

Jubilate Deo

The Episcopal Diocese of South Carolina

December 2006/January 2007 Volume CXI, No. 7



216th Convention of the Diocese of South Carolina

The diocese of South Carolina's 216th Convention met at the North Charleston Convention Center on November 9th and 10th to welcome bishop-elect Mark Lawrence and to say farewell to Edward Salmon for his faithful service to our common life since 1989.

Bishop-elect Lawrence preached a homily at the opening evening prayer service on 2 Timothy 1:7: *"For God did not give us a spirit of fear but a spirit of*

power and love and self-control." Later he and his wife Allison and their family were given a canoe by the diocese as a symbol of our corporate gratitude for their willingness to serve.

In his last Convention address, Bishop Salmon emphasized the importance of the episcopal office as a means of connecting the parishes, who themselves are the diocese.

The call of the diocesan support system is to equip the parishes for their work of ministry, and "how we

live with, and for one another" in our common life is the witness to the gospel we claim to preach. He was given a lengthy standing ovation along with his wife Louise.

Bishop William Skilton spoke of his passion for mission and delineated many of his activities over the last year in that area of ministry in his address. He and his family were also warmly thanked by convention with a standing ovation.

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Hail and Farewell

As we celebrate the first ballot election of the Very Rev. Mark J. Lawrence to be the 14th Bishop of South Carolina, we also steel ourselves to bid farewell to his predecessor, the Rt. Rev. Edward L. Salmon, Jr. and to give thanks for 17 years of diocesan growth under his leadership.

Please save the following dates for the diocese to come together to honor Bishop and Mrs. Salmon.

February 16 Choral Evensong and Gala Supper

On Friday evening February 16th Choral Evensong will be sung at St. Michael's Church, Charleston, followed by a Gala Supper, to include tributes and presentations honoring both Bishop and Mrs. Salmon, at Hibernian Hall in Charleston.

Details and ticket availability will be announced before the end of the year.

February 18 Solemn Mass of Thanksgiving

On Sunday, February 18th a Solemn Mass of Thanksgiving will be offered at the Church of the Holy Communion. All are invited.

February 24 Consecration and Ordination

On Saturday morning, February 24th, St. Matthias Day, the Consecration and Ordination as Bishop of Mark Joseph Lawrence is scheduled to take place in Summerall Chapel at The Citadel followed by a reception honoring our new Bishop, his wife Allison, and their family.

Please be sure to save these dates now in your 2007 calendars and watch for further details soon.

The episcopal transition planning committee is chaired by the Rev. Jennie Olbrych.

"Mere Anglicanism" Conference in January 2007

The Diocese of South Carolina is hosting the second annual "Mere Anglicanism" conference this coming January 25-27, 2007.

Owing to the extensive renovations underway at the Cathedral, the 2007 "Mere Anglicanism" Conference will be held at St. Philip's Church and Parish House in historic downtown Charleston. The Conference registration fee (which includes box lunches on Friday and Saturday) is \$75 per person. Registrations may be made at www.mereanglicanism.com or by calling 843-722-7345.

Reinvigorated Anglicanism

"Mere Anglicanism" has a vision for a reinvigorated Anglicanism within North America. Central to "Mere Anglicanism" are educated, authentically disciplined, active Episcopalians — both lay and clergy — who are prepared and formed for leadership. "Mere Anglicanism" provides the tools and resources to disciple, train, and educate lay and clergy leaders. "Mere Anglicanism" Conferences are intended to equip leaders who "take theology home with them." This year's conference will have globally renowned speakers, connections, interactions, and worship opportunities.

"Mere Anglicanism" does not take a particular stance on what tactics Anglicans should use to reform and restore Anglicanism. For this reason, we do not take a position on whether Episcopalians should remain within certain church bodies or leave certain church bodies. All of us recognize, however, that we must develop theologically educated laypeople and clergy who are prepared to play their part in the renewal of Anglicanism. We seek to promote deep, intentional Christian formation in the Anglican tradition.

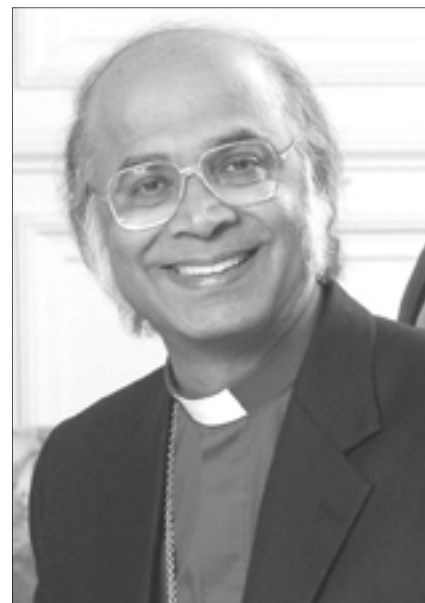
The 2007 conference features ideas and analysis by three distinguished Anglican thinkers and speakers: the Rt. Reverend Michael Nazir-Ali, Dr. Edith Humphrey, and the Reverend Canon Ashley Null. The conference will feature "interactions" (panel discussions), "connections" (small action-oriented groups), and worship. Bishop Nazir-Ali will lecture on "The Nature and Calling of the Anglican Communion," and "The Unique and Universal Christ." Dr. Humphrey's lecture title is "On the Word of God, Wobbling Stools and Upstart Quadri-laterals — Scripture and the Anglican Communion." Ashley Null's lecture title is "Thomas Cranmer's Gospel for the Heart."

Bishop FitzSimons Allison will chair a panel of representatives of "Common Cause" including Praveen Bunyan, Bishop Robert Duncan, Bishop Jack Iker, Bishop Leonard Riches, and Bishop John Rodgers. Dean William McKeachie will chair a panel of scholars including Torrance Kirby, Neal Mitchell, Joe Murphy, and Rob Sanders. Sarah Hey will chair a panel of Lay Activists. The Rev'd Professor Stephen Noll will give a reprise of his lecture last year on criteria for a global Anglican Covenant.

Bishop Michael Nazir-Ali

Bishop Michael Nazir-Ali is the 106th Bishop of Rochester in the United Kingdom. He is originally from Asia and was the first non-white Diocesan Bishop in the Church of England, appointed in 1994. Before that he was the General Secretary of Church Missionary Society from 1989-1994. He holds both British and Pakistani citizenship and since 1999 has been a member of the House of Lords where he has been active in a number of areas of national and international concern.

Michael's secondary education was in Pakistan. He read Economics, Sociology and Islamic History at the University of Karachi, and Theology



Bishop Michael Nazir-Ali is the 106th Bishop of Rochester in the United Kingdom.

at Fitzwilliam College and Ridley Hall, Cambridge. His interests have led him to research and study in several fields, including comparative literature, comparative philosophy of religion and theology at the Universities of Cambridge, Oxford, and elsewhere. He has taught at colleges and universities in the United Kingdom and Pakistan. He is an Honorary Fellow of St. Edmund Hall, Oxford and Fitzwilliam College, Cambridge. In Pakistan, Michael taught at Karachi Theological College, worked as a parish priest in a poor urban area, became Provost of Lahore Cathedral and was consecrated the first Bishop of Raiwind. In 1986 he was appointed to assist with the planning and preparation for the 1988 Lambeth Conference, and so joined the staff of the Archbishop of Canterbury in Britain. Michael has served as a director of the Oxford Centre for Mission Studies.

Continued page two.

Our Diocesan Purpose Statement: *To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know Him as Savior and follow Him as Lord in the fellowship of His Church.*

Mere Anglicanism
Continued from page one.

Bishop Nazir-Ali is the author of nine books and numerous articles on Mission, Ecumenism, the Anglican Communion, and relations with people of other faiths (particularly Islam). In 2005, he was awarded the Paul Harris Fellowship by Rotary International. He enjoys reading humour and detective fiction, and poetry, and he writes poetry in English and Persian and has had his work periodically published since he was at school.

Dr. Edith Humphrey

Edith Humphrey, Associate Professor of New Testament at Pittsburgh Theological Seminary, and an Anglican layperson, received her PhD from McGill University, Montreal in New Testament and Christian Origins. Prior to her appointment at Pittsburgh, she was musical director at St. George’s Anglican Church Ottawa, and Professor of Scripture and Dean at Augustine College, Ottawa.



Edith Humphrey is an Associate Professor of New Testament at Pittsburgh Theological Seminary,

Edith is a board member of the Anglican Communion Institute and serves on the Commission on Ministry of the Episcopal Diocese of Pittsburgh. She is an accomplished pianist and organist; she received a piano performance degree from the Royal Conservatory of Toronto with first class honours. Her most recent publication is *Ecstasy and Intimacy: When the Holy Spirit Meets the Human Spirit*, published by Eerdmans.

The Rev. Canon Ashley Null

Ashley Null, canon theologian for the Diocese of Western Kansas, visiting fellow at Cambridge, visiting research fellow at Humboldt-Universität in Berlin, and recent recipient of a Guggenheim Fellowship, received his MDiv from Yale Divinity School and a PhD from Cambridge. Ashley is one of the world’s foremost experts on Thomas Cranmer. His book, *Thomas Cranmer’s Doctrine of Repentance — Renewing the Power to Love*, was recently published by Oxford University Press.

Ashley also has a long history as a chaplain to international athletes, most recently serving as the resident Protestant Chaplain in the Olympic Village during the Athens 2004 Games. His experience with athletes led to his writing *Real Joy: Freedom to be Your Best*.

Getting to Know the Bishop-Elect
An Interview with the Very Rev. Mark J. Lawrence



Much of the Diocese was introduced to Mark Lawrence through his answers to the questions posed to him in the election process. His answers can be found on the diocesan website at <http://www.dioceseofsc.org/mt/archives/000197.html>. As a follow up, Joy Hunter interviewed Mark on November 13th. The following is their conversation.

Jubilate Deo: Mark, today you’re a clergyman, tomorrow you’re a bishop. What are your thoughts on the transition?

Mark Lawrence: Well, the reality is I’m functioning a little bit in both roles right now. It’s a stretching, formative process that’s going on in my life, neither fully fish nor fowl. I’m living a bit in both. Maybe it’s a bit like the transition of an amphibian – gills to air breathing. The tadpole now has back legs and the front legs are beginning to grow – but the tail is still there!

Jubilate Deo: I hear you were given a present at the diocesan convention to help with the transition from Californian to South Carolinian.

Mark Lawrence: (Laughter) Oh. I was given a canoe! What a wonderful gift. It astonished me – and Allison. I’m looking forward to using it. I have a little pick-up truck with a camper shell and it has runners on the top to carry things. I was planning to sell it. Now, with that canoe I may find a way to bring the pick-up truck with me. It wouldn’t be something I’d make Episcopal visitations with – unless a hurricane came and it was needed.

Jubilate Deo: What do you plan to do in the first month that you’re here?

Mark Lawrence: Well, it depends a bit on whether I’m there before the consent process or not. If I arrive before the consecration, I’ll try to learn all I can from Bishop Salmon and the Diocesan staff and get out to meet the parish priests and families and get to know the lay of the land. If I don’t arrive until just before the consecration, then my schedule will be dependent on the visitation schedule.

Jubilate Deo: How do you get energized, both physically and spiritually?

Mark Lawrence: Well, it’s both a matter of getting energized and staying energized, frankly. Morning Prayer and meditation on the scriptures, journaling and reflective prayer are essential things for me to do on a daily basis. Those are all things that keep the soul refreshed. In the past, I’ve enjoyed landscaping and gardening. But to be honest, it’s begun to be a bit tedious. I love museums, symphonies, cultural events, but I also love to get out in to nature—hiking and backpacking, trout fishing and what not. Now that I have

the canoe and I’m in the low country I’ll be exploring that. I’d like to get up to the Great Smoky Mountains some. Writing and reflecting on my experiences is a part of all of that.

Jubilate Deo: What drains you?

Mark Lawrence: When I cannot find a rhythm to the week, the month, the year. I function best in the rhythm of life. I hope to find a rhythm to life that nurtures and allows me to function in a creative, faithful and dogged way.

Jubilate Deo: What books are currently on your nightstand?

Mark Lawrence: A book of poetry by Anne Carson, *Glass, Irony and God*. She is a contemporary poet, and *Journey through Winter* by Edwin Way Teale.

Jubilate Deo: Who’s your favorite author?

Mark Lawrence: That depends on what field you’re talking about. If you say who’s my favorite poet, novelist, historian, theologian, you’ll get a different answer for each field. You’ll either have to broaden that topic or narrow it.

Jubilate Deo: We’ll just leave it at that!

Jubilate Deo: Suppose someone came to you who was anxious about the state of the world, the nation and the church, what would you say to him (or her)?

Continued page nine.

216 Convention of the Diocese of SC

Photographer:
Sylvia Weeks



216th Convention

Continued from page one.

