

Jubilate Deo

The Anglican Diocese of South Carolina

Summer 2025

Bishop Casts Vision Camp Jubilee Moves Forward

By Joy Hunter, Editor

Bishop Chip Edgar cast a new vision for the Diocese during the 2025 Convention of the Anglican Diocese of South Carolina: "Rooted in Scripture and formed by the Anglican tradition, we are seeking to build a vital community of faith through planting, revitalizing, and developing local churches." The upbeat gathering, which was held March 14-15 at St. Philip's Church in Charleston, drew more than 350 clergy, delegates and guests.



MADISON KUZIA

Clergy process into St. Philip's at opening service of Holy Eucharist during the convention.

Bishop Bryan Preaches on Friday

The Convention began Friday evening with a service of Holy Eucharist and clergy renewal of vows at which Bishop David Bryan, the

Diocesan Assisting Bishop, reminded listeners during his sermon that knowing God's will can only be found in knowing Him. "What does God want, what is his will for us?" he asked. "That we would know the love of Christ and the fullness of what he has accomplished for us..."

St. Philip's, the host church, treated those gathered to a memorable worship service with a full

Continued on Page 3

By The Very Rev. Canon Ken Weldon, Executive Director, Camp Jubilee

Camp Jubilee is underway, and we couldn't be more excited to see all that the Lord will do this summer. For the third summer in a row, we will be hosting camp at both Camp Kinard, outside of Columbia, and at Awanita Valley, just north of Greenville. We have over 620 campers registered for the summer and are at almost 90% capacity. We have hired 20 staff positions this year (we had 17 in 2024). Our staff leadership team includes Cole O'Keefe, Assistant Director; Rylie Tart, Worship Leader; Eliza Gailard and Patrick Bergstrom, Head Counselors; Mary Lillian Leigh and Andrew O'Dell, Head Interns; Julia Dubai, Media Coordinator; and Aidan Jackson, Activities Coordinator. Our summer teaching theme will be "Jesus Raising Lazarus from the Dead" from John's Gospel.

Day of Jubilee Celebration

On Saturday, March 1 the Anglican Diocese of South Carolina celebrated "The Day of Jubilee!" We were thrilled to have the opportunity to host over 500 people at our new "forever home" in Beaufort.



JAMES MCCOY PHOTOGRAPHY

More than 500 people attended the Day of Jubilee on March 1 for a worship service, groundbreaking, live bluegrass music and a meal of barbecue and Lowcountry boil.

We gathered for worship, a groundbreaking ceremony, live bluegrass music, and a fine meal of barbecue and Lowcountry boil.

We toured the property, looked at site plans and architectural renderings, and heard from our Bishop, Chip Edgar, and from our Summer Camp Director, Justin Johnson. Throughout the day there were tears and cheers of joy at what the Lord has done and is doing in this ministry and in this sacred place. It

was an amazing and blessed day for all who attended.

Keep an eye out for future events and diocesan gatherings at Camp Jubilee! We have much to celebrate as we reflect on the Lord's faithfulness to our diocese and our parishes during this time in our history. Remember, Camp Jubilee is your Camp and Retreat Center. Come visit us anytime!

Continued on Page 9

New Property Under Contract for Church of the Good Shepherd

On May 27, The Church of the Good Shepherd, Charleston announced they had entered a contract to purchase 2.7 acres of land in the heart of West Ashley. Good Shepherd is one of the eight congregations that lost their property following the litigation with the Episcopal Church.

"I am ecstatic!" said the Rev. Will Klauber, Rector. The property, 1231 Fuseler Drive, is close to where the congregation had held services since 1974.

"It is embedded in what we have long considered our core area of ministry," he said, "and in walking or biking distance to the homes of a good number of Good Shepherd faithful, including your rector."

While this is good news, they still need to get a zoning exception before proceeding. They expect that process to be completed by the end of July.

"Part of this process involves engaging with our new neighbors," said Klauber. "Thankfully, this property is in proximity to neighborhoods we have had a relationship with for many years."

Continued on Page 4

Ministry Among Spanish-speaking Communities

By The Rev. Canon David Dubay, ADOSC Hispanic Ministries

"When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, and you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord your God." Leviticus 19:33-34

The most recent census data (2023) indicates that 7.08% of South Carolina's population is Hispanic, representing approximately 369,000 people. The Hispanic population in South Carolina grew by 56,180 people (16.3%) from 2022 to 2023. Since 2018, the Hispanic population has increased by 105,461 people (35.8%).

This is why almost every town, and certainly every city in South Carolina, has a community of mostly Spanish-speakers in their midst. Many times, they are networked tightly and help each other, usually by nationality but often simply Spanish-speaker to Spanish-speaker. In many of these families, the children who have been taught English in school are the major translators for the families when speaking to doctors, lawyers, and anyone else.



DAVID DUBAY

Currently there is one weekly Eucharist in Spanish being celebrated in our Diocese. It's held every Sunday at 5 p.m. at the Anglican Church of Saint John - Holy Trinity in Charleston. Above the Rev. Angel Davila Lizardo blesses a couple celebrating their 10th anniversary.

There are easy ways to engage with and minister to Spanish-speaking communities within your own town, city, or county.

- If there is an apartment complex or migrant camp near you with many Spanish-speakers, bring a Spanish-speaker with you and start conversations. That is probably the hardest one for Anglicans, but if you call us, we will help you.

- Begin an English as a Second Language (ESL) course at your church for little or no cost to those who need it. Include food and childcare. You can use standard ESL programs and find a teacher who may need to be funded, or you can gather a few people and use the Spanish-to-English curriculum published by the Southern Baptist Convention. It uses the Gospel of Mark.

- The Alpha Course in Spanish has been well received by the Span-

Continued on Page 2

Camp Out at Camp Jubilee

St. John's, Florence Overnight at New Diocesan Property Strengthens Generational Bonds

By The Rev. Corey Prescott, St. John's Church, Florence

I took a group of dads and granddads with their kids and grandkids to camp out (and grill out!) for one night on the Camp Jubilee property in Beaufort. Even without a single building constructed, it's a beautiful property and an ideal place for a simple retreat.

I have done these types of campouts before. They present many opportunities to strengthen generational bonds within families and deepen parishioners' relationships with one another and with God through simply taking time to enjoy him and his creation together. Finding a flexible, budget-friendly location is often the hardest part. Local parks usually have restrictions on group sizes and remain open to the public while you are there. Private property offers more flexibility but is often in a remote location or lacking in necessary facilities, like bathrooms and water.

I found the Jubilee property to be the perfect balance. It's close enough to town to make it very easy to get groceries and water, and have portable bathroom facilities delivered; the property is big enough to hold any size group; and you have the entire place to yourselves! I asked a small amount from each family to cover costs, and we even had enough leftover to make a small donation to Camp Jubilee.



THAD WESTER

lunch on Sunday. We had a large, flattop griddle we used to cook dinner, breakfast, and our final lunch. The group was invited to bring something delicious to throw on the grill, and they delivered! Along with some hotdogs and burgers for the kids were some of the biggest steaks I've ever cooked! The large griddle

quesadillas for any picky eaters.

When we weren't feasting, we spent time praying, working, and enjoying the land together. Justin Johnson had some small projects we could work on to improve the property, and after that we had some organized free time. Some went fishing while others hung around the campsite playing card games or yard games, and others ventured down to see the bald eagles flying around their nest.

At night after dinner we made s'mores, talked about what we learned about God through his creation and through each other, and then finished with Compline. Sunday morning after breakfast we gathered for church. One of the boys made a processional cross, and our lessons were read by one of the kids and one of the granddads. Instead of the typical prayers of the people, I had families go off together to find a quiet place and pray together. The dads and granddads were encouraged to pray for the things that had happened in the lives of their children and grandchildren for the past year, and for what is to come in the year ahead. The kids were encouraged to offer up their own prayers too. After 30 minutes we gathered back together and prayed for the Jubilee property and all who would come to know of God's gracious love through the ministry that would take place there. We ended with communion, and then prepped for lunch and our departure.

It's amazing what happens when kids are allowed freedom to play and explore within defined boundaries. Sticks become magical instruments, trees become bases and hiding places, even bugs become objects of wonder—or dis-

Continued on Page 9



THAD WESTER

I have done these types of campouts before. They present many opportunities to strengthen generational bonds within families and deepen parishioners' relationships with one another and with God through simply taking time to enjoy him and his creation together.

So with our plan laid out, I invited fathers and grandfathers to pack their tents (or campers!) and bring their kids and grandkids for a one-night campout at the Camp Jubilee property. We began with lunch on Saturday and ended with

made it easy to prepare everything at once, along with some grilled veggies. It also easily handled breakfast, boiling water for coffee and cooking up eggs, pancakes, and bacon for everyone. Our final lunch on Sunday was tacos, with the option of cheese

Spanish-speaking Ministry

Continued from page 1

ish-speakers in our state. If you are going to put on Alpha in English, offer a Spanish track, too. All the videos are free and both the Canon for Hispanic Ministries and Chaplain Rodrigo Haddad de Sousa are trained facilitators in Alpha in both English and Spanish. We can train your team.

- A fourth way is simply to invite them to church. Use your Google translator on your phone and invite them to a Sunday morning service. Upon request, I have a bilingual side-by-side liturgy and can point you to the Spanish readings and collects.

Most of our churches have no trouble engaging in cross-cultural ministries when their parishioners leave this country and head to another. When ministering to those in the Spanish-speaking community you can engage in cross-cultural ministry without leaving the area. With little effort, your parish can bring the Gospel to a community of people who speak little English—people who shop at the same stores you do and send their children to the same schools your children attend.

Currently there is one weekly Eucharist in Spanish being celebrated in our Diocese. It's held every Sunday at 5 p.m. at the Anglican Church of Saint John - Holy Trinity

in Charleston. We would love to have you join us to worship and observe.

In the coming months, two churches in Summerville will begin ministering to the Spanish-speaking populations of their own communities.

Could your church follow their lead? This ministry is not expensive. It's just as time-consuming as any other ministry. And when people start coming to your church who speak Spanish it'll look a little bit more like heaven, won't it?

If you have any questions or comments please contact me at (843) 801-5856 or Fr.dubay@gmail.com.

To Lead a New Life: The St. Alban's Catechism Project

By The Rev. Dr. Rob Sturdy, St. Alban's, The Citadel

The St. Alban's Anglican Chapel at The Citadel endeavors to be a place where young people with little to no exposure to the Christian faith can ask questions, explore faith, and express doubts and hesitations without judgment or fear of rebuke. In part, because of our openness and hospitality towards those exploring their faith, the St. Alban's Anglican Chapel has baptized over 200 new Christians since 2018.

New Christians need help learning the faith and orienting themselves towards the Christian life. In order to facilitate this kind of spiritual growth amongst our new believers, we began developing our own catechism in the fall of 2024. A dedicated group from our sophomore class, led by Chandler Greene,

Abe Whitesell, Banks Scarpa, Jeb Bruner, and Mac Liddle have been gathering 4th class cadets in the St. Alban's Chapel's office to work through questions of the Christian faith to advance their understanding of the Christian life.

According to Greene, "being able to help witness someone growing in their Christian faith through the catechism is the ultimate leadership opportunity." The 4th class cadets participating in these catechism groups, notes Whitesell, "have so much joy and drive to learn more about what their faith means to them, truly making it their own. It has been a joy to see how the Lord works through people going through the stress of the 4th class system." (Read the interview below to learn more.)



JOY HUNTER

"Being able to help witness someone growing in their Christian faith through the catechism is the ultimate leadership opportunity," said Chandler Greene, (second from left) with others who participated in the catechism project).

The Catechism Interview

To better understand the catechism project, we sent Chaplain Rob Sturdy and the cadets involved a set of questions.

Questions for Rob Sturdy

In your own words, what is a catechism?

A catechism is a simple tool for teaching the Christian faith. Historically, it has been presented as a text, though recently pictures, symbols, and even short videos are incorporated in modern-day catechisms. The catechism most people are familiar with comes in the form of short questions and answers that can be easily memorized, though before Protestantism the format for catechisms was a question followed by long, thorough answers.

The ACNA has one – a new one they just released. What made you decide to have the cadets develop their own?

It has not been uncommon within the broad history of Christianity, and even within the narrow history of Anglicanism, for ministers to write catechisms specifically for their local congregations. The ACNA catechism is very good, but there are some things that make it impractical for us. First, many of our students don't come from Christian homes, so the short questions and answers aren't enough to facilitate good discussion for people without the necessary background knowledge. Second, the number of questions (368) is too much for us to move through over the course of a normal school year. Third, we want to speak accessibly to young people growing up in a post-Christian age. Finally, for a variety of reasons, we were interested in producing a more contemplative, meditative experience with our catechism. Based off of the feedback we have received so far, I think we are achieving this.

Continued on Page 14

Education, Prayer Book Worship, and Congregational Development

Bishop Edgar Highlights Three Great Passions in Convention Address

By Joy Hunter, Editor

Bishop Chip Edgar highlighted three great passions in his address to the 2025 convention of the Anglican Diocese of South Carolina, held March 14-15 at St. Philip's Church in Charleston. The passions—teaching the faith, Prayer Book-centered worship, and congregational development—led to the creation of our new diocesan vision:

“Rooted in Scripture and formed by the Anglican tradition, we are seeking to build a vital community of faith through planting, revitalizing, and developing local churches.”

Teaching the Faith

In stressing the importance of teaching the faith, Bishop Edgar repeated the question our Prayer Book instructs him to ask rectors at the beginning of each confirmation service, “Have they been adequately prepared?”

“Now, I’ve been a parish priest,” he said. “I’ve worked with people. I know just how fraught with opportunities to fall short of the goal things like confirmation classes can be. ‘Adequately prepared’ is something of a moving target...”

“But my deep concern is that we live in an increasingly complicated world where living out the Christian faith has become a challenge and is often also challenged by those around us. My question is, are we preparing people to bear witness to the faith when it, and its moral vision are constantly challenged? Can we say that the people in our churches are being given the tools necessary to give an answer for the hope that they have?”

“From the youngest age to our oldest members, we must be in the business of teaching the Creed, the Lord’s Prayer, the Ten Commandments, the Holy Scriptures, and the Catechism of the Church, so that we might be prepared to resist our great adversary who is always on the prowl, seeking whom he may devour. I’ll add briefly here that our ACNA catechism, To be a Christian, is an excellent resource. If you haven’t already, I urge you to look into it, and especially into the cottage

Continued on Page 14

One Hundred Ramps and Counting
Prince George Winyah Volunteers Impact Community

By Bill Brabson, Prince George Winyah, Georgetown

It began with a simple request. Would Prince George Winyah commit to building a handicap ramp for a family in Georgetown County?

The request came from Charlie Ball who, at the time, was the Executive Director of Friendship Place, a soup kitchen in Georgetown. He was seeing an increase in ramp requests due to the health conditions and mobility issues individuals in the county were experiencing. So, I called my friend Pete Williams.

We committed to build the ramp without even consulting the church. The year was 2011, and we built one ramp that year. We built another one in 2012 and none in 2013!

Fast forward to 2025 and our group, now known as the Hammerheads, just completed our 100th ramp.

After each request, Pete and I visit the site to meet with the prospective recipient to determine whether the ramp should be permanent or temporary based on their medical situation. Do they need it for just six months during rehab? If, so we refer them to Sel Hemingway, the father of one of our Hammerheads, whose group can install a temporary aluminum ramp.

If they need a permanent ramp, that falls to the Hammerheads. During the site visit, Pete and I will sketch where the ramp can be placed, take measurements and pictures, and from that information Pete will generate work drawings. Though neither of us is an architect we both have engineering backgrounds (Georgia Tech and Clemson) but Pete’s clearly the brains of our group.



BILL BRABSON

We currently have 25 volunteers, men and women ages 18 to 75, and once the request for volunteers goes out, usually six or seven per ramp, the list fills up quickly.



BILL BRABSON

After we’d built about 10 ramps, Pete looked at me and said, “There’s got to be a better way. We’ve got to streamline this.” Now when volunteers arrive, they break into teams of two or three. Each group gets a laminated sheet for their component and goes to work.

After we’d built about 10 ramps, he looked at me and said, “There’s got to be a better way. We’ve got to streamline this.”

Each ramp consists of several distinct components: a platform at the door or stoop; a section of ramp; another platform where the ramp will change direction (90 or 180 degrees) and more ramp to the ground. Pete came up with drawings for each component, using stock lengths for minimum waste.

On really involved projects, we might pre-cut some lumber, but our cut person does a great job keeping up with volunteers.

When you bring volunteers into a project the last thing you want is for them to stand around, bored. They want to be busy. My job was to keep them busy but after 100 ramps,

when they finish their task, they know what comes next and they instinctively move to it. Now when volunteers arrive, they break into teams of two or three. Each group gets a laminated sheet for their component and goes to work.

One of our women volunteers is so into this she asked for an impact driver for Christmas! So cool!

We meet current ADA and county building standards, and all ramps will accommodate EMS personnel and gurneys.

Our requests come from medical referrals, nonprofits, and word of mouth and all of the projects take place on Saturday mornings and are typically completed by lunch. A standard ramp will cost approximately \$1,100 and there is no cost to the recipient. Our funding comes from the

church outreach budget and the Bunnelle Foundation of Georgetown.

We tell our volunteers no experience is needed, only a willingness to leave your comfort zone and help change someone’s life in four hours. We currently have 25 volunteers, men and women ages 18 to 75, and once the request for volunteers goes out, usually six or seven per ramp, the list fills up quickly.

If other groups would like to start a similar ministry, we will gladly share what we’ve learned over the years. Or, better yet, come see for yourself and help on one of our projects. We believe everyone should be able to safely enter and leave their home, and we look forward to the next 100 ramps.

Convention

Continued from page 1



JOY HUNTER

Above, delegates and clergy pray for one another following an invitation from the Rev. Canon Dr. Sandi Kerner, Canon for Prayer and Healing.

choir (adults and children), brass, timpani, and contemporary music. Afterward, they served a festive buffet in the courtyard, with a Dixieland jazz band playing on their balcony.

development with a special commitment to our smallest congregations.”

Bishop Edgar recognized the new clergy of the Diocese: the Rev. Daniel Miles, the Rev. Collin Reed

Business Meeting

In his address during Saturday’s business meeting, Bishop Edgar enumerated the three great passions which led to the development of the new vision statement, “education, deeper and richer Prayer Book formation, and a commitment to church planting and congregational

and the Rev. Aaron Schnupp. He also recognized those transferring into the diocese: the Rev. Roger Griffin, the Rev. Palmer Kennedy, the Rev. Angel Davila Lizardo, the Rev. Dr. Martha Toney, the Rev. Joe Vella, and the Rev. Phillip Wilson. In addition, the Bishop remembered the clergy who had died in the past year: the Rev. James E. Hampson, Jr.

Jay Crouse, who stepped down earlier this year from his time on diocesan staff, was recognized for his 10 years of service as founder and leader of an expanded and innovative diocesan ministry to men.

The Bishop invited the three residential seminarians, Alonzo Crawford, Coby Tucker and Kurt Walters, to speak briefly about their experiences at seminary.

The Rev. Canon Dr. Sandi Kerner, Canon for Prayer and Healing, shared about her work in the Diocese and led the clergy and delegates in a time of prayer for one another.

One of the highlights of the convention came when the Rev. Canon Ken Weldon, Executive Director of Camp Jubilee, announced that a recent \$1 million gift to the camp not only paid the outstanding amount to purchase the future camp property, but also moved us on toward the next phase of the project.

Elections

The Convention elected the following individuals to serve the Diocese: Standing Committee: the Rev. Corey Prescott, the Rev. Jamie Sosnowski, Lindsay Dew and Ben Dixon; Diocesan Council: the Rev. David Cumbie, the Rev. David Rowe, Frank Gibson and Terence Jenkins; Ecclesiastical Court: the Rev. Scott



MADISON KUZIA

Convention delegates worship during the service of Holy Eucharist on Friday evening.

Poelker, the Rev. Dr. Michael Ridgill, the Rev. Hamilton Smith, David Devane, and Nina Mack.

Continued on Page 16

A Moderate Prayer Book

An Address Given By The Rev. Ben Jeffries, Nashotah House

Bishop Edgar served on the committee that produced the 2019 Book of Common Prayer. This past February he was at Nashotah House for its induction into their Underwood Prayer Book Collection. The Rev. Ben Jeffries, who'd served as Secretary of the Prayer Book Committee, gave the following address at the service of induction and Bp Edgar thought, "That is a brilliant, easy-to-access summary of Prayer Book revision from Cranmer all the way up to 2019. It's a tour de force!"

So Bishop Edgar asked Jeffries if we could reprint his talk here and was given the handwritten manuscript on the spot. Deacon Joyce Harder transcribed it and we reprint it here, with slight edits for readability, with permission. In addition, we have a short Q&A with Bishop Edgar about the development of our 2019 Prayer Book.

"Let your moderation be known to all men," saith St. Paul in the Authorized Version of Philipians.

