

# Jubilate Deo

The Episcopal Diocese of South Carolina

September/October 2009 Volume 114, No. 4

## Clergy Urged to Fight False Gospel

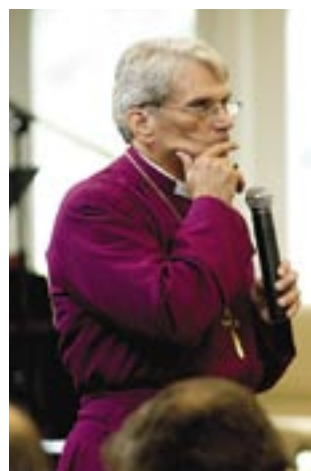
The actions of the 2009 General Convention presented significant challenges to the worldwide Anglican Communion, the Episcopal Church and individuals and parishes within the Diocese of South Carolina.

After two prayerful, consultative meetings with the Standing Committee and Deans, Bishop Lawrence addressed the clergy of the Diocese on August 13. We are reprinting the text of his address in its entirety, beginning in the next column. The Rt. Rev. FitzSimons Allison, the 12th Bishop of the Diocese, said, of the address, "No living bishop that I know, in my opinion, is capable of having the faith, the scholarship, the courage, the wisdom to put out this paper."

### Bishop Lawrence's Address to the Clergy of the Diocese

August 13, 2009

Among the many doctrines of our Faith to which I might ask you to turn your thoughts this morning it is first to that wonderful doctrine of God's Providence. It was to this doctrine that my distant predecessor, The Rt. Reverend Robert Smith, first bishop of South Carolina,



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turned when he addressed the Colonial Assembly which gathered at St. Philips Church in the early months of 1775 as the winds of war were blowing on the eve of the American Revolution. Of course, he was not at that time a bishop. There were no bishops on these shores, though Anglicanism was well into its second century on this continent. Nor was he a bishop when he returned to Charleston from imprisonment and banishment in 1783 to give his homecoming sermon, where once again he spoke of an "overruling Providence." As perhaps you know, his banishment to a northern colony was due to his having taken words and arms against his former king and country—and having thrown in his lot with his adopted

home, he risked and lost everything. He was taken to Philadelphia bereaved of wife (She had recently died.) and bereft of home and parish. But on that public occasion in February 1775, before he had ever fired a musket towards a British troop, this unlikely patriot declared his deepest allegiance:

"We form schemes of happiness and deceive ourselves with a weak imagination of security, without ever taking God into the question; no wonder then if our hopes prove abortive, and the conceits of our vain minds end in disappointment and sorrow. For we are

Is it not towards such false peace or fatal security that we are tempted too often and too soon to fling ourselves?

I believe for us to discern God's purpose and role for this diocese in this current challenge, and then to live it out faithfully, will involve each of us in more struggles and suffering than we have yet invested—for we have invested as yet, so little. This is not a challenge for a bishop or even a Standing Committee to face alone. None of us can afford to keep the members of our parishes uninformed of the challenges that lie ahead. Consequently, since



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inclined to attribute our prosperity to the wisdom of our own councils, and the arm of our own flesh, we become forgetful of Him from whom our strength and wisdom are derived; and are then betrayed into that fatal security, which ends in shame, in misery and ruin."

I see struggle and suffering before each of us, it is towards God's beneficent providence I chose first to turn our attention this morning. And where can we find a text to so focus our thoughts on this strengthening doctrine

Continued on Page 2

### Special Convention

Saturday, October 24, 2009  
Christ Church  
Mt. Pleasant, SC

As part of the Diocese's response to the actions of this General Convention a special Diocesan Convention has been called for Saturday, October 24 at Christ Church in Mt. Pleasant. As the Rev. Canon Jim Lewis, Canon to the Ordinary, stated in his recent letter to the clergy, Diocesan Canons do not require the election of a new slate of delegates for this convention. Delegates who served at the last convention may also serve at this one. No new elections are necessary. Also, the resolutions to be considered will be presented by the Bishop and the Standing Committee. As a special convention with a limited agenda,

Continued on Page 3

## St. Paul's, Bennettsville: Site of National Pilot Program for Early Childhood Development



The Rev. James Barnhill's (The Rector's) hat was a big hit with Katlyn Terry (center), brother Caleb (left) and Jakayla Turner during a break from listening to A Fly Went By during class at the Pre-K Freedom School National Pilot Program.

The Family Literacy Center at St. Paul's Episcopal Church in Bennettsville, South Carolina, was chosen earlier this summer as the site of the nation's Pilot Program for the first Pre-K Freedom Schools® initiative. Working together with Title I through the Marlboro County School District, Communities of Shalom, and Trinity United Methodist Church in Clio, the program has been serving 50 children ages 3-5 in the wider Bennettsville community. The summer program was designed to follow the core features of the CDF Freedom Schools Program, with additional components specifically for Pre-K children and their families.

