for something joyful."

"We are literally in the middle of the marketplace here in Myrtle Beach," Woodle states. "Every time we are in the building, whether it's for music rehearsal or for a service, people are stopping, looking in or walking in. Many of them are broken on the wheel of life and believe that they just 'stumbled' upon us. We know better than that...we know that God

brought them here. There are a lot of stories in our young congregation. Stories of rescue, healing, restoration and God moving in people's lives."

The Well is beginning the process of becoming a mission of the Diocese of South Carolina. Attendance runs between 70 to 90 people on an average Sunday night and "Thursday at the Well," the church's weekly Bible Study, draws 25 to 30 each week. But Woodle is looking to the future. "God has moved much quicker than any of us expected, so our prayer is that we can stay out of His way and allow Him to continue to move, bringing in more people who are searching for security and purpose in life that can only be found in Jesus."

The Well is currently located at 3074 Deville Street in the Market Common section of Myrtle Beach. As The Well's website states, "If you are looking for a lot of structure and

JIM EWING



traditional church thinking, you probably won't like us. But if you're interested in being around people who really love Jesus, have found their purpose in life, who want to take Jesus outside of the walls of the church and who love being joyful and having fun together, paddle on out here with us and see what you think. All sinners and saints are welcome.... and anything in between!"

The Evolving Role of the ECW

Continued from page three

your light has come and the glory of the Lord rises upon you."

To fully embrace that the kingdom of Heaven dwells within us, that through the saving grace of Jesus Christ, we may live in love, joy and peace. That is the Word, and we are to proclaim it. Women of faith must be Christ-focused and anchored in the authority of Jesus Christ. Our foundation is not shaking sand. We are empowered by the Holy Spirit to spread the good news of our Father's love and saving grace in our lives. The "extension of Thy kingdom" is our mission. How are we working toward it: in a word, relationship, in a phrase as sisters in Christ! God bless you my sweet sisters, what a wonderful gift of sisterhood we have received from our Heavenly Father! Arise! Shine!

This article originally appeared in the 2010 issue of the Communique.

Enjoying the Un-enjoyable

By the Rev. Dr. Frank E. Larisey, Rector, Church of the Redeemer, Orangeburg

Like a splash of cold water in the face, I find myself contemplating my agenda for the months of October, November, and December. My mind is propelled ahead in time through successive confetti-colored images of: Jack-O-lanterns, costumed kids, candy-corn, pilgrim hats, roast turkey with cranberry stuffing, pecan pie, Christmas trees, brightly wrapped presents, and the live manger scene at the midnight Mass. Mind you now, I am writing this in mid-August and already the penumbra of panic is beginning to rise in my gut for things left undone and yet to do. Can I really now be thinking about the long but swift stretch-out to Christmas when football hasn't even started yet?!

A Cheery Countenance and a Strained Smile

Well, yes I can because I am a priest you see, and we have to plan months in advance (if we are of the disciplined sort; or else be highly skilled in panicking at just the right moment in order to solicit the compassion of those lay people who will come to our rescue and organize it all for us). At any rate, the "holiday season" is fast approaching, and with that inexorable advance of days, a whole host of occasions loom on the horizon, peopled by persons some of whom we enjoy less than others. I am speaking of course about those friends and family whom we do not ordinarily see but for those "special" times of year when we are thrown together at parties and family gatherings. You know; those people

beyond our immediate family and daily routine for whom we have to "gin up" a cheery countenance and a strained, though welcoming, smile – even while remembering a long history of slighted feelings, boorish manners, and argumentative scenes? You know the drill: Miss Eulahlee, who talks incessantly about her aches and pains and regales you with the horrific details of her last doctor visit, while never asking you a thing about you and your family; cousin Bob, who loves to start political discussions with those whom he knows are on the other side of his opinions and who somehow manages to escalate every lecture into a screaming match; and then, there is Aunt Alice who just

sits in the corner and refuses to talk to anyone. Sound familiar? How might God want to use this holiday season ahead so that this year things might be different, and by His grace, we might experience some of these difficult people in our lives as blessings instead of as a source of stress? How might we be a blessing to them in return?

God Desires That We Be Full of Joy

In John's Gospel, on the night that Jesus Christ washes His disciples' feet, He tells them: "A new command I give you: Love one another. As I have loved you, so you must love one another." (John 13:34) Jesus or-

ders His closest friends to love one another, and Him, and the Father, and to keep His commandments for a very important reason: "I have told you these things so that my joy may be in you and that your joy may be complete." (John 15:11) God desires that we be full of joy! He wants us to enjoy our relationship with Him and with one another. Only, He knows our problem; we are sinners, broken, and imperfect. This is why Jesus came and died on the cross for us and was raised on the third day: so that we might be forgiven, healed, and made perfect in His love. On that night of His arrest, Jesus also reminded His disciples that He would send them the Holy Spirit: "When the Counselor comes, whom

I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me... and He will lead you into all truth." (John 15:26, 16:13) Jesus promises us that when we trust and believe in Him, God the Holy Spirit will lead us into all truth, and empower us to conform our actions more and more to His. And remember, His greatest truth is love.

This holiday season, let those of us who trust in Jesus Christ rejoice that we have been given the Holy Spirit to empower us to love the un-loveable and enjoy the un-enjoyable. Before we head out to those parties and family functions peopled with persons who try our patience, let us first remember to pray. Pray for the forgiveness of our sins, having confessed especially those sins which we have sinned against the persons with whom we struggle. Remember, if they try our patience, we probably try theirs as well. Then, in all sincerity let us forgive them their sins by which they have hurt us. Pray blessings upon them. Pray for their families and for their pains and hurts. Pray that God will open our eyes to see the good in them. Pray that the Lord will open our ears to hear and understand them. Pray that God will empower us to love and enjoy them, the way He does. And finally, pray that Our Lord Jesus Christ will make us a blessing for them as well. Remember, you or I may be that dreaded "problem" person on someone else's guest list. Pray that this year, they, too, will be empowered to enjoy the un-enjoyable!



Vocal Descants for 101 Hymns Published

Christ Church, Mt. Pleasant, Music Director Publishes Second Volume

Dr. Lorna Barker has written and published *Vocal Descants for 101 Noteworthy Hymns*. Dr. Barker is Music Director and leads the choir at Christ Church in Mount Pleasant. The publication is written for use with the 1982 Hymnal and contains newly composed melodies to complement the tradition hymn tunes.

Dr. Barker wrote the vocal descants with her own church choir in mind. Each descant is lyrical and melodic in its own right, and is composed for ease of singing. For example, each descant begins on the same first or final note as the original hymn melody so that singers can easily find the correct pitch. None exceeds a high G in pitch to be accessible to all sopranos.

Dr. Barker's choir uses the descants during each Sunday morning worship service. "These new melodies are awesome. Beautiful, easy to sing, and just awesome," says Rita Weston, one of Christ Church's choir sopranos. "I know that I and the other sopranos will be successful every time we sing them." Fr. Bill Lantz says that the descants' effect is "stunning every Sunday. It sounds like a chorus of angels is singing with us."

The book was published by Church Publishing Inc. as a resource for other music directors and choir directors to enhance the worship

service. The descants are organized alphabetically by name, as well as cross-indexed by tune name. A recording for each is provided to allow singers to learn and practice them on their own, thereby conserving valuable choir rehearsal time.

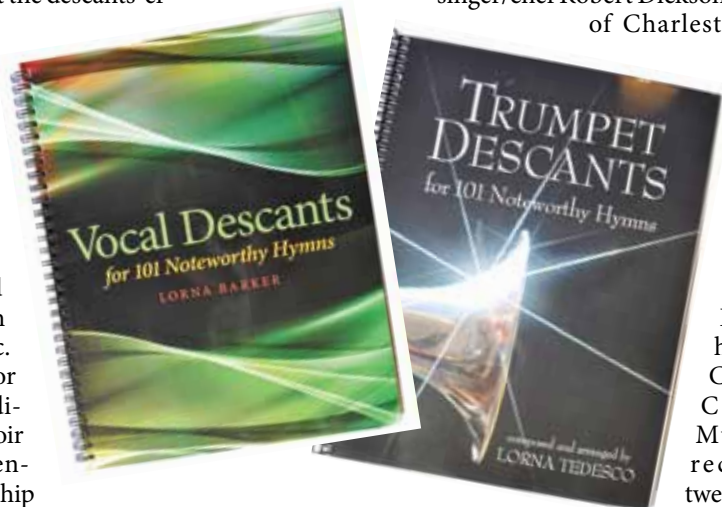
The Christ Church Choir hosted a reception on June 26, 2010, in honor of their director's second book publication. Celebrating with the Choir were clergy members including the Rev. Edward McNabb, Jr. of St. Michael's Episcopal Church in Charleston, the Rev. William Lantz, and Deacon Judith Ewing, members of the Christ Church vestry and staff, professional musicians, and local celebrity singer/chef Robert Dickson (Robert's of Charleston) with his wife, professional flutist Pam Dickson. Dr. Barker has been Christ Church's Music Director for twenty years.