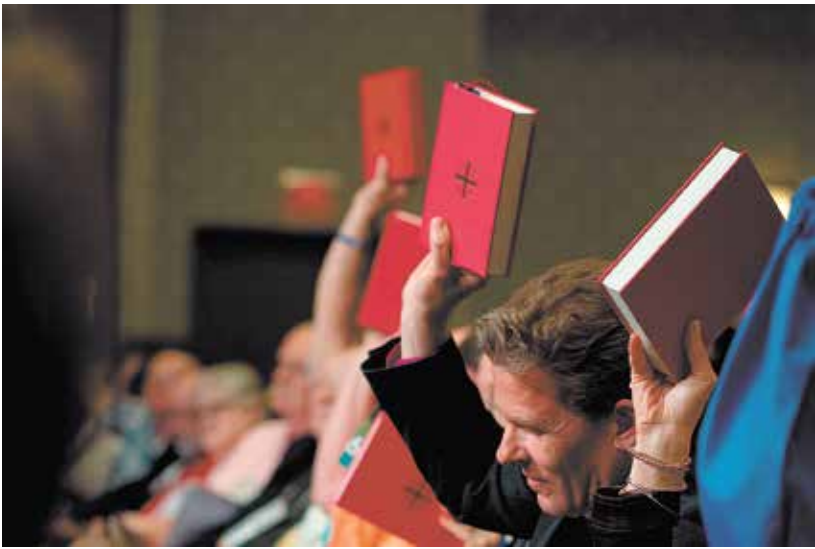
GK Chesterton, while he was still an Anglican, once quipped, "Moderation is not a compromise; moderation is a passion, the passion of great judges."

The astonishing success of the Book of Common Prayer for the better part of these five centuries is a result of the passion the revisers have had for moderation.

Not every revision has been equally moderate, nor have the most moderate revisions been accepted by all—peace to the Cornish Rebels of 1549—but where the Prayer Book has been great, where it has taken root and flourished and guided countless millions to Christ Jesus, it has done so because of its splendid moderation. Where it has kept the "two kinds of churchmen"—Archbishop Laud's phrase—worshiping the same Triune God under the same church roof, it has done so because of passionate moderation. The moderation of the Prayer Book is the spiritual source of Anglican unity.

Archbishop Cranmer exercised the same moderation in 1549 when he personally no longer believed in the Real Presence, but penned a Eucharistic liturgy that remained capacious of it.

Occasional blips of immoderation by God's Providence did not endure: the 1552 Prayer Book, immoderate in its tilt toward



JOY HUNTER

Clergy and delegates at the 2019 Provincial Assembly hold up the newly released 2019 Book of Common Prayer.

the continental doctrine, lasted only eight months.

Moderation was returned by Queen Elizabeth and Archbishop Matthew Parker, that genius of moderation who kept the door open for the High churchmen to continue in the English fold.

The additions of 1604 clarified a handful of ambiguities that were liable to be interpreted immoderately.

The patience of the Bishops at Savoy led to moderation in the 1662 Prayer Book, as well as a moderate adjustment for the shifting cultural landscape—the inclusion of a liturgy of baptism for those of riper years, for instance.

We must remember that the Puritan theologians who rejected the 1662 did so not chiefly because of its theological content, which was moderate enough that many of them could have borne with it, but the way it was immoderately enforced by the 1662 Act of Uniformity.

The witness of Edward Reynolds, the author of the prayer we know as "The General Thanksgiving" in the Daily Office, is salient here. Reynolds was a theologian of the Westminster Assembly, Dean of Christ Church in Oxford under Cromwell, and then Bishop of Norwich in 1661 until his death in 1676.

Moderation is not a compromise.

Reynolds' signature is on the manuscript copy of the 1662 Book of Common Prayer presented at Convocation that year. (By the way, the discovery of this manuscript edi-

tion is what suggested the idea of our College of Bishops signing a unique, pre-press edition of the 2019 Book of Common Prayer which is being presented here today.) In the North American colonies, we see again the magnificent triumph of moderation. In the first few years of drafting prior to the 1789 Prayer Book, Bishop Samuel Seabury was of like mind with the others charged with revision—of radical, "enlightened" alteration—but as he sank his teeth into it, he apparently realized all that was at stake—all the treasures of our Catholic heritage. The 1789 Prayer Book ended up implementing only a fraction of the proposed changes, and Bishop Seabury then became its champion. In what might be the faintest praise

ever given to the American Book of Common Prayer, which is yet praise, Dr. Pusey says, "Even the pared and maimed Prayer Book of the church in the United States still affords Tractarianism a home."

Moderation is a passion.

This experience—of initially being zealous for change, but upon inquiry discovering the great and moderate gems of the Prayer Book—was a storyline that repeated itself in the creation of the BCP 2019. Initial zeal for significant overhaul and novelty—tempered by a passion for moderation.

In the Catholic revival at Oxford in the 1830s, the Tractarians did not call for a new Prayer Book; they didn't need one. The moderation of 1662 equipped and enabled the whole project.

In the States, William Reed Huntington's exceeding moderation allowed for the half-step of the 1892 Prayer Book, on its way to the Prayer Book of 1928, for the more fulsome incorporation of the riches of our Catholic heritage.

The revisers of the 1979 edition of the Book of Common Prayer tipped their hand on the question of moderation by publishing the provisional 1973 draft in a ZEBRA patterned cover. To be sure, the 1979 contributed many meaningful things to Prayer Book tradition, including contemporary "Englishing," a healthy injection of seasonally changing el-

Continued on Page 5

A Prayer Book Q&A with Bishop Edgar

Why did we need a new Prayer Book?

Two reasons. First, if you look at history, Prayer Book revision seems to happen about every 50 or 60 years or so. So, Prayer Book revision is always going on. In fact, in the preface of the first English Prayer Book of 1549, Cranmer spelled out some of the conditions for revising the liturgy. So, the idea of Prayer Book revision is somewhat inherent in the idea of Prayer Books. The second thing is, when the ACNA was formed, we needed a Prayer Book that would be ours, that would shape our identity as a Church. It's the Prayer Book that gives shape to our community, but we'd been working off previous Prayer Books and borrowed Prayer Books from other traditions—the '79 Book of Common Prayer from the Episcopal Church and others like the Church of England's Common Worship. We needed our own.

How long was it in development?

I think the committee first met in the summer of 2010. I joined in the summer of 2011 and was on the committee through 2017. One of the great things about this Prayer Book is the process of reception, an open opportunity for people to give feedback, that was in process up until it was published in 2019.

How many people were involved in the process?

I think the average committee meeting was always around 12, maybe 14. Folks came and went over the course of those years. It wasn't very big. But some amazing people served on the committee. Bob Duncan, who was the first Archbishop of the ACNA. He wasn't originally on the committee but when he retired as Archbishop, the chairmanship of the committee was

handed to him. He played a pretty significant role. Keith Ackerman, who was the Bishop of Quincy when they left the Episcopal Church, had been involved in the Standing Prayer Book Committee of the Episcopal Church, so he brought a lot of wisdom. The shining light of the committee was Dr. J.I. Packer. He was on the committee, and that was a great joy. We spent a lot of time together.

The Prayer Book includes a revised Psalter. Can you say something about that?

When we set out on this project, it was obvious that redoing the Psalter was going to be part of it. Across the board, we all had this tendency towards renewing the original Coverdale Psalter. In the late '50s, early '60s, the Church of England was working to update the Coverdale. Famously, C.S. Lewis and T.S. Elliot, who, legend has it, didn't like each other, were both on that translation committee and became friends while serving together.

We got a wonderful group of Old Testament scholars together who all happened to have done their PhDs in the Psalms. They began with the Lewis and Elliott version of the new Coverdale with the idea of only making substantive changes where a more recent scholarly understanding of the Hebrew translation of the Psalter had been discovered. One of the gripes about Coverdale's Psalter historically was that it was poetical but not a great, faithful translation. I think the KJV was considered a much better translation, given the text it had to work with at the time, but it was not considered as poetical as Coverdale.

Another goal for the Psalter was singability. It has a poetry to it that's able to be set to Anglican chant and things like that.

Interestingly, the Psalter has been one of the most well-received parts of

Continued on Page 18

Trinity, Myrtle Beach Feeds Thousands

By The Rev. Chance Perdue, Trinity, Myrtle Beach

Lately, our local food bank has struggled to keep up with the growing needs in Horry County. We were recently blessed to be able to partner for the second time with the folks at Meals of Hope, an organization that specializes in addressing food insecurity with shelf-stable, easy-to-prepare meals.

On Saturday, April 5th, the faithful of Trinity Church, Myrtle Beach gathered for a parish-wide outreach project. In just under two hours, folks of all ages worked together to pack 34,000 meals to feed the hungry here in the Grand Strand.

This kind of event is an absolute joy - truly a fun way to obey our Lord's command to feed the hungry.

If your parish is looking for a way to reach out in the Name of Jesus and make a tangible impact on those in need, I'd encourage you to consider working with Meals of Hope!

Good Shepherd *Cont. from page 1*

Thanks to the generosity of a few, and the wise management of their vestry over the past few years, they expect to be able to purchase this property without incurring any debt.

"This property is a gift from God," said Klauber, "giving us the ability to minister to the families of West Ashley, to have a presence within our core neighborhoods and communities, and to continue to be a light to our neighbors. It will be a place where we will see lives transformed by the Gospel of Jesus Christ."

"As James reminds us, all good and perfect gifts come from God. This land is just such a gift. It will give us the opportunity to continue being a blessing to our neighbors for generations to come. Join me in continuing to seek the Lord in prayer. Ask that he would provide this place for our new home. Pray expectantly. May God continue to bless us and lead us as we seek to see his kingdom grow here in our midst. May we continue to be a brightly shining beacon to a dark world that desperately needs the hope of the Gospel. Praise God, from whom this and all blessings flow."

“We Will!”

Supporting Young People in Their Life in Christ

By Canon Hunter Myers, ADOSC Canon for Student Ministry

Will you who witness these vows do all in your power to support these persons in their life in Christ? We will. (2019 BCP, p. 165)

At every baptism, we commit ourselves to support the baptized person, whether they are an adult or a child. So, let me ask you an



MELISSA POELKER

Above, Bonnie James prays for one of the students of St. Paul's Anglican Church in Summerville.

awkward question. Have you? Let's think about your children and young people in particular. Can you say with integrity that you have done all in your power to support the baptized young people in your parish?

If your answer is, “No,” you're not alone. I know I often fail at this commitment, and I'm a next-generation minister! There is a gap between our “we will” and what we actually do for the faith of this generation.

So, how can we close this gap?

Today, I encourage you to begin with a dangerous prayer. Now, every prayer is potentially dangerous. Prayer is a faithful response to the presence, will, and way of our Lord Jesus, and he will lead us into bold and sometimes dangerous calls to action. He may ask you to surrender your treasure. He may ask

Continued on Page 6

Prayer, Planting and Providence

A Church Planter Sows Seeds in Clarendon County

By Joy Hunter, Editor

It's not surprising Daniel Miles is a church planter. The son of a Baptist minister, he grew up in a home where his family gathered at the breakfast table at 6 a.m. to read God's Word and pray for missionaries around the world.

Now, years later, married with three children of his own, Daniel is still studying God's Word and praying for the mission field, this one in the Clarendon County area of South Carolina. He's looking for ways to plant seeds of faith in the hope of building an Anglican community in that part of the state.

This past February, Daniel, his wife Renee, and family were sent out by St. Helena's, Beaufort as church planters. The Miles family is grateful for the generosity of their home church. They see themselves as an extension of the vision cast by the Rev. Shay Gaillard to “raise up servant leaders in Beaufort and beyond.”

Finding the Location

“Right now, we are surveying the area to determine where the Lord is already at work in the hope of gathering people into a Gospel community,” says Daniel.

“If you travel north on 95 from Lake Marion to the town of Dillon, a stretch of about 100 miles, there's very little Anglican presence east of the interstate. That's an area we care about. It's often considered the most challenging part of our state, both economically and educationally.

“Despite the challenges, we see the Lord at work. And our call is to ‘boldly and broadly sow seeds of the Gospel and trust him for the growth.’”

Meeting the People

Daniel was invited by a friend to join the Rotary Club. “It's been a wonderful means for meeting people in the area,” he says. He met a historian through Rotary who has taken the family on tours of local historical sites.

“My wife has made great connections in our neighborhood through her love for



JOY HUNTER

“I feel like what I'm called to in this stage of church planting is to see people as God does, to have the eyes of Christ for those in my community, and to listen to their stories,” says Daniel, above, with a neighbor.

plants,” he says. This birthed an active neighborhood plant swap.

“Our kids’ activities have provided a great way to connect with people, too. The boys are involved in baseball. It seems that the entire county comes out to the baseball field several times a week.”

The Miles’ daughter sang at the recent county-wide gathering for the National Day of Prayer. “Music is the universal language,” says Daniel. “It amazes me how music breaks down barriers. We are finding that simply by doing the things we love, connections are made.

“It's a ministry of presence the Lord has called us to right now,” he says. “I think of Matthew Chapter 9, where Jesus saw the crowds and had compassion on them because they were ‘like sheep without a shepherd.’ I feel like what I'm called to in this stage of church planting is to see people as God does, to have the eyes of Christ for those in my community, and to listen to their stories.”

Ninety Seconds, Plus

The Miles are getting used to the slower pace at which life happens in this rural community.

“I think Manning typifies a small Southern town,” he says. “People call Beaufort the ‘slow country,’ and I had governed myself to navigate through a 90-second conversation. Usually, you meet somebody on the street, and

you might give them about 90 seconds of your time. ‘How are the kids doing?’ ‘How's the baseball team?’ It's not like you run out of material, but you auto-govern yourself to about 90 seconds. But in Manning, you get through 90 seconds of material, and they've got another five minutes.

“This morning, I called one of my neighbors, and I didn't know this, but his mom nearly died the day after Easter. He had come to our sunrise service. We had this wonderful conversation about ways to pray for his mom. He was preparing to go to work, but he gave me this gracious chunk of time to explain that to me. It's a beautiful thing about living in a small Southern town like this. You have tasks to perform, but you

have time for each other.”

Approximately 70 people attended their Easter Sunrise Service at Camp Bob Cooper.

“It wasn't what I would call a launch,” says Daniel, “but it was a way to invite people to worship the Risen Lord. Many of whom I'd never met before. Our hope is to start a weekly gathering from those who came to the service.”

In exploring ways of inviting people to join them, Daniel has discovered a “one-size-fits-all” invitation doesn't work.

Thresholds of Invitation

“One of the things we're learning is that every person's situation is different,” he said. “We're trying to understand what thresholds people can handle. Some people may be ready to begin a study of John's Gospel. Others may first need to be invited over for a meal before they're ready to join a Gospel community. Hospitality is a wonderful venue for sharing the Gospel.

“We love having people over to our house. And when they come for pizza, we're able to slip in language from the Prayer Book that helps communicate our faith in a fresh way. That's what we're endeavoring to do right now.”

Continued on Page 18

A Moderate Prayer Book

ements, a eucharistic shape that harmonizes with the ecumenical consensus on ancient liturgical forms, an explicit liturgy for auricular confession, and a robust Holy Week, to name but a few.

But as well as these good additions there were a good many more that were not bad but immoderate. To use Fr. Arnold Klukas' phrase, they were revolutionary instead of evolutionary. Moreover, the language of the liturgies had in many places excised the “weighty words”—and as Dr. Packer so memorably put it, “Weighty actions call for weighty words.”

This brings us at last to the 2019 revision of the Book of Common Prayer and the first of the four guiding principles given by Archbishop Duncan as Chair of the Liturgy Task Force that drafted it: Continuity.

Moderation insists on continuity. A task which was quickly realized to have a recursive quality to it—since the 1979 BCP had been embedded in the Anglican experience for 40 years by then. So, the art of pruning back what was immoderate in the 1979 BCP must still be done moderately, lest it be itself immoderately reactionary. Thus, one way of historically locating the 2019 BCP is to take Rite I out of the 1979, put it in “you/your” instead of “thee/thine,” and walk half-way back to 1662,

Continued from page 4

while making space for our Royalist Canadian brethren for it to work for them as well.

* Thus was a Daily Office lectionary indexed to the calendar year and reading continuously through Scripture restored.

* Thus many of the Cranmerian collects were restored.

* Thus was the Cranmerian ordering of the reasons for Holy Matrimony restored.

And in my opinion, a crowning gem of the BCP 2019

* The New Coverdale Psalter.

WH Auden was famously thwarted in his desires when he served on the psalter committee of the 1979 Prayer Book. He wrote, “All I can do is to try and persuade the scholars not to alter Coverdale unless there is a definite mistranslation... All I know is that Coverdale reads like poetry, and the modern versions don't.” Unlike the final form of the 1979 Psalter, this is exactly what the New Coverdale attempts—“Not to alter Coverdale,” with translation checked by Frs. Travis Bott and John Crutchfield, and Dr. Erika Moore. A fine illustration of two of Archbishop Duncan's other guiding words—Memorability and Musicality, as well as an exercise in moderation.

The final guiding principle was Clarity. This meant among other things shoring up the liturgies of Baptism and Confirmation with language from the 1662 Prayer Book that had been displaced in the 1979 Prayer Book, as well as adding new language in the few places where misunderstanding was common, such as “apart from your grace” before “there is no health in us.” And also simplifying from seven Eucharistic Canons in the 1979 BCP down to two, and having only one Old Testament option in the Sunday lectionary, not two, etc.

But it also meant clarity in the structural presentation—at every level. The enormous influx of Anglican-curious Evangelicals since the days of Robert Webber mean that more and more Christians are opening up a Book of Common Prayer for the first time in their living room and not in a parish church. This means that ease of access for the new user is a new priority.

A 2018 Barna survey revealed that 32% of “practicing Christian America” had engaged with a Book of Common Prayer in the past month. Thirty-two percent! This partly accounts for how a denomination of only 128,000 has sold over 70,000 copies of its Prayer Book!

So, as a meaningful contribution to the Book of Common Prayer tradition in North America:

* Seasonal propers are placed in the appendices following the second of the two Eucharistic liturgies to minimize page-flipping in the midst of prayer.

* Explanations preface each liturgy.

* All elements are given clear titles for ease of visual reference.

* Things used the most are at the front of the book.

* Also, like how the 1662 Prayer Book had to reframe Baptism after 20 years of Puritan reign—in an ecclesial context where Confirmation had taken on vastly different shapes—the 2019 Prayer Book calls for all comers to receive the laying on of a Bishop's hands.

And in all these things, where the 2019 Prayer Book succeeds, it succeeds in moderation, hopefully clarifying and rescinding the BCP 1979 to be more moderate. In the six years that the 2019 Prayer Book has been out, it has done much to fund unity in the ACNA. This unity received advance support from the enormous province-wide reception

Continued on Page 10

Christ the King and Jesus the King Explore Partnership

Relationship Birthed through “Hidden Holy Land” Pilgrimage in Egypt

By The Rev. Roger Revell, Christ the King, Pawleys Island

This story originally appeared in the newsletter of CtK. It has been edited for our use and is reprinted with permission.

This past February I joined a group from the Anglican Diocese of South Carolina on a pilgrimage and official visit to the Anglican Diocese of Egypt. Working with folks in the Province

large. Alexandria is home to some five million residents, and Cairo boasts upwards of 20 million. As you might imagine, the traffic was horrendous – especially in Cairo. They say if you can learn to drive in Cairo, you can drive anywhere. This is true!

While there is far more to report than can possibly be shared in this reflection, I would like to tell you about an experience I had in Alexandria that was particularly impactful.

A City of Contrasts

As with many cities, Alexandria is replete with great contrasts. It boasts pristine new buildings as well as ancient structures that have survived for thousands of years. It has modern apartments and hotels as well as ramshackle hovels that have been severely deteriorated by the blazing sun, salty sea air, and 95% percent humidity in the summer months. It is home to some of Egypt’s wealthiest citizens but also encompasses slums. After arriving in the city, we made our way to one such slum. To get there,

we had to drive down unpaved roads vulnerable to high levels of flooding when the rain comes, and which are littered with uncollected trash.

Church Outreach

All of a sudden, our van stopped. We were outside a church, though there was no noticeable sign. After exiting the bus, a door was opened off the dusty street granting us entry into a small foyer with a stairwell. This was the church building. It is perhaps 5-6 stories tall, with a few rooms on each floor. On the second floor is the sanctuary, perhaps half the size of ours at CtK. Another few floors are devoted to a school for young children. We popped into several classrooms for a visit. The children were learning about recycling and had made some quite creative crafts out of recyclable materials. After this, we spent some time with the Rector. The site visit concluded with lunch on the ground floor, where the church runs a social services center. This center offers tutoring for kids, parenting courses, financial management workshops, a micro-financing program, and other initiatives to help the poor. The church also provides job training so that residents of the neighborhood can find better jobs. For example, there are classes on barbering and cellphone repair, which are decidedly preferable to brick making (which is otherwise the most common form of employment). The staff team were clearly filled with joy and labored with a profound sense of purpose. The love of Jesus was palpable. It was our privilege to encourage them and pray over them, which was an emotional, Spirit-filled experience for the staff team and our group.



KRISTIN JACOBS

Jesus the King has a school for young children as well as a social services center. Above Chris Bridgerman, from Christ the King, makes a new friend.

of Alexandria, Canon Bob and Lynn Lawrence organized a very impactful trip. Our time was spent in Cairo and Alexandria, with a few stints at sites between these two ancient cities. Both municipalities are quite

of Alexandria, Canon Bob and Lynn Lawrence organized a very impactful trip. Our time was spent in Cairo and Alexandria, with a few stints at sites between these two ancient cities. Both municipalities are quite



ROGER REVELL

No noticeable signs identify Jesus the King as a church.

As it happens, this particular church has a name similar to ours. It’s called Jesus the King, and it was founded at around the same time as CtK Pawleys (circa 2003). Moreover, like Christ the King, Jesus the King has been through some bumpy times – to be fair, a bit bumpier than anything our community has experienced up to this point.