In other Convention business, three resolutions were considered. One on alcohol and drug abuse policy was tabled for consideration, and another which would have changed the voting eligibility requirements for retired clergy living in the diocese was defeated.

APR Resolution Passes

The other resolution, which passed overwhelmingly, and which was submitted to Convention on a unanimous vote by the Standing Committee, reads as follows:

“Be it resolved that this 216th Convention of the Diocese of South Carolina endorse the action of the Standing Committee, taken June 28, 2006 in requesting from the Archbishop of Canterbury an Alternative Primatial Relationship.

And be it further resolved that this Convention authorize the Diocesan Bishop (with Bishop Salmon acting in his stead until the consecration of Fr. Lawrence), together with the Standing Committee and Diocesan Council, to implement the details of this request, in consultation with the Archbishop of Canterbury, his Panel of Reference, the Primates of the Communion, and the leadership and bishops of the Anglican Communion Network.”

Submitted By
The Rev. Canon Dr. Kendall S. Harmon



Churches throughout our Diocese are presently conducting their Fall Ingatherings for the United Thank Offering. If you listen closely, you too, can hear the coins in blue boxes being counted! You can see the UTO chairs scurrying to have their contributions counted and turned in before the mid December deadline!

Just imagine, by participating in the UTO, you are helping to create many small miracles around our country and abroad. Grant writing is well underway for 2006.

Please consider these incredible 2005 UTO grant facts:

- 112 grants totaling \$2,419,628.54 were approved!
- 2 grants (\$120,000 total) went to the Diocese of LA for Katrina relief.
- Honduras & the Dominican Rep. each received a \$70,000 grant
- Africa – 5 grants; Asia/So. Pacific – 10; Latin America – 7; So. America – 3; Middle East – 1
- USA – 84 Diocesan grants & 2 Regional grants
- ALL offerings from Ingatherings in 2005 have been granted!

Thanks for your thoughtful blessings and thanksgivings throughout the year.

A goal for 2007...
teach a child the *wonderfulness*
of a “little blue box!”

Nancy Pickering,
UTO Diocesan Chair

Magdalene House

of Charleston, SC

By Sally Moran

The members of St. Stephen’s Episcopal Church in Charleston, S.C. have embarked on a new ministry. The dream of our deacon, the Rev. Marilyn Powell, is now a reality. Modeled upon the original Magdalene House in Nashville, Tenn., founded in 1997, Magdalene House of Charleston offers a community of love to women exiting correctional institutions with a history of chemical addiction and prostitution.

In 2005, police in Charleston and North Charleston made at least 189 arrests for prostitution. In addition to these arrests there are hundreds of women living on the street who are trapped in a cycle of addiction and abuse. Most of these women are victims of early childhood sexual and physical abuse, neglect and poverty. Magdalene House of Charleston will assist these women to abandon their former lives.

In the Image of God

Based upon the theological foundation that each person is made in the image of God, Magdalene House of Charleston will provide shelter and services so that each resident can work

through her own process with the divine help and love of her Creator. The commonly used quotation, “There but for the grace of God go I” implies that the speaker has God’s

In 2005, police in Charleston and North Charleston made over 189 arrests for prostitution.

grace but the person being described does not. Alter this phrase to say, “There by the grace of God goes she.” Since God is in everyone, each and every person must be treated accordingly with love and respect. This is the goal of Magdalene House: to provide love, respect, shelter and help to women in need.

A Two Year Program

Magdalene House is a two year residential and support program designed specifically for addicted women who have prostituted. The services include: spiritual counseling, medical/dental/visual assistance, group sessions, therapeutic intervention, legal support, inpatient/outpatient referrals, life-skills



From left, R. Wade Boals and Brett Yearout, co-owners of Noisy Oyster Seafood Restaurant with the Rev. Marilyn Powell, deacon and the Rev. David Williams, rector of St. Stephen’s. In the background, board members Jim List and Terry Brock.

building, safe, secure housing, and transportation. Magdalene House of Charleston will provide follow-up support for graduates of the program. Magdalene House of Nashville has maintained a record of more than 70% of their candidates remaining in recovery, compared with 30% to 40% for similar programs.

Community Support

The proprietors of the Noisy Oyster Restaurants have donated a house for our use. Initially, Magdalene House of Charleston will serve four women, and will depend entirely upon donations, grants, fund-raising, and volunteer assistance to maintain the programs. Since Magdalene House operates without any federal or state funding, Magdalene House residents and staff will be grateful for any and all help. You may contact the Rev. Marilyn Powell at MARPOW2000@YAHOO.com

What does it mean to be a Christian University?

An Open Letter to the Trustees of the University of the South

Dear Fellow Trustees of the University:

I look forward to seeing you all in a few days on the Mountain.

As I walked away from our last meeting I was haunted by our discussion of the University Purpose Statement. As I recall, one of the faculty proposals virtually omits any specific calling to continue our historic legacy as a Christian university. While I cannot imagine the University’s leadership would allow the explicit Christian wording to be attenuated, it has left me pushing a little deeper into the entire question of just what it means to be a Christian university at all and whether we will be committed to the Christian reality which birthed this college as we move into the future.

May I offer a brief, frail witness here and then lift up two observations?

A Place Where God Stood at the Door and Knocked

Sewanee was the place and time when God stood at the door of a young man who only knew God by rumor and knocked with a strike of my own name. I’m sure hundreds of past students have wound up in the final canto of the Paradiso and yearned for that love which moves the sun and the other

stars. I began to intuit while at Sewanee that nothing the world has to offer would ever take me to that face which I desperately wanted to see. Professor Ralston planted an unsettling yearning to know the Lord through the Bible; and there was a late night ramble through Isaiah at his home in which the knocking came again. And there was Mr. Lytle scolding me out of love at a time I was nothing but rude. The poems of Donne, the struggle of Hardy to believe anything at all; a conversation with Hugh Caldwell about Jesus Christ marked me; and I never took a class under him.

Sewanee is no Wheaton College

Sewanee is no Wheaton College; and I don’t want to romanticize my memories. But unspoken and spoken, in veiled intimations and in plain witness the Christian gospel touched my life. Knowing Christ as the way, truth and the life began with that knocking.

Might I offer two observations?

One. As I ruminate on my years at Sewanee, Christian presence most profoundly broke through to me in specific Christian faculty. While the Anglican ethos and the architecture and chapel life were important for me, I wonder if any of you agree that it was and is in the living, intense Christian commitment of teachers who most marked you? When I trace it all back to the source of the stream, it is specific people—Ralston, Reishman, Caldwell, and many others-- sometimes to delight, sometimes to confront, always to allure, who believed that in Christ the fullness of God was pleased to dwell.

I am aware of the sensitivity of hiring faculty in an unbiased way; and yet, if we are a Christian university, is it possible that we at least feel the importance of having Christian faith expressed in a solid number of professors who might have infinite impact on students? Can we have enough clear and winsome Christian teachers such that some sort of spontaneous combustion occurs?

Two. In Proverbs we read: Do not move the ancient boundary stones

set up by your forefathers. (Proverbs 22:28). An intriguing verse. I think the concern here is the danger of having something precious imperceptibly fade or diminish. *The Dying of the Light: The Disengagement of Colleges and Universities from Their Christian Churches* by James Burtchaell is a magisterial (hugely expensive as well) treatment of how the boundary stones have shifted and faded in the life of some great universities which began enflamed with Christian heart but where that explicit witness is now silent.

I am not suggesting Sewanee is on that trail; but, nevertheless, might we now ask, among ourselves and faculty and with the Vice-Chancellor and Chaplain, might we now ask with renewed intensity: Just what does it mean to be a Christian university? Are we willing to be so—not merely having the words in a Statement; and, if so, how do we strengthen the presence of the grace of God in Jesus Christ in this place?

In good faith:
John MacReadie Barr III
College ‘71
South Carolina Trustee

October 4, 2006



The hurricane season in the United States is now over and we were fortunate that there was not a repeat of last year’s devastating storms. Similarly, there was no major tsunami this year. However, for millions of people living in the areas that had been hit by

their lives in the tsunami. Most of the rest lost their livelihoods. The Nicobar Islands were among the hardest hit by the tsunami two years ago. Because of their remoteness, they were among the last places to receive aid afterwards and the residents are still struggling. In many cases, the salt water washed com-



Above, homes provided by ERD for the tsunami survivors on Nicobar Islands. Each home costs just \$6500. Photo Credit: ERD.

a hurricane or a tsunami, the long process of returning to normalcy goes on. Episcopal Relief and Development (ERD) not only responded with all sorts of assistance right after these events occurred, but they are doing some of their most meaningful work now and it will continue for the next few years both in South Asia and along our Gulf Coast. Let’s look at two impressive examples.

Nicobar Islands

Have you ever heard of the Nicobar Islands? They are a string of 22 islands in the Bay of Bengal area of the Indian

Some 95% of the inhabitants of the Nicobar Islands are Anglicans.

Ocean. Some 95% of the inhabitants of these islands are Anglicans, belonging to the Church of North India. A sizeable portion of the 42,000 residents lost

pletely over some of the islands, contaminating sources of fresh water and destroying large areas of arable land. Many people made a living by fishing, but you can imagine what happened to most of the fishing boats. Even now, many of the fish that normally populate those waters have not returned. Also, many of the fishermen are now so afraid of the ocean that they will not return to fishing. Working through the Church of North India, ERD has spent almost \$3,000,000 helping the islanders return to normalcy. We have helped rebuild three schools, and three more should be completed soon. The Church of North India’s relief effort, largely funded by our American dollars, is now the only remaining relief effort on the islands. I recently talked with the President of ERD who had just returned from the area. He reported that the people there realize that regular people in the United States, who belong to their same church, who use virtually the same Book of Common Prayer, are giving this help, and they are extremely grateful. Recently, the Church of North India asked ERD if they could provide more money so more houses could be rebuilt. The accompanying

picture shows the type of houses we are now providing. They are much sturdier than previous houses, meeting exacting new building requirements. The cost for each of these houses is \$6500. Could you or your church underwrite the building of one of these houses? If not, one room can be funded by a donation of \$1335. If this is of interest, please let me know.



Unique challenges face the construction work on the Nicobar Islands. Photo Credit: ERD.

New Orleans

We have previously discussed ERD’s multi-year plans for helping the people along our Gulf Coast who were hurt so much by last year’s hurricanes. Episcopalians donated over \$15,000,000 for hurricane relief in Mississippi and in Louisiana. You may be interested to learn that the

Could you, or your church underwrite the building of one of these houses?

Jericho Road project, announced this summer, is making much progress. This is a one of a kind housing plan targeting New Orleans’ Central City neighborhood. It is run by a new faith-based non-profit organization, which is chaired by Bishop Charles Jenkins of the Diocese of Louisiana. Their mission is to provide quality affordable housing in pre-existing neighborhoods in New Orleans. Phase one calls for the construction of 150 houses. This program is expected to be the forerunner to larger low income housing collaborations among Jericho Road, other faith-based organizations and business community partners. Jericho Road was created through a partnership between the Diocese of Louisiana and Episcopal Relief and Development. The initial funding from ERD was \$2,300,000. It is felt that this initiative will be a catalyst that will enable thousands of people to return to New Orleans to resume their lives by providing quality, affordable home ownership. If you feel so inclined, a gift to ERD may be designated for the Jericho Road Project.

Lancaster County, PA

Of course, much of ERD’s work is not focused on large-scale disasters such as these outlined above. For example, immediately after the tragic school shootings in Lancaster County, PA, in early October, ERD, working through the Diocese of Central PA, provided funds for counselors to aid traumatized family members. ERD funds also supported an interfaith effort to help the families of hospitalized children.

Worthiness of ERD

One has to be impressed with the good works done by ERD as outlined above. However, without the generosity of Episcopalians across the country, none of this would have happened. Due to the smaller than normal number of disasters this year, contributions are down. This is understandable, but we all need to support the ongoing work of ERD. Remember, over 92% of every dollar you contribute will go directly to help people in need. Regardless of how you feel about other issues that are dividing our church, knowledgeable people agree that this is one ministry that should be supported by all. It would be helpful if contributions from individuals or churches were made before the end of 2006. Thank you for your support. I am sure that is what Christ would have us do. Donations should be sent to: ERD, PO Box 12043, Newark, NJ 07101-5043. If you have any questions or comments about the work of ERD, please do not hesitate to contact me.

Harmon Person, Diocesan Rep for ERD, Hbpjlp2@bellsouth.net 229 Burnham Court Charleston, SC 29414

Extras in the Ordinary Life
The Very Rev. John & Mrs. Sylvia Burwell
ECW Spring Retreat, February 2 - 4, 2007
Camp St. Christopher

Evening talk: Extraordinary Priorities

It’s all about slowing down life and discovering the difference between the urgent and the important.

Morning talk: Extraordinary Joy

It’s all about Joy as life and discovering the difference between joy and happiness.

Afternoon talk: Extraordinary Service

It’s all about a life of service, and the difference between service and “serve us.”