She holds a Doctor of Musical Arts degree in piano performance from the University of South Carolina. Under her direction the Christ Church Choir not only leads worship on Sunday mornings, but also has recorded two CDs and actively performs throughout the Carolinas. Most recently the choir performed a triumphant John Rutter's Requiem Mass in concert at St. Philip's Church in Charleston's 2010 Piccolo Spoleto Arts Festival.

Dr. Barker is a popular pianist in the Charleston area, performing in concert with such organizations as the Charleston Symphony Orchestra and Savannah (Georgia) Symphony Orchestra. She has performed in solo concert in the Piccolo Spoleto Arts Festival and on other occasions. Dr. Barker actively collaborates with other performing artists, including in musical theater. She is the founding director of the East Cooper Concert Series, a successful classical musical series in Mount Pleasant. She has taught private piano instruction and music history at Charleston Southern University and the College of Charleston.

Note: Dr. Barker co-leads the DivorceCare workshop with her husband. See article on page 3.)



Castles in the Sand

Building our lives, not on sand, but on the solid Rock of Jesus Christ.

Diocesan Women's Retreat
February 11- 13, 2011
St. Christopher Camp and Conference Center

Sharon Thomas, Speaker

Established Footsteps Ministry,
www.establishedfootsteps.com

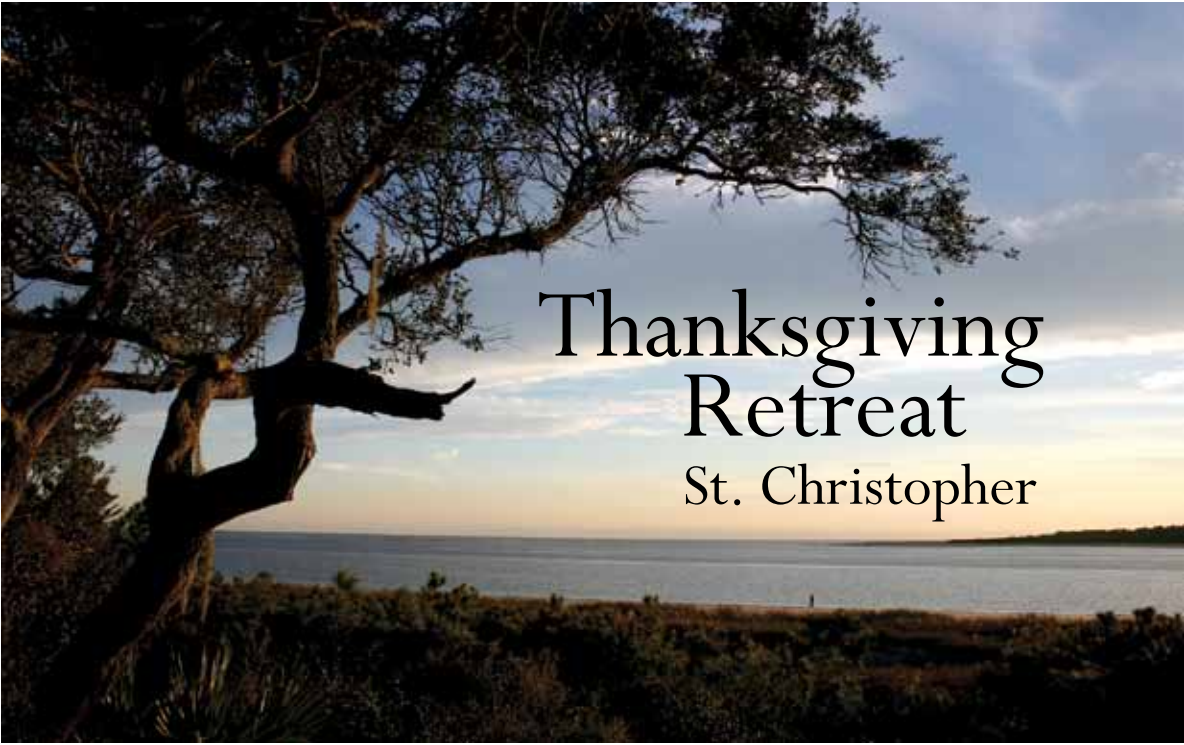
The Rev. Louise Weld, Chaplain;
Mara Bateson, Worship Leader

Retreat Cost
\$250 for Villas (3-5/villa)
\$200 for Lodge Room (2-3/room)
\$165 for Cabin (10/cabin)
\$125 commuter rate

Learn more and register at www.dioceseofsc.org.

For more information contact Sanna Greiser at (757) 676-3501 or sannagreiser@gmail.com





Thanksgiving Retreat St. Christopher

Take a break from the cooking, cleaning and busyness of your typical holiday. Come to St. Christopher and let us serve you this Thanksgiving!

Take quiet walks on the beach at sunset, enjoy conversations with your friends and family, and participate in some or all of the family-oriented fun and activities. And of course...feast on an amazing Thanksgiving meals prepared by our talented chefs. And we'll wash

the dishes...the whole time you're here!!

Make this a Thanksgiving to remember as you kayak among dolphins, play in our annual touch football game, walk through the infamous "Mud Pit," or enjoy hay rides and s'mores on the beach. Oh, and for those worried they might miss the big game, enjoy it with others on the big screen! Other activities include: Thanksgiving Day worship service, movie night, a guided

nature walk, climbing wall, jump castle, family bingo!

Come be overwhelmed by the beauty of God's creation and allow gratitude to well up within. There's no better place to reconnect with God and family than at St. Christopher's Thanksgiving Retreat.

For rates, or to register, go to www.stchristopher.org. Download and complete the registration form and mail it in.

St. Stephen's, St. Stephen, Awarded Grant

O.A.S.I.S. (Organization of Alzheimer's Services in St. Stephen), housed in the Parish Hall of St. Stephen's Episcopal Church in St. Stephen, received a \$7,500 grant from the Brookdale Foundation Group of New York City. Brookdale recognized O.A.S.I.S. as one of seven organizations in the nation to establish a cost-effective Group Respite program for people with Alzheimer's disease and their family caregivers.

The O.A.S.I.S. provides an opportunity for people with Alzheimer's disease or related memory loss to enjoy enriching activities in a warm and welcoming environment. The program also provides ongoing support and respite to family members. O.A.S.I.S. joins a

network of programs in more than 200 communities in 34 states, which were begun with grants from The Brookdale Foundation Group.

"We are delighted to assist St. Stephen Episcopal Church in establishing a Group Respite program to complement the other services they provide to older adults and their families in the St. Stephen area," said Stephen L. Schwartz, President of the Brookdale Foundation. "We at The Foundation know of the extraordinary efforts husbands, wives, adult children, other family members and friends make to keep their relatives in the community."

Additional support is being provided by St. Stephen's Episcopal Church as well as by other public, private and voluntary agencies in St.

Stephen and the surrounding area. Opened on July 21, 2010, O.A.S.I.S. currently serves just a handful of people.

"Our program is open every Wednesday from 10:00 a.m. to 1:45 p.m. said Scott Sauls, O.A.S.I.S.'s Executive Director (also St. Stephen's Senior Warden). "We look forward to welcoming people with memory loss to participate in this group activity and social program. We are now recruiting volunteers who will help us make this a valuable program for those in need of this service and for their family members."

To learn more about the program, contact Kelly Grosskopf, O.A.S.I.S. Program Coordinator, at 843-567-3419.

Diocese Votes in Favor *Continued from page one*

an article, by the Rev. Canon Jim Lewis, discussing the resolutions in more detail on page one.

Creating a Safer Church

The Rev. Jennie Olbrych and the Rev. Canon Jim Lewis, Canon to the Ordinary, brought a resolution to the floor which seeks to strengthen programs which insure the safety of children in the Diocese, preventing child sexual abuse. One aspect of the resolution is to have the bishop appoint a task force during the 2011 Diocesan Convention to concentrate on this issue. This resolution passed unanimously.