Persecution

After being planted in 2003, some of the surrounding neighbors – folks of the Islamic faith – became irritated about having a church in their neighborhood. This was solely because of prejudice, as opposed to anything controversial or otherwise untoward done by the members of Jesus the King. Complaints were filed and, at the behest of the government, the police intervened aggressively. The road providing access to the church was spontaneously

closed without cause, preventing entry into the church building. Then, when the founding pastor tried to protest, he was beaten with rods. His state ID card was deliberately thrown away by the officers, who in turn accused him of being a random troublemaker with no connection to the church. Because his ID had been tossed he couldn’t officially prove otherwise and so was locked up for several days. During this time, the government sent in a demolition crew that severely damaged the church building, resulting in its subsequent condemnation for human occupancy. It was awful. It was unjust. And it was the result of nothing more than heinous prejudice.

But that’s not where the story ends.

After the bishop learned about these grisly events, he reached out to contacts overseas, in the UK and

Continued on Page 11

What is the Youth Commission?

By The Rev. Canon Hunter Myers, ADOSC Canon for Student Ministries

The ADOSC Youth Commission is a team of high school leaders empowered and commissioned to serve at diocesan events. This team exists to cultivate maturity in discipleship and wisdom in leadership for high school students.

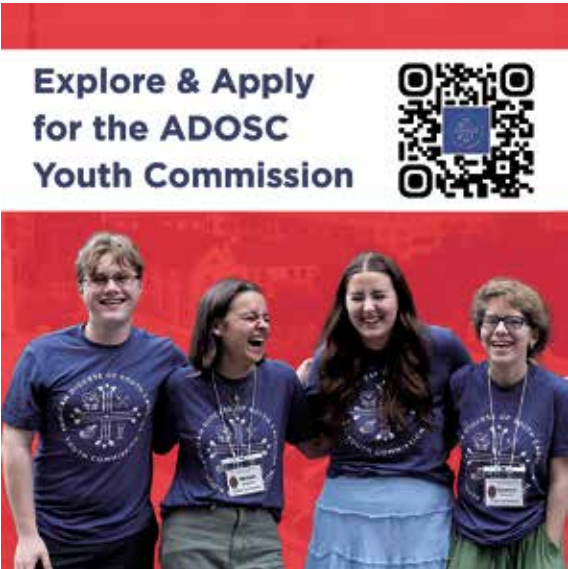
Along with leading and serving, we teach skills including how to study Scripture, how to form healthy teams, and how to lead worship using the 2019 Book of Common Prayer. Students must also serve in their parish alongside their participation in Youth Commission.

In addition to the Canon for Student Ministry Hunter Myers, Melissa Bennett serves as the Youth Commission Lead. We commit to making Youth Commission a safe and formative space for young people.

Why should I join the Youth Commission?

Love – This team is primarily about people, not accomplishing tasks. Above all, we will dwell in God’s love revealed in Jesus Christ and grow in our love for one another and our neighbors.

Learn – To step into your calling and vocation, you need to learn some skills and habits. We learn about discipleship and servant leadership, leading worship, and forming healthy ministry teams.



“If you love God, have a passion for serving others, and want to have a ton of fun: you should join the Youth Commission. It will give you an opportunity to be a leader as a young person in the diocese, and it will help you to grow your faith in Christ!” – Brian Wamsley

Lead – You have something to bring to God’s Kingdom. Every Youth Commissioner stewards ‘keys’ of responsibility. We are empowered to steward our responsibilities together.

Launch – The Youth Commission is designed to launch you back to your parish excited, equipped, and empowered to serve your parish family.

How do I join the Youth Commission?

Apply – Scan the QR code to fill out the application form and begin the process by August 1, 2025.

Discern with the Youth Commission Lead, your youth minister, and your rector.

Submit the remaining application and reference forms.

Wait for your application to be approved or denied.

What will I do on the Youth Commission?

Train – attend a training weekend in the Fall and the Winter Weekend in January

Practice – the L3 Rhythm (Love God & one another. Learn together. Lead with shared purpose and personal ‘keys’ of responsibility)

Serve – at the Mondo Middle School Retreat in October and the ADOSC Diocesan Convention in March

Receive – 50% scholarships for serving at the Mondo Middle School and attending the Regenerate High School Retreat

Celebrate and Commission – Give thanks to God throughout your service and welcome the next cohort at the end of the Spring Semester.

Scan the QR code or visit <https://adosc.org/ministries-and-departments/student-ministries/event-faqs/> to learn more and apply.

We Will!

Continued from page 5

you to surrender a desire. He may call you to surrender your future plans and present comfort for the sake of someone else hearing the Gospel. But remember: the danger isn’t what Jesus calls us to do. The danger is disobeying and finding yourself out-of-step with Jesus.

So, what am I asking you to pray? Every day, I encourage you to pray, “Holy Spirit, help me see young people as you see them.”

Why is this prayer so dangerous? When I’ve prayed this prayer, the Barna statistics about Gen Z and Gen Alpha melt away. My anecdotal interactions with teenagers, it turns out, don’t reveal the full picture. Instead, I begin to see every young person as the Father sees them, at least in glimpses. In other words, we can’t pray this prayer and be dismissive about “kids these days.” Pray it with caution; you will surrender a simplistic view of young people.

For example, the next Thomas Cranmer may be an anxious middle schooler right

Continued next page



Saint Luke’s Anglican to Host Training in Catechesis of the Good Shepherd

By The Rev. Jacob Rogers, Saint Luke’s Anglican, Hilton Head Island

This August, Saint Luke’s Anglican on Hilton Head Island will host Level I training for Catechesis of the Good Shepherd (CGS). Level I certification requires 90 hours of training, so it will be broken up into two parts. The week of August 11-16, 2025 will be the first half of the two-week training for Level I formation. We plan to offer Part 2 of Level I in the summer of 2026.

As of now, St. Luke’s Anglican has three Level I-certified catechists and is bringing in a Formation Leader with 20-plus years of CGS experience to provide training for our Diocese and surrounding churches interested in the program.

Each day will run from 8:30 a.m. – 4:30 p.m. and each week costs \$250, or \$500 combined. The training is recommended for Christian Education Directors, Sunday School teachers, parents, grandparents, and anyone interested in the Christian Education of children. To learn more visit: <https://www.cgsusa.org/course/1-02599hilton-head-islandsouth-carolina/>

At Saint Luke’s Anglican, we are committed to nurturing the faith of our youngest members by helping them grow in their relationship with Christ and become fully integrated into the worship life of the church, and CGS is a central part of this mission.

Rooted in Scripture, liturgy, and the Montessori educational method, CGS offers children a hands-on, reflective, and prayerful way to encounter the love of God. This unique experience unfolds in a specially prepared environment called the Atrium—a space especially dedicated and designed for children to engage in this holy work. In the Atrium, the Holy Spirit is welcomed and expected to speak personally to each child, guiding them into a living faith that is both personal and authentic.

Continued on Page 9

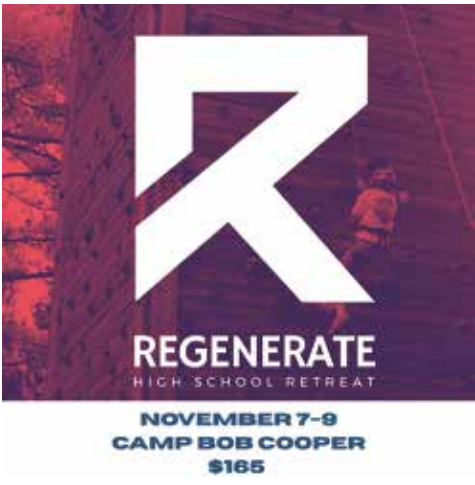
We Will!

Continued from page 6

now. The next Evelyn Underhill might be mindlessly scrolling on TikTok at the moment. Whether or not you have said “we will” to a young person at their baptism, you can ask God for eyes to see every young person as He does. Only then, only when we are captivated by the immense love Christ has for our young people, will we readily support their life in Christ, whatever the cost.

Every generation needs to be seen through the compassionate eyes of Jesus. Our Lord is correct; the harvest is plentiful, but the laborers are few. So, what does He tell the disciples to do in light of this reality? “Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest,” (Matt. 9:37).

Friends, let us pray for the Holy Spirit to help us see our young people as the Lord sees them. They are his sheep and co-laborers in his harvest.



From the Lips (and Pencils) of Children Porter-Gaud Students Write Songs of Faith

By The Rev. David Rowe, Chaplain, Porter-Gaud School, Charleston

Two fourth graders knocked on my office door. “We’ve written a song,” they declared, beaming. Probably in response to the bafflement on my face, they continued, “It’s about God, and the things He does for us.”

It took me a while to realize these girls used that phrase because they didn’t know the word “hymn” or what a “worship song” was, lacking a church background. But they had written a song about God, on the bus ride home after school. Because that’s what fourth graders do, right?

I’ve been writing songs for about 25 years, so I was nervous about what to say when they (Charlotte and Sophia) began to sing their song – I didn’t want to have to lie to them! But by the end I had two prevailing emotions: joy at what had just come out of their mouths; and embarrassment that two nine-year olds had come up with something just as good as I have ever managed.

He loves us, He cares for us,
He’s with us
He’s the light of the world,
He’s the light in the dark
He’s the light in my heart

We played around with the song for a few weeks, and I helped them add a bridge section, and then we sang it to the rest of the Lower School in our weekly chapel service. It was great – a nice end to the story. But it wasn’t the end. A few days later, another knock came on my office door: the next songbird had hatched. Then another arrived. And another. And another... For no particular reason, the Lower School students at Porter-Gaud suddenly began writing worship songs about two years ago, and they haven’t stopped.

Trying to describe what I do as a School Chaplain for young children is tricky. “Ministry of presence” is the classic phrase, but that doesn’t mean much to most people. “I hang out with small kids” sounds... sketchy. “I build relationships and try to live with my eyes open, to notice what God is doing with the students and support them in it” is technically accurate but rather amorphous. So if someone asks, I usually have to give a longer explanation and then offer examples.



JOY HUNTER

I’ve been writing songs for about 25 years, so I was nervous about what to say when they began to sing their song – I didn’t want to have to lie to them! But by the end I had two prevailing emotions: joy at what had just come out of their mouths; and embarrassment that two nine-year olds had come up with something just as good as I have ever managed. (Above, David working with Mae, left, and Amelia, two of this year’s songwriters.)

My goal is to have a living, functional relationship with every member of the student body, the faculty, and the staff. A connection. Something specific to each. With around 280 students, that is an impossible task, but one I enjoy attempting nonetheless. And what comes out of those hundreds of connections and thousands of conversations is that when God is active in someone’s life, I often hear about it. Here is one example from a third Grader:

One night I was laying in my bed. I looked out my door and the hallway light was off. Let me be honest, I do not like the dark – like I don’t. When I realized the light was off I started to cry. I was scared. I was about to go to my Mom’s and Dad’s room to tell them that the light was off, but

then I remembered that God is always with you. Then I started praying, in my head I said, “God please help me!” Then out of nowhere I stopped crying, and I was not scared anymore.

Then I closed my eyes, but before I drifted off to sleep something else happened: I heard a voice that I had never heard before and the voice said “Don’t think of scary thoughts – think of happy thoughts.”

God was with me. Now I pray every night.

This story (which I have on file because the student asked to tell it in our weekly Chapel service) is not an isolated event. I have had multiple children telling me, in a very matter-of-fact way, that God has spoken to them – sometimes audibly, other times (in the

Continued on Page 16

Deepening Friendships with a One-on-One Book Club

By Merritt Fish and Sallie Smith, St. Philip’s Church, Charleston

This article first appeared in the email newsletter of St. Philip’s Church. It is reprinted with permission.

After we’d both moved to Charleston following college graduation, we met in the summer of 2022 through a mutual friend. We quickly became friends, and it was exciting to have a friendship with so many shared values and interests.

After listening to and attending many (of St. Philip’s) Theology on Tuesdays*, we found that many conversations led to the topic of deepening friendships. In one particular TOT, The Rev. Justin Hare and the Rev. Brian McGreevy talked about specific ways to deepen friendships—one of them being reading and discussing books. In an effort to grow our connection with each other and our faith, we decided to start a weekly reading plan in which we would read and discuss a



PROVIDED

Having read multiple books together at this point, we can both speak to how this has transformed our friendship. Knowing you can approach a friend with anything life throws at you for meaningful advice and tender listening makes for a truly comforting, life-giving relationship. It is a relationship to treasure.

Having read multiple books together, we can both speak to how this has transformed our friendship. Knowing you can approach a friend with anything life throws at you for

few chapters of a book over dinner.

At that point, neither of us had read *Mere Christianity* by C.S. Lewis. It had been on both of our reading lists for years, so we chose to start there! In addition, we had caught wind of Brian’s *Mere Christianity* class-turned-podcast back in 2020 and thought that it would be a great resource to help digest each chapter. From there, we got started, and we have been reading and discussing ever since!

Since then, we’ve read *The Common Rule* by Justin Whitmel Earley and *True Friendship* by Vaughan Roberts and are currently in the process of choosing our next book. We will take any and all recommendations!

meaningful advice and tender listening makes for a truly comforting, life-giving relationship. It is a relationship to treasure. We have open, honest discussions about what these books mean to us and how the principles can be applied in our lives, and we ask questions about the ideology, often getting reminded in our readings of the simple truths of the Lord’s love.

We both cannot recommend forming a “book club” with a friend enough! Yes, it takes time and effort, which are so often hard to come by, but the result is worth it. Reading opens your mind to so many beautiful things, and how sweet it is to be able to share it with someone so dear. Thank you, Brian and Justin for the advice—clearly it has been taken to heart!

Having read multiple books together, we can both speak to how this has transformed our friendship.

* Theology on Tuesdays is a twice-monthly gathering of young adults in Charleston, who long for meaningful conversation about life and God.

Greenhouse Reroofed: Thanks, CtK Men

By Banks Wise, Christ the King, Pawleys Island



BANKS WISE

A team of 25 volunteers from Christ the King, joined with the group from Carolina Human Reinvestment to unfasten and remove the damaged roof liner of the greenhouse, and then replace the roof with a new plastic liner.

On April 12, 2025, The King’s Men, the name for the men’s ministry at Christ the King, Pawleys Island, volunteered at the Carolina Human Reinvestment Community Garden to help with spring cleaning and other projects. Carolina Human Reinvestment, led by Giany Guedjo, aims to instill transformative life skills that build bridges to a better future for our youth and engage our community. They achieve this in various ways,

including after-school programs for students, summer internships, a Farm-to-School program, the local Community Garden, and a partnership with Foodshare Georgetown County.

It is through service like this that CtK fulfills its vision, striving to be a community transformed by the Holy Spirit in order to love and serve its neighbors. One of the King’s Men, Chris Bridgeman, said of the day’s work, “What a great way to serve our community with a large group of Christian men laboring together to make the community garden successful.” Another King’s Man, Rion Moore, said, “I sure am glad for all the capable men in our group that day. I can hardly change a light bulb, and that project took some talent. I hope I was good moral support! It was a lot of fun getting to know some guys better and spending a beautiful morning outside together.”

A number of tasks were accomplished, including weeding, repairing, and replacing planter boxes, and relocating items around the property. However, the primary task was the removal and replacement of the greenhouse roof!

A team of 25 volunteers from Christ the King went to work carefully unfastening and removing the damaged roof liner of the greenhouse, and then replacing the roof with a new plastic liner. Giany Guedjo, the Executive Director of CHRSC, stated, “The Men’s group did such an awesome job at helping us put a new roof on the hoop house. We are forever grateful!”

Diocesan Men Hit the Trail

By Bill Read, Saint James Anglican Church, James Island

This year’s Kings Mountain hike had a different feel — our theme was Liberty and History. We camped at the primitive group site at Kings Mountain State Park, a spot that offers just the basics: a water spigot, pit toilet, and easy access to nearby trails and historical sites. One of our hikers brought some plumbing gear and rigged up a

Revolutionary War fight, and standing in the place where it happened gave us some early perspective.

On Friday, following an on-the-trail service of Morning Prayer, we explored the Kings Mountain National Military Park. The site commemorates one of the most significant Patriot victories in the South — a turning point in the war. Just before setting out on the battlefield trail, we met a man walking his dog who turned out to be an expert on the site. He joined us for the hike and gave an impromptu tour along the way, adding depth and detail we wouldn’t have gotten on our own. As we walked, we talked about what happened there, why it mattered, and how the concept of liberty drove ordinary men to take extraordinary risks.

Saturday was our long hike. We drove to nearby Crowders Mountain and set off on the Ridgeline Trail, which connects to Kings Mountain. It’s a solid day hike with some elevation, rock outcrops, and quiet stretches of forest — a good physical challenge with room for conversation, fellowship, and reflection.

Around the campfire each night, we shared thoughts on what liberty means — not just in a political or historical sense, but personally and spiritually. Three of our



BILL READ

Men from two dioceses and four churches joined in the hike this year. “It was a simple weekend,” says Bill Read. “Just men, tents, scripture, good food, and honest conversation — grounded in faith and fellowship.”

makeshift shower — cold, but popular. Next year: maybe hot water!

We kicked things off Thursday with a visit to the Musgrove Mill State Historic Site on our way to Kings Mountain. The interpretive trail there winds near the Enoree River and helped set the stage for the weekend. The battle at Musgrove Mill was a small but pivotal

Roseberry to Speak at 2026 Christian Men’s Conference

By The Rev. Canon Newman Lawrence, Canon for Men’s Ministry

The Department for Men’s Ministry is excited to announce that the Rev. Dr. Jed Roseberry will be our 2026 Christian Men’s Conference speaker. Jed is an ordained Anglican priest and the founding pastor of Restoration Anglican Church. He and his wife Stacy live in Richardson, Texas with their children. Jed is an avid bike rider and enjoys DIY projects. Jed comes to the CMC highly recommended by several close friends within the Anglican Diocese of South Carolina. His own identity as someone having been made in the image of God is something he has wrestled with over the years and will speak to us about finding our identity in Christ and being uniquely made in God’s image.



JED ROSEBERRY

“I’m excited to explore together what it means to discover our true identity in Christ in a world that constantly tries to tell us who we should be,” says Roseberry, shown above on a 10-day adventure in Patagonia. “As men made in God’s image, we have a unique calling and purpose, and I believe the men of South Carolina understand that better than most. I can’t wait to dig into God’s Word with you and discover together how He’s calling us to live as His sons in this generation.”

The 2026 CMC will be held February 6-8, 2026 at Lutheridge Camp and Conference Center in Arden, NC.

A Message from Our Speaker

I am deeply honored to have been invited to speak at the 2026 Christian Men’s Conference, and I’m genuinely excited about the opportunity to spend time with the men of South Carolina.

Now, as a Texan—raised in the “Lone Star State”—I’m no stranger to stories, strong coffee, and men who take their barbecue and their convictions seriously, but from what I’ve come to learn from South Carolina men, I know I’ll be in the company of men who understand what it means to live with conviction and character. There’s something special about the heritage of your state—men who have been shaped by generations of hard work, who carry a deep understanding that what they do today echoes through generations.

Men who still believe in treating others with respect and dignity and who aren’t afraid to stand up for what’s right. That’s the kind of masculine leadership our world desperately needs more of.

I’m looking forward to learning from you as much as sharing with you. South Carolina has a long rich history of men who have faced challenges head-on, whether in business, in your communities, or standing up for the things that matter most. That spirit of perseverance and faithfulness is something I deeply respect, and I believe it reflects the heart of what God calls us to as men.

Most of all, I’m excited to explore together what it means to discover our true identity in Christ in a world that constantly tries to tell us who we should be. As men made in God’s image, we have a unique calling and purpose, and I believe the men of South Carolina understand that better than most. I can’t wait to dig into God’s Word with you and discover together how He’s calling us to live as His sons in this generation.

See you in February at Lutheridge. I have a feeling it’s going to be a weekend we won’t soon forget and I’m already praying for you all!

2025 Men’s Conference a Powerful Experience

By Bill Read, Saint James Anglican Church, James Island

The 2025 Christian Men’s Conference was a weekend of faith, renewal, and brotherhood. Men from all walks of life gathered to hear powerful messages from Bishop Trevor Walters, whose personal testimony and biblical insights resonated deeply. Worship, led by Todd Fields, created a space for heartfelt praise and reflection, while small group discussions fostered meaningful connections and spiritual growth.

Attendees left feeling encouraged, equipped, and renewed in their faith. Through a follow up survey attendees shared how this weekend strengthened their walk with Christ and provided much-needed time for reflection in the peaceful setting of Lutheridge.

If you know a husband, father, son, or friend who could benefit from a time of spiritual encouragement and fellowship, consider inviting them to join us next year. This conference has the power to change lives—help us make sure the men in your life don’t miss out!

What attendees said anonymously about the conference:

“100% relevant. I felt Trevor’s message was tailored specifically to me with where I am in life. God called me to be at this conference. I had no knowledge of the conference’s theme /message prior to. Leave it to God!”

“Exactly where my life is and the questions I have been asking but didn’t know how to respond.”

“Very relevant to my struggles with my father wound! I love the story of Jacob in the Old Testament too!”

“It was spot on, we, as men, bottle up our need for healing and often wait to address it until we explode or burn out.”

“Very appropriate and it caused me to evaluate my actions and responses when dealing with family.”

Camp Jubilee

Continued from page 1

Camp Jubilee Property Development Budget



As we move from property acquisition to property development, we will now begin Phase 2 of our Capital Campaign, raising funds for construction. The following are projected costs.