Optional talk: Extraordinary Love

(Given during free time.) It’s all about Biblical love, and the difference between marital love and close friendship love.

ECW Spring Retreat, February 2 - 4, 2007

Name: _____
Address: _____
City: _____ State: _____ Zip: _____
Telephones: (daytime) _____
Telephones: (evening) _____
Parish: _____
Room & Board: (check one)
Lodge _____ Double \$136 per person _____ Triple \$118 per person
 _____ Quad \$108 per person
Cabin _____ Cabin \$88 per person
Special Needs? 1st Fl. Room, if available? _____ Any Dietary Restrictions? _____
Commuter Rate: \$45

A \$30 non-refundable registration fee is due with the registration form. Please mail the form, together with your fee to: Kelly Edge, Registrar, PO Box 677, Cameron, SC 29030. Deadline for registration is January 20, 2007.



New Leader Sought for Saint Christopher Camp and Conference Center

Saint Christopher Camp and Conference Center announces the opening for a new Visionary Spiritual Leader to oversee all facets of the ministry. Included in this role are maintaining and promoting relationships within the Diocese, overseeing 60+ staff members, Summer Camp ministry, Barrier Island Environmental Education Program, and the Conference Center. The search committee welcomes interested persons to inquire by emailing Shay Gaillard at frshay@bellsouth.net.



Funding for Social Ministries Events

The Diocese's Department of Social Ministries wants to receive your social ministries "wish list" of 2007 events for which you need financial support. "Social Ministries" consist of community outreach and domestic mission activities. Visit www.socialministries.com for ideas. "Events" include gatherings, retreats, celebrations, church services, meetings, workshops, etc. that inspire support for social ministries. If you need money to help pay for publicity, speakers, refreshments, music, entertainment, etc. for these events, please call Ed Dyckman, Chair, Department of Social Ministries at 843-367-5647, email him at ed@socialministries.com or write: Ed Dyckman, 126 West Shipyard Road, Mt. Pleasant, SC 29464.

Once again, I had the privilege of serving on St. Michael's Healing Mission to the Ukraine, along with nine other members. We left on September 28 and returned on October 8. Each area of our ministry was blessed mightily by God. This is our third year, and each year I witness the love and grace of a loving heavenly Father who wants to answer prayers more than we want to pray.

A Three-Fold Mission

We had a three-fold mission in Ukraine: 1. Teaching healing prayer ministry to pastors, leaders, and villagers in daily conferences, followed by healing services for physical, spiritual, emotional, and mental healing for adults and children 2. Home delivery of bags of food, praying with the families for healing and salvation 3. A free (pain-free) dental clinic providing prayer and loving care.

On Saturday we delivered small bags of food, with socks, other gifts and prayer to about 250 residents of a nursing home. Monday through Friday, we held conferences in five village churches. We saw many Ukrainians touched and healed of every kind of problem, and we saw a ray of hope on their faces when they realized that God loves them.



Ministering Under Their Leadership

One of the pastors made a remark that he found it hard to work with Americans coming there on missions because they had their own agendas. His observation was that our team ministered under the authority of their leadership. He was thrilled and impressed with what he saw happen at his village church through our team and he was sorry he had not invited us to his church in the previous years. He also saw God doing mighty miracles as he served on prayer team during the healing service.

Love & Grace

St. Michael's Healing Mission to the Ukraine

By Johnnie Corbett
St. Michael's Church, Charleston

As I talked with Pastor Peter one day, he said they have more conversions to Jesus during the time our team is with them than they see the rest of the year. He added, "Praise the Lord!"

Physical Healing

Christine Turner and I prayed with a woman for several different problems, including arthritis in her hands which were swollen and

she was unable to open. While praying with her, the swelling went down and she could open and close her hands without pain. She was elated and said she felt warmth all over her body. A beautiful smile broke out on her face.

As a result of the Chernobyl accident in 1986, that contaminated Ukraine with radiation, they have many medical problems, including poor functioning organs, deformities, high blood pressure, thyroid condi-

tions, kidney and heart problems for children and adults.

We prayed with several women with goiters and saw the goiters disappear as we laid hands on them. Many people had back problems, due to the harsh conditions of their lives. God touched them with his healing grace! Praise the Lord!

A woman we prayed with had headaches for 14 years and the doctors could not help her. The pain was



constant. We prayed, God touched her and she was healed. Another woman asked for prayers for internal problems. We prayed for her healing. Then we inquired about a scar on her mouth. She had surgery on her mouth a few years ago. Since then, her jaw was painful, tender to the touch, and the doctor said she would have to accept the fact that it would always be painful. We prayed for her. I noticed her touching her jaw, then pinching it, then she said the pain was gone.

Please read Psalm 24, which was the scripture we read and prayed each day. God bless each of you for the support you gave. For more information or a presentation with slides, please contact Jean Corbett at St. Michael's Church, 71 Broad Street, Charleston, SC 29401 or jcorbett@stmichaelschurch.net.



We're here for you.

Addiction Recovery Commission
of the Episcopal Diocese of South Carolina
"Breaking the wall of silence."
www.episcopalrecoverysc.org

... we oft doubt
What th' unsearchable dispose
Of highest wisdom brings about...

Oft he seems to hide his face,
But unexpectedly returns
And to his faithful champion
hath in place
Bore witness gloriously...

from *Samson Agonistes*
by John Milton

There have been times in Christian history when “church” was experienced, perhaps once upon a time by Episcopalians especially, as comforting and consoling. Ours is not such a time. But neither, except in the most ultimate sense of eternal hope, was Christian discipleship ever intended to be a matter of taking one’s ease in Zion, not for the first generation of Christians; not for the front-line martyrs of Christian mission in any age; not for those who made their witness during the Protestant Reformation, the formation of “daughter” post-colonial churches independent of the British Crown, or the Anglo-Catholic renewal of the nineteenth century.

“Vertical” authority
has been
displaced by
“horizontal”
consensus.

We too are living in a time of the shaking of ecclesiastical foundations. At the Cathedral in Charleston, our own current renovation, correcting what has been identified as a structural “birth defect” in our church’s original construction, is an immediate if ironic symbol of the spiritual condition of our denomination. Does the Episcopal Church as we know it suffer from an institutional, if not theological, birth defect? Is there something in the ecclesiastical DNA of Anglicanism itself which has brought us to our present unpleasantness?

Blessed and Cursed
Open-Endedness

The theological and denominational tradition from which we derive has always been both blessed and cursed by its open-endedness, its willingness to tolerate a variety of perspectives and practices for the sake of a “comprehensive” expression of Christianity. But lacking any fixed theological plumb-line (once the classic Books of Homilies and Articles of Religion were marginalized), the Anglican tradition has been increasingly susceptible to the whims and winds of the so-called spirit of the modern age and beyond. Nor is it merely incidental that decline in clarity about faith and morals has gone hand in hand with attrition in numerical membership and, equally, with the displacement of “vertical” authority by “horizontal” consensus.

Such displacement was all too evident in General Convention’s refusal (by a 3 to 1 vote) to uphold “unchanging commitment to Jesus Christ as the Son of God, the only name under heaven by which any person may be saved, and the Way, the Truth, and the Life,” that is, God’s inclusive, unconditioned

and unending love and salvific purpose for all human beings. A representative of the majority at General Convention argued that voting to affirm Christ as Savior of the World might be offensive to some.

It is one thing for the late Bishop of California or the retired Bishop of Newark to play fast and loose with the “faith once delivered to the saints”, that is, the church’s submission down through the ages to God’s once-for-all revealed truth about the world, the flesh, and the devil, and about our hope of salvation: God’s Word in Book

Anglicanism
Agonistes

by The Very Reverend William N. McKeachie
Dean of South Carolina
Rector of the Cathedral Church of St. Luke and St. Paul

and Body. It is quite another when the highest legislative council of our denomination demurs from affirming God’s Word as Savior of the World and elects as Presiding Bishop one who, in the name of inclusively, seeks to relativize the authority of the Bible and introduce other images and experiences as alternative revelations about God.

Only in the most superficial and demotic sense has this anything to do with sexuality, gender, or justice. Rather, what is so breathtaking is that when the Presiding Bishop-elect is asked about salvation, her response, despite grasping at any number of vague figures of speech and banal circumlocutions, is one of avoidance of specific Biblical narratives and descriptions. She goes on to talk not of the “faith” of Christian believers but the “practice (of) the Christian tradition,” as if it were a western variant of Zen Buddhism. She implies that when the Bible attributes both uniqueness and universality to Jesus it is boxing him in. She calls him a “vehicle to the divine” for some, whereas the Creeds of the Church call him, in himself, both fully divine and fully human, the Savior for all, not just one model among many on a spiritual rental car lot.

In her first sermon following election as the next Presiding Bishop, without acknowledging her sources, Bishop Schori borrowed images from the private prayers of St. Anselm, the Blessed Julian, St. Teresa and, indeed, from Jesus himself seemingly to justify referring to him in the feminine gender, as if the metaphors and similes of personal piety could simply substitute for the content of Revelation.

Jesus may indeed exhibit compassionate behavior “like” that of a mother, but that is not to make of him a her.

In what sense can Bishop Schori’s “theology” be called Christian at all? Yet its panentheistic religiosity is transparent. I am reminded of Karl Barth’s retort when asked whether non-Christian religions would impede their adherents’ salvation. Barth characteristically shot back: “I rather fear that the religion of Christians may impede theirs.”

The good news (contrary to the calumnies disseminated by the so-called Episcopal Forum of South Carolina) is that there is nothing in the constitution

of the Episcopal Church that requires theological allegiance to apostasy, even when promulgated by General Convention or the Presiding Bishop.

The Lost Historic
Harmonisation

Our church seems to have lost its historic harmonisation of, on the one hand, the essence of the Gospel (without which there can be neither catholic vision nor evangelical mission) with, on the other, the incidentals of Anglican comprehensiveness: “In essential

Now, forty-five years (or perhaps an eon) later, the best prospect for Anglican Christianity (ecclesiastically speaking) lies in the Windsor Report as a road map, imperfect certainly, yet the most “comprehensive” (if not indeed the only) way forward. Moreover, the Windsor Report has done something long overdue by reclaiming the concept of St. Paul so vividly summarized in the “refrain” of the 1963 Anglican Congress in Toronto: “Mutual Responsibility and Interdependence in the Body of Christ”, mutuality in place of self; God’s Way in place of Man’s.

The Anglican Way
The Way of the Cross

In terms of hope, healing, and reconciliation, the Anglican Way can only be the Way of the Cross, which is always a way of being broken, never a way to remain unscathed. Karl Barth in his great work on the Epistle to the Romans put it poignantly and profoundly: “The Church suffers from many well-known human failings, which are not difficult to discover and expose And yet it is unprofitable for us even to speak of these exposures, except in the context of the veritable tribulation of the Church – a tribulation lying far deeper than this or that corruption, however corrupt it be, which men suppose they can remove. The tribulation of the Church is simply the expression in time of His glory, of His righteousness, of His will to help all....”

It is a demanding path, a difficult climb. That great Reformation Dean of old St. Paul’s Cathedral in London, John Donne, got it right: “On a huge hill/Cragged and steep, Truth stands, and he that will/Reach her, about must go so, and about must go.” On our way, patience and perseverance must be our watchwords, as they surely were for our Lord on his Way.

A New Era of
Christian Reformation

We in the Diocese of South Carolina are at a Cross-road. The way ahead remains perilous. Yet it is part of our calling, according to St. Paul, to embody in ourselves the continuing afflictions of Christ’s own Body. In faith, hope, and love we must prayerfully seek God’s will for our new Bishop to lead us not to some (illusory) refuge from the present unpleasantness but rather into a new era of Christian Mission and Reformation.

The Anglican tradition, if it was ever of God, must surely at its best still be of value, in whatever providentially broken and reconfigured form, to the future of this Diocese and this Cathedral. For my part, I am not ready to “swim the Tiber” and become Roman Catholic or “swim the Bosphorus” and become Eastern Orthodox. That is, I am not willing to say “goodbye to all that” in terms of the spiritual, intellectual, and cultural treasures of “Mere Anglicanism” as our distinctive patrimony along the Christian Way.

Fifteen years ago, five priestly colleagues and I, at that time serving in the Diocese of Maryland, issued The Baltimore Declaration as a way of drawing a theological line in the sand in the face of the drift toward apostasy in the Episcopal Church. Read it at www.stlukeandstpaul.org.

things, unity; in non-essential things, liberty; in all things, charity.” How we exercise our Gospel imperative should not alienate, but rather should enlighten, those to whom we minister.

The Non-Negotiables

About the Person and Work of Christ as Savior of the World, about the trustworthiness of Holy Scripture, about the doctrinal substance of creedal faith, and about the historicity of the Church Catholic as the Body of Christ, Gospel conviction is non-negotiable.