Further Business

In addition to the resolutions passed, elections were held to fill vacancies on the board of the Protestant Episcopal Society for the Advancement of Christianity in South Carolina (a.k.a. the Advancement Society), the oldest such society in the United States. The Rev. Marcus Kaiser (Holy Comforter, Sumter) and the Rev. Andrew O'Dell (St. Matthew's, Darlington) were elected to the clergy positions. Mr. Myron Harrington (St. Phillip's, Charleston) was elected to fill the vacant lay position. Convention also received a report from the Committee on New Missions and Parishes recommending that St. John's Chapel be admitted into union with the Convention. Following the Con-

vention's unanimous approval, the Rev. Dallas Willson, Vicar, gave a brief presentation of the ministry of this newest mission of the Diocese. It illustrated well the commitment to "Make Biblical Anglicans for a Global Age."

Bishop Allison Preaches on Encouragement

The Rt. Rev. FitzSimons Allison, the retired 12th Bishop of South Carolina, who preached during the Eucharist, focused on the word "encouragement" in his sermon, stating that it was an "indispensible key" to understanding the Christian gospel. "We do not have a two person trinity," he noted focusing on the Holy Spirit's power as the gift given to enable a genuinely renewed life. At the conclusion of the sermon, Allison told a moving true story of a friend who fought with and for the life of another friend involved in self-destructive behavior. It was "true encouragement," said Allison, because "the love characterized by the Holy Spirit was there."

Convention 2011 Scheduled

The Convention adjourned just past 2 p.m. The Diocese will convene for its 220th Convention at St. Helena's, Beaufort, on February 18-19, 2011.

Medical Insurance Rates to Increase 18%

By Nancy Armstrong, Diocesan Administrator

The Benefits Committee of the Diocese met on September 1, 2010, and voted to raise rates by an overall 18% for 2011. The reasons for the increase were an unusually heavy claims year for 2010 and overall market trends.

As many know, the Diocese is self-insured, using a re-insurer for any one claim over a certain amount. We have had a self-insured plan since the mid-1990's. Blue Cross and Blue Shield of South Carolina administers our claims. Each year the committee reviews claims performance, administrative costs, and re-insurance costs to determine if any rate adjustments are needed. Periodically, they review fully-insured plans for comparison. In no case has a fully-insured plan turned out to be advantage for our group up to this point.

While reluctant to require this increase, the committee noted that because of several years without any rate change, increases have only averaged 3% per year for the past nine years, much lower than reported medical cost increases market-wide.

New rates were mailed out on September 7 to all church treasurers and plan participants. Additionally, rates are posted on our web site at www.dioceseofsc.org.

ERD Assists on the Gulf Coast and in Pakistan

Although Episcopal Relief & Development (ERD) has ongoing programs combating poverty, hunger, and disease in over 40 countries, the headlines usually go to our efforts designed to respond to victims of natural or manmade disasters. People are more likely to help victims of immediate disasters than faceless victims caught up in long-term desperate situations. Striking a balance is always a problem for charities like ERD. Last year, approximately 20% of our expenditures went to emergency relief and rebuilding. This year, with Haiti in the mix, I am sure that percentage will rise substantially. By designating a particular cause with your donations, you can choose exactly where your contributions will be spent. Remember, Jesus told us to care for those in need.

ERD Helps on the Gulf Coast

Because the BP oil spill in the Gulf of Mexico caused so many people to lose much of their normal income, the Dioceses of Louisiana, Mississippi, and The Central Gulf Coast (which includes Alabama's coast and Florida's panhandle) have asked Episcopal Relief & Development for help. Thousands of people lost their income due to the closed fishing grounds and oyster beds. The tourism industry was slammed as people decided to vacation elsewhere. Then, too, the moratorium on deep sea

drilling has cost many other people, who used to have relatively good incomes, their jobs. The environmental, economic, and emotional impact of the April 20 oil spill continues to devastate many people along the Gulf Coast.

ERD has provided funds to help these dioceses in several areas. Some families, who are waiting for their initial BP claims to be processed, are being provided with gas or grocery cards. The dioceses are also providing assistance that BP cannot provide, such as legal assistance, pastoral care and counseling for many. The mental health needs of many will go on for some time. Since many of the affected communities have low levels of income and education, the work of the Episcopal Church becomes even more important. ERD is working with a number of parishes as well as community centers in the area. ERD has staff people on site to insure that the funds are well spent. The spill may be capped, but the effects of it will linger for some time. ERD is doing all it can to help residents regain financial independence and peace of mind.

ERD Helps in Pakistan

After several weeks of record-breaking monsoon rainfall, the situation in Pakistan is almost indescribable. Unquestionably, it is the worst disaster in their history. The United Nations estimated that almost 20,000,000

people were injured or made homeless in the flooding, and one third of the country had been flooded. Early death estimates were set at 2000. Roads, railways, bridges, homes, schools, health clinics, electricity and communications were wiped out. Making matters worse, 42% of the population was already considered poor or poverty-stricken, and the literacy level is one of the lowest in the world - 52% of men and 77% of women are unable to read or write. Pakistan, which is a predominantly Muslim country, has a substantial number of people of different faiths, and conflicts among them are an on-going fact. Christians make up about 1.6% of the population. About 800,000 of these are members of the Anglican Church. Adding to the difficulties of getting the country back to normal are the complex political realities, including the presence of the Taliban who have recently threatened foreign aid workers. Clearly, recovery here will take many years.

Given the almost insurmountable problems facing Pakistan, what help could ERD be? Perhaps it is only a drop in the bucket, but we can try. ERD is working primarily through the ACT Alliance (Action for Churches Together)

a global alliance of churches working to save lives and support countries in emergency situations. The emergency relief includes food and other critical items for over 85,000 people, shelter kits for 25,500 people and health care for 36,500 individuals. We are also collaborating



By Harmon B. Person
Diocesan Representative for ERD

ing with the Diocese of Peshawar of the Church of Pakistan. The least we in this diocese can do is pray for the millions of people affected by the flooding. We should also pray for all the aid workers in the region who are working under very difficult conditions.

If you or your church would like to support ERD's efforts in either of these two areas, you can donate online at www.er-d.org. The mailing address for contributions is ERD, PO Box 7058, Merrifield, VA 22116-7058. Be sure to earmark your check for its desired usage. Or, you can designate your donation for Disaster Relief and the funds will be used wherever they are most needed. Without the generosity of Episcopalians, much of this work would not get done.

“God Doesn’t Ask That I Fix the Situation, Just That I Show Love and Concern.”

By Fred Gebler, All Saints, Hilton Head

Medical Mission Team Serves in the Dominican Republic

Three registered nurses from All Saints Episcopal Church in Hilton Head participated in the Diocese of South Carolina’s eight-day medical mission to the Dominican Republic. Dale Finn, Ginny Trolley and Judy Cote joined twelve others in treating patients of all ages. For many of the Dominicans, this annual visit is the only medical care they will receive in an entire year. On this trip, the team treated a 63-year old man, who had

never seen a physician before. The team, which included medical providers, nurses, interpreters, and non-medical people, stayed in Santiago and traveled each day to Cristo Salvador, one of the Dominican Republic’s poor barrios. Health education is an integral part of the process of examining and treating patients. Many of the patients suffer from stomach and intestinal problems related to nutrition. Many are also treated for para-

sites that are a result of consuming contaminated water. Skin disorders are plentiful due to fungal infections and insect bites. Patients may also be examined by a dentist who discusses preventative dental care and, if necessary, extracts infected or decayed teeth. Ginny Trolley explained how, when the power went out, the dentist continued extracting teeth using a hand-held flashlight. Electrical power is frequently interrupted in the Dominican Republic.

Medications are given to the patients as prescribed by the medical providers. Medications and medical supplies are obtained from numerous donations throughout the Diocese of South Carolina. Earlier in the year, All Saints parishioners donated 717 tooth brushes, 432 wash cloths, and 245 small toys that were given to patients who visited the clinic.

In addition to setting up and tearing down the clinic, treating patients and attending church services, the team members walked through the barrio, visiting the Dominicans who live in very challenging conditions. “We walked the barrio to let the folks know we were there and to see firsthand their home surroundings,” said Trolley.

Dale Finn points out, “Even though this is my fourth year on this medical mission trip, the experience still lingers with me daily.” She adds, “I have had many mixed emotions – mostly gratitude that

I have had this great opportunity to be part of these beautiful people’s world, even though it is for such a short time.” She has stated that she struggles with the fact that she did so little for them. However, she has pointed out, “I do feel God asks of me to do something. He doesn’t ask that I fix the situation, just that I show love and concern. I hope I was able to accomplish this.”

Dale stated that the team experience is very important to her. In addition to those from South Carolina, the team includes individuals from California and Massachusetts. She concludes that though people came from different backgrounds, “we all supported and respected each other and formed a very caring team. I gain so much strength from my fellow team members.”