Total Site Work	\$2,825,000
Chapel Pavilion	\$1,350,000
Jubilee Hall	\$1,875,000
Welcome Center	\$1,050,000
Camper Cabins	\$2,880,000
6@ \$480,000	
Guest Cottages	\$2,340,000
6@ \$390,000	
Docks (2)	\$ 200,000
Pool & Pavilion	\$ 650,000
Rec. Field/Courts	\$ 350,000
Staff Houses	\$1,280,000
2@ \$640,000	
Maintenance Bldg	\$ 525,000
Furniture & Equip.	\$ 850,000
Project Management	\$ 200,000
Cost Contingency 15%	
	\$1,750,000
TOTAL EST.	\$18,125,000

If you or your parish would like to contribute to the property development fund, click the QR code or visit our donations page at <https://adosc.org/about/donate-now/>. You may donate toward a specific building. Naming opportunities are available. To learn more contact me at kweldon@adosc.org.

“Nudged” to Safety September 11, 2001

“Trust in the Lord with all your heart. . . . He shall direct your path.”

By Scharlene Ringer, Grace Fayette with Joy Hunter

While leading a service of Morning Prayer at Canterbury House, a retirement community in Charleston, the Rev. Doug Ringer, Bishop Edgar’s Chaplain, learned Carolyn Powell, a member of his “congregation” survived the attack on the Twin Towers September 11, 2001. Doug’s wife, Scharlene, and granddaughter Grace invited Carolyn to share her story, seen through the eyes of faith. We retell it here.

Carolyn Powell believes, deep in her soul, that God speaks. She listens day and night to scripture being read on CD. She faithfully attends worship not only at her church but also at the Anglican service at Canterbury House. And she believes God speaks through circumstances. The most dramatic of these came the day God led her out of the South Tower of the World Trade Center just minutes before it collapsed on September 11, 2001.

“My normal day started at 4:30 a.m.,” she says. “I always liked to get to work early. I’d leave my house at 6 a.m. and take the Number One bus from New Jersey to Penn Station, where I’d catch the Path Train. It stopped right under the South Tower. Exiting the Path, I’d walk outside to McDonalds, where I’d purchase breakfast to take to my office.”

Returning to the South Tower, Carolyn had to ride two different elevators. One bank of elevators took riders from the first to the 44th floor and a second bank carried riders to the floors above. Carolyn exited at

the 76th floor where she worked at Morgan Stanley.

“Usually, I was sitting at my desk by 8 a.m. eating breakfast,” she said.

“My sister Barbara and I would pray over the phone for the day ahead while I ate and before starting work.”

At 8:47 a.m., the lights flickered in the office but stayed on. Unbeknownst to Carolyn, this was when American Airlines Flight 11 crashed into the tower next door, the North Tower. Shortly after 9 a.m. her building shook. This was when Flight 175 crashed into her building.

“There were no windows in the room where I worked, so my office mates and I ran to one of the executive offices to look out. We saw flames coming out of the North Tower, next door, just above us.

“My supervisor told us to ‘get out.’ Later I realized this woman, whose name I can’t remember, saved my life. That was the first nudge God gave to protect me.”

Carolyn and her office mates rode the elevator to the 44th floor and then headed for the stairs.

“We weren’t scared or panicked,” she said. “As far as we knew, the fire, or whatever it was, was in the other tower. We exited the elevator and began walking down. When we reached the 22nd floor clouds of ashes started coming down our stairwell.

“About the same time, we heard a security announcement say, ‘Everyone go back to your office. The building is secure.’ They heard that



JOY HUNTER

“When I went back to work and was sitting at my desk, I had a CD of scripture that I used to listen to while doing my work,” said Carolyn (shown above). “It was always going in my ears. I would constantly listen to the Word. All day, every day. I would even have it going in my ears at night. That’s what’s kept me calm. That’s what kept me from going off the deep end.”

announcement only once.

“I began to pray in earnest,” she said, “asking God for direction. Somehow, I had gotten separated from the people in my office. But I heard God speaking in my spirit saying, ‘Don’t go back. If you do, I can’t help you.’”

Wearing heels and a skirt, Carolyn wasn’t moving fast, but knew she had to continue.

“Many people began to pass me,” she said. “Some, after hearing the announcement, stopped and sat down. Others turned around and

went back upstairs. It took about 30 minutes to get down those 44 floors.”

Carolyn’s biggest concern was to get to a phone to call her sister. When she arrived on the ground floor people were shopping. Farmers were setting out produce in stalls in the center courtyard. She still wonders if the merchants and their customers survived.

She saw fear and confusion in people’s faces, but because of the dust and ash couldn’t see the towers, the sky or the sun. “Oddly,

Continued on Page 10

Camping at Camp Jubilee

Continued from Page 2

gust! One dad was reflecting on the camp-out afterwards: “I was amazed that my kids never said ‘I’m bored’ the entire time. When we went to Disney I heard them say ‘I’m bored’ all the time! We weren’t on phones, we didn’t need distractions. They were just running around in the woods!”

How to Have a Campout at Camp Jubilee

I’m happy to provide the detailed plans I put together for our trip, and I would encourage you to reach out to Justin Johnson for specific ways you might make use of the property for your church. Here are some helpful tips as you begin to make your plans:

1. Pick the right time! The Jubilee property is a great three-season camping site. Fall and spring are ideal, and though you’ll need to plan for colder temperatures, winter would be a beautiful time to spend a night outdoors. As we move into the summer, the nights will get hotter, bugs more abundant, and the summer storms more frequent. Lightning is not something you want to endure in a tent!

2. Make a safety plan. Currently there are no docks on the property, and the land is on a high bluff, so accessing the water for swimming or boating is not possible. For us with some small children in the group, this was perfectly fine! The group was told that for the duration of our time on the property, kids under 18 will not be allowed on, in, or in close proximity to the water without adult supervision. We were prepared with lifejackets, and I asked all adults to help ensure the safety of all, first with the kids or grandkids in their own party and second with the others around them at any given time. Likewise, plans need to be made for adverse weather. We deemed the wind too strong for a campfire (a welcome trade-off for perfect temperatures

and no bugs!). We also enacted our safety plan when my lightning tracking app alarmed me to a small thunderstorm within 10 miles of us. After about 30 minutes in the cars, we got back in our tents and finished out a good night’s sleep.

3. Provide the essentials. For our group our church provided a portable bathroom, water coolers, the griddle and all necessary cooking supplies, food for breakfast and lunch and some sides for dinner. Other than fresh food, most of what we needed I raided from the church kitchen! It may also be possible to coordinate with Justin to provide some of these things for your group.

4. Prepare the group for success. I communicated clearly what each family would need to provide for themselves, like sleeping accommodations, clothes and personal items, personal food that their kids would enjoy, as well as their Bibles and recreation equipment for fishing, playing, or lounging. I also made sure there was a designated group leader when we split up for work tasks or recreation tasks, and I had basic radios if we needed to communicate while spread out. Finally, I gave the dads and granddads a heads up Saturday night that the next day they would have time for intentional and personal prayers for each of the kids and grandkids. Words don’t always come easily for many men, so I didn’t want anyone caught off guard!

I hope you can enjoy the blessing this wonderful property already is to our diocese. Throughout the campout I often thought how special it was that I could share this time on this land with my kids, while the grounds remained undisturbed. I dreamed about them coming to drop off their own kids for summer camp, telling them stories of the times they got to roam and romp out here before the camp was built. What a joy it is to share in the blessing not just of God’s promises to come, but in what he has already provided for us.

Catechesis of the Good Shepherd

Continued from Page 7

The CGS Atrium looks like a Montessori-style classroom. It is a sacred space with many similarities to a sanctuary. There is an altar, a baptismal font, a prayer table, and items related to parables, liturgy, and Bible stories that the children learn through “work.” In the Atrium children become familiar with the traditions of our faith.

In CGS, the Catechist is not considered the primary instructor—the Holy Spirit is. The Catechist serves as a guide, listening to the Word of God alongside the child and inviting wonder through open-ended questions. Because Christ is the “Teacher” in the room, the Catechist is free to let the child ask questions without the pressure of needing to provide the perfect answer. There is great spiritual value when a child is encouraged to wonder and wrestle with the mysteries of faith over time. In this we are encouraged to trust that the Holy Spirit will provide the answers they need when their hearts are ready to receive them.

It has been said that children formed in CGS not only know the “Sunday School answers” or the vocabulary of the Scriptures and the liturgy, but they also form a deep, personal connection with the Good Shepherd as He reveals Himself to them, with the fruit of faith springing up out of the soil of their hearts. The end goal of a good CGS Atrium is that the Faith Once Delivered becomes each

child’s own—an allegiance of the heart as well as the mind—as they listen for the voice of the Holy Spirit in Scripture.

Here at Saint Luke’s Anglican, we currently average 8-10 children per week in our

Atrium. We meet from 9:30 a.m. (during our Sunday School hour) until the Peace during our 10:30 a.m. worship service, when children then join their families in the sanctuary.

Our hope is to equip children not only with knowledge of God but also with the tools to enter into worship and prayer as active participants. The Atrium is a place where children encounter the beauty and mystery of the Christian faith, exploring key elements such as the parables, the sacraments, and the liturgical year.

By investing in the continued growth of this program, Saint Luke’s Anglican is laying

a foundation through which the Holy Spirit can cultivate a grassroots faith—one that will sustain these children as they mature into teenage disciples who know and love Jesus and live out His teachings in their daily lives.

To learn more about the program, please contact the Revd. Jacob Rogers at jacobrogers@stlukesghi.org or visit <https://www.cgsusa.org/>.



AMY REESE

The Atrium is a sacred space with similarities to a sanctuary, so children become familiar with our faith traditions.

Pushing Into the World to Reach the Lost

A Conversation with the Rev. Hamilton Smith

By Joy Hunter, Editor

One of the first questions I asked the Rev. Hamilton Smith, Rector of St. Thomas Anglican Church (STAC), Mt. Pleasant, when we chatted about evangelism was, “How has it changed over the years?” I remembered a time when we tried to engage people in conversations about “The Four Spiritual Laws,” a pocket-sized tract that distilled the Gospel into a 10-minute presentation.

He pointed me to a movie. “Have you seen the Netflix movie *The Two Popes*? It’s a great movie if you haven’t seen it. It’s about Benedict and Francis. They have a debate, not over compromising doctrines. Both hold the same theology – but over which doctrines they put forward into the world. Do we put forward doctrines that open us up to the world or do we put forward, or lead with, doctrines that close us off to the world?”

A Post-Christian World

“We are now, whether we like it or not, firmly in the post-Christian world,” said Hamilton. “Post-Christianity has moved here from the northeast and midwest and west coast. Sixty percent of people that live in Mount Pleasant don’t go to church anywhere on a Sunday.”

So how do we reach the “nones,” those Hamilton says are indifferent to Christianity? Not the way we’ve always done it.

“The overall posture of Anglicanism, the deep cultural roots or patterns when it comes to people joining the church,” he said, “is ‘they’ll come to us.’”

That no longer works. In the early 2000s Hamilton, his wife, Lizzie, and their first child, Charlotte, moved to England for three years where Hamilton studied theology at Oxford University and gained an education in living in a post-Christian world.

“One of the great things about going to seminary in England,” he said, “was that they were further along than we are. They’re deeply in the post-Christian world. And they’re look-



ROBERT BYE

“To understand people, you have to build a relationship of trust,” said Hamilton. “And to do that you have to be where non-Christians are.”

ing for all kinds of creative ways to bring the world in, to not wait for the world to come to them.” Hamilton is committed to going “into” the world, too.

Be an Ambassador

When crafting the mission statement for St. Thomas, the church he planted in 2013, he was intentional about using the word “ambassador.”

The mission statement reads,

We believe the Gospel changes everything! St. Thomas’ Church exists to raise up ambassadors of the Gospel where we live, work, play, and learn, and to extend Common Grace to our Community through authentic relationships, service, and beauty through the arts.

“I’ve got an hour-long course on why I chose ‘ambassadors,’ he says. “And why it’s a good metaphor for going out into the world.”

“To sum it up, ambassadors do four things:

“The third thing is you’re there to represent the interests of your home country, your sovereign. Bring the message of your home country (the Gospel) to your assigned country. But be sensitive to how your message is received. Talk to them as equals. Show them respect, not arrogance and condemnation.

“And then the fourth thing is ambassadors are the most useful in times of conflict. The world is constantly at war with God. And we bring a message of peace.”

In the Sunday liturgy at St. Thomas there’s a time for parishioners to pray for three people who do not know the love of Christ. “That’s woven into our ‘Prayers of the People,’” said Hamilton. “So those folks are constantly on our minds.”

Though he and his parishioners are committed to being ambassadors it hasn’t been easy. And growth at St. Thomas continues slowly. Yet they continue.

“If our main goal is to reach people who would never hear the gospel, we have to go where they are. And we have to love them where they are without compromising the truth of the faith,” he said.

“Number one, they represent their home country. We’re representatives of the Kingdom of God. But we’re stationed in a foreign land.

“The second thing is you become an expert in the country to which you’re sent. Get to know more about that country than the people who live there. Know their values and worldview, even though they’re different from your own.

Hamilton’s entire family looks for ways to engage with those outside the church.

“Both my kids went to public schools,” he said. “We would have discussions all the time about being ambassadors in that secular environment. Most of my kids’ friends were non-Christians. And we had some really rich conversations about that. A couple of them have come to Christ because of those relationships.

“When my daughter, Charlotte, was in high school she was the only Christian in her theater group, the only one. That group would never have encountered a Christian unless Charlotte was part of that. And through Charlotte, they encountered us, and through us, they felt loved, though many dimensions of their lives were not in keeping with the ethical demands of the Gospel. But we loved them over that.”

The Church vs. The World

The difference in ethics and values often keeps Christians from engaging authentically with the world.

“One fear is that ‘if I’m around non-Christians, I’ll be corrupted, or my family will,’” said Hamilton. “It’s the whole ‘like-minded’ phrase.”

But the answer to that is “no.”

“The locus of sin is not outside of yourself,” said Hamilton. “That’s what the pharisees thought. The locus of sin is in our own hearts.”

It doesn’t mean we embrace the mindset of the culture.

“In our culture, the heart of life is to live a full life,” said Hamilton. “I’m stealing all this language from Charles Taylor’s *A Secular Age*. To the world, what makes our lives full is what’s called ‘expressive individualism.’ I’m free to express myself so that I am the center of the world. Therefore, you need to understand me. The only people who have any authority in my life are people who have taken the time to understand me.

Continued on Page 11

Nudged to Safety

Continued from page 9

I felt a deep peace that God would somehow get me home.

“I could smell the ashes, but didn’t know I was covered with them,” she said. “I did not hear the buildings collapse or the people scream. It was eerie.”

Carolyn learned she needed to get to the seaport to catch a ferry but wasn’t sure how to get there. “As I walked this young girl came up beside me. I told her, ‘I’m trying to find the ferry.’ She said, ‘I’ll go with you.’ She knew how to get to the harbor, and I felt God had sent her to me, another God encounter. We walked together for several minutes before she left to find a coworker. Looking back, I think she may have been an angel.”

Desperate for change with which to call her sister on a pay phone, Carolyn ducked into the McDonalds where she bought breakfast earlier that day. A man with blood on his hands offered his cell phone. But the call wouldn’t go through.

As she moved with the crowd, Carolyn heard planes flying overhead. “We thought we were being bombed,” she said. Each time the planes flew over, everyone would drop to the ground, fearing glass from nearby buildings might strike them.

Continuing on, she neared the seaport where men with megaphones were directing people onto ferries. Carolyn didn’t know which ferry would take her to New Jersey.

“At that point, I began praying out loud: ‘Lord Jesus help me.’”

Carolyn overheard a man in a green shirt ask one of the guards where to catch the ferry to New Jersey. “I took that as another sign from God,” she said. “I knew if I boarded the same ferry, I could get home. I had been praying. And because of my closeness to God, I knew He heard me. I had faith that He was directing me by this man. Suddenly I heard, ‘The last ferry to New Jersey is leaving.’ I started to run.”

Carolyn was the last to board. After exiting the ferry she boarded a bus.

“Buses I could take to my sister’s house were right there where the ferry landed. The drivers did not charge any fare, and even though the driver was pulling out, he stopped for me...another mercy from God.”

It wasn’t until Carolyn was on the bus that she learned the South Tower, her building, had fallen. Because of the dust and ash floating in the air she couldn’t see across the river.

“All the people around me were in shock, but they weren’t panicking. People were talking among themselves, but not in an emotional way. No crying. No screaming.”

Carolyn arrived at her sister Vernelle’s house only to discover no one was home. The landlord let her in and she tried to contact family. It wasn’t until early afternoon that the call went through.

“When I was finally able to reach her, she picked up immediately. I said, ‘Barbara?’ and she said, ‘Carolyn?’ Then I heard her say somebody needed to take the phone because she couldn’t talk. My nephew grabbed the phone and said, ‘You made it?! My brother-in-law said, ‘Stay where you are. I’ll come get you.’”

“When I got to her house, I had to sit right by her. She wouldn’t let me leave.”

Carolyn returned to work at Morgan Stanley, in their relocated offices, one month after the disaster.

She didn’t break down until, at her sister’s urging, she went to therapy. She went for just one appointment. What got her through was bathing her mind in scripture.

“When I went back to work and was sitting at my desk, I had a CD of scripture that I used to listen to while doing my work. It was always going in my ears. I would constantly listen to the Word. All day, every day. I would even have it going in my ears at night. That’s what’s kept me calm. That’s what kept me from going off the deep end.”

When asked if she has a favorite scripture, Carolyn doesn’t hesitate. “Proverbs 3:5-6 *‘Trust in the Lord with all thine heart and lean not unto thine own understanding. In all your ways acknowledge him, and he shall direct your path.’* When you have Christ in your life,” she said, “he gets you through.”

A Moderate Prayer Book

Continued from page 5

of feedback that went into the final editing, and was latterly helped by not being an enforced Prayer Book.

Learning from the Great Ejection of 1662, the idea behind the BCP 2019 is that it would be sufficiently self-commending that Anglicans in the ACNA would want to use it, and therefore it would need no Act of Uniformity, which has generally been the case.

A moderate offering of a moderate Prayer Book.

Lastly, I wish to conclude this overview by highlighting two elements of the 2019 Prayer Book that have not received much attention, but in which I take great delight.

The first is the number of collects and Occasional Prayers in which Archbishop Duncan proposed the alteration of “them” language to “us” language, so that the church that prays with the BCP 2019 doesn’t pray that God would send them—other people—out to

do his mission, but would send us. Look for this change and you’ll see it all over the place.

The second is the number of places in which Dr. JI Packer proposed the insertion of the word “fullness” before the Kingdom of God. A powerful reminder that eternal life in Jesus Christ’s Kingdom has already begun and becomes more fully realized when we die—as Dr. Packer himself did in July of 2020 with the 2019 Book of Common Prayer in his hands, having just prayed with Bishop Darrell Critch.

The 19th century Jewish poet, Heinrich Heine, once called the Torah a “portable fatherland.” The Book of Common Prayer, since it has been affordable to individuals since 1662 has likewise, as the Bible arranged for prayer, been a portable fatherland to countless millions. May our BCP 2019 continue this noble, moderate tradition for generations to come.



WANT THE SKINNY?

The “Jubi” is mailed three times a year, but to stay current you need the e-news. Click the QR code or visit www.adosc.org to subscribe.

Cannon Ordained to the Diaconate

Tom Cannon was ordained to the transitional diaconate by Bishop Chip Edgar on Saturday, May 3, 2025 at St. Helena's Anglican Church in Beaufort, South Carolina.

A native of Philadelphia, Tom earned a B.A. degree from the University of South Carolina and an M.Div. from Reformed Theological Seminary. He comes from the Presbyterian Church in America, where for 36 years his ministry included work on the university campus, parish ministry, and heading up Reformed University Fellowship for the PCA in places such as Australia, New York City, and Savannah.

Tom and his wife, Dawn, are currently members of Saint Helena's in Beaufort. He serves as a Humane Letters teacher and Assistant Chaplain at Holy Trinity Classical Christian School. Married for 39 years, Tom and Dawn have three adult children and two grandchildren. As an inveterate fan of Gamecock and Philadelphia sports, Tom is clearly a glutton for punishment.



TARA GAILLARD

The Rev. Tom Cannon, third from right, immediately following his ordination, stands with clergy from St. Helena's, the Parish Church at Habersham and Bishop Chip Edgar, (seated).

You Are Not Alone

St. John's Parish Church, Johns Island Ministers to Youth in Detention Center

By Chrissy Binz and Libby Puckette, St. John's Parish Church, Charleston

St. John's Parish Church has participated in various adult prison ministries for years. The parish has always had a heart for providing for, and praying with, the local adult prison population as so many other Anglican churches do. But no one was addressing the needs of the youth that were being sent to the Charleston County Juvenile Detention Center. It wasn't on anyone's radar. God was about to change that.

The Holy Spirit began to work through St. John's Parish, prompting the beginning of a beautiful partnership with just one God-prompted phone call. The Detention Center could not believe a small Johns Island church was calling to offer help for the youth. God opened the door wide for Jesus to reach out to these teens.