At the same time, one may well lament the demise in so much of our church’s life of the Anglican Way of balancing conviction with compassion, upholding principle with pastoral sensitivity, and witnessing to truth in love. In all of the above, the members

How we exercise our
Gospel imperative
should not alienate,
but rather enlighten,
those to whom we
minister.

of Christ’s Body are called to put mutuality of well-being in place of priorities of the self, especially for the sake of those not yet members of the Body.

Embracing the
Anglican Way

In 1961, when I came to Christian faith as a teenager, when I was saved from myself, I embraced the Anglican Way as characterized both by doctrinal and moral absolutes and equally by compassion for the anomalies and oddities of men and women encountered “in the flesh.” Like the classic Book of Common Prayer of Thomas Cranmer, my mentors in Anglicanism represented the fallenness of humankind not as a “cause” but a condition, not something to be either merely affirmed or coercively corrected but, rather, offered up to the living, loving, liberating Lord.

Blue Christmas

*A Service Offered
at Grace Church, Charleston
December 13*



Christmas can be a lonely and depressing time for people who have lost a loved one or ended a special relationship, and their grief is often compounded by pressure to be happy and cheerful for the holiday season.

Responding to these Christmas "blues," Grace Episcopal Church in downtown Charleston will observe a "Blue Christmas" service this Advent season.

On December 13 at 5:30 p.m., Grace's regular mid-week service will focus on remembrance of loved ones lost or relationships broken. For some, this might be a recent loss, while for others, the sadness they feel at Christmas is a wound that reopens annually from a loss suffered long ago. The Blue Christmas service is a way to intentionally set aside time to acknowledge that sadness.

The Reverend Canon Michael Wright, who in August became Rector of Grace Church, introduced the idea of the Blue Christmas service. He says it is aimed at helping in two ways. First, having intentionally grieved at this time and offered that grief anew to God, people may be able to choose to enter more readily into the full spirit of the Christmas season – joy included.

Second, some people still won't be ready to get into the wider spirit of Christmas, but even so, they can benefit from the season's message of newborn hope, Wright says. Come Christmas Day, they will be better prepared to name their grief and to know why they still find themselves there. Then, they can make the choice to hope.

Grace Episcopal Church is located at 98 Wentworth St. in downtown Charleston.

Make your reservations now for

**The Coastal Crisis
Chaplaincy's 16th
Annual Banquet
Thursday, February 1**

starting at 6 p.m.

**The Embassy Suites and
Convention Center**

There will be a fellowship hour, followed by dinner and a silent auction. This year's speaker is Biloxi, Mississippi Police Chief Rodney McGilvary. For reservations or to donate to the silent auction please call the office at 724-1212.

Preparing to Serve the Under Served

A Public Health Internship in the Gambia, West Africa

By April Dawson

My name is Aprill Dawson, and I am officially a member of St. Andrew's Episcopal Mission in Charleston. I also like to claim Iglesia San Juan on John's Island, and Santa Maria Virgen in Houston, TX as "my churches." Currently I am working on my Master's in Public Health with a focus on International Maternal and Child Health. Thanks to Mrs. Cheryl Allen and the "GO" short-term mission grant, I was able to participate in a 5-week Public Health Internship in the Gambia, West Africa this past summer.

My trip involved quite a bit of travel. I flew from Houston to New York, and then to Casablanca, Morocco. During the 12 hour layover in Morocco, I had the privilege of visiting the world's second largest mosque. We then flew to Dakar, Senegal where we spent four days. On the fourth day we embarked on our 8-hour road trip to Bakau, the Gambia. The Gambia is a very small country located in the middle of Senegal. It's about 90% Muslim, 6-8% Christian, and the rest is made up of indigenous believers.

Providing Health Care Under the Trees

My first two work weeks in the Gambia took place in a town called Brikama at their Health Center. I found it interesting to be walking through the gates of the center alongside goat and cattle. My first day at work was spent observing a doctor as he saw women and children. The rest of the week was spent immunizing infants and children, and giving vitamin A supplements. I



April, third from left, stands with a Cuban doctor and two Gambian nurses in front of the hospital in Farafenni.

had the opportunity to travel with the team to a village and perform the same services outside under a huge mango tree. This is called trekking. It is the way the government tries to make sure that most, if not everyone, will have access to some type of healthcare.

Labor and Delivery

The majority of my second week was spent in the labor and delivery ward. I was shocked to find that the women stayed in the clinic for only 6 hours after the birth of their child, and even more amazed to find out that the women were responsible for bringing whatever they would need with them to the clinic. This included basics such as soap, sheets, something to wrap the baby in and a container that could be used to carry the placenta.

Mass in Three Languages

While in the city, I attended a Catholic mass held at a church located



Children gather in front of the well in Farafenni at the compound where April served.

next to where we were staying. It was my first time attending a service in three languages; English, Mandinka, and Wolof. While upcountry in the rural area, we also attended a Catholic service in the same three languages. I must say I favored the upcountry mass, simply because the choir's singing was accompanied by drumming. It was absolutely beautiful.

Clinic at Farafenni

My third and fourth weeks were spent in a rural town called Farafenni where I had the opportunity to work in the health clinic and hospital. While at the clinic I recorded the weights of babies, and made my best attempt to pronounce the names of the mothers who were next in line. Some of the women found this to be quite amusing, while others became a little annoyed with my mispronunciation. Each morning prior to having their children vaccinated the women were given a health talk. Since it was the rainy season the talks consisted mostly of information about malaria prevention. I was given the privilege to speak at one of these gatherings and found it interesting

to see one of the nurses translating into two, sometimes three different local languages. While at the clinic, I also had an opportunity to shadow the nurse midwife and see what type of prenatal care the women are given.

While in the hospital I had the opportunity of being inside the operating room during two c-sections, and two hernia operations. I also observed as a doctor performed eye surgery on a child with the operating table pushed close to an open door so that she could have light to see, because that area of the hospital did not have electricity. Some of my other duties included shadowing the pediatrician as she did her rounds, and shadowing the doctor in the eye clinic.

Also while upcountry I traveled to a village called Balingho where I spoke with the Traditional Birth Attendant (TBA), and village health worker. Both of these very important positions are nonpaying volunteer positions. There-

fore along with their healthcare duties, they were still responsible for going to the rice or groundnut fields each day in order to have some type of income.

Another Culture, but all Children of God

Although I was in the minority while there I was proud to respond, "Yes" to some of my Gambian and Nigerian colleagues who noticed my cross around my neck and said "You are a Christian?" I developed a newfound respect for the women who lived in this male dominated society. I came to realize once again that inside we are all the same, human beings, children of God. At the time that I was nearly running down the dirt road to return to the compound in time for prayers, I didn't understand. However, after the fact, I admired the dedication and discipline they held for their religion.

This trip, just as the trips I took to the Dominican Republic as a teenager, made me once again take a step back and realize all of the many blessings that God has bestowed upon me; and has only fed my desire to continue to help and work with the underserved populations of this world.



As a village health worker in Balingho, the gentleman above voluntarily treats minor cuts and wounds and provides medicine when appropriate.

By Peter Rothermel
Department of Christian Faith
Formation, Diocese of South Carolina

Alert the prayer warriors—
Awaken the Body of Christ—
Reach out to the world around you.

A few weeks ago, Bishop Salmon preached at St. James for the confirmation service. One of the potent phrases the Bishop stated was, “Don’t you know we are in a war!” He went on to talk about the reality of spiritual warfare that each of us faces within and around us. What a sobering reality to be reminded of on confirmation day.

Call to
Prayer

As we pursue our call of partnering with families to strengthen their Biblical and spiritual foundations at home, we realize that there are many challenges ahead of us which we take very seriously. In light of this, we are asking you to pray for families, marriages, single parents and blended families....that Biblical and spiritual foundations may be increased and that our churches may continue to grow in partnering with families in our churches and communities.

As we look around, it is easy to see how challenged we all are with scheduling time to spend together as family, much less to have time to keep our spiritual life and relationship strong at home. I believe this is an area of spiritual warfare which calls for a strategy bathed in prayer. This strategic plan has been developing gradually and seems to becoming clear as we step into it.

Actively engaging
and involving parents

For the past two years, I have been attending conferences, visiting churches and meeting with priests, youth

ministers, and children’s ministers and the message I heard over and over with increasing intensity only verified what I already had experienced from my 11 years of youth ministry...simply put the message is: in order to be more effective in ministering to children, we have to get the parents more actively involved in the spiritual growth of their children. Of course this makes sense. Yes, there is the reality that many children actually minister to their parents and help get them active in church, but

So far we have a handful of churches that are implementing this resource in a wide variety of ways including through small groups, confirmation and baptismal preparation, evening and morning classes, Bible studies, individual study and mothers’ morning out groups and even men’s Bible studies. This resource seems to awaken and open families to God and others and to the seriousness of the responsibility of parents. It provides opportunities for husbands and wives to work together and churches and families to work together. It is meeting a need and identifying a hunger in our congregations. Wow!!

In response to this feedback, we have decided to bring Dr. Rob Rienow to the Charleston area to work with our churches to help us shape and strengthen our partnership

between churches and families at a lecture and workshop on November 30th at St. Paul’s Summerville. The program will be from 10:00 a.m. to 2:00 pm and will include laying out the vision of homes as a discipleship center and a strategy time where we can discuss implementation plans and realities. This workshop is designed to help us prepare and create an infrastructure of resources and support for those parents that respond to the call of greater responsibility as spiritual leaders at home.

We then plan to bring Dr. Rienow back in the spring to address parents at a Visionary Parents Conference. We will pair Dr. Rienow with another speaker to share some specific resources and hands-on tools. This will provide parents who attend with action steps to partnering with churches as well as receive support from many parents who have been on this new adventure of increased intentionality.

We foresee the need to provide more resources and training for marriage ministries, single parent ministries,

men’s ministries and women’s ministries. Step-by-step we are preparing for greater expressed need for these areas in response to Visionary Parenting. So here is a glimpse of the long term strategy and vision for our department. We trust we are being led and fed by the spirit of God and we greatly value your prayers and your feedback. For more information please contact me at (843) 722-4075 or by email at peterr@dioceseofsc.org.

“But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said:
‘Wake up, O sleeper,
rise from the dead,
and Christ will shine on you.’

“Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil.”—Ephesians 5:13-16

Alert—Awaken—Reach out!
All hands on Deck. . .
prepare ye the way of the Lord. . .

A Strategy for Strengthening the Partnership between Families & the church

it is also true that many parents believe just getting their children to church is enough...well can’t we do more? Yes!

Visionary Parenting

As the Department of Christian formation, we are starting out the year with offering a 7-week curriculum to any

Many parents believe just getting their children to church is enough.

church that would like to try it. The course is called Visionary Parenting by Dr Rob Rienow. It is a course that doesn’t so much tell you how to parent but brings you into God’s word to see who you are as a parent. In many challenging ways, it gets parents to look at who they are and what they are doing and helps parents strengthen their vision and purpose as parents.



Christmas Store
Donations
Needed for
York Place

For the past two years, the employees of York Place and all the wonderful friends of York Place have donated new or gently used items for our Christmas Store. Our children earn Christmas Store dollars through a point system to buy gifts for family and loved ones at this special store. The children would not otherwise be able to give gifts at Christmas time and we truly see that it is better to give than receive. The children’s faces light up when they are able to shop for special gifts for their families.

We need your help to make this store possible. Please clean out your closets and donate items that you can spare - anything is appreciated. The children and staff of York Place thank you for your donations and for helping to make Christmas a joyous and meaningful time of year for our children.

Please help us make this the best Christmas Store Ever!
For further information, please contact Vonda Williams at York Place – 803-684-4011 x 1026.

From a Kid’s Perspective

By Elizabeth Cameron Smith



My name is Cameron Smith—and yes, I’m a girl. I am nine years old. My mother is Amy Smith and she works for the diocese and writes for the Jubilate Deo. I go to school at Ashley Hall and have great friends—one of whom I am helping to find God. I go to church at St. Michael’s and sing in the choir every Sunday. I spend a lot of time in the Diocesan Resource Center watching videos and reading. Here’s a great DVD I found. I hope you’ll watch it too!

I am reviewing a show called Tim Hawkins LIVE! that I got from the Diocese. I loved this DVD and would recommend this show to someone else. It’s about this real Christian comedian who performs live—and you can go see him do his comedy acts. I liked the whole show because it was all so funny. I really think kids would enjoy this DVD because I’m a kid and I loved it. It’s also so hilarious! I think a family would like watching it together because my family loved its sequel, Bananas. We all shared a lot of laughs and I think it would be the same case with this one.

Tim Hawkins is a Christian comedian who performs clean, family-friendly entertainment. Tim Hawkins LIVE! and Bananas are DVDs that are available for loan from the Diocesan Resource Center by calling (843) 722-4075 ext. 3044 or by emailing asmith@dioceseofsc.org.