GINNY TROLLEY

“Even though this is my fourth year on this medical mission trip, the experience still lingers with me daily,” says Dale Finn above, shown with a new friend during a church service.



DALE FINN

For many of the Dominicans, this annual visit is the only medical care they will receive in an entire year. Above, Ginny Trolley takes the vital signs of a young patient.

Bishop Gadsden: Social Networks/Social Responsibility

Diving into Technology and Social Media Networks

From debuting its 2009 Annual Report in a web-based format only to launching its very own Facebook Page and Twitter Account, Bishop Gadsden is working hard to reach out to the greater community. “We know that users of social media networks aged 55 plus are one of fastest growing segments. With usage of those 55 to 64 growing by 88 percent, and those 65 plus by 100 percent in the last few years, we understand that we need to reach out to them through all mediums possible,” states Kimberly Farfone, Bishop Gadsden’s Director of Development and Public Relations.

Bill Trawick, President/CEO explains, “Our goal is to grow these areas of communications, not only so we can quickly get the word out on our everyday happenings, but also on issues such as disaster preparations for hurricanes or any situation facing our resident population and their families.”

With already more than 300 fans of the Bishop Gadsden Facebook page, and a few followers on Twitter, Bishop Gadsden is enjoying this new aspect of communication. Visit www.bishopgadsden.org to join in.

Generous Spirit and Outreach Projects Continue to Grow

The Bishop Gadsden community has done a wonderful job supporting the Generous Spirit Program this year, from preparing a dinner for the Ronald McDonald House, to

donating linens and suggesting pet names for Pet Helpers, to cheering on a Charleston Miracle League game, to donating blood and registering to become an organ donor, not to mention holding a resident/staff talent show for the Pajama Program (a program that provides pajamas to area children in need), resulting in donations of 184 pairs of pajamas, stuffed animals and books, plus more than \$700 in cash donations. The residents also participated in Trident United Way’s Day of Caring Oyster Rehab Project at the Department of Natural Resources. Residents and staff are reaching out more than ever!

Continuing the momentum, Bishop Gadsden has the following events for the remainder of their 2010 Generous Spirit Program:

October 22: Bishop Gadsden’s Own Memory Walk – \$5 Donations Support SC’s Alzheimer’s Association

November 9: 2010 Military Luncheon in Celebration of Veteran’s Day – Sponsor a Member from Charleston’s Joint Base for Air Force/ Navy

December 3: 2010 Treats for Troops Event – Continues the Tradition of Sending Packages to South Carolina’s Military Overseas

In addition to these activities, the Outreach Committee is raising funds for the Barrier Island Free Medical Clinic, serving low-income

families of John’s, James and Wadmalaw Islands. The clinic is the medical home to uninsured families and with a volunteer staff of doctors and nurses, the clinic is able to provide necessary care to those who would otherwise visit emergency rooms. With a goal of \$80,000, the resident-run committee is working hard on a live and silent auction event that will

include interesting items, such as a car, trips, vacation stays and gift certificates.

Tickets are now available for the Auction Event set for Friday, November 5. Call (843) 406.6546 to purchase your tickets and help support the Barrier Island Free Medical Clinic.



NANCY RICHEY

Staff and residents of Bishop Gadsden filled over 150 mesh bags with recycled oyster shells. These bags will be placed under area residential docks to regenerate more oysters and continue to keep our waters clean.

Chríostaí Cairde: Building a Missional Partnership

By Dave Wright, Diocesan Coordinator for Youth Ministry



Above, the students from the Dioceses of South Carolina and Kilmore Elphin and Ardagh gather in front of the Kilmore Cathedral. Below, the youth pray over Sligo.

A group of high school students from around our diocese now have Chríostaí Cairde (Christian Friends) in Ireland, whom they are maintaining contact with via social networking and email. These relationships began in July when fourteen teens and three adults from six of our churches flew to Ireland to begin a partnership for the Gospel. While there they attended a Christian event together, visited parishes and stayed in the homes of Irish families. The partnership will continue to develop with a group from Ireland coming to South Carolina next summer to visit our diocese.

The plan for a missional partnership began at Lambeth 2008 when our bishop met Ken Clarke, the Bishop of Kilmore, Elphin, and Ardagh, and the two conspired to bring us together. They determined then that this partnership should begin with youth. The operative word here is “begin” because the intention is that this partnership will extend to all ages. While we hear Bishop Lawrence speak of “Making Bibli-

cal Anglicans for a Global Age,” the Irish have an expression “Ni neart go cur le cheile” which means “there is no strength without unity.” Together we can accomplish more for the Gospel than we can alone. Our team discovered this to be especially true amongst our youth.

Such an undertaking is foreign in many ways. We are accustomed to taking youth on mission trips where they engage in manual labor or lead a VBS. A mission to build relationships and share the Gospel is an entirely different matter. Many don't think of Ireland as a mission field. However, in the words of Bishop Clarke, “there are

many places in the world where we see physical poverty, whereas Ireland is a land of spiritual poverty.” The church is a fixture in the traditions of the land, yet few attend with any regularity. Consequently, few hear or understand the Gospel. Ireland is complicated by political, religious and national identities being blurred together in the struggle between the North and the South. Often characterized by a division between Protestant and Catholic, the issue is far more complex and not particularly a faith

matter. The experience of the church for teens in Ireland is radically different from our own context. Noticing these differences, our team worked hard to get alongside those we met from various places in the Diocese of Kilmore, Elphin, and Ardagh. They were in effect, our mission field. The task at hand was to encourage one another's relationship with God and explore how our contexts impact our faith. Perhaps



Overnight Wilderness Kayak Excursions New Offering from St. Christopher

By Laurinda Rapp, Program Manager, St. Christopher Camp and Conference Center

St. Christopher Camp and Conference Center is excited to introduce a new program called “Outdoor Encounters”, which offers overnight wilderness kayak trips that launch from St. Christopher's beach. Outdoor

Encounters will lead weekend adventures year-round to help God's people encounter Him through nature while stretching them physically, mentally and spiritually.

We believe wilderness trips are a metaphor

for how God has called Christians to live. God calls us to the extraordinary: a life filled with purpose, adventure and community, inspired by the awesome presence of God. In order to escape the everyday, we must take risks; step out of our comfort zone and step into a life filled with purpose.

Trips will begin in the fall. Kayak excursions depart Friday afternoon and return Sunday afternoon (we can accommodate weekday trips as well). We offer adventures for all skill levels and tailor to the desires and abilities of each group. Excursions are ideal for 6-10 people; a great bonding experience for youth, church small groups, families and even corporate teams. We accept individuals depending on availability and interest. We invite high school age and older if kayaking without additional adult supervision. We can also develop special trips for parents and children over the age of 12.

Outdoor Encounters has two costs, the first is a trip cost which includes two experienced kayak guides, kayak training, spiritual guidance, dry bags, food and water. The second cost is for equipment rental.



“This was completely different than the average ‘mission trip.’ I was reminded that as followers of Christ, we are missionaries no matter where we go. Jesus calls us to spread the good news to all people, not just in third world nations. Irish teenagers were extremely friendly and open to conversations about faith, parish life, and the state of the church (or lack thereof).”
Paul Welsh, St Paul's, Summerville

“We are very fortunate to have the Christian opportunities and leadership that we have in our diocese. Ireland is not so fortunate. Many, if not all, of the youth I spoke with were not where they wanted to be spiritually, and weren't really all that sure how to get there. God really gave me His eyes and heart for the young people of Ireland.”
Hannah Miller, St Johns, Johns Island

“I got to know many girls throughout the trip. One night while speaking with two girls about what their church is like, we discovered how different our opportunities (youth groups, etc.) were. They couldn't believe I spend several days a week at church because I want to. The trip allowed us to form friendships that I hope will never diminish. We now have Christian friends in a different country that we can call on when we need encouragement. God planted a seed that will grow and flourish in the next few years.”
Madison Smith, Holy Trinity, Charleston

“Most of the people were generally surprised to see the enthusiasm for our faith that we showed. The size of our churches especially seemed shocking. I got some interesting looks when I mentioned all the Bible studies I was a part of and how often I would meet together with other Christian teens and openly talk about my faith. I came away feeling that typically one's faith in Ireland is confined to church and, outside of that, Christians were almost indistinguishable from the rest of the culture, so when we talked about our lives it seemed almost worlds different.”
Stephen Puckette, St Johns, Johns Island

the best way to grasp the significance of this journey is to hear from our students.