The partnership began with St. John's parishioners filling a physical need of simple toiletries for the teens. Many of the youth don't have anyone to provide the necessary toiletries: soap, shampoo, toothpaste, and deodorant. The first bags of toiletries and snacks were provided on Christmas Eve 2021. Feedback from the bags came quickly, with a phone call that evening. The bags were a hit! But it wasn't the snacks and toiletries that made an impact. It was the handwritten cards



CHRISSEY BINZ

"Now the youth routinely request the brightly colored Jesus bags."

the parishioners had included. They were cards of encouragement filled with the love of Jesus. The Detention Center staff said there was a quiet over all the cell blocks and all the youth were on their beds reading the cards.

Now, the youth routinely request these brightly colored Jesus bags, accurately renamed, as St. John's wants them to know that while the church members may act as the hands and feet of Jesus, indeed it is Jesus himself who is reaching out to these youth

and showing how much He loves and cares for them.

Since Christmas 2021, this partnership has continued to flourish in ways only God could imagine and orchestrate. It includes the Jesus bags (toiletry bags) throughout the year (full of handwritten cards of encouragement), providing a Christmas Chick-fil-A lunch, devotional books and prayer for those interested, work-out sessions, guitar lessons, art lessons, gardening, and working with the youth to paint beautiful murals in the otherwise sterile Detention Center hallways. St. John's continues to provide for various needs that come up such as a basketball goal, a recreational awning for shade, basketballs and

soccer balls, and exercise equipment. The parish also provides hand-held wooden crosses for the juveniles upon release, if they are interested.

The partnership continues to grow. The Charleston County Juvenile Detention Center recently showed its gratitude by recognizing St. John's Parish with the 2024 Citizens Award for dedicated service in upholding the traditions, honor, and goals of the Charleston County Sheriff's office.

Reaching the Lost

Continued from page 10

Sympathy or Empathy?

"You hear it all the time, empathy, empathy, empathy. We've got to define these terms because a lot of people say, 'just show empathy.' But what does that mean? Empathy, as I am defining it here, is changing your theology to affirm the person's feelings.

"Jesus never did that. What he did is sympathize. He can sympathize with us. He knows what it means to be a human being. He knows what it means to physically suffer. He knows what it means to emotionally suffer. He knows what it means to be tempted by human sin. And he knows what it means to be tempted by the devil.

"So rather than start from the standpoint of 'The Four Spiritual Laws,' you start with, 'Hey, have you ever thought about the fact that Jesus knows what it means to go through what you're going through?' Let's start there – with Jesus.

"That's not the totality of the message. That's not the fullness of the Gospel, but it's a place to start a conversation. Jesus understands. And that connects with people who are self-absorbed, and believe, 'if you don't understand me, you have no authority in my life.'"

Intentionally Push into the World

"To understand people, though, you have to build a relationship of trust. And to do that you have to be where non-Christians are.

"Did I tell you I'm playing tennis now?" asked Hamilton. "Not only because I'm 15 pounds overweight, but with my kids out of school, off in college, I needed another outlet into the non-Christian world. There was nowhere in my world where I was going to engage non-Christians on a daily basis. So, I chose tennis. And it wasn't a Christian tennis league. The goal was not to find a safe place. The whole goal is to intentionally push into the world to love it."

The relationships have their funny moments. His tennis mates joke about his being a pastor and apologize for "dropping the F-bomb." When the group of about 30 held a March Madness (basketball) bracket, they

laughed when Hamilton joked, whoever won should tithe to him. He's grabbed beers with them and, as friendships have developed, serious moments have led to deeper conversations.

"Just last night I had a conversation with a guy who's a non-churchgoer about abortion. He'd never really had anyone dispassionately value his viewpoint, listen to what he had to say. And afterward he was genuinely curious to know what I thought. Now, we've been playing tennis together for probably two-and-a-half months. It took that long, just us hitting the tennis ball around and joking, to develop a friendship and for me to earn the right to be heard."

Advice to Remember

Before Hamilton planted St. Thomas, when he was still on the staff of St. Michael's Church but beginning to plan a launch, he received advice from the late Bishop Alex Dickson that has continued—since that time—to come to mind.

"He said, 'Hamilton when you go up there to Mount Pleasant, don't go start a church. Reach the lost.'"

"Isn't that a wonderful summary of all the things we've talked about?" Hamilton remarked. "I think for so long, church planting has been, 'Let's start a church in a place where there's no Anglican church so we can make Anglicans there.' But what if, instead, our main goal was, 'Hey, let's go and reach the lost?' That totally changes how you approach it."

"I think about that all the time. 'Don't start a church. Go and reach the lost.'"

Recommended Reading:

- *The Counterfeit Gods* by Tim Keller
- *How Not to be Secular: Reading Charles Taylor* by James KA Smith
- *The 39 Articles (BCP)*

Christ the King and Jesus the King

Continued from page 6

the U.S.A. Some news outlets reported on what had transpired and political pressure was applied. As a result, the government did an about-face and decided to rebuild Jesus the King. A new compound was constructed, which is nothing short of miraculous. In Egypt, the state pays for all mosques but never for churches – even though a significant minority of Egyptians are Christian and taxpayers. Yet on this occasion, the government did indeed build a church building. This was the very place we visited, where a broad array of ministry is now being done to help the least of these, whether they are Christian or Muslim. Over the last 15 years, Jesus the King has gained a strong reputation in the community and is now highly valued by those in the neighborhood. Acts of service in Christ's name have disarmed prejudice. In terms of membership, there are about 250 families who worship at the parish, each of whom has about 4-6 children. As all this adds up, the church totals at around 1,200. As I noted above, their sanctuary is about half the size of ours, which is why they have five services each week, plus Sunday school.

A Possible Partnership

Our group was deeply moved by what the Lord is doing at Jesus the King in Alexandria. Since that time, I've been thinking about whether we at Christ the King ought to initiate a sister-church relationship with this Egyptian Christian community. Our diocese has a history of pairing American churches with congregations in the developing (or majority) world. Many parishes in the Lowcountry have such relationships, but we don't – at least not yet!

As you can imagine, at Jesus the King there are a great many needs. For instance, there's a chronic flooding issue which turns the ground floor of the existing building into a mud pond every time the skies open up. CtK's leadership is starting to consider and pray about a partnership in the months ahead.

Along these lines I think it is no coincidence that, as I was putting the finishing touches on this refection, I received a message from someone we met on our pilgrimage asking if CtK would like to help bring a specific project to

fruition at Jesus the King. What an honor to be asked! There's much we can learn from their track record and wholehearted devotion to God. And there are ways we could help them – small gestures by American standards – that would hugely benefit this faithful and fruitful community and others like it in the Province of Alexandria.

I should also mention that Jesus the King recently acquired a small parcel of land just across the road from their

current building. They have been praying for the opportunity and resources to buy this parcel for six years. Their prayers were answered a few years ago. Stemming from this extraordinary turn of events, their next objective is to put a roof over the top of the lot so it can be used in the interim as a play area for the children, out of harm's way and as a shield from the blistering summer sun. Longer term, they desire to use this plot to expand their social and educational service center.

The story of Jesus the King is but one of many from our time in Egypt that showed me how God's people can thrive amidst soil that is rather stony upon first glance. It was deeply heartening. It left me acutely aware of how good we have it here in the United States. At the same time, it is obvious how the lack of adversity in our context can precipitate (even if unwittingly) certain lackluster tendencies. I see this in myself, which is why I was not only inspired but also challenged by what we witnessed.

"Let us not grow weary of doing good, for in due season we will reap, if we do not give up. So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith." The Apostle Paul / Galatians 6

I've been thinking about whether we at Christ the King ought to initiate a sister-church relationship with this Egyptian Christian community.

Five Summer Ordinations

By the Grace of God and the Consent of the People, Bishop Chip Edgar, Bishop of the Anglican Diocese of South Carolina, Will Ordain the Following Postulants:

Zach Barton, Diaconate, June 15

Zach Barton is to be ordained to the Sacred Order of Deacons on Sunday, June 15, 2025, at 10:30 a.m. at the Cathedral of St. Luke and St. Paul in Charleston.

Zach serves as the Director of Children's Ministry at the Cathedral Church of St. Luke and St. Paul. In this role, he oversees the Cathedral's ministry to children and families, including children's formation during Sunday services, and equipping parents and parishioners to find ways to make good on the baptismal vows we each take. Zach holds an M.Div. from Gordon-Conwell Theological Seminary and also serves on the Provincial leadership team of the Family Leadership Network through Next Generation Leadership Initiatives (NGLI). Originally from Texas, Zach has served churches in Texas, Florida, and most recently Boston, MA, before moving to Charleston. He has been married to Jillian for 14 years, and together they have four children. Zach loves spending time with his family and reading good books (when time allows) and foolishly hopes the Dallas Cowboys will win another Super Bowl in his lifetime.



Canon Hunter Myers, Diaconate, June 15

Canon Hunter Myers is to be ordained to the Sacred Order of Deacons on Sunday, June 15, 2025, at 10:30 a.m. at the Cathedral of St. Luke and St. Paul in Charleston.

Hunter is the Student Ministry Director at the Cathedral Church of St. Luke & St. Paul. He was born in Denver and grew up in South Carolina. He attended Columbia International University where he studied youth ministry, Bible, and philosophy. Prior to coming to the Cathedral, Hunter served churches in Irmo and Columbia, SC. Hunter is married to Karina, and they live with their son Anthony in North Charleston. He is finishing a Masters in Theological Studies at Gordon-Conwell Theological Seminary and an Anglican Studies Diploma at Nashotah House Theological Seminary. Hunter also serves part-time as the Canon for Student Ministry for the Anglican Diocese of South Carolina. If you haven't met Hunter, get ready to answer his favorite getting-to-know-you question, "What's your favorite smell?"



The Rev. Jon Collins, Priesthood, June 21

The Rev. Jonathon Collins is to be ordained to the Sacred Order of Priests on Saturday, June 21, 2025, at 2 p.m. at The Church of the Cross, Chapel Campus, 491 Buckwalter Parkway in Bluffton

Jon serves as the Curate at The Church of the Cross, with a focus on missions and outreach. A native of Holly Hill, SC, he is grateful to be back in the Lowcountry, combining his pastoral heart and passion for engagement with a love for the local church.

He holds a B.S. in Psychology from the University of West Alabama, an M.Div. from Asbury Theological Seminary, and an MBA from LSU-Shreveport.

For seven years, Jon served in pastoral ministry, leading several United Methodist churches across Alabama and West Virginia. In 2022, he began attending ACNA churches, drawn to the richness of a more historical and liturgical faith. He was ordained as a deacon in December 2024 in the Diocese of Christ Our Hope and joined the staff of The Church of the Cross, Bluffton in May of 2025.



The Rev. Aaron Schnupp, Priesthood, July 11

The Rev. Aaron Schnupp is to be ordained to the Sacred Order of Priests on Friday, July 11, 2025, at 5 p.m. at St. Michael's Church in Charleston.

Aaron joined St. Michael's staff in January of 2025. While born near Atlanta, GA, he spent the latter half of childhood in Mount Pleasant. He attended the University of South Carolina where he received a B.A. in Religious Studies. He recently moved from Birmingham, AL, where he attended Beeson Divinity School at Samford University, graduating with an MDiv in 2024 and earning the James Earl Massey Student Preaching Award. He is married to Emma and they have one child, Lilius.

In his free time, Aaron enjoys hanging out with his daughter, playing music, reading classic novels, playing board games, watching movies, and enjoying the beauty of the Charleston area. Having worked as a barista for over five years, Aaron also enjoys a good cup of coffee.



Continued on Page 19

People News

Dr. Robert Yost, Emeritus Vice President of Academic Affairs at Charlotte Christian College and Theological Seminary, included Bishop FitzSimons Allison's book, *Trust in an Age of Arrogance* in his new book *100 Christian Classics - A Literary Bucket List for the Thoughtful Christ-Follower*. Dr. Yost says, "I can guarantee that you will not be the same after reading it. You may, indeed, finish it on your knees." Bishop Allison, who is now Bishop in Residence at Prince George Winyah in Georgetown, was the 12th Bishop of the Diocese of South Carolina, serving as Diocesan Bishop from 1982-1990.



Keep the family and loved ones of Trish Boutan, wife of the Rev. Marc Boutan, in your prayers. Trish died peacefully in her sleep on March 19. In the obituary Trish was remembered as "a delight, kind, thoughtful, cheerful, a gentle spirit who had a smile that lifted others, a bright light, a faithful follower of Jesus Christ." Marc added, "She is my precious friend and loving companion." The funeral service was held April 3 at St. Philip's Church, Charleston.

Bradley Chestnut has accepted a call to serve on the staff of The Church of the Cross, Bluffton as their Director of CrossPoint Worship. In this position, he will lead the CrossPoint worship team, assist with worship planning, and help with technology integration. Bradley earned a BS in Aeronautical Engineering from Clemson University, his Master of Music Education and Master of Arts in Teaching at Coastal Carolina University, and his Master of Divinity at Wake Forest University. He is currently finishing his doctoral candidacy at Duke University. He and his wife, Caitlin, have one son, Liam. He is a seasoned worship leader with a wealth of pastoral experience.



presence at the Food Bank, God's Gifts, and God's Goods. In addition, he will help launch an intentional Digital Discipleship ministry to assist the church in connecting better with those who worship online. Read more about Jonathon in the article above, "Ordinations."

Please keep the Rev. Rags Cox, Rector of Saint Matthew's, Darlington and his family in your prayers. Rags' mother, Mary Marshall Ragland Cox, who was an active member of the church, died on February 21. Her funeral was held February 25 at St. Matthew's Church in Darlington.



Frank Freeman, a member of St. Timothy's Cane Bay, who in 2024 authored the Hymn of St. Alban, is making copies of the hymn available worldwide to numerous churches, schools, and other institutions named St. Alban's. The hymn was first performed on April 1, 2024, at the conclusion of the Easter Celebration of Cadets and Friends of St. Alban's at the Citadel. Frank is a St. Alban's alumnus. To obtain a copy of the hymn contact Frank at cimsoc44@gmail.com.



Melissa Bennett has accepted a call to serve as the Director of Discipleship at Church of the Holy Spirit, Daniel Island beginning July 1, 2025. Melissa will oversee the church's youth and adult Life Groups, confirmation program, and other seasonal, supplemental discipleship programs for adults for deeper teaching such as Theology on Tap and Alpha. In a note to the congregation, Melissa's husband, the church's Rector, Jonathan Bennett wrote, "Besides a degree in Youth Ministry, and over 20 years of ministry and teaching experience, Melissa is currently completing a Masters in Theological Studies. There is no one I would trust more to shape our discipleship as a church family than her. This is her passion and her calling, and we are blessed to have her in our midst."



Mark Avera. Mark and I have met on several occasions with Rich and have discerned a call for Rich to join us at Old St. Andrew's on a full-time basis." At OSA, Giersch will lead the church's Youth Group and focus on their Parent Café families, men's ministry, outreach, and campus ministries and assist the rector, as needed.

The Rev. Ron Greiser, Rector of the Church of the Resurrection, Surfside has announced his intention to retire this fall. "After much prayer and discernment with God, my wife Sanna, and the guidance of our Bishop, wardens, and trusted advisors, we have decided that the time has come for me to retire from my role as Rector of the Church of the Resurrection," he wrote in a note to the congregation. Regarding his retirement plans, Greiser shared, "As for Sanna and myself, we are praying about where God is leading. We look forward to spending time traveling, biking, and watching our children and grandchildren grow. We trust that God will continue to use our gifts for ministry in new and exciting ways."



In a note to St. Luke's, Jady wrote, "These past three years have been some of the most fruitful and encouraging that I've ever experienced in my 24-plus years of ministry; we've all gone from strength-to-

strength, and it's been a profound joy. This is why it's with great surprise that the Lord is upending our lives by calling me, and my family, to Hillsdale, Michigan, to take up the Rectorship of Holy Trinity Parish near Hillsdale College. To say this is a disruption of our family plans is a great understatement; we've had every intention of staying here on Hilton Head Island and at Saint Luke's for good. However, over the past six months, through prayerful consultation with trusted advisors, family, and friends, this call has become increasingly persistent, and He has made this new path clear." Jady will be staying at St. Luke's until the end of June, 2025.



Brett Kucera has accepted a call to serve as the Youth Minister at Prince George Winyah in Georgetown. Alongside his wife of 29 years, Sherry, Brett has been an active member of PGW since 2021, serving in multiple capacities. He has led PGW's Technical Ministry, and he currently plays in the praise band, and serves on the Mission & Outreach Committee. By August of 2025, he will have represented PGW on six mission trips to Africa, The Abacos, and Western North Carolina. He currently leads worship every other month at Christ The King Anglican Church in Pawley's Island. He'll soon be starting his fifth year as the Director of Music Education at Lowcountry Prep in Pawley's Island, and he taught music for the last two years at Prince George Preschool. With more than 30 years of experience as a professional musician, event producer, and venue owner-performing under the stage name Tony Starlight. Brett

Continued Next Page

What's a Dean Anyway?

By The Very Rev. Karl Burns, Church of Our Saviour, Johns Island

Let's play Jeopardy! The category is The Anglican Diocese of South Carolina, and the answer is: "There are six of these in the ADOSC."

If you pressed your buzzer and said, "What are deaneries—or deans?" congratulations! You now control the board. But if that answer left you scratching your head, this article is for you.

In the structure of our Diocese, we're blessed with many who serve in different capacities to support the Church's mission. Alongside our bishop, assisting bishop, bishop emeritus, canon to the ordinary, archdeacon, and other canons, there are also deans—key leaders who help carry out the bishop's vision and offer pastoral and practical care to clergy throughout the Diocese.

Let's take a closer look at the history, types, and roles of these often-overlooked leaders.

A Brief History

The term "dean" comes from the Latin word *decanus*, which originally referred to a Roman military officer in charge of 10 soldiers. Each *decanus* reported to a centurion, and the term eventually made its way into the Church—not to be confused with *diakonos*, the Greek root of the word "deacon."

By the 5th century, *decanus* was adopted by both the civil and ecclesiastical world. In monastic communities, it came to refer to a

monk in charge of a group of 10 others. Over time, as monasteries evolved into centers of learning, the term dean also developed an academic meaning—something still seen today in universities and seminaries.

Two Types of Deans

As the Church grew and became more structured, the word "dean" took on two primary meanings.

First, a cathedral dean became the senior priest appointed to oversee the mission, ministry, and administration of the cathedral—the bishop's church and the spiritual heart of the diocese. In our own Diocese, this role is faithfully fulfilled by the Very Rev. Peet Dickinson at the Cathedral of St. Luke and St. Paul in Charleston.

Second, as dioceses expanded across vast and sometimes rural territories, bishops needed help shepherding the growing number of congregations. This gave rise to rural deans, senior clergy tasked with providing local leadership and support. Though the term "rural dean" isn't as commonly used today, the function lives on.

In the Anglican Diocese of South Carolina, our modern structure includes six deaneries, each led by a dean. Currently, those leaders include the Very Rev. Cory Prescott (Florence Deanery), the Very Rev. Gary Beson (Georgetown Deanery), the Very Rev. Denman Isgett (Orangeburg Deanery), the Very Rev. Shay Gaillard (Beaufort Deanery),



The Deans from left: The Very Rev. Peet Dickinson (ADOSC and Charleston), the Very Rev. Karl Burns (Charleston-West), the Very Rev. Gary Beson (Georgetown), the Very Rev. Shay Gaillard (Beaufort), the Very Rev. Corey Prescott (Florence) and the Very Rev. Denman Isgett (Orangeburg).

the Very Rev. Peet Dickinson (Charleston Deanery), and—yours truly—serving the West Charleston Deanery.

What Do Deans Actually Do?

Now, I know what you're thinking: what's up with the title "Very Reverend?"

It can feel a bit uncomfortable to wear such a lofty label, but its meaning is rooted in the calling more than the person. The term reverend comes from the Latin *reverendus*, meaning "worthy of respect"—not for who we are, but for the role God calls us to. The "very" is simply an intensifier, emphasizing the spiritual weight of the calling.

At its core, being a dean means serving clergy in our deaneries in the same pastoral spirit with which a rector serves their congregation. Biblically, clergy are called to imitate the Good Shepherd, laying down their lives for the flock. For a dean, that "flock" includes the priests and deacons in their deanery.

While it may sound weighty, the role is largely relational and practical. Some of the responsibilities include:

- Providing pastoral and practical support to local clergy.
- Chairing deanery meetings and clergy gatherings.
- Helping coordinate mission and ministry in the region.
- Serving as a liaison between the bishop and local parishes.

In Conclusion

The office of dean may not always be in the spotlight, but it is a vital part of the Church's life and leadership. Rooted in a long history, shaped by both military structure and monastic tradition, the role of the dean today is about relationship, communication, and care. It's one more way the Church seeks to be the Body of Christ in every corner of our Diocese—connected, committed, and called to serve.

So next time someone asks you about deaneries in the ADOSC, you'll be ready to buzz in with confidence. And maybe even control the board.

People News

Continued from page 12

brings creativity, leadership, and a deep passion for connecting with others through ministry.

The Rev. Andrew O'Dell, who serves as a Senior Associate at St. Philip's Church in Charleston, recently released his third studio EP: *Open Road* – a collection of four original rock songs which reflect on parenthood and the vantage point of middle age. This latest project showcases Andrew's signature blend of heartfelt lyrics, upbeat rock melodies, and light-hearted humor. Spanning the genres of rock, new wave, and rockabilly, the album offers a little something for everyone. It's available on all major streaming platforms.