Confessions of a Bibliophile

By Amy Watson Smith, Department of Christian Faith Formation, Diocese of SC

I confess that I have always loved books. I love the sound of the spine cracking on a new book when it is opened for the first time. I love to feel the weight and crispness of the paper. I love to press the pages to my face breathing in the smell of the freshly printed words.

Holding an unread book in my hands always makes my heart race a little—excited by the possibilities of new ideas, adventure, drama. However, I think what I have treasured most about reading is that all of life’s possibilities were confined to the safety of the page, and they allowed me to “feel” without the risk of being hurt.

So I started reading a great deal early on. When I was in need of comfort or reassurance, I often resorted to the safety and predictability of a favorite book reading the familiar words over and over time and again. Some rather unfortunate (though not uncommon) events of my adolescence confirmed for me that the world of books was a much safer place than that of many of the relationships I had developed.

As time passed it seemed only natural that my love of books and the safety of their created worlds would lead me to a degree in English literature in college and then to a job as a bookseller in a dangerously well-stocked bookstore. While graduate school did not exactly quell my biblio-obsession, it did refine my tastes and limit the subject matter that I pursued. My graduate degree in material culture and my subsequent career as a museum curator opened an even more protected dimension to the safe world I cherished—historical objects and art work.

Working in and for museums for almost fifteen years, I found myself surrounded by a host of very safe companions—thousands of beautiful and interesting objects that stayed nicely on the walls and in the exhibit cases in which they

were placed. The security and reliability of these relationships couldn’t be beat! Furthermore when I was called to the Department of Christian Faith Formation in the diocese (now almost 1 ½ years ago), I couldn’t believe how blessed I was. God may have taken me out of the world of museums and objects, but he had placed me in a position where I was surrounded by hundreds of books and resources in the Diocesan Resource Center. I couldn’t believe it—I was and am actually getting paid to read and evaluate books and resources in order to be able to tell other people about them. What a blessing! I have loved the opportunity to read many of these wonderful resources and relish the idea of sharing them with others. Currently I must have

What really surprises me is that God has been doing something new in me.



at least twelve partially read books on my nightstand, and, as I look around me now, I am literally encircled by pages and pages of words and ideas. What a joy! Hmmm...let

me see...this one looks interesting.... What really surprises me about all of this is that God has been doing something new in me over this time at the diocese and, in retrospect, over all these years. He placed a confessed bibliophile—a down-right biblio-idolator—right in the middle of my ideal setting. And then He reawakened a desire for real relationship in my heart. While I was trying to fill my head with knowledge from my “safe” companions (i.e., books), He has been transforming my heart and preparing me to risk relationship in ways that I never thought possible. As I sit surrounded by the books that I once believed gave me the kind of world I wanted—one that let me experience relationships without any of the danger—I realize now that my heart longs for relationships that are worth the risk. And these relationships come in the form of the loving, mixed-up, sane, messy, unpredictable, wonderful, sometimes uncomfortable, grace-filled people that are the body of Christ. Safety, my friends, is highly overrated. Thanks be to God!

Getting to Know Bishop-Elect Lawrence

from page two.

Mark Lawrence: The difficulty in answering the question you asked, is that when one senses anxiousness or fearfulness in someone you need to find out what is causing the fear or anxiety. It’s not unlike throwing a stone into the pond. It may cause a ripple but it may not solve the problem.

Jubilate Deo: Well, to bring it home, I have loved ones, faithful Christians, Episcopalians, who’ve known the Lord, who now say, “I’m not sure what I believe any more.” It saddens me, and makes me fearful, because I fear that they won’t return to the assurance of their faith, or that I, too, will lose the certainty of Christ’s love that I cherish.

Mark Lawrence: That helps me better understand the question. It’s important to remember that it’s not primarily dependent on us. Christ has made the first overtures. “You did not choose me. I chose you. I know my sheep...” It is far more important that God knows us than that we know him. Salvation is by Grace from beginning to end. Yes, it does demand a response from us, but it’s not unlike a parent walking along a sidewalk with a young child. The parent’s holding the child’s hand and the child’s holding the parent’s hand. They come to a busy street corner, rumbling traffic, big trucks. The parent can feel the child’s hand gripping the parent’s more tightly out of apprehension. The parent responds with the firmness of the grip.

The reality is really that the parent’s grip has been holding the child’s, far more than the child’s been holding the parent’s. That’s an analogy of the Christian life that holds us. It’s His grip by His grace.

Jubilate Deo: How can all of us, clergy and laity help you step into this new role?

Mark Lawrence: Prayer, patience and perspective. Prayer of course for Allison and for me as we make this transition and move into the role as Bishop and Bishop’s wife. Patience in that there will be a steep learning curve that we will be involved in, not just in moving to a new region and diocese but also to a new office, the office of Bishop. Each of those areas are going to demand new accommodation, learning, experiences, skills. And then perspective, that is the perspective that gives gracious, honest, feedback. If there are things that are not working, it would be helpful if they were talked over not simply with one another, but shared with us or with me. Concerns, hopes, vision for the diocese is what I mean by the moniker of perspective.

Jubilate Deo: And how can we help Allison in this transition time?

Mark Lawrence: Prayer, patience, perspective. Allison is a very warm, friendly, gracious person. I think she’ll enjoy Charleston. She’ll enjoy South Carolina. She enjoys people.

Clergy Wives Grow in Spirituality



Integrity: 1: an unimpaired condition: soundness 2: firm adherence to a code of especially moral or artistic values: incorruptibility 3: the quality or state of being complete or undivided: completeness.

Twenty clergy wives gathered to grow in Spiritual Integrity over the weekend of October 6-7. Betty Owens, wife of recently ordained transitional deacon Jack Owens, led women in considering how God calls each of us to live in Spiritual Integrity. Betty finished her Master of Arts in Missions and Evangelism at Trinity School of Ministry and graduated with her husband this past May. Her down to earth humor and “Walhalla” know-how eased a challenging message. Coupled with energetic worship leader Amy Mitchell, all hearts were drawn in to listen and grow.

Each year in October the female spouses of clergy are invited to gather at Camp St. Christopher to fellowship and grow spiritually. The mood is festive and welcoming. This year special

touches included a savory surf and turf dinner by Chef Steve, roses on the bedside table and beautiful hand beaded crystal bracelets. Old friendships are rekindled and new ones are created. With the seasoned leadership of regular organizers Sylvia Burwell and Lynn Skilton, conversations are uplifting and the motto is “What happens in Vegas stays in Vegas.” In other words, it is a safe time and place for clergy wives to come, share and learn from each other in order to return edified and stronger to their home parishes.

Next year’s gathering will be October 12-13, 2007 at Camp St. Christopher. Ask your clergy or deacon’s wife if they have attended and, if not, encourage them to come next year. Hint: A great way to do this is to contribute to the cost for them!

Learning to live lives of Courageous Faith

Mondo Weekend 2006

By Charlotte Smith, Youth Minister, Church of the Resurrection Surfside

I thought Mondo was a really, really fun weekend to enjoy worshipping God and meeting new friends.” There is no doubt that events like this one leave a significant mark on the lives of our young people. “This weekend moved me to do things I’ve never done before,” wrote a student on their evaluation of the weekend. Because this is the first middle school event of the year we believe Mondo acts as an important opportunity to set the pace for middle school ministry throughout the year. This year we set out to make Mondo a weekend where churches had the opportunity to be with each other in fellowship and for groups to learn, some for the first time, to live and work together as a team.

The incredible challenge courses at the Robert Cooper Leadership Center were an

awesome resource for this weekend as each group spent time working through various obstacles together and finished by processing their experiences and making sense of how they might translate into their everyday lives together. Craig Vickerman, Youth Minister at Church of the Holy Apostles in Katy, Texas delivered passionate teaching

“The music was so awesome my heart sang out to the Lord.”

centered on our theme of Courageous Faith. A special visit by Geoffrey Byarugaba of African Enterprise further challenged students as he spoke of the Ugandan martyrs. Our guest band, Declare, led



students into praise and worship with high energy. As one student remarked, “The music was so awesome my heart sang out to the Lord.” A Saturday night Eucharist was led by The Rev. David Thurlow of St Mat-thias, Summerton.

Special thanks to the Mondo team; Timothy Rutherford, Holy Comforter (Sumter), Oeland Camp, St. Paul’s (Summerville), Adam Heare & Susie Morrison (St. Michael’s), Michael McIntyre, St. James

(James Island) and especially Trevor Spencer (Crosstown Ministries) who was a major visionary and organizer for this event. Without the body of Christ and the many gifts offered by this team, events like Mondo would never get off the ground.

Just as God chose Joshua to lead the Israelites into the promised land, so have we been chosen to be just as courageous; to be God’s people in a lost and broken world despite

the challenges that we face daily. Our faith must be our guide and courage, our partner. May we always be reminded what God has promised in his word, “Have I not commanded you? Be strong and courageous. Do not be terrified; do not be discouraged, for the LORD your God will be with you wherever you go.” Joshua 1:9. For, as we know, God’s word is the Biggest Ultimate Truth, as Craig taught, that we will ever need to be our guide.



Vision in the trenches

Thoughts from a parish youth minister

By Andy Morgan, Youth Minister @ Prince George Church, Georgetown

Good discipleship builds on the good that has gone on before, and that is especially true in Youth Ministry where often you are taking on a work in progress (as I have here at Prince George.) Youth Ministers never complete the discipleship process with a student; they simply begin it, enhance it, or deepen it. You prepare the student for the next step in discipleship wherever they go after they graduate High School. Ultimately our discipleship ends when we die and finally go home to the Lord.

The “New” Youth Minister

Therefore, when you start at a church as the “new” youth minister (as I have in the past year) there is a discernment process which takes place over the first few months whereby you examine the good work which your predecessor began and see how that fits into the vision and ministry to which God has called you. This process

should be about building upon the good which has gone before with gold, silver and precious stones (1 Corinthians 3:12). For me, this meant that for the first three months no new changes were made to the youth program; I was the big change. The group had to ‘settle’

Ninety percent of our Middle School students are participating in our weekly Bible Study.

down as it adjusted to a new minister, to allow those who were leaving (be it to college or because I was new) to leave and for me to build relationships with the students. Then in the next three months we began to see how we could build on and enhance what went before and this meant getting the leaders on board. My aim with the youth leaders is to create a ‘fellowship’ group – a group which does not just function for business purposes but one which works from a place of spiritual growth and discipleship.

Changing Directions

This fall, the Youth Ministry changed direction. We decided to make youth group a Christ-centered, prayer focused, scripture studying group which has fun. Discipleship is the main focus and scripture is at the core of what we do. Our aim is to continue the discipleship process, to deepen it in our young people using our creativity, our passion and the teaching of Jesus. Our focus is to build a group of young people who are committed to growing in their faith and understanding of scripture while growing in a life of prayer.

We started a weekly Bible Study whereby unashamedly we study whole books of the Bible. Ninety of our Middle School students are participating regularly in our weekly Bible Study – a meeting where the Bible is open in front of them and they are engaging in the text. Any question is allowed and encouraged (e.g., Why can’t Satan repent!?!?!). However, it’s not just about studying scripture, but about learning to spend time with God in prayer. Every meeting we have (EYC, Sunday school, Bible Study, etc.) begins and ends in prayer for one another. A few weeks ago I asked if anyone would like to close the study in prayer. A 6th grader said she would. She then asked

each member of the group if they wanted prayer for anything. The group responded - granddad going into hospital for cancer surgery; a cousin who has cancer; feeling stressed, etc, etc, etc. She then prayed an AWESOME prayer which covered these concerns. All I could think was WOW.

Still Having Fun

We are having fun as well! EYC is creative - we use creative activities to lead us into our studies (I have a secret weapon – my wife is a professional Dancer and Choreographer who, while in England, was the Director of a Christian Creative Arts Company – she uses some incredible, and very original activities to get the students laughing, and thinking about the scriptures). Because we are not primarily entertaining students, but discipling them, we no longer have the need for elaborate games, which require time and energy to set up and pack away.

We do not have an extremely large youth group. That is not our goal. Our goal is to disciple the students we have as effectively as possible so that when they begin the next stage of their life journey, their next minister can continue to build on God’s work in their lives. *Want to learn more? Contact Andy at AndrewMorgan11@gmail.com.*

The Mision Field Outside Your Door

By Dave Libbon
Youth Minister, St Paul's Conway

I don't skateboard, or at least I didn't until a few years ago. It was in June of 2003 that I moved to the quickly growing town of Conway, South Carolina and realized some rather distinctive traits about my new home. Conway, being just outside Myrtle Beach, is a unique cultural coast line where traditional small town life meets up with flashy, touristy beach culture. For a teenager this can really be confusing. For example the popular thing to do in Myrtle Beach is to surf. When there are no waves this naturally leads to skateboarding. In Conway there are never any waves, but we're close enough to the beach that there still is an interest in skateboarding and the culture that surrounds it. Mission work must start with a look at the people group you are trying to reach and the culture in which they live. About the time that I moved to

The primary goal isn't simply to provide a safe place to skateboard but to provide a place where relationships can be built.

story of how God uses unlikely and untalented people to advance his kingdom. Like I said I don't skateboard and I have zero wood working ability. The only tool I owned was a hammer. Being young and a bachelor I figured if a hammer couldn't fix it, I really didn't need it. Several members of our congregation and I saw the need for the gospel to be preached and set to work constructing a simple set of plywood ramps.