Bishop Clarke was clearly overjoyed by our time in his diocese. He welcomed us with such great enthusiasm and thanked us repeatedly for making the journey to come interact with their youth. His priorities for the diocese rank youth ministry very high as they seek to build vibrant congregations against the odds. Spiritual apathy, combined with the complexity of politics and

national identity, make outreach very challenging in Ireland. We have the opportunity, starting with youth, to really establish a missional partnership that encourages the churches there while exposing our people to the faith of people in a different culture. We pray that as Irish youth come visit us next summer, our congregations will embrace this partnership and seek to forge relationships between churches “across the pond.”

Slán go fóill (Goodbye for now).



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Vigorously Stated Minority

Continued from page two



JOY HUNTER

ing, these Dioceses with Communion Partner Bishops were singled out among all the Dioceses in the Episcopal Church as bishops and dioceses with whom these Provinces were willing to remain in fellowship and Communion. Later this summer, at the CAPA gathering in Entebbe, Uganda, once again the Communion Partner bishops were cited as the only ones within the Episcopal Church with whom these 13 Provinces could continue to work and partner without reservation. Though I might also add the CAPA provinces also referenced favorably the Anglican Church in North America. The Communion Partner Bishops and Rectors will meet later this fall in Orlando, and our Anglican Communion Development Committee has been asked to give a presentation on our formative relationships and strategies within the emerging Anglicanism in the 21st Century.

Michael Nazir-Ali— Visiting Bishop in South Carolina for Anglican Communion Development

In May of this year, the Rev. Dr. Kendall Harmon and I traveled to Nashotah House to meet with the Rt. Rev. Michael Nazir-Ali, retired Bishop of Rochester in England

and one of the most respected figures in the Anglican Communion. We discussed the possibility of forming a relationship between him and the Diocese of South Carolina. Then in September, the Rev. Jeffrey Miller and I met with Bishop Michael Nazir-Ali in Washington D.C. to clarify the details of such a relationship. It is my

great pleasure to announce at this Reconvened Annual Convention that he has agreed to be Visiting Bishop in South Carolina for Anglican Communion Relationships. Thus along with periodic visits here in the diocese for teaching and relational support, he will represent this Diocese on his travels around the world. This creative and vital relationship will give us further opportunities to strengthen existing and form new and abiding missional relationships with others in the emerging Anglicanism in the 21st Century. It gives legs to our vision.

The Diocese of Egypt, with North Africa and the Horn of Africa

Less than a week ago I returned from Cairo, Egypt, where I had been invited by Bishop Mouneer Anis, Primate of Jerusalem and the Middle East, to attend an extended Executive Council Meeting of his Diocese and to lead a retreat for the clergy of the Diocese of Egypt, the Horn of Africa and North Africa. I was joined in this mission by my wife, Allison, who addressed the Clergy spouses, and by the Rev. Mike Clarkson, rector of Our Savior, Johns Island, and the Rev. Chris Royer, associate at The Cross,

Bluffton. It was a truly exciting time of ministry in Word and Spirit as we initiated a partnership between the Diocese of Egypt, North Africa and the Horn of Africa and the Diocese of South Carolina. Bishop Mouneer is scheduled to be in Charleston as a speaker at the upcoming Mere Anglicanism Conference in January of 2011. At that time we will look for an opportunity to celebrate this new partnership.

Ireland and the Diocese of Kilmore, Elphin and Ardagh

A l s o this week I received an email from Bishop Ken Clarke of Kilmore, Elphin and Ardagh in Ireland. This past summer we established an important relationship there as well. Our Youth Coordinator, David Wright, led a group of high school youth, young Christian leaders, to Ireland for a mission trip. So also the Rev. Chuck Owens, rector of The Cross, Bluffton, also spent some time in Bishop Clarke's diocese, leading a clergy day which has had a transforming effect

for many. Bishop Clarke referenced both of these unrelated missions in his Bishop's Address this past Saturday during his recent Synod or Annual Diocesan Convention. Let me share with you just two of his recent comments. The first from his Bishop's Address to his diocese:

"This summer we hosted a group of young people from the Diocese of South Carolina. The trip went very well and next year a team of young people will go to South Carolina. It is heartening to see the deepening links with South Carolina. The Bishop of South Carolina, Mark Lawrence ...

parishes of this Diocese have gone out and been blessed as they have been a blessing. We are in fact truly about the work of "Making Biblical Anglicans for a Global Age"—both here and abroad.

Making Biblical Anglicans at Home

Along with these endeavors in the larger Anglican Communion, we have sought to engage in vigorous and creative ways with organizations within the Episcopal Church witnessing to what we believe is a



JOY HUNTER

Of the resolutions done by orders, the following was recorded: Resolution, R8 – Clergy: 87 supported, 10 opposed; Parishes: 40 supported, 7 opposed; Missions: 14 supported, 1 opposed. Resolution R9 – Clergy: 86 supported, 11 opposed, 1 abstained; Parishes: 39 supported, 7 opposed, 1 abstained; Missions: 13 supported, 2 opposed.

Infusing Youth Ministers

By Dave Wright, Diocesan Coordinator for Youth Ministry



Above, Diocesan Youth Ministers gather for Infusion.

O ur best teaching and leading comes as a result of our own spiritual growth. For that reason, our desire to invest in Youth Ministers means offering up great teaching along with worship, prayer and sharing as we grow together in ministry. The most recent Infusion overnight for youth ministers, spouses and apprentices was held at St. Christopher August 31 to September 1.

Matt Marino, Canon for Youth and Young Adults in the Diocese of Arizona was our special guest for the overnight. He shared with our group some of the things God is doing in the development of youth ministry in his diocese – one very unlike ours in many ways. Matt is a former Young Life Director and veteran of more than 20 years of youth ministry. He also spoke on the value of longevity in youth ministry from the perspective of one who has ministered within the same community for a very long time. Additionally, The Rev. Dr. Peter Moore joined the group on Tuesday night to lead us into a detailed study of the book of Jonah. These guests were both very well received by our youth ministers.

Infusion overnights take place twice a year and offer an opportunity to refresh and recharge while building stronger relationships with our peers. In between overnights we hold periodic "Fusion" gatherings that take place at St. Paul's in Summerville from 10 a.m. through lunch.

has a passion for Gospel mission. This is a difficult time for him and his Diocese. We assure him and the people of the Diocese of our prayers and continued full support. We thank God for you and we look forward to a growing relationship in mission and ministry."

The second is from an email Bishop Clarke sent to Fr. Chuck Owens:

"Brother, I want to thank you again for your visit to us. You had a real Barnabas ministry and you have no idea how blessed we were by both of you. (That is, his wife, Becky, joined him.) Many times since then have I quoted you! You featured again in my Diocesan Synod Address a few days ago and I thought it might be good for you to see that your ministry to the Irish continues."

How encouraging it is for me to know how quickly the bonds of affection are growing between our two dioceses and their people.

The Provinces of Tanzania, Burundi, and the Diocese of Dominican Republic

So, too, there has been a strengthening of our relationship with the Province of Tanzania through Archbishop Valentino Mokiwa through his recent visit here in South Carolina, through the work of the Anglican Communion Development Committee and through teaching missions there of the Rev. Greg Kronz, rector of St. Luke's, Hilton Head. Time prevents me from referencing the many trips to the Dominican Republic that parishes from this Diocese have made and the participation of others in the Dominican Development Group. So, too, in Burundi, many from the

right understanding of our faith and polity, working cooperatively with various groups from Communion Partners to such groups as the Union of Black Episcopalians.

The Annual Renewal Conference at Kanuga was, in many ways, lead by many people from this Diocese of South Carolina and ministered to Episcopalians from all over the Southeast if not further afield. Some 400 Episcopalians, I believe, attended that week-long conference. Then, next month the National Cursillo Gathering will meet in Myrtle Beach, S.C., hosted by our Diocese and the Upper Diocese of South Carolina, and again people from this Diocese will work with others within the Episcopal Church to further God's mission in the world. Frankly, we have the heartfelt support of vast numbers of Anglicans and Episcopalians around the world. Thus the voices coming from outside the Diocese as well as from inside the Diocese that suggest we are courting separatism or an inappropriate autonomy rings rather hollow, when one considers what we are about, here in this Diocese. We are clearly connected in significant ways across the worldwide Anglican Communion. We are seeking to work collegially where we can with those within the Episcopal Church and with others in the larger Anglican scene in North America. Certainly we have challenged and will continue to challenge a tendency to revise the core doctrines of our church and to reshape the polity of the Episcopal Church through an inappropriate extension of power. What a great time to be alive and to be about the work of the Gospel of Jesus Christ.