Cole O'Keefe, a recent graduate of Clemson University, has accepted a call to serve as the Youth Minister at St. John's, Florence. Cole has served on staff at Camp Jubilee for the past three years and this summer he will be serving as the Assistant Director. He grew up in Mt. Pleasant and will be joining the St. John's staff in August once camp winds down. Cole will be responsible for ministry to the middle and high school students as well as maintaining relationships with the church's college students no matter where they attend. Cole graduated from Clemson University with a major in History and Religious Studies in May.

The Ven. Dr. Kelly O'Lear, who serves as Associate Rector at St. Luke's, Hilton Head, recently announced he and his wife, Jen, will be moving to Iowa to be closer to family and to care for Jen's aging parents. In an announcement to the church, Kelly wrote, "Over the last four months, we've deliberated and prayed daily...and decided, after 32 years away from our family, that we'd move back. We'll truly miss the wonderful staff and people. We've experienced nothing but love and support since our arrival. You've all been so good to our family; we're forever thankful for this. We're also very proud of the ministry that we've shared over the last two years. This parish is exceptional, and it has a bright future."

The Rev. Doug Peterson has accepted a call to serve on the staff of Old St. Andrew's, Charleston. In a note to the congregation, the Rev. Marshall Huey wrote, "Doug comes to us after a long career of ministry as a chaplain and parish priest. Doug served as a chaplain at The Citadel and has been on staff previously at St. Philip's and St. Michael's in Charleston. Doug will help us on a part-time basis with Wednesday and Sunday services, as well as pastoral care, Cursillo, and other areas of interest for him. Please welcome Father Doug if you haven't already!"

St. Helena's, Beaufort recently called The Rev. Twig Sargent as their new Pastoral Associate. The Very Rev. Shay Gaillard shared in his announcement to the congregation, "With Daniel Miles moving into full church-planting mode on February 15, and with Hunter Jordan's exciting new role (as Archdeacon), I am also pleased to announce that I have hired Twig Sargent as our new Pastoral Associate." Twig is an ordained pastor in the Presbyterian Church in America and is a retired Navy Chaplain. In his role at St. Helena's, he will serve on the pastoral care and teaching team. Twig will also direct their Men's Ministry and Missions efforts both locally and abroad. Twig and his wife, Joanna, have been worshipping at St. Helena's for three years.

Bishop Edgar appointed the Rev. Louise Weld to serve as the Interim Rector of Saint James Anglican Church on James Island, beginning April 1. A native of North Carolina, Weld has lived in the Lowcountry since the early 1990s. She earned her BA in English from Converse College and an M.Ed from the Citadel and was a Marriage and Family Therapist before attending Trinity Anglican Seminary, from which she earned an M.Div. Graduating in 2006, she returned to the Lowcountry to become an Associate Rector at Saint James. In her free



Birth Notices

Congratulations to:

✱ Bishop Chip and Beth Edgar on the birth of their fifth grandchild. William "Beau" Chilton Edgar was born Friday, May 16 weighing 7 lbs even. Beau is the son of Chase and Jessica Edgar. Chase is the Rector of Church of the Ascension in Anderson, SC.

✱ The Rev. Taylor and Eliza Daniel on the birth of their son, Basil (Baz) Daniel Binney. Baz was born February 18 and weighed 6 lbs and 1 oz. Taylor serves as the Campus Minister at Campus Communion at the College of Charleston.

✱ The Rev. Jady and Liza Koch on the birth of their son, Ragland St. George Koch. George was born March 3 and weighed 6 lbs, 15 oz. Jady serves as the Rector of St. Luke's, Hilton Head.

✱ The Rev. Drew and Jessie Miller on the birth of their daughter, Rosie Louise Miller. Rosie was born April 1 weighing 8 lbs, 8 oz. Drew serves as an Assistant Rector at St. John's, Florence.

✱ The Rev. Jacob and April Rogers on the birth of their daughter Felicity Marie. She was born Friday, May 16 weighing 6 lbs, 10 oz. Jacob serves as an Associate for Discipleship and Families at St. Luke's Anglican, Hilton Head.

✱ The Rev. Jason and Jenna Varnadore on the birth of their son, Ellis Reed. Ellis was born April 25 and weighed 8 lbs, 15 oz. Jason is the Rector of St. David's, Cheraw.

✱ The Rev. Dr. Nathan and Lauren Weaver, on the birth of their son Jacob Patrick Weaver. Jacob was born May 13 and weighed 8 lbs, 13 oz. Nathan serves as a Senior Associate and the Director of Faith Formation at The Church of the Cross, Bluffton and Cross Schools and as TCOTC Youth and Children's Ministries.

Guest Hosts Needed for New Wineskins 2025

By The Rev. Canon Robert S. Lawrence, Canon for Global Missions

With the triennial New Wineskins missions conference, New Wineskins 2025 – Hope for the Nations, coming later this year, September 17-20, the opportunity to engage and welcome our Anglican international brothers and sisters returns to us all. The Anglican Diocese of South Carolina and the Church of the Cross in Bluffton have provided scholarship funds to New Wineskins for the sole purpose of having international guests attend the conference. While those funds provide for their international transportation and all costs associated with the conference, the presence of these guests in our midst also provides expanded opportunities for their further engagement with us. With that opportunity they also need host families and parishes willing to get them to and from the conference, and to provide opportunities to engage through small groups, Sunday worship and preaching, and anything else appropriate during their visit.

In the past, these opportunities have been well supported and forged lasting relationships between many of our parishes and overseas ministries. These same opportunities will be available once again. While some of the invited international guests are still awaiting confirmation of visas to allow for their travel to the U.S., as of this writing there are confirmed travel permissions for invited guests coming the following countries: Kenya,



PROVIDED

“I will say that Linda and I have been blessed to host missionaries, clergy, bishops, and leaders from around the world,” said David Soutter, above right with Bishop Seth Ndayirukiye of the Diocese of Matana, Burundi. “We’ve had guests from Burundi, Uganda, Kenya, China, all over. And blessed is the right word, they have all been great folks. It’s been a wonderful way for us to see how God is working everywhere.”

Uganda, Burundi, Paraguay, Israel, Australia, Democratic Republic of the Congo, Nigeria, Argentina, and Egypt. Among this group, all are Anglican clergy as either Bishops, Priests or Deacons. It is certainly hoped that more will be added, but among these countries that will be represented at New Wineskins, if there is interest in hosting any of them, or for further information about these international guests, please contact me, the Diocesan Canon for Global Missions, Bob Lawrence, at blawrence@adosc.org. Your soonest response is appreciated as plans need to be made now for their international travel.

Bishop Edgar’s Convention Address

Continued from page 3

industry that’s grown up around it, about how to use it for instruction for all ages.”

Prayer Book Worship

In speaking about Prayer Book worship, he commended the Diocese for its strong tradition of Prayer Book worship.

“Traveling around the Diocese, I’m deeply impacted by the faithful use of two classic Anglican texts: the Comfortable Words, all four verses in the logical, strongly pedantic order that Cranmer intended; and the Prayer of Humble Access with its powerful reminder that God’s mercies are always greater than our unworthiness.”

“As a church planter, concerned with being relevant to non-Anglicans, I was willing to omit both of those texts. I’d love a do-over to correct what I now see was a great misstep. Those texts, repeated Sunday after Sunday, imprint essential pastoral Christian truth into the hearts of worshippers.”

Congregational Development

In expressing his third passion, the Bishop reminded the Diocese that, “we all share a commitment to the health and well-being of all of our parishes.”

“As our Canon for Church Planting, Todd Simonis, routinely reminds me: every parish, no matter how large or small, is always developing,” said Bishop Edgar. “New plants; small struggling congregations; large, well-resourced congregations—all ought always to be seeking to develop their ministries

to reach more and more people.”

While he considers diocesan giving to be strong, he invited the Diocese to imagine, with him, what could be accomplished if we fully embraced the 10/10/10 standard.

“We all together have agreed to the 10/10/10 giving plan: we ask our people to give 10% to our churches, our parishes to give 10% to our Diocese, and our Diocese to give 10% to the province.”

He noted that at the end of 2024 giving to the Diocese reached approximately 9.2%.

“That’s deeply encouraging,” he said. “...This year, if all of our parishes had pledged 10%, we would have an additional \$450,000. We could use those funds to bear each other’s burdens as churches, to plant more congregations where no faithful proclamation of God’s Word and administration of the sacraments are, and we would see the seeds of the Gospel sown and the fruits of God’s kingdom in lives and communities spread...”

“The harvest is plentiful, brothers and sisters. Together, we need to work with our existing congregations and plant new ones to reach lost people with the power of the gospel.”



MADISON KUZIA

In expressing his third passion, the Bishop reminded the Diocese that, “we all share a commitment to the health and well-being of all of our parishes.”

Vision Statement

In closing, the Bishop presented the Diocese with his new vision statement, encapsulating the three priorities: “Rooted in Scripture and formed by the Anglican tradition, we are seeking to build a vital community of faith through planting, revitalizing, and developing local churches.”

The Bishop’s full address may be found in written, audio, or video format at <https://adosc.org/bishop-edgar-casts-new-vision/>

St. Alban’s Catechism Interview

Continued from page 12

How did it work? What was the format for your time together?

We had about 20 regular participants. Each group met once per week. Two upper-class cadets convened the groups and led them. Our catechism has a question and answer, taken directly from or based off of the catechism in the 1662 Book of Common Prayer. These are followed by a reading broken into three sections. Students take turns reading the commentary, then pause for discussion. The commentary on the question is meant to prime the pump for discussion. The discussion is aided by suggested questions for the group to discuss together.

What was the benefit?

This was an easy way to give leadership to eligible students. It was also an easy way for us to find small groups for our students to make connections. All of our students reported growing in their faith and growing in their relationships within our community.

How did you see individuals change/grow through the process?

One surprising aspect of the catechism groups was that the routine of it, and the spiritual nature of the discussions, had a “grounding” effect. Our students are very busy, and they live in a very busy, loud, and even frantic world. The catechism groups were calming and grounding for those who participated, which speaks to the meditative/contemplative experience we were aiming for.

What was the best thing, for you, about the experience?

I like that this is something our community will have produced, that they can be

proud of. Every student who participated in the “beta” trial run will be listed as a “co-author,” and we hope to publish this collectively under the name of the St. Alban’s Chapel.

What kinds of questions does their catechism answer?

Following the outline of the catechism found in the 1662 Book of Common Prayer, our catechism looks at the traditional themes of the Apostles’ Creed, the Lord’s Prayer, the Ten Commandments, and the two dominical sacraments. Where our catechism may be unique, is we try to address the questions, doubts, and interests of young people who have a serious investment in their spiritual life as Christians, or those seriously exploring Christianity.

Questions for the Students

How did your thoughts about God or experience of faith change through the effort?

“Being in a small group with three or four other people interested in learning further developed my own understanding of the faith, not just the reading, but hearing the different perspectives of other Christians in small groups where we could share freely.” - Ezekiel Sulonen

“My faith grew positively. It helped me understand my faith better, especially difficult things like the Trinity.” - Trey Varn

“The catechism discussions opened up perspectives and new ways of looking at faith, especially things like the Trinity which we don’t discuss much in large groups.” - Chase Bray

What question did you like working on the most/least?

Ministry at the Citadel by the Numbers

- We gathered, on average, 199 cadets for worship during 24/25 academic year.
- We baptized 27 cadets.
- We met with an average of 24 cadets in distress per week in one-on-one pastoral counselling sessions.
- We sent 11 cadets on an international mission.
- We completed the endowment (\$50,000) of the Bishop William J. “Bill” Skilton scholarship, a needs-based scholarship for cadets at The Citadel.
- We sent 120 cadets on fall and spring retreats, subsidizing the cost for every cadet and offering needs-based scholarships for 22, ensuring financial needs were never a roadblock to a spiritually transformative event.
- We met our budget goal of \$297,404 through the generosity of our committed partners.

“The question where we dealt with identity and the kardia was something I had never heard of before, and it was really transformative. The idea is that God made a core “me” in his image, the “heart” (kardia) of who I am. Sin has added layers on top of this, distorting the real me. God’s work is to peel back these layers of sin to reveal the real me, made in his image.” - Chandler Greene

“Early on, talking about the ‘Kardia,’ I enjoyed talking through that.” - Ezekiel Sulonen.

How would you describe the experience to someone who is not a Christian?

“When you first get into your faith, you can skip over doubts and questions, especially when you’re young. But to have a guided discussion where we don’t skip over doubts and questions and really think about it, makes you more confident in your faith and makes it your own.” - Banks Scarpa

“I would say that we broke down the basis of our faith and what we believe. It’s almost like our faith is something we already had, but we broke it down to understand it better, then rebuilt it.” - Chase Bray

“I would say it is like short lessons, into the Christian faith, giving an understanding of who we are, what we believe, and why we say what we say. My experience was open, understanding, free to question and explore.” - Ezekiel Sulonen.

“You have to listen to the words in the catechism, and what others are saying, and really soak it in. It’s something I’d be thinking about all week.” - Barret Face

We hope to publish the St. Alban’s Catechism sometime in the near future so the wider church can benefit from this tool being developed by our chaplain and our cadets. Rather than a single author, the catechism will be published listing the names of those who participated in the first catechism groups, as well as every cadet who provided feedback and edits. Beta versions are currently available upon request for our partner churches. For details, contact Chaplain Rob at rob@stacitadel.org.

GO, THEREFORE!

One-Day Conference

at Christ-St. Paul's Church

Featuring sessions with the following:

Edgar

Holtzower

Schlabs

Simonis

9AM to 6PM | 12 JULY | \$35 PER ADULT

REGISTER TODAY AT CHRISTSTPAULS.ORG!

Christ-St. Paul's to Host "Go, Therefore!" Conference, July 12

Join with others at Christ-St. Paul's Church, Hollywood on July 12 for Go, Therefore!, a one-day conference exploring Christ's Great Commission to "Go, therefore!" Together, we'll hear from seasoned leaders in mission-minded ministry, including Bishop Chip Edgar, the Rev. Canon Patrick Schlabs, and the Rev. Canon Todd Simonis and learn how to live missionally wherever we find ourselves. Children ages 4 years through 5th grade will enjoy a special program designed to teach them how to live as little lives on mission. The cost is \$35 per adult and \$10 per child, which includes a boxed lunch and a Lowcountry Boil dinner following the conference. Register at christstpauls.org/go-therefore or scan the QR code!

Men's Hike Continued from page 8

group were teenagers, and they contributed to the evening conversations with honesty, thoughtful questions, and a fresh perspective. We ended each day with Compline and had a service of Communion on Sunday before packing up.

Twelve men took part, representing two dioceses and four churches: Saint James, Charleston; St. John's, Johns Island; Old St. Andrew's, Charleston, and Christ the Redeemer in Pendleton from the Anglican Diocese of the Carolinas. It was a simple weekend — just men, tents, scripture, good food, and honest conversation — grounded in faith and fellowship.

Start Planning Your Christmas Outreach Now

CtK Shares Lessons Learned Through Hosting Community Event

While it's true Christmas is six months away, now's the time to plan how your church will reach your community and draw neighbors in during the Christmas season. Christ the King (CtK) in Pawleys Island found a way. For six years, they've held a Nativity Fest and just this past year they added another component. Listen in to my conversation with the Rev. Roger Revell, Rector, and Angela Gallup, Parish Ministry Administrator and Festival Coordinator, as they share what they're doing and why. Editor, Joy Hunter



ANGELA GALLUP

In 2024 we created a Mission and Outreach committee whose aim was to think creatively about how to engage our neighbors for the sake of the Gospel. We want to be an outward-focused, missional church, pushing against the tendency of becoming inward-focused.

What exactly is a Nativity Fest?

Roger: Our Nativity Fest runs for about a week during Advent. We were inspired by the Creche Festival at Mepkin Abbey. Some CtK folks visited, saw the nativities on display, and said, "Why don't we do that?"

Angela: We just hosted our sixth Nativity Fest this past December. The tours at CtK are very different from the Mepkin Abbey ones, and we encourage folks to visit both. Ours is a self-guided tour that people take through the campus, viewing hundreds of nativities. The talented design team displays the nativities creatively with layers and lighting. Visitors end their tour in the sanctuary where we invite them to pray and to leave prayer requests in a manger. Our prayer team prays for each of these. It's an act of hospitality we hope is spiritually significant and beneficial for the community.

And how is that different from the Christmas Festival?

Roger: The Nativity Fest is a self-guided tour. It's quiet and contemplative. The tours

run for a week. The Christmas Festival is a one-day, family-friendly event. We have a live dramatization of the Nativity from Luke's Gospel, featuring lots of the children of Christ the King. We have a holiday market, food trucks, live music, and lights. It's fun, loud and full of energy.

Do many people come?

Angela: We had more than 600 visitors at the Nativity Fest this past year. Most live in our community, but some visit from out of town. People have told us they plan their vacations around it.

How did you come up with the idea of adding the Christmas Festival?

Roger: In 2024 we created a Mission and Outreach committee whose aim was to think creatively about how to engage our neighbors for the sake of the Gospel. We want to be an outward-focused, missional church, pushing against the tendency of becoming in-

ward-focused. I serve on the committee, and said, "I've got ideas, but you do, too. The Holy Spirit has given us all gifts and inspiration, so let's be intentional in thinking about what we can do to reach our neighbors. Even though we're in a very Christianized part of the world, statistically, there are still many people who have no regular connection with a church family. So, let's try things. It's okay to try and fail. We can learn from that. Let's take risks for the sake of the Kingdom of God."

One of the first things that came down the pipeline was adding the Christmas Festival event. We wanted it to be fun, but to also hold a pre-evangelism component.

Angela: During the Christmas Festival visitors experienced a holiday market, food trucks and music in addition to Nativity tours, but they also had some genuine exposure to the real reason for the season. We shared this through the Nativities themselves and a Christmas dramatization.

Roger: At the end of the dramatization, I did a three or four-minute spiel about why this story matters and why it matters to you and how it can change your life. The music created a space not just to sing fun songs, but also some distinctly Christian carols. It's a soft touch.

How did you get people to stay and listen to your talk at the end?

Roger: We had everyone gather around for the dramatization. We had children as the actors and actresses, and we had a gentleman in the church who has a great radio voice as the narrator. The backstage production crew and director would send kids out at different

Continued on Page 19

"Let's Be Famous for Loving the Poor" Abp. Wood

Join with M25i in Loving Our Neighbors in the ADOSC and Beyond

By Madison Miller, The Matthew 25 Initiative, ACNA

"I would love to see Anglicans become famous for loving the poor and marginalized... to be famous for the proclamation and the demonstration of the Word. I'd love for people to associate the ACNA with a broad concept of renewal—both Gospel renewal, but also renewal of the communities in which we live."

Archbishop Steve Wood

What is M25i?

Founded in 2015, the Matthew 25 Initiative (M25i) is an initiative of the ACNA that seeks to resource the church to live out Jesus' example of loving "the least of these." We support outreach leaders on the front lines of service, and parishes who are seeking to be good neighbors to those in need. The work is endlessly creative, whether it's instigating joy and community for the lonely in nursing homes, or helping a boy with reading skills whose mom is incarcerated and whose dad has disappeared, or growing fresh produce for urban families whose poverty has resulted in poor quality food and subsequent health problems.



JOY HUNTER

Anna, a volunteer at St. Paul's Anglican Church organizes clothing that clients of their food distribution can receive free of charge. St. Paul's received a grant for their ministry from M25i.

Most church outreaches struggle with lack of funding, maintaining a volunteer base, fear of "doing it wrong," or feeling like their community doesn't understand Jesus' teachings on justice and mercy. Whether it's through financial grants, prayer and soul care, coaching for long-term success, or supplying biblical and topic-focused resources, M25i comes alongside leaders and parishes to help them get past their road-

blocks and get out into the streets to love their neighbors joyfully and with fruitful impact. And they aren't just loving their neighbors, they are serving Christ himself. In Matthew 25:35-40, Jesus identifies with those who are vulnerable. "Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me." And He opens to his followers an invitation to meet him in those we seek to serve. Churches around the Anglican Diocese of South Carolina are taking up this invitation of Jesus through various types of outreach ministry and acts of mercy with the help of M25i.

M25i Assists St. Helena's, Beaufort

The Compassion Action Team (CAT) is an initiative of St. Helena's Anglican Church in Beaufort. Noticing the needs in local neighborhoods, the church formed a team of volunteers focusing on home repairs while offering compassionate support with the love of Christ. CAT joins forces with other organizations in Beaufort to tend to immense physical needs: emergency repairs to stop ceilings from leaking or falling in, repairing unsafe porches and sinking floors, installing ramps and toilets, donating furniture to elderly and/or disabled residents, as well as providing hot water heaters to families and beds for kids. But the members of the CAT know the needs go beyond the physical. People have lost jobs and spouses, and often have significant medical issues that require care. There's a need for friendship, grace, and healing. Jai Dowell, St. Helena's Director of Local Missions, describes the ministry to neighbors as Spirit-led: "It's beyond just the home repairs. It's really building the relationships and the connections so we can help people, and pray for them and be re-

sponsive to them with their needs." With additional funding from M25i, the CAT will be able to reach more families who cannot find the path towards thriving and who need the help and love Jesus offers. St. Helena's local missions efforts and CAT are a glimpse of the Kingdom coming in Beaufort.