When I look at Jesus, I see two distinct ways that he ministers to people. First, there's this side to his ministry where he draws crowds and teaches them (Matthew 4:23-25, Mark 8), and then there is this extremely relational side to his ministry (John 4, Luke 10:38 and following). Over time, word spread through the community that there was this patchwork skate park behind a church in Conway. Strangely enough local businesses and families started making donations of equipment and money. We

started to see Jesus moving in the lives of teenagers who were either un-churched or miss-churched. The primary goal of this ministry isn't simply to provide a safe place for teenagers to skateboard but to provide a place where relationships can be built. We've seen the spiritually dead raised

to life in Christ, we've seen the emotionally broken find healing; we've seen the hunger in peoples eyes as we start talking about the full life in Christ. Recently we've started studying God's word to provide context for teenagers to find answers to the questions seared onto their souls by a culture that has trampled over them.

It's certainly not an easy ministry.



Conway the city passed an ordinance that banned skateboarding in the downtown neighborhood.

At St. Paul's we have a vision of being a church with a heart for the gospel and a heart for people. So when this subculture of teenagers found themselves confined to skating in their driveways we took the opportunity to open our back parking lot. This is a

Often I have to tell myself and remind my leaders that the fact that the darkness is dark shouldn't surprise us. We've dealt with the negative aspects that stereotypically follow that culture around. Drugs, promiscuity, and self mutilation are things we face on almost a weekly basis. Then I look at who Jesus chose to give the message to, fishermen, shepherds, and teenagers, probably. I'm amazed. It's very easy

for an outsider to look at this and say what a great program this church has going on. Reaching the lost by looking at culture is not a new idea. However the honor in no way can fall on me or on St. Paul's because we're human. Everything we try under our own power eventually breaks and turns to dust. All the glory needs go to God who loves us and sustains even a makeshift skate park behind a local church. (Psalm 115:1)

Recently we've started studying God's word to provide context for teenagers to find answers.



To find out more about this ministry, contact Dave at dlibbon@sccoast.net or visit his blog site at www.davesdeal.blogspot.com.

The newest event for youth in our diocese will take place on Saturday, April 28 at Holy Cross, Sullivan's Island. Mosaic is a one day worship celebration where

students can experience the heart of worship and affirm the various and creative ways in which we can enter into the presence of the Lord. The program will run from 1 to 8 p.m. and include three streams of

worship. Traditional worship will feature hymns and a choir, while contemporary worship will feature a praise team, and a third stream of worship will feature a more electronic style of music. All will include ap-

propriate forms of Anglican liturgy. The day will celebrate all that God has been doing in youth groups across the diocese. More information about Mosaic will be available in the coming months.



2007 Spring Youth Ministry events

Jesus Weekend

(a retreat all about Jesus for middle and high school students)
March 2-4
St Christopher Conference Center

Epic

(a weekend of Bible teaching and reflection for high school students)
March 16-18
Bonnie Doone Conference Center

Spring Infusion

(an overnight of training and encouragement for youth leaders)
March 8-9
St Christopher Conference Center

Mosaic

(a one day event for middle and high school students)
April 28
Holy Cross, Sullivan's Island

A Public Service of *Repentance* and **Racial Reconciliation**

By Cathie Diggs

On Sunday, November 5 approximately 280 people gathered in Doar Hall, St. Paul's Summerville for a Public Service of Repentance and Reconciliation. The service was an outgrowth of the Summerville Race Relations Meetings.

The message of the Rev. Michael Lumpkin, Rector of St. Paul's, was one of individual and corporate repentance of racism. He said he was not born a racist, we are not born a racist – he became, we become racist through the

am sorry” and asking for forgiveness for past and present sins of racism on his own behalf and on behalf of the congregation of St. Paul's.

The message of the Rev. Robert Toliver, Pastor of Brownsville Community Church, was also one of personal testimony. He said he grew up until the 5th grade living in a black neighborhood, going to all black schools. In the 5th grade he was bused across town to become one of three black children in an otherwise all white class where he was called many derogatory names and hated. He said the wound of blacks is very deep. He said he learned to suspect the activities of whites who periodically spoke of repentance because it always seemed to stop and not go anywhere. Pastor Toliver also said “I am sorry” and asked for forgiveness.

The combined youth choirs of St. Paul's Summerville and Murray United Methodist Church, directed by Mr. Bernie Mazyck, Murray UMC, led the congregation in joyful and spirited singing including, “We Shall Overcome” and “Forgive Me, O Lord.”

Mrs. Marie Greene and Mr. Kip Coerper led the congregation in a Litany of Confession with all participants responding with these words: “Lord, we confess our sin. We say aloud, to you

and to our brothers and sisters assembled here. ‘We admit our sin and we are truly sorry.’”

The Litany was followed by Passing the Peace of Reconciliation. This was a time of much hugging and tears with many saying, again, “I am sorry. Please forgive me.”

The tilted Cross was then righted with a visible plumb line hanging from the center and the Candle of Reconciliation was lighted by Miss Camille Toliver and Master Jeremy Gray, both of whom were members of the combined youth choir.

The Rev. Rebecca Coerper, Assistant Rector of St. Paul's and a member of the planning committee of Summerville Race Relations told the congregation that we will not stop here with this service. We will continue the process of coming together and sharing our differences.

I asked myself again in the midst of this service “Why did God make some of us black and some of us white?” I can only guess that he wanted us to know that our physical differences do not make a difference to Him. He wants us to see Him in each other regardless of our outward appearance. It is a part of our learning to be more



Laura Brady, left, and Gertie Hutchinson Myers embrace during the passing of the peace.

like Him. It seems so simple – we make it so hard.

The Summerville Race Relations Meeting seeks to impact the community in positive ways in regard to race relations. They welcome new members who will join them in this work. Contact Fred Berkaw at 873-4554 or fberkaw@sc.rr.com.



Bernie Mazyck, Director of the Youth Choir at Murray United Methodist Church with sixteen year old Brian Tucker, who provided the piano accompaniment.

society and community where we live. We learn to be racist. He read the history of the Stono Uprising in 1737 near the original St. Paul's Church in the parish of St. Paul's which left close to 60 people, both black and white, dead. Father Lumpkin said he was saying “I



Chris Campbell, a member of Murray United Methodist Church, left, and Mike Lumpkin, Rector of St. Paul's Summerville, share a laugh during the reception following the service.

Diocesan ECW Calendar

December

- Advent and Christmas Observances
Remember our Missions
- 2 Holiday Bazaar, St. Stephens, N Myrtle B.
- 3 First Sunday of Advent
- 10 Christmas Tea, All Saints, Hilton Head
- 25 Christmas Day - The Nativity of our Lord
- 31 Country Store, St. Matthias, Summerton

2007

Continue to Pray for our Prayer Partners
and for our Diocesan Project

Jauary

- 5 Deadline for Jubilate Deo
- 6 Feast of the Epiphany
- 28 Country Store, St. Matthias, Summerton

February

- 2 Winter Diocesan ECW Board Meeting,
Camp St. Christopher
- 2 - 4 Diocesan ECW Retreat,
Camp St. Christopher
- 5-16 Tea Room, Christ Church, Mt. Pleasant
- 6 Dinner & Fashion Show,
St. Stephen's, North Myrtle Beach
- 16 Reception honoring Bishop and
Mrs. Salmon
- 21 Ash Wednesday – Lent Begins
- 25 Country Store, St. Matthias, Summerton

Sewanee Bridge Program Invites Minority Applicants

Minority high school juniors interested in experiencing a taste of college life and advancing themselves in science and math are invited to apply to the Summer 2007 Bridge Program at the University of the South in Sewanee, Tenn. From June 17–July 7, this three-week residential program will give 20 rising high school seniors from diverse backgrounds an introduction to college-level courses. Interested students should apply for the full-scholarship program by March 15, 2007.

Now in its ninth year, the Bridge Program in Math and Science offers a research-rich educational experience. Students will learn introductory calculus and physics from Sewanee professors, using state-of-the-art equipment and computerized classrooms.

Their \$2,500 scholarship includes free tuition, room, and board as the selected students enjoy study and recreation on the beautiful 10,000-acre campus in mid-state Tennessee. Participants will stay in one of the residence halls, staffed by live-in college students and a head resident, who will provide supervision and guidance. The program offers full access to the sports and fitness center, a student activities center, and miles of hiking and biking trails. A number of related field trips are planned.

“In addition to providing an educational and life-changing summer experience to high school students, we also encourage these students to apply

to the University of the South,” said Director Robin Hille Michaels. “For those who do not matriculate to Sewanee, we keep in contact with them to see how the program has shaped their future. For those that do attend the University, we continue to work with them throughout their four years to help them take advantage of every opportunity offered through the school. Currently, we have 12 former Bridge students attending the University of the South and all of them attest

to how the program deeply affected their lives, forging lasting relationships with the other Bridge students, staff and faculty.”

Interested students should immediately contact Mrs. Michaels for more information or an application packet by calling 931.598.1997 or emailing rhille@sewanee.edu. Students also can download application materials from the program web site: www.sewanee.edu/BridgeProgram.

Founded in the mid-1800s, the University of the South, popularly known as Sewanee, is located on the Cumberland Plateau between Chattanooga and Nashville. The College of Arts and Sciences, with 1,467 undergraduates, has been named one of the top-tier national liberal arts colleges by U.S. News & World Report magazine. Sewanee is owned by 28 Episcopal dioceses, the only university so directly related to the Episcopal Church.



Participants from the 2006 Bridge Program take a break for a photo during a physics class. Photo: The University of the South

Go Ye into all the World

St. Andrew's Mission Church Outreach to the Church and People of Liberia, West Africa

By The Rev. James T. Yarsiah, Vicar of St. Andrew's Mission Church

The St. Andrew's Episcopal Mission Church, located on Highway 61, embarked on an outreach project to ship a twenty-foot container of church, medical and relief items to the Church and people of Liberia on Tuesday, September 12th. The Rev. James T. Yarsiah, Vicar of St. Andrew's, along with the parishioners of the church, is spearheading this project.

The St. Andrew's Mission outreach project has raised over \$3,000 from outside sources. The Department of World Mission in the Diocese of South Carolina donated an additional \$500. St. Andrew's Mission will cover the remaining cost for shipping and clearing of the container upon its arrival in

◆ **The Society for the Promotion of Christian Knowledge (SPCK/USA)**, Mrs. Patti Joy Posan, executive director of SPCK/USA – over 40 boxes of 1940 and 1982 Hymnals, 1979 Prayer Books, Bibles, Commentaries, etc. for the Episcopal Church of Liberia. The estimated value of the books and materials from SPCK/USA is \$10,000.

◆ **Several Episcopal churches in the Diocese of South Carolina** donated boxes of used 1940/1982 Hymnals, used 1979 Prayer Books, choir/acolytes robes, church hangings and linens, burse, corporals, purificators, Bibles, Altar books, chasubles, stoles, used clothes, etc. To date, more than four hundred 1979 Prayer Books and six hundred 1940 & 1982 Hymnals were collected for use in the Diocese of Liberia. In addition, the Mission also received financial donations from churches and parishioners in the diocese to help defray shipping cost.

◆ **The Christ Church Cathedral, Nashville, Tennessee**, donated several acolyte robes and surplices.

◆ **Many non Episcopal churches, individuals**

and friends have also donated used clothes, footwear, beddings, towels, toys, etc;

◆ **Individuals who wish to remain anonymous** have donated their time and truck to pick up many of these items from different locations in and around Charleston; and

◆ **The parishioners at St. Andrew's Episcopal Mission** – 19 boxes of dry food items (rice, beans, corn meal, luncheon meat, corned beef, flour, sugar, peanut butter, salt, etc) and toiletries (toothpaste and toothbrushes). St. Andrew's Mission also donated several 1940 Hymnals, 1979 Prayer Books, used clothes, toys, etc.

The approximate cost for shipping the 20-foot container from the Charleston port to the Freeport of Monrovia is a little over \$4,400. The monetary value of the church, medical, food and relief items to be shipped to Liberia is more than \$25,000.

Who will Receive the Shipment?

Target groups for the distribution of the Prayer Books, Hymnals, church linens/hangings, ornaments, etc. are congregations and churches throughout Liberia. Churches, congregations and institutions in Liberia were not spared from looting during the height of the conflict. As a result, these congregations and institutions lack the basic materials/tools needed to restart their lives.