Continued on page 14

Vigorously Stated Minority
Continued from page 13

Challenges to Fulfilling
Our Vision

But make no mistake: there are challenges that await us at every turn. As you know we recessed in March with the unconstitutional incursions of the Presiding Bishop before us. We recessed rather than adjourned the convention because we did not know what the response would be to our demands that she follow the Constitution of the Episcopal Church. Had she removed the attorney she had retained without the authorization of this church's polity we may have been able to adjourn this convention with an announcement by the chair. But that has not been the case. The request this convention made of her to desist her unauthorized incursion has met with stony silence.

Perhaps it is for the better, for subsequently, the Standing Committee and I engaged in a thorough study of the revisions to the Title IV Canons. These Canons are often referred to as the disciplinary canons of the church's clergy. These revisions were approved at the General Convention in 2009 and are scheduled to go into effect on July 1, 2011. Quite to our surprise upon a thorough study and analysis, we discovered that these revisions give sweeping authority to Diocesan Bishops, undermine the guarantee of due process for all the clergy, and give unconstitutional authority to the Presiding Bishop to intrude into a diocese without the Standing Committee's authority, thereby bringing the possibility of a dramatic change in the way the Episcopal Church has functioned over the last 200 years. As you know, these concerns have been aired and discussed at deanery meetings during September—therein providing sufficient time to understand the matters that lie before this body today.

These resolutions are not, as some have suggested, intended to remove this Diocese from The Episcopal Church. On the contrary they are proposed for the purpose of enabling this Diocese of South Carolina to continue to rightly engage to conform to the doctrine, discipline and worship of the Episcopal Church (rightly understood) and the doctrine, discipline and worship of Christ as this Church has received them and to be able to stand as a serious minority voice in this Church. Indeed, it is so we can continue to support and defend the Constitution and the Episcopal Church that this Diocese helped to establish over two hundred years ago that the Standing Committee has put forward these resolutions.

Why Not Downplay the
Difficulties?

As I have said repeatedly in recent weeks at the various deanery gatherings, some within the Diocese would desire us to quit battling, to go with the flow, to play down the conflicts that so trouble many of us about the Episcopal Church's confirmed trajectory. To celebrate the good--and certainly I can cite some encouraging signs around the Episcopal Church—in fact I have done so already in these remarks. But allow me to reference just briefly another.

The Presiding Bishop has written recently in support of Archbishop Daniel Deng Bul of the Episcopal Church of the Sudan. He met just this week with an ecumenical body before the United Nations Officials and the Secretary General Ban Ki

moon. Since I have just spoken with a Suffragan Bishop of Egypt, the Rt. Rev. Andrew Proud who oversees the Horn of Africa which includes Ethiopia, Eritrea and Somalia on behalf of Bishop Mouneer, I am sensitive to the issues the Sudanese face. I am glad that the Presiding Bishop has spoken in support of the leaders of the Sudan in their struggles with an aggressive, radicalized Islam. But even this support of our Episcopal brethren in the Sudanese Church is compromised, because the positions espoused by a majority of our leaders in the Episcopal Church cause ever increasing difficulties for these very Anglicans she is speaking out on behalf of, thus the complexity of our present crisis. Yet, nevertheless, we can appreciate her lending her voice to these concerns.

Nevertheless, while we can be grateful for positive things within our church, to fail to address the real dangers that lie before us and that would compromise or endanger our ability to pursue our vision for the Gospel both at home and abroad would be a failure to face reality as it is and, consequently, would be a failure of leadership. The sad truth is that our theological commitments are seen by more than a few of the present leaders in this church as the enemy. We hold a position that needs to be purged or eliminated, or at best contained or marginalized in an ecclesiastical ghetto. There are such things in this world as mutually exclusive understandings of the Christian faith. There are such things as a mutually exclusive understanding of the church's mission, where coexistence would seem unlikely if not impossible.

Why Not Just Leave?

Along with the voices that just say, "Be quiet and get along," there are others who say, "Bishop, why don't you just leave? Depart with or without the buildings?" To these voices I say "We still have a God-given vocation within this worldwide struggle." Not unlike a battalion in a military campaign which is ordered to hold a pass or a position against overwhelming odds—so we are called to resist what many of us believe is a self-destructive trajectory within the Episcopal Church; to resist until it is no longer possible and at the same time to help shape the emerging Anglicanism in the 21st Century, which is increasingly relational and less institutional.

In conclusion, the question that stands before this reconvened house is whether the passing of these resolutions is the best the way to do this. I believe at present they are. But each of us must vote his or her conscience while respecting the conscience of others. Then let us get back to the joyful work of proclaiming the good news of Jesus Christ to a world in need of his saving sacrifice on the cross and its transforming message. My prayer is that we do this and will continue to recognize that we are in a season not unlike the days of Nehemiah: when men and women were called to have a sword in one hand and a trowel in the other—or to put it in New Testament terms, to guard the faith and to proclaim the Gospel.

The Gravity of the Moment
That is Before Us

Before I conclude these remarks, I must inform you of one further development that has happened this week. One of the tasks of leadership is to make available as best as one is able not only the opportunities but also the challenges, and with both, the risks involved. I have spoken of many of the opportunities we have

seized in just the last six months. I turn now to a real challenge and a grievous risk. On Tuesday evening of this week as Allison and I were driving home from Sewanee, I received a phone call from a fellow bishop. He said that he and five other bishops had received an email earlier that evening from the Presiding Bishop. She was encouraging each of them to speak with me as "the apparent focus of this diocesan gathering does not bode well for [Mark's] status as a bishop who has sworn to uphold the doctrine, discipline, and worship of this Church." Perhaps she has forgotten it has not boded well for my status as a bishop since the first election. But frankly for me it has never been about my status—since that September morning in 2006 when Bishop Salmon called while I sat in a Board of Examining Chaplains meeting in Fresno, California, to tell me I had been elected as the XIV Bishop of South Carolina it has been unswervingly about this Diocese. It remains that to this day.

Well upon hearing of her email to these bishops I wrote directly to the Presiding Bishop on Wednesday morning addressing many of my concerns and reminding her of the concerns of this Convention; that she had been informed by certified mail of the resolution which expressed our expectation that she remove the attorney unconstitutionally retained within this Diocese. I then wrote that after six months we had still not heard from her. While her email in response failed once again to address this concern, she did write of her fear about the havoc that she believes is likely to ensue if I keep on my present course. What she fails to address or I suppose to understand is the havoc that is likely to ensue if we depart from our present course. Thus while there is no absence of opportunities that come to us they come replete with a church filled with challenges. Several of those bishops who received the email have called me or sent me emails since that email was sent to them. More than a few of them said, "Mark, we need your voice in the house of bishops. We need the voice of South Carolina." I said, "This is my voice. You need to understand. This is my voice." So the question is, "Is there a place for a vigorously stated minority opinion in this church?" I believe it is also the voice of many of the people here in this Diocese of South Carolina. If you want our voice, then we're giving it to you.

Thus, the opportunities come in a church filled with challenge. There is no risk-free way forward for us. I leave you this morning with words of a preacher from another era, who wrote: "...if it be a man's ambition to avoid the troubles of life the recipe is perfectly simple. Let him shed his ambitions in every direction, let him cut the wings of every soaring purpose, and let him assiduously cultivate a little life, with the fewest correspondences and relationships. By this means, a whole continent of afflictions will be escaped and remain unknown." (J. H. Jowett)

And I might dare to add one final thought to this preacher's words, that along with a whole continent of afflictions that will be escaped and remain unknown, there will be an entire universe of opportunities that will be lost and will go unfilled. You must weigh, my brothers and sisters, you must weigh these opportunities and challenges along with their risks. You must weigh them on the scale of your heart.

It is indeed a great time to be alive. But it is also a time that tries men's souls.

But as for me and my house, we will serve the Lord.

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Taking Your Place on the Wall

The Rev. Arthur Jenkins to Speak at Christian
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"Today's culture pressures men to put financial success above everything else," says the Rev. Arthur Jenkins, Rector and Senior Pastor of St. James, James Island, "but scripture says their prime responsibility is to be spiritual protectors – of their families, their children, their marriages and faith."

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We hope you'll join us. The Holy Spirit will show up! (You should, too!)