M25i Assists St. Paul's Anglican, Summerville

At the historic St. Paul's Anglican Church in downtown Summerville, God's table is being set for the vulnerable through their food and clothing distribution program. The congregation loves its neighbors in tangible ways by providing families with healthy food options, clothing, and diapers at their community pantry. The pantry atmosphere is filled with love, hope and joy; it's a welcoming environment that promotes dignity and respect for all, and builds long-term, Gospel-centered relationships. Open one evening and two days a week, the pantry is a place where people's names are known, fresh food is available, and volunteers are ready to serve as the

Continued on Page 17

Diocesan Group Inspired by Anglican Ministry in Egypt

By The Rev. Canon Robert S. Lawrence, Canon for Global Missions



DAVID UTTLEY

Many ministries of the Dioceses are housed within the campus of the Anglican Cathedral in Cairo. Principal among them is the refugee center, called Refuge Egypt, and its corresponding medical clinic. Above, a refugee from the Sudan receives a prenatal ultrasound.

Early in February, a group of 14 participants embarked on a shared pilgrimage to the “Hidden Holy Land” of Egypt. They visited as guests of the Anglican Province of Alexandria under the leadership of Archbishop Samy Shehata, with the wonderful support and coordination of the staff of the Partnership Office of the Province. While the journey was designed to include visits to the

sites of early Christianity and the antiquities of ancient Egypt, it was also an opportunity to see the many ministries and missionary endeavors of what the Anglican Church in Egypt is doing within and among all of the people of the nation. While Anglican Christians are a distinct minority within an already Christian minority population (10 percent of

the population) the impact of their faith and witness is extraordinary.

Participant Bill Revell said, “The Anglican Church in Egypt is revealing the face of Jesus in powerful ways... The joy I experienced as I witnessed the power of sacrificial love to make others feel seen, loved, and cared for motivates me to do likewise.” Similarly, Scott Poelker said, “What I saw being done to share Christ’s love with all people is life-changing. I have new eyes, a renewed heart, and my walk with Christ will never be the same.”

The first full day of the pilgrimage began with a visit to the deaf ministry of the diocese. In existence for over 30 years, it remains the only intentional outreach and ministry among the deaf throughout all of Egypt. Deafness in Egypt is also statistically much higher than many other countries, impacting upwards of 16% of the population. This ministry includes a parish church led by a deaf priest that includes worship offerings using Egyptian Sign Language. It provides a school open to all children, Muslim and Christian, with and without hearing impairment. It offers vocational training for a variety of skills and artisan talents to enable self-sustaining employment. It also includes a high-tech, state-of-the-art recording studio for video productions. Among their many projects with this ministry is to create the Bible in video format using Egyptian Sign Language in a dramatic presentation. Participant Lisa Holland called their work with the deaf “groundbreaking.” Dennis O’Riley, in observing the production and quality standards that mirror those of high-tech industries,

indicated that “the Deaf Ministry caught me by total surprise.... they are meeting such a need – going into all the world to preach the Gospel to all creation (Mk 16:15).”

Many ministries of the Dioceses are housed within the campus of the Anglican Cathedral in Cairo in the area of Zamalek. Principal among them is the Refugee Center and its corresponding Medical Clinic. All who come are welcomed and processed for assistance which might include food, medical care, clothing, housing location assistance, and job training. At the present time, most refugees seeking assistance tend to come from the Sudan, but in the recent past there were many coming from Syria. The love, acceptance and care offered to all, regardless of origin or religion, is an incredible witness of Christ’s love and mercy. Pam Poelker shared, “The level of pure and simple giving without expectation is amazing.” Similarly, Cindy Bridgeman said, “I believe helping people with their basic needs and giving them hope will open their hearts to make room for the Holy Spirit to come in.”

Some of the other ministries visited were in the city of Menouf in the Nile delta. The Anglican Church established a hospital in Menouf many years ago and it continues to serve all the people of the region. Well-known to be a Christian hospital, it is the preferred hospital for all. The parish Church of Jesus Our Savior is also located in Menouf, where the group was hosted for a delicious traditional Egyptian lunch. This church serves a small Anglican Christian community, but they have

Continued on Page 17

Porter-Gaud Songwriters

Continued from page 7

words of another third grader) ‘not in my ears but in my heart.’ It’s real, unforced, and beautiful.

I have a Google Docs file of songs that my Lower School students have written. There are 24 songs in there at the moment, but this week two girls told me that they’ve been writing a new one at recess (“Jesus is the hero, He has no fear – no!”), so soon that number might be 25. These songs are not theologically complex, and sometimes the rhymes need some help, but it has been incredible to see words like these sung to me:

*I see God in the morning,
I see God in the night
I see God in the darkness,
I see God in the light
I see God at my breakfast,
I see God at my lunch
I see God in the shadows,
I see God in the Sun
By Lucie & Avery*

*The God of Heaven,
the God of glory
He takes my sin
and carries it for me
By Ava*

*Sometimes when things
don’t go my way
I close my eyes and pray
By Molly*

*God is amazing, God is strong
He will be with me all the day long*



DAVID ROWE

Sophia Leddy, one of the first young songwriters, now a sixth year, recording vocals for “God is With Me.”

*God is amazing, God is love
You’re in His heart,
and it’s you He’s thinking of
By Gray & Georgiana*

*Jesus’ love makes it a better day
Jesus’ love drives all the dark away
Even when He might feel far away,
He loves you
By Cameron, Lee, & Elin*

Having typed out those lyrics, I’m now singing the songs at my desk. The tunes are great – far, far better than you have any right to expect from elementary-age kids. Our next step is to raise the money to make an album of worship songs, all written and sung by these brilliant young children. I don’t believe that is something that has been done before.

Being a chaplain for young children is a constant reminder that Jesus is perfectly at ease with these small humans. He knows them, speaks their language, and walks with them. My job is not to train my students in adult spirituality, but to accompany, support, and learn from the authentic spiritual lives they already have.

It’s a magnificent job.

Deas Honored for Efforts in Community Education

Dr. Kenny Deas, a member of Holy Comforter, Sumter, champions education. At their state convention in West Columbia on April 10 the South Carolina Education Association honored Dr. Deas with their 2025 Outstanding Public Service Award for his research and advocacy in support of public education.

Holy Comforter’s commitment to community outreach played a role in Dr. Deas’ efforts.

“Two years ago, on an early morning walk, God spoke to me,” says Deas, “and directed me to lead an annual community education forum specifically designed to aid local pre-K through college students with their educational success. When I shared my experience with Father David (Booman), he gave me his blessing and so we began a Community Education Forum in Sumter with Holy Comforter as the primary sponsor.”

At the Community Education Forum, Deas and others provide parents and educators with information and resources to improve children’s opportunities and foster positive educational outcomes.

“We are a church community that has begun to make service and



Convention

Continued from page 3

Resolutions

Four resolutions were adopted at this year’s Convention. The first was a final reading of a Constitutional change previously passed at the 2024 Convention. The change now requires that the election of a Bishop must be conducted at a convention where at least two thirds of the clergy and churches eligible to vote are present. The other three resolutions all addressed (for our Constitution, Canons and Standing Resolutions respectively) the necessary grammatical changes to accurately reflect the actual leadership practices of the Diocese. All the proposed resolutions passed readily.

Additional Business

This year the convention received several updates via inspiring videos. One came from the clergy leading congregations which lost property in the lawsuit with TEC; another revved everyone up for Camp Jubilee; and a Generational Ministries video reminded those present that every age has a role to play in sharing the faith. We also received video updates from Anglican Relief and Development and New Wineskins.

Following a report from Johnnie Wallace, the treasurer, the convention passed the \$2.9 million 2025 budget. “The budget gets a little

more complicated every year,” he said. “The Diocese is growing.”

One of the highlights of the convention was welcoming The Parish Church at Habersham as an official parish of the diocese. Following a standing ovation, Bishop Edgar invited the rector, the Rev. Jamie Sosnowski, as well as the delegates and representatives of congregation to come to the front where he prayed for them.

Conclusion

Before adjourning the meeting, Bishop Edgar thanked the Youth Commission for leading Morning Prayer and for their assistance throughout the convention and the staff and volunteers of St. Philip’s Church for all they had done hosting the convention.

He announced that our next convention will be held at Trinity Church, Myrtle Beach, March 13-14, 2026.

The following convention resources may be found on our diocesan website at <https://adosc.org/diocese-holds-2025-convention/>: the Bishop’s address (in written, audio or video format), a video of the entire business meeting, the approved diocesan budget, all ministry reports filed by title, all convention videos, as well as a convention photo album.

Professionally, Deas serves as an Assistant Professor of Education Policy, Law and Politics with the Department of African American Studies at the University of South Carolina, but his heart for education spurred him to go the extra mile for his community.

Continued on Page 18

Join St. Philip's on a Pilgrimage to Uganda

Do you have a heart for the world and want to see what God is doing in His church in Africa? Have you always wanted to visit, but didn't know how to make it happen? This may be your opportunity! Join Tom and Jayne Gurley and others on a two-week pilgrimage to Uganda this October to see some of the many ways that God is at work in the church there!

The group will leave Charleston October 17 and return on October 29. We'll spend time at Uganda Christian University (UCU), the largest Anglican University in Africa (www.ucu.ac.ug) whose students are tomorrow's leaders of Uganda. We'll meet students from many programs of study (including business, education, medicine, theology, engineering, and law). We'll see how they are impacting their country for Christ and learn of ways we can partner with them.

We'll see the impact other UCU graduates are having when we visit a Save the Mothers clinic where these dedicated Ugandans are courageously and creatively improving the lives of mothers and babies and helping to re-

duce maternal and child mortality in Uganda and other East African countries.

A visit to the Uganda Martyrs Shrine will provide a deep understanding of how the death of a group of young martyrs in Uganda during the country's infancy fueled the growth of the church there. And you will experience the dynamic vibrant Christian fellowship of your brothers and sisters in Uganda as you worship our good God together in an outdoor setting.

The pilgrimage will conclude with a safari to Murchison Falls National Park where you'll be amazed at the beauty of God's creation as we spend time observing Uganda's treasure – its wild animals on the savannah – kob, giraffe, elephants, baboons, warthogs, and maybe a lion or a leopard! A boat ride on the Nile River will be another highlight of the trip.

The team will be led by Mark Bartels (Executive Director of Uganda Christian University Partners), Tom and Jayne Gurley, and Guv and Tammy Gottshalk. If you'd like to learn more, contact Tammy Gottshalk at tammygottshalk@gmail.com or (843) 270-4014 by July 15.

The Rev. Justin Hare to Serve as Headmaster of St. Philip's Academy

By The Rev. Jeffrey S. Miller, St. Philip's Church, Charleston

The following message, written to the members of St. Philip's Church, first appeared in the church's newsletter. It is reprinted with permission.

It is with great joy and heartfelt gratitude that I write to share some exciting news regarding the future of Christian education at St. Philip's.

After a thorough and prayerful search process, the St. Philip's Academy Board of Visitors has unanimously recommended the Reverend Justin Hare to serve as the inaugural Headmaster of St. Philip's Academy. Following a highly competitive search that drew many qualified candidates, it became abundantly clear that Justin possesses the leadership gifts, pastoral sensitivity, and intellectual acumen to guide our new school with excellence. He is well known and deeply respected within our church family and beyond, and we believe that his leadership will be instrumental in establishing a school marked by both academic distinction and deep Christian faith.

St. Philip's Academy is committed to the pursuit of classical Christian education—an approach that forms students not only in knowledge and wisdom, but also in virtue and faith. We long to serve our community by raising up young men and women of intellectual superiority and Christian commitment. With Justin at the helm, we are confident in our ability to start strong and to flourish in this mission.

This is a change not only for Justin, but also for us. Beginning in September, his weekly responsibilities will be focused on the life and leadership of the Academy. That said, I am delighted to announce that Justin will continue to serve as a priest associate at St. Philip's. He will remain part of our Sunday



MOLLY HARE

The Rev. Justin Hare, above at the future entrance to the Academy prays "that the Lord would do even more than we can ask or imagine in terms of raising up robust disciples of Jesus Christ for generations to come who will lead in serving the Church and the world for the glory of Christ."

clergy team and will continue to share in the preaching ministry on a regular basis.

We give thanks to God for His abundant provision, and we are filled with anticipation for what lies ahead. Please continue to pray for Justin, the Academy leadership, and all those who are working faithfully to bring this vision to life. We are standing at the threshold of something remarkable, and we are deeply grateful to be on this journey together.

St. Luke's Members Commissioned as Colson Fellows



Congratulations to the members of Saint Luke's, Hilton Head who were commissioned as Colson Fellows on June 1. Each one completed a rigorous nine-month course of study in which they participated in daily devotions, read 12 books, and attended two live webinars each month with leading Christian thinkers in which they were able to engage in a lively, free-flowing exchange of ideas. Well done!

M25i

Continued from page 15

hands and feet of Jesus. It's a place where prayers are prayed and answered. When St. Paul's realized they needed to grow their capacity after the pandemic was over, they applied for an M25i Grant. Financial help from M25i helped St. Paul's keep the pantry stocked with healthy food and update the space to welcome the 2,400+ families who come each year. Over the past 11 years, the food ministry at St. Paul's has served the community more than one million pounds of food.

The Rev. Fred Onyango says it best. "The food pantry at St. Paul's is more than just handing out food. It is an opportunity to transform the lives of individuals and families, giving them a sense of hope and dignity, empowering them to take control of their lives. One of the most amazing things for me is seeing those whose lives have been transformed coming back to serve at the food pantry."

Well done, Anglican Diocese of South Carolina! M25i loves partnering with you. We are dreaming with you for all the ways you want to love the vulnerable in your communities.

Help Us Help You

This work matters – to the person with disabilities who needs a ramp to enter and leave their home, to the single parent who longs to feed their children healthy food, to the refugee working to build a new life, to the elderly person with few visitors, and to the person coming off the streets and into a home again. It matters to each volunteer and person in our parishes who gets to encounter the image of God in

Continued on Page 20

Inspired by Ministry in Egypt

Continued from page 16

discovered that their open doors, welcoming hearts, and spirit-filled worship music has attracted "inquiring visitors."

One of the best schools in the country, operated by the Anglican Church, is also located in Menouf. The Anglican Relief and Development Fund of the Anglican Church in North America recently offered financial assistance for this school to expand its capacity to meet the growing demand. The school also offers a special education program for children with intellectual and physical disabilities. It is unlike anything available anywhere else in Egypt as most children with disabilities are hidden from view within families. Addressing unmet needs within all communities is a hallmark of the work of the Anglican Church in Egypt. This was so clearly evident in Menouf. Lynn Lawrence shared that to see a completed ARDF project as not just completed classrooms, but to see them "alive with children, teachers, and learning brought great joy and touched my heart."

Engagement with other ministries and ministry projects included throughout this "Hidden Holy Land" pilgrimage was the highlight of our interaction with this ancient land and her people. The trip included many amazingly unique and memorable opportunities: visits to Luxor to see temples, hieroglyphics, and tombs of pharaohs; visits to ancient Mosques to see incredibly beautiful architecture and better understand worship of Muslims; and visits to the Pyramids and the Sphinx with camel rides through the desert. Yet it was almost universally

stated among the pilgrims of this journey that it was the experience of witnessing the face and hands of Christ Jesus at work among a minority Christian community within the majority Muslim country that was the real highlight. Chris Bridgeman shared, "Demonstrating Christ's love through the patient offering of services by staff and volunteers who continually exude their kindness, goodness, and faithful commitment to Christ is a powerful witness to all! It was a trip that far exceeded my expectations."

The Anglican Diocese of South Carolina has long enjoyed a special relationship with the Anglican Diocese of Egypt, and now the Anglican Province of Alexandria. As a Diocese we have been blessed to host four of Egypt's clergy among us for extended periods for well over a decade. One of these Egyptian priests, hosted back in 2013, and again in 2016 as a participant in the very first Anglican Leadership Institute, is now the present Archbishop of Alexandria. We invested in the Gambella region of Ethiopia with our support of Bishop Grant LeMarquand and he in turn welcomed multiple teams from our Diocese during his tenure there. One of our own clergy (the Rev. Jeff Jacobs) with his family, is well into his third year of mission ministry serving full-time in the Anglican Province of Alexandria. Another of our own, the Rev. Rick Belser with his wife Anne Belser, served several extended times over a two-year period beginning back in 2011 in the Diocese of Egypt. Anne returned for this 2025 pilgrimage and wrote,

"The amazing work has continued through the Anglican Church and has grown in spite of difficulties that we do not face in our freedom to share our faith. Such bravery and commitment can only come from the Holy Spirit."

Opportunities continue for enduring engagement with the Anglican Province of Alexandria. Trips like the one recently completed can be repeated. Clergy exchanges can continue. Parish to parish relationships are eagerly sought and encouraged. Prayer and financial support of the ministries, missions, and missionaries referenced in this article are all ways for relational engagement that further the advance of God's Kingdom in a holy biblical land that need not remain hidden at all.



KRISTIN JACOBS

The trip included many amazingly unique and memorable opportunities: visits to Luxor (above) to see temples, hieroglyphics, and tombs of pharaohs; visits to ancient Mosques...visits to the Pyramids and the Sphinx with camel rides through the desert. Yet it was almost universally stated among the pilgrims of this journey that it was the experience of witnessing the face and hands of Christ Jesus at work among a minority Christian community within the majority Muslim country that was the real highlight.

For more information about mission and/or travel opportunities in Egypt, contact Canon Bob Lawrence at blawrence@adosc.org.



PAM GOMBOS

Connecting with Neighbors in Beaufort

“When we began the Long Table ministry, we knocked on local residents’ doors and extended personal invites for our quarterly community meal in the streets,” says Jai Dowell, St. Helena’s Director of Local Missions. “Now neighbors are inviting others to come along. It’s a gathering of friends and family — people bring their

covered dishes and sit down to eat, laugh, talk and share about their lives while the children play. It has been a unique experience that ties in so well with our mission, and I believe this is what God intended. The Long Table has helped build friendships and trust through genuine connections and the sharing of our faith.”

ARDF Hires Kristen Barredo as Executive Director

By David Soutter, Chairman, ARDF/St. Michael’s Church, Charleston

After months of a nation-wide search, careful review of 49 highly qualified applicants, and diligent prayer, we are pleased to announce Kristen Barredo as ARDF’s new executive director. Kristen brings 17 years of experience to ARDF’s team with strengths in ministry, fundraising, financial management, and oversight of both international disaster relief and development in the Global South. She holds a master’s degree in development management and complex emergencies.



We are delighted that someone with Kristen’s well-developed skills, long experience, and deep faith is coming to ARDF. Archbishop Steve Wood, ARDF-US President, also believes Kristen is the right person to now lead ARDF. “ARDF’s legacy is one of service, and Kristen’s experience will strengthen this ministry moving forward,” he said.

Coming from a leadership role at World Vision, Kristen is excited about the strong program model ARDF has followed since its inception as an organization. ARDF is committed to coming alongside the local church to address specific needs that local leaders identify in their own communities. Kristen resonates with ARDF’s unwavering mission to support the local church.

“I believe in the model of ARDF,” she said. “I am eager to work with ARDF to share with American donors why local voices are imperative to guide the types of projects we implement, and which needs are prioritized.”

One of ARDF’s strengths is a high priority of working through the Global Anglican church. Kristen has experienced this global family firsthand from her time in Rwanda.

Continued on Page 20

Prayer Book Interview

Continued from page 4

the Prayer Book, such that it’s published now independently. You can simply buy the New Coverdale Psalter.

What are some interesting things you might not know if you weren’t on the committee?

Here’s one: where the Prayer Book references the “Kingdom of God,” instead of talking about the “coming Kingdom of God,” J.I. Packer insisted we say the “coming of the fullness of the Kingdom of God,” because the Kingdom of God is already here among us.

Another was the insistence by Archbishop Duncan of using “us” rather than “them” in all of the prayers for mission. We used to pray, “Send them out.” Archbishop Duncan insisted we say, “Send us out.”

I think those are significant and important contributions in the history of Prayer Book revision. It reminds me what a gem the Prayer Book is.

One of the funny things, to me, is that the Prayer Book has sold vastly beyond what anybody imagined. I used to go into our Prayer Book meetings, and would say, “It’s great to be together again to work on a project that nobody’s going to use,” because if you go back through Prayer Book history, Prayer Books, when they’ve been revised, have only been accepted inasmuch as they have been enforced, and I knew that the ACNA wasn’t likely to do that. So I have been stunned by the wide reception of the Prayer Book and by the sales. I did not see that coming, in part because it wasn’t forced.

We had a multi-year process of reception where people could write in and say, “You did this. I don’t like that.” Or, “You should change this,” or, “Did you think about the theology of that?” We received thousands and thousands of comments, and went through every single one. There was buy-in.

I’ve observed that the ACNA exists in two worlds. The one world is former Episcopalians who went through charismatic renewal and evangelical revival, and their grip on the Prayer Book tends to be looser. What I wasn’t accounting for was this younger generation of Anglicans who have been yearning for the tradition and the ritual and the formality. Those younger clergy, mostly church planters, latched onto the Prayer Book like nobody’s business and made it widely accepted. Now, you can go into almost any ACNA church, and the 2019 Prayer Book is being used, which I would have never imagined.

Church Planting

Continued from page 5

In Praise of the Church-Planting Residency Program

Daniel is also participating in the Diocesan Church Planting Residency Program.

“Being in the residency program is an immense gift,” he says. The Rev. Canon Todd Simonis, who serves part-time on staff at St. Helena’s, Beaufort and part-time as our Diocesan Canon for Church Planting, oversees the program.

“One of the greatest gifts of the residency program is the weekly coaching calls with Todd,” says Daniel. “Todd asks probing questions, and he graciously listens to me each week! He has the gift of encouragement, but he doesn’t just encourage, he also challenges me. He has pointed me to great articles on church planting, books and podcasts. And we’re able to discuss our observations together.”