The clerical shirts, vestments, cassocks will be distributed among the clergy of the diocese; the choir & acolyte robes, etc will be distributed based on the needs of individual congregations.

The food, clothing, footwear, toys, linen, etc. will be distributed among orphans, AIDS infected children, the



St. Andrew's Mission Church members gather in front of the container before it is sent to Liberia. Kneeling in the center is the Rev. James T. Yarsiah, Vicar.

aged, poor and destitute people in Liberia. The medical items will benefit the St. Timothy Hospital, located in Robertsport, Grand Cape Mount County. Other equipment will benefit schools.

supporting parish in the Diocese of South Carolina. From January 2006 to present, the church has not received any diocesan aid. Pledge payments have increased and other ministries

Empowering and Rebuilding in Liberia

As Liberia recovers from 14 years of war and destruction, St. Andrew's Episcopal Mission Church, in collaboration with the Episcopal Diocese of South Carolina, other churches, institutions, and individuals, are grateful to God that we can contribute to the empowerment and rebuilding process. St. Andrew's Episcopal Mission Church wishes to assure all donors that their donations will make a big difference in the life of the church, schools, hospitals, orphanages, community, etc in Liberia.

The St. Andrew's Episcopal Mission Church was established in 1845. It is currently seeking to become an independent, autonomous and self-



James Yarsiah stands in St. Andrew's Parish Hall in front of boxes that will soon be loaded onto the container.

and programs have continued to thrive. With support from Bishop Salmon and the Diocese of South Carolina, several retreats on church leadership have been held by Mrs. Elizabeth (Boo) Pennewill. Vestry members and leaders of the various church organizations have attended these retreats. It is our prayer that St. Andrew's will achieve her dream of becoming a parish in the near future.



Liberia, which will take about 35 to 40 days to reach the Freeport of Monrovia. The container was packed on Saturday, Sept. 9th at the church compound and picked up for shipping on Tuesday morning, September 12th. According to the shipping agent at USA Cargo, the container was shipped out on Sunday, September 17. It arrived in Monrovia on November 4th, 2006.

The First of its Kind

This outreach effort is the first of its kind at the church. It is geared towards helping in the rebuilding and empowerment process of war-ravaged Liberia. Liberia is slowly emerging from 14 years of brutal civil war that ended during the latter part of 2003.

The Department of World Mission, churches in the Diocese of South Carolina and many other institutions and individuals have supported this worthy venture. Donors and items given include:

◆ **Charleston County School District** – used school and office equipment;

◆ **Medical University of South Carolina** – nine large boxes of miscellaneous medical supplies/disposables (BP cuffs, gloves, bandages, syringes, etc.), office equipment, nine bedside tables, a stretcher, spine board, aluminum benches, etc.;

◆ **The Rev. Dr. W.T. Goodwin of Jenkins Orphanage and another local orphanage** – new and used clothes, footwear, children books, toys, etc.;

◆ **Sister Elias Freeman of the Vestment Exchange Program**, Woodbridge, New Jersey – boxes of used clergy vestments, chasubles, stoles, surplices, choir/acolyte robes, church linens & hangings, new & used clerical shirts, church ornaments (chalice, paten, flagon, cruet, ciborium, etc.)

Daughters of the King Fall Assembly



The annual Provincial IV DOK Fall Assembly with the Rt. Rev. George Carey as the leader was very well attended by many from our diocese. (left to right) First row: Grace Etheridge, Gaye Stricker, Nancy Barutio, Naomi Reese, Ethel Ripley; Second row: Kits Jones, Kim Ferguson, Lindy Kirk; Third row: Dawn Goodman, Tommie Hughes, Elaine Crafton, Bo Lachicotte; Back row: Barbara Everett, Kathy House, Sue Griffin, Fr. Terence Lee, Irene Bell, Fr. Ron Hiester, Jane Hiester and Vicky Armes. Others in attendance, but not pictured, were Lynn and Bishop Bill Skilton, Betty Anne Mills, Marcial Martin, Helen Rearden and Lori Simms.

The State of the Church

Delivered at the 216th Convention of the Episcopal Diocese of South Carolina - November 10, 2006

By Elizabeth Pennewill, Consultant for Congregational Leadership

Jesus came to his disciples and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age. (Matthew 28:18-20 NIV)” This is the Church’s unchanging mission, its purpose, its very reason for existing. The Rev. Mike Flynn wrote, “In the space of three years Jesus of Nazareth fed thousands, healed hundreds and trained twelve. It wasn’t the thousands He fed who spread Christianity through the known world. Nor

In three years
Jesus fed thousands,
healed hundreds,
and discipled
twelve. It was the
twelve he trained who
took the Good News
to the nations.

was it the hundreds He healed. Rather, it was the twelve He trained, and those they trained, who took the message of the Good News to the nations.”

The Episcopal Diocese of South Carolina has as its mission, its purpose, its reason for existing: “To respond to the Great Commission by so presenting Jesus Christ in the power of the Holy Spirit that all may come to know Him as Savior and follow Him as Lord in the fellowship of His Church.”

Vision

In 1991 at the 201st Diocesan Convention, after months of prayerful consideration, the newly consecrated Bishop Edward L. Salmon, Jr., cast a vision for the Diocese of South Carolina. That vision, “To build up the congregations for the work of the Gospel,” connected the Great Commission to the circumstances of his new ministry.

When describing the vision Bishop Salmon once said, “The fundamental responsibility of the administration of the diocese is to exist for, build up, strengthen and empower the congregations so that they can be effective instruments of the Gospel.” In essence, what Jesus did with His disciples is what Bishop Salmon has endeavored to do with 75 congregations. His vision wasn’t about evangelism, outreach, pastoral care or missionary work – it was about developing congregations so that they would be more effective at evangelism, outreach, pastoral care and missionary work.

It’s been seventeen years since Bishop Salmon was consecrated the XIII Bishop of South Carolina. As this season draws to a close, it is fitting now to look at the fruit of his ministry as the basis for this report. And the vision he cast is the context in which we will look at the state of the church.

Growth

A primary indicator of the health of a diocese is the trend in average Sunday attendance. Except the Diocese of Tennessee, the Diocese of South Carolina’s average Sunday attendance is increasing faster than every other domestic diocese in the Episcopal Church, growing by 27% between 1993 and 2002 – or nearly 3000 souls.

So what explains this growth in our diocese? Well, simply casting a vision is not enough, nor is being situated in a growing population.

Looking back, the answer is not difficult to see. Over the years the organizational structure of the diocese along with its ministries, resources and policies were all brought into alignment with the mission and vision of the diocese. Many strategies were implemented, some more effective than others, but all intended to build up our congregations.

Some of the strategies implemented to realize the vision included: returning to the itinerant Bishop model, revitalizing the deanery system, standing firm in the faith and promoting unity, providing leadership training for clergy and lay people, reinstating the perpetual deaconate, the election of a Suffragan Bishop, expanding the facilities at Camp St. Christopher, confronting conflict, and instructing vestries in spiritual leadership. Individually and collectively these accomplishments have undoubtedly contributed to the health and growth of our Diocese. But a few specific results, or fruits, deserve to be highlighted along with some specific strategies because of their remarkable effectiveness.

First Fruit

Since 1990 our congregations’ total Net Disposable Budget Income, or operating income, increased from \$9.6 million to over 30 million dollars.

Two key strategies caused this increase in operating income. The first was the “10-10-10 Solution” implemented in 1994. This radical three-part plan limited giving to the National Church to 10%, reduced the asking from congregations to 10% (it was over 20%), and elevated the tithe of 10% from individual Christians.

Since 1990
Operating Income
increased
from \$9.6M
to \$30M

Second was a gradual reduction of diocesan expenses in recognition that the diocesan budget must not be a drain on resources critically needed for local ministry.

Running counter to the way most dioceses in The Episcopal Church operate, these forward-thinking strategies translated into greater resources for ministry in the local church.

Second Fruit

Since 1990 approximately 8.8 million dollars have been invested in congregations.

To make this happen three main strategies were implemented. The most well-known is an annual fund raising program called “Builders for Christ.” Well over a million and a half

Since 1990
\$8.8 Million
Invested in
Congregations

dollars have been raised and invested in congregations since the program’s inception in 1991.

In addition, the strategic sale of diocesan assets generated close to one million dollars for investment in congregations.

Lastly, the Diocesan budget itself has increased in its allocation to congregational development from 19% in 1990 to 28% in 2005, generating approximately five million dollars that went directly to congregations.

These three strategies have provided funds for clergy, youth workers, facilities and other needs which the congregations’ budgets could not otherwise afford.

Third Fruit

As mentioned, average Sunday attendance increased 27% in the midst of a declining denomination – this far exceeds the 15% rate of population

Average Sunday
attendance up 27%
(Population Up 15%)
Giving: Up 37%

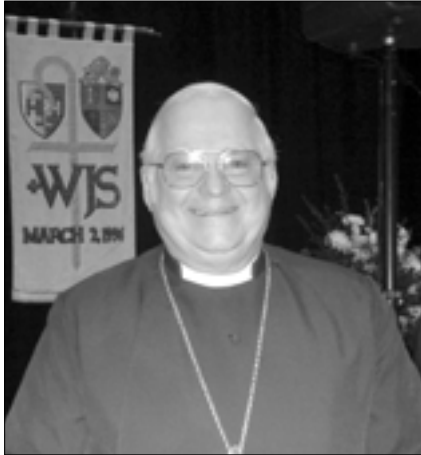
Strategies:
Invest in Visionary
Congregations
Youth Ministry
Faith Formation

growth in South Carolina. Connected to this is giving by individuals. Giving in the Diocese in the ten years between 1994 and 2004 rose a healthy 37%.

In addition to the ripple effects from the actions already mentioned, three important approaches help explain our growth. One is the emphasis on supporting mission over maintenance by investing in small and large congregations that have a vision and are willing to take a risk for the future. Congregations have embarked on 22 major building projects, not including the building or purchasing of a number of rectories; and, the Diocese is paying or has paid the interest on \$5.5 million of loans for the development of four major congregations along the seaboard.

The second is a laser focus on youth ministry. The Diocese has given several grants that allowed congregations to hire youth ministers. There are now 35 youth ministers in our congregations – that’s up from three in 1990. The Diocese also established a youth ministry department and brought on

Continued page 15.



60th Annual Plantation Tours

Georgetown South Carolina
March 30 & 31, 2007

Sponsored by The Episcopal Church Women of
Prince George Winyah Parish
1721-2007

The Sixtieth Annual Plantation Tours of plantations and town houses in and near Georgetown will be held March 30 and 31, 2007. The majority of the plantations and town houses are privately owned and graciously shared with the Episcopal Church Women of Prince George, Winyah Parish once a year. A different group of homes is on tour each day.

Houses will be open from 9:30 a.m. until 5 p.m. on Friday and Saturday. Please allow a full day for each day's tour.

Advance tickets are available by mail only and are strongly recommended. The sale of advance tickets will begin on Monday, February 5th and end on Friday, March 16. Due to the time it takes to process the orders, any orders postmarked after Friday, March 16 will be returned.

If available, tickets will be sold at the Parish Hall on the day of the tour. Tickets are: Friday Ticket: \$35; Saturday Ticket: \$35; Two-day Ticket: \$60; Bag Lunch \$5.

Address ticket and lunch requests to Mrs. Lee Jones, 153 Emerson Loop, Pawleys Island, SC 29585. No refunds on advance tickets. For further information, contact Mrs. Lisa Collins at 843-545-8291 or e-mail per4y@aol.com.

The State of the Church *Continued from page 14.*

board a professional coordinator whose vision is to raise up a Biblically literate generation that is leading the church and changing the world. A more recent plan was implemented that will deepen our growth, and that's the re-organization of the department of Christian Faith Formation, with a passionate coordinator, and a new mission to provide Biblically sound and theologically orthodox resources that assist congregations in making disciples.

From this vantage point we can see in Bishop Salmon a leader who is committed to the Great Commission, has discerned a vision to build up congregations, and aligned the Diocese's systems, resources and strategies to that end. We are the beneficiaries of much fruit from his leadership.

When we compare ourselves to The Episcopal Church as a whole, our Diocese is doing extremely well. While our denomination is suffering serious decline in members and income we're bucking the trend. And, our Diocese is blessed with cohesiveness and unity among clergy and laity as evidenced in the 2005 Diocesan Profile as well as the election of Bishop-Elect Lawrence on the first ballot in September.

Challenges

Bishop Salmon will not be satisfied, however, if this report does not include a mention of some of the challenges we face. As mentioned, compared to The Episcopal Church we're doing great, but when comparing the Diocese to its potential we still have work to do. Here are a few examples:

◆ 40 of our now 74 congregations have an average Sunday attendance (ASA) of 100 or fewer; 23 have an ASA under 50.

◆ In spite of continued increases in operating income, 92% of congregations give less than 10% to the Diocese; in fact, in 2005 total giving to the Diocese averaged under 7%.