Lawrence Responds *Continued from page seven*

websites in an attempt to reach the unchurched or institutionally disinterested seeker is that some great travesty? Upon my visitations and confirmations, I often meet with the candidates, I teach about the sacraments, about confirmation, about our being part of the One, Holy, Catholic and Apostolic Church, our calling as disciples of Jesus Christ, and our work as Episcopalians and Anglicans. Until the departure of St. Andrew's, Mt Pleasant, this diocese was one of the few Episcopal Dioceses in the United States to grow faster than the demographic growth in the region. If we can keep a fossilized institutionalism from becoming the focus and emphasize through a living faith the transforming freedom that is found in the good news of Jesus Christ, we shall do so again!

e) *Missions are being planted within the Diocese; however, the [bishop] will not recognize or approve the establishment of St. Mark's Chapel, Port Royal, a congregation of loyal Episcopalians that has doubled its membership over the past year.*

I have met several times with the leaders of St. Mark's Chapel, Port Royal—a fellowship of mostly disgruntled members of St. Helena's Beaufort. St. Helena's is one of the strongest and fastest growing parishes in the diocese—if not the country. The leaders of St. Mark's Fellowship are well aware of my concerns. I have allowed them access to retired priests, which as the bishop, I licensed to officiate at services. I have even allowed vacationing clergy from other dioceses to preach and celebrate among this fellowship. There are many complex issues to this matter which date back to the time of Bishop Salmon's episcopacy that I shall not go into here. Frankly,

this charge is a disappointing way for this group to repay my kindness to some of their requests.

f) *With the support of the Ecclesiastical Authority a special Diocesan Convention held in October 2009 modified the declaration of conformity, signed by ordinands to the Priesthood or Diaconate, as specified in the Book of Common Prayer and the TEC Constitution....*

This is just a wrong understanding of what the Diocesan Convention approved. There has been no modification of the Declaration of Conformity. The ordinands sign only the Declaration as it appears in the Constitution & Canons of TEC and the Book of Common Prayer. The statement referenced is read as clarification of the teaching of this Church for the edification of the faithful in the midst of the many controversies today. I would ask those in the Forum which of the expressions of our heritage they find so offensive—what is expressed in the Creeds, the Thirty-Nine Articles, the Chicago-Lambeth Quadrilateral or the theology of the historic prayer books? (For an intriguing discussion of this matter I suggest members of the Episcopal Forum or other interested persons read a scholarly article in the Journal of Episcopal Canon Law by Jonathan Michael Gray, an assistant Professor of Church History at the Virginia Seminary (<http://www.vts.edu/canonlaw>).

g) *With the support of the Bishop, the Standing Committee of the Diocese proposed six Resolutions for the Reconvened Convention to be held on October 15, 2010.....*

In March we recessed the Diocesan Convention with the con-

stitutional question still pending: The ability of a diocese to govern its common life in a manner that is obedient to the teaching of Holy Scripture (to which every ordained person in this Church has given his or her verbal and written assent), the received heritage of The Episcopal Church, and in accordance with the Constitution of TEC. This has remained unresolved or, more accurately stated, entirely unaddressed by the Presiding Bishop; therein leaving in question our ability to pursue our mission, free from unauthorized intrusions. We sent her the Resolution stating the Convention's desire that she relent from her unconstitutional intrusion by certified mail. This Resolution, supported by 85% of the clergy and lay delegates of the Convention, has received not so much as a phone call or a written note. The refusal of the Presiding Bishop to respond, along with the concerns we have discovered in the revised Title IV disciplinary canons is the reason for the continuation of the Annual Convention, (see Alan Runyan and Mark McCall's article on our Diocesan website, www.dioceseofsc.org).

In Conclusion

It is increasingly clear that we are engaged in a worldwide struggle for the soul of Anglicanism in the 21st Century. This Diocese of South Carolina has been affirmed in our stand by numerous Dioceses and Provinces around the world: Archbishops and bishops from Ireland to Australia, Southeast Asia to Tanzania, from England to Egypt have pledged us their prayers and their hearts. What will emerge from this struggle we cannot say—but I am convinced of our vocation to Make Biblical Anglicans for a Global Age. It is far more than a slogan for a T-shirt. Not unlike a

battalion in a military campaign which is ordered to hold a pass even against overwhelming odds, we are called to resist what appears is a self-destructive trajectory by many within The Episcopal Church. We are called to stand our ground and proclaim the good news of Jesus Christ until it is no longer possible; and at the same time to continue to help shape the emerging Anglicanism in the 21st Century, which is increasingly less provincial, less

institutional and more relational. If this is our calling then we rejoice that his strength is made perfect in weakness. This is not a time to give in nor give up; rather let us hold fast to the best of our Episcopal heritage while sharing Christ's transforming freedom—with hearts set free—to a needy world today.

Faithfully yours in Christ,
The Right Reverend
Mark Joseph Lawrence

Four Ordained *Continued from page one*

Catechism (BCP, 855) Lawrence said, "The ministers of the Church are lay persons, bishops, priests, and deacons. You're going from the top to the bottom! There's no movement upward. You've signed on to the night shift until the master comes – with no pay!"

"The antidote to ambition," said Lawrence, "is God's love poured out freely."

When Ann Boutcher, reciting her vows, came to, "I solemnly declare that I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God..." her voice broke. "I was overcome with the gravity of the situation... of the great cloud of witnesses, all who've gone before and said those same words," she said. "We're in a historical church. Those words have been repeated by priests and bishops and deacons for hundreds of years... It nearly makes you speechless with awe."

Deacon Brian Gill said afterwards, "I started this five years ago. The ordination itself I found enormously humbling but with the humbling, very encouraging."

"It was one of the most inspiring days of my life," said newly ordained

Lee Hershon, a convert from Judaism. Hershon had been baptized on All Saints day in 1999 and has since served as a Stephen Minister, an usher, taken EfM (Education for Ministry) and served on the Vestry. "The ordination was a fruition of the Holy Spirit's work in my life," he said.

"It was a glorious day," said Deacon Ed Dyckman. "The laying on of the Bishop's hands, the crowd of people filling the Cathedral; That people came so far to be there and that people from all over the diocese, and different ministries came..."

In addition to being available for acts of service requested by the Bishop, the deacons are assigned to the following parishes: Ann Boutcher, St. Paul's, Conway; Ed Dyckman, Calvary, Charleston; Brian Gill, St. John's, John's Island and Lee Hershon, Grace Church, Charleston. Lee, an orthodontist, will continue with his orthodontist practice. The other three are retired. Ed Dyckman is the Diocesan Chair of the Department of Social Ministries.

People News

❖ **Dr. Lorna Barker**, Music Director at Christ Church, Mt. Pleasant, recently had *Vocal Descants for 101 Noteworthy Hymns* published by Church Publishing, Inc. Written for use with the 1982 Hymnal, the book contains newly composed melodies to complement traditional hymn tunes. See more on page nine.



Paul's, Conway. Read more on page one.

❖ **The Rev. Ann Boutcher** was ordained a vocational deacon on Saturday September 11 at the Cathedral. Boutcher will be serving as a Deacon at St.



reflecting on her time at St. Paul's she said, "My heart is full because I love St. Paul's and her people so much... I had never encountered a church community like this prior to coming here, and I have been forever changed by it." Becky began serving in her new parish September 12, 2010.

❖ **The Rev. Becky Coerper**, Associate Rector of St. Paul's in Summerville, has accepted a call to serve as Rector of St. James, Skaneateles, New York. In



tries, will be serving as a Deacon at Calvary Episcopal Church in Charleston. Read more on page one.



of South Carolina, Creighton Evans began serving as Interim Rector for the Church of the Epiphany in Eutawville, effective August 1. As a priest in the Diocese



Deacon at St. John's, John's Island. Read more on page one.

❖ **The Rev. Ed Dyckman** was ordained a vocational deacon on Saturday September 11. Dyckman, Chair of the Diocesan Department of Social Ministries,

❖ **The Rev. Creighton Evans** began serving as Interim Rector for the Church of the Epiphany in Eutawville, effective August 1. As a priest in the Diocese

❖ **The Rev. Brian Gill** was ordained a vocational deacon on Saturday September 11 at the Cathedral of St. Luke and St. Paul. Gill will be serving as a



ville, TN. He began his new post on September 1.

❖ **Beth Webb Hart**, a member of St. Michael's Charleston, just had her fourth novel, *Love Charleston* published by Thomas Nelson.



while continuing his orthodontist practice. Read more on page one.



❖ **The Rev. Malone Giliam** of Holy Cross, Sullivan's Island, has accepted a position as Assistant Rector at St. George's Episcopal Church, Nash-

❖ **The Rev. Lee Hershon** was ordained a vocational deacon on Saturday September 11 at the Cathedral. Hershon will serve as a deacon at Grace Church, Charleston,

❖ **Ike (Isaiah) McPherson**, longtime sexton at St. Philip's, Charleston, died on July 3, 2010. "We will desperately miss him," says the Rev. Haden McCormick,

Rector of St. Philip's. "He was our colleague in ministry, an essential member of our team, a true brother. We have lost a friend that helped define who we are. Ike loved us, and we loved him."