Donate by clicking the QR code or visiting <https://adosc.org/about/donate-now/> and clicking the link for Manning Area Church Plant.



Prayer and Providence

Daniel stresses that prayer undergirds all their work. “Recently Todd helped form a prayer team from Saint Helena’s that’s covering us in prayer each day of the month,” says Daniel. “Some days what we’ve been called to feels hard. It can feel lonely being away from our church home in Beaufort. We feel keenly that we’re being surrounded and upheld by the prayers of God’s people.”

The Lord is at work in Daniel and Renee, in their family, and in the community to which they’ve been sent. But just as a farmer cannot push a seed out of the ground, church planters must rely on God’s grace and God’s providence.

“The key word in our life is the word ‘providence,’” says Daniel. “I love the word providence, the way in which God is orchestrating all the details of our lives to result in his glory and our good.”

Let’s join with Daniel and Renee in praying for God’s glory and their good. And for God’s blessing and providence, that we will all, in time, see the seeds planted in Clarendon County break ground and grow.

PGW’s New Parish Hall to Honor Martha and Bishop Fitz Allison

By The Rev. Michael Lumpkin, Prince George Winyah, Georgetown

At the February 18, 2025, meeting of Prince George Winyah’s Vestry, a motion was made, seconded and unanimously passed, with enthusiasm and joy, to name PGW’s new parish hall the Parker-Allison Parish Hall in honor of Martha Parker Allison and the Rt. Rev. Christopher Fitzsimmons (Fitz) Allison. This recommendation came from the Rev. Gary Beson and the Rev. Michael Lumpkin with the endorsement of PGW’s last three former Senior Wardens: Dr. Lee Jones, Mr. Dave Starnes, and Mr. John Benson.

Martha Parker Allison has lived here in Georgetown since the time she was eight years old until marrying Fitz in 1950 and being with him while he taught at The School of Theology, The University of the South, Sewanee, Tennessee, then at Virginia Theological Seminary, Alexandria, Virginia. In 1975, Fitz was called to Grace Church, NYC, where the church experienced a spiritual revival in the most unlikely



The Parker-Allison Parish Hall is pictured second from the right in this architect’s rendering

of places: New York City. In 1980, Fitz was elected the Bishop Coadjutor of the Diocese of South Carolina and became the Diocesan Bishop in 1982, leading our diocese until his retirement in 1990. He is the only bishop in our Diocese to be nominated from the floor of convention and elected as Diocesan.

Thirty-five years ago, upon retirement, Fitz and Martha moved

to Georgetown and have immersed themselves in the life of this community while Fitz continued his ministry on the world stage as a theologian, a scholar, an author, and keynote speaker. Now, each 97 years old, you will see them here every Sunday worshipping with their beloved Prince George family, just as they have immersed themselves in our community these past

35 years. During these 3 ½ decades Fitz has preached, taught, counseled and been advisor to Rectors here. Martha has served in every capacity imaginable exercising her own impactful servant ministry among us.

Fitz’s contribution to the greater church and to Prince George have been immeasurable. Martha Parker’s family have been a presence for generations all the way back to the 1700s (Allstons, Pyatts & Wards) and Prince George Parish’s beginning. Add to that, the Parkers’ own immersion in the church’s life (Martha and her sister, Sarah, particularly known and beloved by present generations) have served this church for decades.

It is most fitting, ‘meet and right,’ to honor this beloved couple, Fitz and Martha, by naming this magnificent space, upon which we will break ground later in 2025, the Parker-Allison Parish Hall.

Deas Honored

Continued from page 16

The church has hosted the Sumter Community Education Forum for two years and will hold their third one this coming November.

“God has granted favor to me in following his directive,” says Deas. “We were awarded two state-level awards. First, the South Carolina Education Association’s Outstanding Public Service Award for 2025. And second, through a motion placed on the House floor by Speaker of the House, Murrell Smith, the South Carolina House of Representatives voted for me to receive a commendation award for this work in the Sumter community including the Sumter Community Education Forum as well as my research, and advocacy for the past decade in support of public education.”

Correction: In the Winter 2025 issue of the Jubilate Deo we incorrectly attributed a photograph which accompanied Zach Barton’s article on page four to Wade Spees. The photographer was Blake Shorter.

Christ Church Holds Prayer Walk

By The Rev. Ted Duvall,
Christ Church, Mt. Pleasant

On Saturday April 26, parishioners of Christ Church Anglican in Mt. Pleasant joined members of the Building Committee for a Prayer Walk on the property where the new church will be built. Approximately 50 parishioners of all ages heard a Bible reading, recited a psalm, and offered prepared and extemporaneous prayers by crosses which had been placed in key locations corresponding to the future campus: one where the altar will be in the church, one where children and youth rooms will be, and one where the altar will be in the Parish Hall which will be the worship space in Phase One. While prayers



PROVIDED

are said each Sunday, it was great to be on site and there was a palpable feeling of joy, hope, and gratitude for all that God has done for our church and all that will be in the future. It is anticipated that groundbreaking will occur in late summer or early fall of this year.

Planning Your Christmas Outreach

Continued from page 15

moments to do their parts... the sheep were always trying to escape. Once that was concluded, we had the crowd there, and I said, "Now, before we all disperse, let me say a few things about the story we've just heard, which you might not know..."

It was short and sweet with kids running around. I think the whole thing took about 12 minutes. I wrote the script and tried to ham it up to create laughs along the way. Then the children, of course, added a lot to that.

With the Nativity Fest, you had visitors end in the sanctuary where you invited them to leave prayer requests. Did people actually leave requests?

Angela: They did! The last building of the tour is the sanctuary. We had two large nativities set up in there, with a beautiful cross, starlight and a manger. There was a table with cards and a brief note that explained what to do. People could spend as much time as they wanted at the rail or in the seats praying. And people did just that. There was instrumental music playing quietly in the background. It was beautiful and meaningful.

I was at a party on New Year's Eve, and a lady came up and said, "We went to the Nativity Fest. I had a friend in town whose husband had recently passed away. She was grieving and needed to find a new place to live as her home was too large for just her. She spent time in the sanctuary in prayer and filled out a prayer card. And then within two weeks family members came to move in with her." It is a wonderful reminder that the power of prayer is real.

Roger: The day after the Christmas Festival, one of the ladies who ran a food truck (we had three), came by and donated a portion of her profits back to the church. We had announced that, after we covered our costs, we would donate all our profits to a charity. She said they would come back with their food truck any time we wanted them to.

And who do you donate the money to?

Roger: We have a partnership with Carolina Human Reinvestment, a local charity. I feel like God's orchestrating that partnership. They run a community garden that supports work among children who have deprived backgrounds.

If another church was thinking about doing something like this, do you have any advice for them?

Roger: The important thing is to embrace mission and outreach. A lot of times people hear "mission outreach," and they think of giving out a tract or going over the four spiritual laws. Certainly, there's a place for that, and that can be effective. But there are other ways to do it as well. It's okay to do something fun that benefits your community while reaching people with the Gospel at the same time.

Angela: Get people together, get creative, get inspiration from what other churches are doing, but tailor it according to your circumstances.

Your Support Makes Missionary Language and Culture Learning Possible

By Anne Schaffer, St. Michael's Church, Charleston

Can you imagine moving to a new country and having to learn a new language, not just for your everyday transactions like grocery shopping or filling up your gas tank, but to function and become part of the new society where you now live?

The truth is that real connection happens through communication, which is directly tied to language and culture. This is why missionaries go through pre-field training before being sent: for a time of preparation to be equipped with knowledge and skills to take on this new role as language and culture learners. This is a great first step!

As a missionary, I've experienced firsthand the value of training. I can also relate to other missionaries who, while they really appreciate and glean very important information from training, do not always know how to apply what they've learned once on the field in a specific context. Sometimes we know enough to be dangerous. Other times, it can feel extremely discouraging to have gone through a class or intensive training only to feel lost on the other side.

That's where a coach comes in. While I can and sometimes do train, it's the coaching where I really see the difference. That is what helps other missionaries connect the dots between what they learned in training and how to apply it to their unique situation and circumstances. Those on the field still have to do the hard work to learn the language and adapt to the culture, but my role is to come alongside them to support them in the process. It's amazing what a difference a simple question, a listening ear, or a suggestion can make!

What is so beautiful about this ministry is how the Body of Christ all works together to make it happen. While I play a role, so do those who invest in the language and culture coaching ministry. I'd like to say "thank you" so very much to our Diocese for your support and to share the impact it has had not only on missionaries, but also on the people groups whom they are serving.

In the past year, it has been a joy to coach several missionaries serving in six different

nations: Uganda, Japan, Kazakhstan, Malawi, Germany, and Cambodia. Three of those are mostly unreached with the Gospel: Japan at 97.9%, Cambodia at 96% and Kazakhstan at 79.5%, (Joshua Project).

Through your giving, I was able to offer and teach a second language acquisition course to a couple of SAMS missionaries and am now doing a book review on culture with them. I led a couple of language-learning workshops for missionaries from a variety of organizations serving in Cambodia and assisted at a pre-field training for another organization based in Kansas City that sends missionaries to the unreached.

None of this would be possible without financial and prayer partnership. Having the support of the Diocese in which I grew up and now continue to serve means so much to me and enables this important ministry to survive. On behalf of the missionaries receiving coaching and myself, I thank you again from the bottom of my heart!

If not before, I hope to see you at New Wineskins in September and invite you to come to a MAP talk (a breakout session) I will be giving called "Language and Culture Learning in a Nutshell" to look at Biblical and practical ways to be successful language and culture learners. It's not just for missionaries, but really anyone. Whether we go or send or simply encounter international people where we live, this is an important topic that affects all of us.

Anne Schaffer is an ADOSC-sponsored missionary and serves full-time with SAMS (Society of Anglican Missionaries and Senders) as a language and culture coach. She also serves on the Anglican Missional Partnership Committee for our diocese. You can learn more about the language and culture coaching ministry or contact her via her personal ministry page at <https://give.samsusa.org/missionary/anne-schaffer>.

In the past year, it has been a joy to coach several missionaries serving in six different nations: Uganda, Japan, Kazakhstan, Malawi, Germany, and Cambodia.

New Wineskins for Global Mission Conference This Fall

This conference, New Wineskins' signature event, occurs every three years. It's more than a global missions training conference. It has become a family reunion for mission-minded Anglicans from all over the world. The most recent conference, held in September 2022, gathered more than 2,000 people from over 60 nations! Through worship, prayer, teaching, and partnership, the New

Wineskins Conference gathers cross-cultural workers, global partners, mission agencies, resource ministries, and the global church to discover effective ways to collaborate with God and one another to fulfill the Great Commission.

Most of the Anglican Global Mission Partner agencies bring their field missionaries together to participate in the conference. Interacting and building relationships with these front-line warriors is one of the things that make the New Wineskins experience so unique. True partnerships are formed when people discover where their passions for mission intersect.

Churches benefit most when they bring a team and return home with a renewed vision and a plan to implement. Many missionaries trace their initial calling to an encounter they had with the Lord or another Christian brother or sister at a New Wineskins conference.

Learn more and register at <https://www.newwineskinsconference.org/>

Register for a New Wineskins Pre-Conference

New Wineskins offers a variety of pre-conferences to allow attendees to go deeper into an area of particular interest. Most pre-conferences are only a \$25 add-on ticket! These trainings vary in length from 1/2 a day to two full days; some even offer official certification. We anticipate about 15 of these pre-conferences coming together, so visit <https://www.newwineskinsconference.org/pre-conferences> often for new options.

Current offerings include:

- AFM's Hope for the Unreached & AFM's Reaching Muslims with the Gospel
- SAMS's Hope for the Nations through Relationships with the Global Church
- Always Forward's Developing Missional Leaders
- Matthew 25 Initiatives' Gathering
- Befriending International Students
- Persecuted Church: New Opportunities for Advocates

Ordinations

Continued from page 12

In addition to those ordained by Bishop Edgar, by the Grace of God, Bishop Derek L.S. Jones, Bishop of the Jurisdiction of the Armed Forces, will ordain the Rev. David (Dave) Fisher to the Sacred Order of Priests on Friday, June 20 at 10:30 a.m. at The Church of the Cross, 495 Buckwalter Pkwy, Bluffton.

The Rev. Dave Fisher, Priesthood, June 20



Dave serves as the Parish Chaplain of The Church of the Cross in Bluffton, SC. The heart of Dave's role is to bring an awareness of God's presence and peace to those who have been separated from the flock by sickness or injury, and to walk with families through end-of-life care. Dave graduated from Penn State University in 2009 with a

bachelor's degree in music. In spring 2011, he heeded a call into youth ministry and returned to State College, PA, serving as a youth director there for seven years. During that time, he and Caitlin met and were married. In 2018, they moved to Wilmore, Kentucky and enrolled together at Asbury Theological Seminary, graduating in 2022 with a Master of Divinity degree and a Master's degree in Mental Health Counseling, respectively.

Dave spent his first year on staff at The Church of the Cross as a middle school Faith Formation teacher at Cross Schools for the 2022-2023 school year, making the transition into the role of Parish Chaplain in summer 2023.

Dave was ordained a deacon in June of 2024 by Bishop Mark Nordstrom of the Jurisdiction of the Armed Forces and Chaplaincy.

Editor's Note: Four the ordinations listed will occur before the paper is printed, but before it is mailed. I apologize for the whiplash! J LH



“Waiting” Theme of St. John’s, Florence Second Annual Art Competition

Submissions Accepted August 1-October 1

By The Rev. Drew Miller, St. John’s, Florence

St. John’s, Florence is excited to announce its second annual Advent Art Competition! Last year’s competition (based on the prompt “The Coming Light”) garnered 24 submissions from 18 artists around the state. This year we hope even more visual artists will participate. This year’s theme is “Waiting.”

Waiting is an anathema to all of us living in this cultural moment. When so much is available with just a tap on a screen, the idea that we would have to wait for anything seems intolerable. There is a reason the stereotypical DMV provokes existential dread. No one likes to wait. But in the Christian tradition, waiting is often an expression of faith. In the face of fear or trouble, in the face of sin or shame, there is a call to turn away from our own devices and to entrust ourselves to the Lord.



A *Light Shines in the Darkness* by Robert Garey was awarded 4th place in the 2024 Competition.

As my brother (the Rev. Zach Miller) once pointed out, even our liturgy bids us wait, reminds us that there is a Sovereign God who rules over each moment. To entrust oneself to the Lord within time is to wait.

Advent draws this ever-present theme to the foreground of our attention. We remember ancient Israel as she waited for her Messiah. We retrace her steps and her prayers, reciting the words of the prophets. But we also look forward to the Messiah’s return, to the coming again of the Lord in his resurrected body to restore his creation once and for all. We wait, in the day-in, day-out of our lives, each moment surrendering our time and our needs to him. And we wait, together, until that day when every tear will be wiped away.

This year we invite visual artists living in South Carolina to submit recent artwork on the theme “Waiting.” Four artists will be awarded cash prizes (\$800, \$600, \$400, \$200), and their work will be displayed in our chapel gallery on campus for the duration of Advent and Christmas. One work will be featured in our worship each week, inviting our congregation to consider the challenges and the opportunities of “Waiting” in the life of faith.

Submissions will be accepted from August 1 - October 1, with the gallery opening on the first Sunday of Advent. Visit [Sjflo.org/adventart](https://www.sjflo.org/adventart).

ARDF

Continued from page 18

“While I was a Peace Corps Volunteer, I had the opportunity to visit an Anglican Church in Nyagatare, Rwanda with some friends from Church of the Advent, DC. This was my first introduction to Anglicanism and I was profoundly moved by time spent with Pastor Deo.”

Kristen is an active member of Church of the Advent in Washington DC, where she and her husband, who she met there, have attended services together for the past 14 years with their three children. Kristen has shared with us the hope she finds in working together with others who share Christ’s call to service, both abroad and in their own neighborhood.

As ARDF looks forward to new leadership, we are incredibly grateful to Christine Jones who stepped in as ARDF Interim Executive Director after Rev. Jake Stum’s resignation. Christine has prayerfully and skillfully led ARDF for more than five months, preparing and strengthening ARDF throughout the interim period. She will continue as Deputy Director.

On behalf of ARDF’s U.S. Board of Trustees, thank you for your support of ARDF, and thank you for praying with us through this important and exciting leadership transition. We are confident in the Lord’s providing hand in this new chapter of ARDF’s history.

How Do We Make Our Congregations More Welcoming to the Neuro-divergent?

We are seeking individuals in our congregations with training and education in developmental psychology or special needs education who might be interested in helping our congregations be more open to neuro-divergent people. If you are interested (or know someone who might be) contact the Rev. Greg Smith for a potential meetup in the coming months at greg@stmichaelschurch.net.

Unite Charleston July 18 -19

By Jean-Pierre Poisson, Christ Church
Anglican, Mt. Pleasant

Christ Church Anglican, Mt. Pleasant, in partnership with many other churches in the Charleston tri-county area and the Scott Dawson Evangelistic Association, is hosting Unite Charleston, which will be held July 18 and 19 at the Riverdogs Stadium. The gates open each evening at 5:30 p.m. and the program begins at 6:30 p.m. Reserve your free tickets at <https://www.scottdawson.org/unite>

Unite Charleston is a multi-generational worship event, open to all ages, and designed to bring churches and communities together around the hope of the Gospel. This free, city-wide event, features nationally recognized worship artists including Cece Winans, Cain, Chandler Moore, and Hulvey.

Worship will be led by STS Worship and will include an evangelistic message from evangelist Scott Dawson each night. This is a great event to invite friends, neighbors and co-workers to.

The Scott Dawson Evangelistic Association exists to reach current and future generations across the United States with the Gospel of Jesus Christ. Their desire to see a lifetime of change is the foundation underneath every event they do. People search for hope now more than ever, and the SDEA team is passionate about bringing the hope of Jesus to every person...everywhere.

The UNITE movement has been to Las Vegas, NV; San Antonio, TX; Pensacola, FL; and Knoxville, TN. In each city, tens of thousands have gathered to worship Jesus and thousands have decided to follow Him. That’s what the movement is about. Proclaiming Jesus Christ and inviting people across America into relationship with Him.

New Daughters of the Holy Cross Chapter at Christ the King



ANGELA GALLUP

A new chapter of Daughters of the Holy Cross, Sisters in Christ, Chapter #137, has been instituted at Christ the King Anglican Church in Pawleys Island. The Rector of Christ the King, the Rev. Dr. Roger Revell, is their chaplain. Lisa Knight, a charter member of Daughters of the Holy Cross since its inception, mentored the discernment class, and is President of the new Sisters in Christ chapter. The new chapter’s discernment process began in mid-January 2025, and was completed on April 1, 2025.

Their service project will last a year and consists of sending handwritten birthday cards each month to parishioners.

The chapter was instituted and blessed during a church service on May 4, 2025. The new Daughters of the Holy Cross, Sisters in Christ Chapter, of Pawleys Island, SC, are: Pam Lee, Hart Smith, Sandra Plance, Kathryn Jackson, and Sheila Kinross.

Yes, We Accept Venmo!

The Diocese is now able to accept donations and payment through Venmo. Ready to try it out? How about a gift to our Church Planting Fund? Or perhaps the Camp Jubilee Property Development Fund or one of the many other funds we have. Visit our website and choose the fund you wish to donate to. Once that’s selected you can use Venmo as your payment method. Give now. <https://adosc.org/about/donate-now/>

Be diligent about protecting yourself from scammers! Call the Diocesan office at (843) 722-4075 to double check authenticity anytime you encounter an unusual or urgent request for financial assistance.

M25i

Continued from page 17

another person they wouldn’t meet otherwise. It matters because the shalom of God is for each of us.

ADOSC has a missional heartbeat with incredible churches serving their communities. M25i is here to help champion this work, especially for churches who are ready to serve but do not have the financial resources to do so. This is why we do what we do.

Join Us at M25i

Please pray for these churches and for the work of M25i in equipping the church to love the vulnerable. If you get excited about Anglicans doing more missional work with those who need help to flourish, please give to M25i and join us in helping churches with small budgets get off the ground. Giving \$20-\$50 a month means we can help a church sustain life-giving mercy that changes their communities.

Like Archbishop Steve, we dream of seeing the ACNA become famous for loving the poor. We hope to see this beautiful work of compassion in every parish across the province.

To support, to apply for a grant or to learn more about the Matthew 25 Initiative, visit our website: anglicanjusticeandmercy.org.

Calendar Notes

View full calendar at adosc.org/events/

- Barton and Myers Ordination, June 15
- GrandCamp, June 16-20
- Cursillo 196, June 19-22
- Fisher Ordination, June 20
- Collins Ordination, June 21
- Renewal Retreat, June 22-27
- Schnupp Ordination, July 11
- Diocesan Council, August 28
- Jubilate Deo Deadline, Sept. 5
- Hope for the Unreached, Sept. 15-17
- Reaching Muslims, Sept. 17
- New Wineskins, Sept. 17-20
- Behold the Man, Oct. 8-18
- Christian Men’s Conf., Feb.6-8, 2026
- Diocesan Convention, March 13-14, 2026

Diocesan Seal Magnets Available!

Show your love for the Diocese by sporting a Diocesan seal magnet on your car! The magnets, which are 5” long and 3” wide, cost \$2 each, including shipping. To order visit <https://adosc.org/diocesan-seal-magnets-available/>.