◆ While we've effectively reduced and reorganized the diocesan staff, we have two key positions yet to fill. A new visionary leader is needed for Camp St. Christopher to help us realize the amazing potential of this beautiful asset, and, we need a new leader at the diocesan level to assist congregations in effectively reaching out to college students and young adults.

◆ In order for the congregational development team to more strategically and proactively address population growth in this diocese we need a comprehensive strategic plan.

◆ And finally, during this time of transition we might reflect anew on the growth plan that Jesus gave us: multiplication through disciples making disciples. As Dr. Eddie Gibbs, the McGavren Professor of Church Growth at Fuller wrote, "We have to address the issue of whether numerical church growth also represents a transformation in people's lives and an impact on wider society."

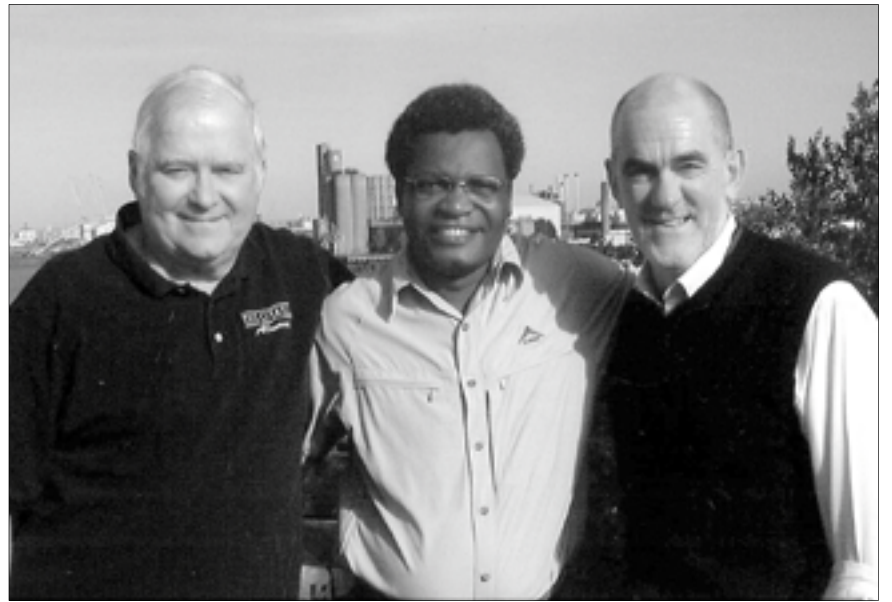
Looking Forward

In his 2003 address to the Diocesan Convention Bishop Salmon re-affirmed his vision with these words, "I believe that we need to continue steadfastly to build up our congregations for the work of the Gospel – our vision for the last 13 years. This will give a new episcopate a strong foundation upon which to rest a new long-term vision."

So here we are at the end of 2006, standing on that strong foundation, enjoying the fruit of godly leadership and looking forward to our new episcopate, and a new long-term vision.

"And surely I am with you always," Jesus tells us, "to the very end of the age." (Matthew 28:20 NIV)

For further information contact:
Elizabeth Pennewill, Consultant for
Congregational Leadership



From left, Bishop Skilton with The Rt. Rev. James Tengatenga, Bishop of Southern Malawi and Mr. Steven Lyons, General Secretary of Partnership for World Mission in England.

"No Comment!"

By The Rev. Shay Gaillard

For those of you who are unaware of the situation: A lady on her way to work discovered a dead body early Sunday morning in the grass just off of our parking lot. I arrived just after she had called 911. I checked the body, prayed over this man, and offered comfort to the lady until police arrived. The man had been shot and killed and most likely dumped at the church. For most of the morning as our services went on inside, the front of the church was filled with police cars, investigators, and reporters. Below are my reflections on this unusual experience.

The events of this past Sunday thrust me into an unfamiliar position of answering questions for the media, not knowing how these answers would be reported. After two initial interviews, I did turn down other opportunities to make comments to the media. I had a growing awareness that further reports were not going to be beneficial for the cause of the Gospel or the advancement of the Church.

Many of you kindly inquired of me about the situation. How did I feel? What was it like? These were good questions, and yet what took time was the ability to place what I had seen and felt into a theological framework. As Christians this is our sacred duty: to think with a Christian mind about all that we see, hear, and experience. Therefore, there are three things that I would like to say in the way of response to this gruesome Sunday morning discovery.

My response:

1. Jesus Christ died for this very reason.

When I see a man callously murdered and discarded in a churchyard, I am face-to-face with the reason that Jesus had to die on the Cross. There is no other solution to the sin problem than the Cross of Christ. Part of the result of the Fall in Genesis 3 is that relationships among men and women were/broken. This is first demonstrated in Genesis 4 when Cain murders Abel. This poor victim was just another person in the line of Abel. As I prayed for this child of God, I was overwhelmed by the sense that Jesus had died for this man and for his assailant.

2. The Church of Jesus Christ must engage and transform society.

It is not enough for the church to have right belief and right teaching. St. James said *"Faith without works is dead."* Jesus spoke of a coming Kingdom and declared its inbreaking with the commencement of His ministry. He called us, His followers to be salt and light in a broken world. We have a problem in our community, and it is being manifested by random killing and gun violence. I do not fully understand the problem or all of the causes. One thing is for sure: the problem was brought to our front door for a reason. I do not think we are called to shake our heads and hope that the next time we would not have to see the victim. This is a call to action. Matthew 25 is for us.

3. The Resurrection of Jesus Christ is God's victory over death.

We do not go down to the grave as others who have no hope. When I approached this man with my heart trembling inside, what comforted me was the abiding presence of the Holy Spirit confirming that this life is not all there is. The reality of the Resurrection allows us to be *"in the world, but not of the world."* We yearn for the day when the final battle will be played out and things will be set to rights. But this yearning for the future does not lessen the fact that God in Jesus Christ has already won the victory! How do you remain calm in the face of great stress and tragedy? The Resurrection of Jesus is real, and it is for me by faith.

Thank you for your kind thoughts and prayers. By God's grace, I have had a sense of His peace and abiding presence all through this difficult discovery.

May the Lord have mercy on us all.

The Rev. Edward Davis III New Chaplain for Canterbury House

Canterbury House is happy to welcome the Rev. Edward Davis III, PhD as our new chaplain! Mr. Davis has been placed at Canterbury House by Bishop Salmon to meet the spiritual needs of our residents. Ed is a man of many talents and of great energy. He is a vocational deacon in the Episcopal Diocese of South Carolina serving at the Cathedral of St. Luke and St. Paul. He is, also, a chaplain for the Seafarer's Ministry at our local ports and for the Boy Scouts of America. If that isn't enough to keep him busy in his "retirement," he has agreed to serve as the chaplain for Canterbury House's 260 seniors!

Before becoming a deacon, Ed held a rank of academic Colonel and was a full professor of Political Science for 30 years at the Citadel. His

lovely wife Sheila taught Political Science at Charleston Southern. What an accomplished couple! We are pleased to have them as part of the Canterbury House family. Mr. Davis is at Canterbury on Mondays to assist with the Holy Eucharist celebrated by local clergy; he is then available for pastoral care in the afternoon. He is also responsible for scheduling and assisting at our Quarterly Memorial, monthly Healing and special Holy Day services. In a short time, Ed has become a much-loved participant in our exercise group and in the cafeteria where he continues to meet and greet our residents. During the week, he shares his busy schedule by visiting our residents who are in the hospitals or nursing homes. What a welcome addition to the Canterbury House staff!



The Calendar

December

- 11/30-12/1 Anglican Youth Leaders Tribal Gathering
- 3 First Sunday of Advent
- 10 ECW Christmas Tea, All Saints, Hilton Head
- 13 Blue Christmas Service, Grace Church
- 25 Christmas Day - The Nativity of our Lord

January

- 5 Deadline for Jubilate Deo
- 6 Feast of the Epiphany
- 25-27 Mere Anglicanism Conference, St. Philip's Charleston

February

- 1 Coastal Crisis Chaplaincy Annual Banquet
- 2 - 4 Diocesan ECW Retreat, Camp St. Christopher
- 16 Choral Evensong & Gala Supper honoring the Salmon
- 18 Solemn Mass of Thanksgiving
- 21 Ash Wednesday, Lent Begins
- 24 Consecration and Ordination of the Bishop of SC

Faith Alive Welcomes all to Gathering of Praise January 6, 2007

Celebrating the diocese where more Faith Alive Weekends have been held than any other, and where hundreds of Faith Alive team members call home, the ministry's leadership will hold a special evening of worship and sharing at St. Andrew's Episcopal Church in Mt. Pleasant, SC, Saturday evening, January 6. All are welcome.

"We feel compelled to come together for prayer and praise in the Diocese of South Carolina following powerful Faith Alive Weekends at St. Paul's, Conway; St. Luke's, Hilton Head; St. John's, Florence; St. Stephen's, North Myrtle Beach, and Trinity, Pinopolis," reports President Tom Riley. "A number of other churches in the diocese are now planning Weekends, and this is a wonderful opportunity for the leadership to demonstrate support."

Barbara Mann Named to the Standing Commission on the Structure of the Church

Bonnie Anderson, President of the House of Deputies, has announced the appointment of members to serve on the Standing Commissions and Committees of The Episcopal Church.

Barbara Mann, of Grace Church, Charleston, will return to her post on the Standing Commission on the Structure of the Church. Appointees serve on a voluntary basis.

"More than 500 names of Episcopalians wishing to serve on these committees and commissions were recommended for less than 135 positions to be filled," Anderson said.

The committees, commissions, agencies and boards (CCABs) of the Episcopal Church's General Convention receive resolutions from General Convention and determine methods for their implementation during the following three years until the next convention.

Drawing Near to God Announces New Studies: Joshua and Living the Spirit-Filled Life

Drawing Near to God begins a new season of studies on Thursday, January 11. They will run through March 29. The first eight weeks will be a study of Joshua and the last four weeks will be a mini-study on "Living the Spirit Filled Life." The group meets on Thursday mornings from 9:30-11:30 at St Andrew's Church in Mt. Pleasant. Cost for the full semester is \$30 which includes the mini-study. If you would like to register just for the mini-study the charge is \$20.

Grace Church Charleston Welcomes its 10th Rector

Grace Episcopal Church in downtown Charleston welcomed its 10th Rector recently with prayers, worship, music, and symbolic gifts during a Celebration of a New Ministry at the 160-year-old church.

The service on October 8 marked the Institution and Induction of the Reverend Canon Jonathan Michael Andrew Wright as Rector at Grace. The Right Reverend Edward L. Salmon, Jr., XIII Bishop of South Carolina, was the presiding celebrant, and the Right Reverend William Skilton, Bishop Suffragan, read the Letter of Institution.

The Very Reverend William N. McKeachie, Dean of the Diocese, presented Canon Wright with a copy of the Canons of the Church during the Induction, the portion of the service in which representatives of the parish and the community came forward to give symbolic gifts to aid the new Rector in his ministry. Other clergy from the diocese and from neighboring churches also were in attendance, including the Reverend John Brown, Pastor of Mount Zion AME Church, Grace's next-door neighbor, who presented Canon Wright with a sweetgrass basket as a token of ecumenical fellowship.

Michael Wright began his duties as Grace's Rector on August 1, having arrived in Charleston from Peterborough, Ontario with his wife Margriet and their daughters Julian, 11, and Abigail, 8. He succeeds the Reverend Donald S. McPhail, who retired as Grace's Rector in May after 14 years of service.

As a consultant for the London-based Trinity Foundation for Christianity and Culture, Canon Wright was already familiar with Grace Church, having visited in May 2005 and January 2006 to attend TFCC conferences.

Before coming to Grace, Canon Wright had served as Rector of All Saints' Anglican Church, Peterborough, Ontario, since 1992. He was named Canon of St. James Cathedral,



Toronto, in the Diocese of Toronto in 2003, and became Regional Dean of the Peterborough Deanery in 2005. He was also the liturgical officer for the Episcopal Area of Trent Durham.

A talented musician, Canon Wright recently completed a collection of hymns, most of which are set to music by Dr. Giles Bryant, who served as director of music with him at All Saints' in Peterborough. A child of the rectory, Canon Wright is the son, grandson and brother of priests, while the musical side of his Anglican heritage was passed down by his mother, a musician.

Before becoming rector at All Saints', Canon Wright served as Rector of St. James' Anglican Church in Gravenhurst, Ontario from 1986-1992, and as Assistant Curate at St. Luke's Cathedral in Sault Ste. Marie, Ontario from 1984-1986. He was made a Canon of that cathedral in 1990.

He earned his bachelor of arts degree at Queen's University, Kingston, Ontario in 1981 and his master of divinity at Trinity College, University of Ontario in 1984.

Jubilate Deo

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The Rt. Rev. William J. Skilton, *Bishop Suffragan*

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