❖ Please keep Norm Ross, longtime Executive Director of St. Christopher Camp and Conference Center and his family in prayer. Norm's beloved wife, Missy Ross, age 52, died on Saturday, September 11. A Registered Nurse, who continued caring for patients while on her own cancer journey, Missy had a basic creed; "Do no harm, Do Good, and stay in Love with God." Norm Ross's address is 7208 Rainbow Lane, Frederick, MD 21702.

❖ Seminarian Matt Schneider and his wife Hawley welcomed Eden Sophia Schneider July 26. Hawley, is writing a delightful, much-



subscribed-to blog. Touching and humorous, it's worth checking out. Visit <http://babyschneider.wordpress.com>.



❖ Please keep the Rev. Jerry Wisely and his family in your prayers. Jerry's wife, Mrs. Mattie Wisely died on Wednesday, June 30. A graveside service was held on Saturday, July 3.

❖ **The Very Rev. David Thurlow**, Rector of St. Matthias, Summerton, has been named the new dean of the Orangeburg deanery. Congratulations David!

Clergy Conference, November 8-10

The Bishop's next annual conference with Diocesan Clergy is November 8-10 at St. Christopher. All active diocesan clergy are expected to attend and are asked to mark their calendars accordingly. The Bishop's primary purpose for this time is to provide the opportunity for him to speak with all the clergy directly and to enable them to strengthen the bonds of fellowship with one another. Any questions regarding the conference may be directed to Canon Jim Lewis at jlewis@dioceseofsc.org.



Be Still and Know God, St. Christopher's quarterly contemplative retreats, offer participants with a guided time of prayer, silence, listening, being and resting in God's presence. The next weekend retreat will

be held November 19-21, 2010. Visit www.stchristopher.org for more information or to download registration form. Contact Elizabeth Bumpas at ebumpas@stchristopher.org to learn more.

Overnight Wilderness

Continued from page 12

Trip Cost:

-Basic Cost: \$115/person*

*If group size is less than six people, the group will need to make up the extra base cost for a group size of six.

Rental Equipment

- Kayak Gear: \$25/person
- Camping Gear: \$10/person

For additional information on Outdoor Encounters, visit www.outdoorencounters.org or email us at outdoorencounters@stchristopher.org.

Priests Needed at Canterbury House

Deacon Ed Davis, Chaplain to the Canterbury House in Charleston is in urgent need of additional priests to celebrate the Eucharist for Canterbury House at 10:30 a.m. on Monday mornings. Thanks to those who already volunteer. If you wish to volunteer, call Deacon Ed at (843) 556-5023.



St. Helena's to Hold Annual Fall Bazaar November 6

St. Helena's annual Fall Bazaar will be held Saturday, November 6, from 9 a.m. to 2 p.m. A Bazaar Preview will be held on Friday evening. Again this year the bazaar will star St. Helena's famous "church mice," handmade by Women of the Parish members and featuring another new type of mouse this year. Bazaar shoppers will also find baked goods, candy, frozen foods, books, crafts and gifts, jewelry, plants, Christmas decorations, a pet boutique, silent auction and Bargain Box. Bazaar proceeds benefit charities in Beaufort and around the world.

The bazaar is at the Parish House, 507 Newcastle St. in downtown Beaufort. Contact Bazaar Chairman Annie Pollak at 843-538-6497 or the church at 843-522-1712 for more information, or visit www.sthelenas1712.org.

Jubilate Deo

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The Rt. Rev. Mark J. Lawrence
Bishop

Contributions for the next issue must reach the editor by **November 19**. Send articles to BOTH Editor and the Assistant Editor. Send photographs to the Editor only.

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Calendar Notes

National Episcopal Cursillo Conference, Myrtle Beach, October 28-31

This year's National Cursillo Conference, co-hosted by The Diocese of Upper South Carolina and The Diocese of South Carolina, will take place in Myrtle Beach, SC, October 28 – 31. The Keynote speaker is the Rev. Frank E. Wismer III, a priest currently serving in the Diocese of Connecticut and author of two published meditation guides for the Cursillo community.

Belser to Speak on Healing of Relationships, November 6

Christ Church, Mt. Pleasant, is hosting the November 6 Day of Healing Prayer for St. Michael's. The Rev. Rick Belser, Christ Church's Interim Rector, will be speaking on "Healing of Relationships." The event will run from 9 a.m. until 3 p.m. and the cost is \$20 per person or \$30 per couple. Visit www.stmichael-schurch.net to learn more.

re:generate: November 12-14

re:generate is an amazing opportunity for high school students to grow in their faith alongside hundreds of students from across the diocese. Youth groups come together to hear a dynamic message, engage in lively worship, and enjoy time building relationships with one another. This year our speaker is Simon Guillebaud of Great Lakes Outreach in Burundi. David Childs will lead worship music.

Church of the Cross Christmas Bazaar and Arts Festival November 20

The Church of the Cross, Bluffton, will hold their 2010 Annual Christmas Bazaar and Arts Festival on Saturday, November 20 from 9 a.m. until 3 p.m. The event will include works of art and crafts by local Bluffton artists, crafters handmade items featuring May River angels and cloth dolls, unique wreaths, holy honey, jams and relishes, Christmas ornaments galore, the church cookbook "Great Cooks Rise," and plenty of baked goods and candy. If you need any information, call Bobbie Ohliger at (843) 705-1090.

Beaufort/Orangeburg ECW Deanery Meeting November 13

Ladies, come hear how three amazing women – Joanne Ellison of Drawing Near to God ministries, Mt. Pleasant; Becky Owens of Cross Christian Women of Bluffton; and Margie Williams of St. Jude's, Walterboro, and past President of the Province IV ECW and member of St. Michael's Healing Mission to the Ukraine team – shine the light of Christ in their ministries. This gathering, hosted by the ECW Deaneries of Beaufort and Orangeburg, will be held Saturday, November 13, 2010, at St. Jude's, Walterboro, from 9 a.m. to 2 p.m. Contact the church office, (843) 549-1050, by Wednesday, November 10, to make reservations. Registration begins at 8:30am. A fee of \$10 per person covers continental breakfast and lunch.

World AIDS Day Healing Service

The HIV/AIDS ministry of the Diocese will hold a World AIDS Day Healing Service at 6 p.m. at St. Stephen's Church, Charleston. The Rev. David Williams, Rector, will preside.

Quiet Day with the DOK, December 6

All Saints Hilton Head's Daughters of the King Chapter will hold their annual Advent Quiet Day on Monday, December 6, 2010, from 9:00 a.m. until noon. The topic will be Centering Prayer. The Program will conclude with a Eucharist. Reservations are requested for the simple lunch that will follow the program. Call Lucy O'Flaherty at (843) 681-7912 or All Saints Parish (843) 681-8333 for reservations or inquiries.

Administrators to Meet with Bishop Lawrence, December 7

Parish Administrators, finance people and church secretaries: mark your calendars. Bishop Lawrence will be the guest speaker at the upcoming gathering of Diocesan Administrators December 7 (note the date change). The group will meet from noon until 2 p.m. on December 7 at Old St. Andrew's. To learn more and sign up, contact Nancy Armstrong at nancya@dioceseofsc.org.

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

National Cursillo Conference, Myrtle Beach, October 28-31, (see left)

Pineville Chapel Anniversary, October 31

Diocesan Ultreya, November 5-6

Bishop Gadsden Auction, Charleston, November 5 (page 11)

St. Helena's Fall Bazaar, November 6, (see above)

Clergy Conference, St. Christopher, November 8-10 (page 15)

Taste of the World, November 11 (page two)

re:generate, St. Christopher, November 12-14 (see left)

Beaufort/Orangeburg ECW Deanery Meeting, November 13 (see left)

Walk for Life, November 13

Momentum, Faith Formation, November 18

Jubilate Deo Deadline, November 19

Church of the Cross Christmas Bazaar and Arts Festival, November 20

World AIDS Day Healing Service, St. Stephen's, Charleston, December 1

DOK Quiet Day, December 6 (see left)

Administrators' Gathering, December 7

Spouses of Clergy Conference, January 7-9, 2011

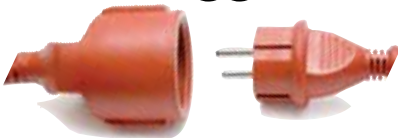
Mere Anglicanism, January 20-22, 2011 (page 14)

Diocesan Women's Retreat, February 11-13, 2011 (page nine)

220th Diocesan Convention, February 18-19, 2011 (page two)

Diocesan Men's Retreat, February 18-20, 2011 (page 14)

Are You Plugged In?



To Diocesan Life?

Are you receiving the enews? Now that we're down to just four *Jubilate Deo's* a year, it's easy to miss important news and events. Plug in to Diocesan Life by signing up for the enews. Visit www.dioceseofsc.org.

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