The Pre-K Freedom Schools National Pilot Program is being housed at the Family Literacy Center (FLC) on the St. Paul's, Bennettsville, campus. FLC operates during the school year to provide day-care for 25 of the community's young children while, at the same time, supporting the parents of the program's toddlers as these adults seek to complete their high school education. As a requirement, all parents of any child enrolled in the program must either be in high school or attend the Adult Education Center from 8:00-11:30 a.m., where they work on their G.E.D.

or high school diploma in order to improve their lives. While the parents are studying, their children receive a nutritional breakfast and snack, participate in morning singing and learning activities, interact with the story of the day, play in the learning centers, and enjoy outdoor time on the playground under the supervision of the Center's staff and volunteers from St. Paul's Episcopal Church.

The Pre-K Freedom Schools National Pilot Program aims to provide high quality, developmentally appropriate enrichment activities in a supportive and nurturing environment by engaging parents as partners in their children's education. Like the established CDF Freedom Schools Programs model which serves children from their kindergarten years all the way through high school, the Pre-K Pilot Program in Bennettsville is designed to instill in the participants and their families a love of reading. The initiative seeks to "connect the head with the heart, thereby making a difference in self, family, community, country, and the world."

The area around Bennettsville represents a perfect place for the National Pilot Program.

Continued on Page 5

**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.**

# Prayer Takes Center Stage in New Orleans Mission Trip

By Stan Winder, Christ-St. Paul's, Yonges Island

The sun peeked over the horizon as our bus left for New Orleans and what would truly be a growing experience. A team of 38 students and adults from Christ-St. Paul's, Yonges Island and St. James Church, Charleston, sped down the road toward the Church of the Annunciation. The coming week (July 11-18) would see us renovating a home,

repairing a fence, processing over 17,000 pounds of food in two days (that would feed 210,000 families), and working in the kitchen at the mission.

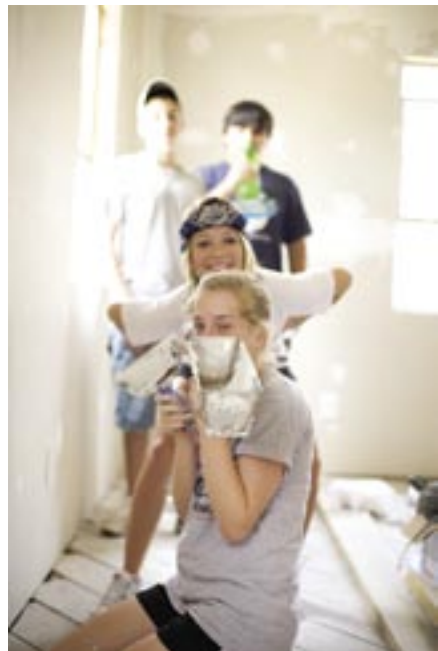
But our experience was far more than simply serving the community, we were "growing up" as we daily studied God's Word and saw the power of prayer unleashed in our lives. Indeed prayer was the most powerful weapon in our arsenal on this year's mission trip. Each day our students and adults engaged the culture around us as we stepped out of our comfort zone and approached people on the street, in the grocery store, at the worksites, and asked them how we could pray for them. At first they were surprised, but by the end of the week, they were seeking us out. Prayer became both our offense and defense as our team stepped up to the plate and prayed with passion and boldness. Within us a flame sparked and a vision was born that prevailing prayer would become a way of life as we returned home - not just a mission's experience.

Each night following our Bible teaching, we would find our way to any one of six prayer stations: *Shred* (where we realized the power that the blood of Jesus has over our sins), *Ignite*



Each day begins and ends with prayer. Above the team prepares to serve.

BILL READ



BILL READ

From front: Teens Laura Fleming, Ellie Crites, David Lane and Chandler DeGuzan put up sheetrock.

(where we asked God to give us a passion in an area where we would like to grow), *Reflect* (where we thanked God for the many ways in which He had blessed us and for the "new you" he was creating in each of us), *Produce* (where we focused on a particular fruit of the Spirit that needed to be developed in our life), *Shout* (where we praised God for who He is and what He has done and is doing in our life and the lives of others), and *Seek* (where we prayed for our daily mission to reach out to

the lost and for particular loved ones we wished to come into a relationship with Jesus).

Slowly but surely we were learning that spiritual maturity is not simply a matter of age, a matter of appearance, or a matter of achievement. Spiritual maturity is a matter of attitude and character. Our trip taught us that: 1) a mature Christian is positive under pressure; 2) a mature Christian practices what he preaches; 3) a mature Christian insists on impartiality and sensitivity

to the needs of people; 4) a mature Christian tames his tongue; 5) a mature Christian is at war with the world and 6) a mature Christian is patient and prayerful.

The sun may have set on our mission trip but the lessons we have learned are very much alive. We've taken a step forward in ministry and our prayer is that many more steps lie ahead.

## Fight the False Gospel

Continued From Page One

than that which is found in the prophet Isaiah—spoken to those in exile?

*"Do you not know? Do you not hear? Has it not been told you from the beginning? Have you not understood from the foundations of the earth? It is he who sits above the circle of the earth and its inhabitants are like grasshoppers; who stretches out the heavens like a curtain and spreads them like a tent to dwell in; who brings princes to nothing and makes the rulers of the earth as emptiness. Scarcely are they planted, scarcely sown, scarcely has their stem taken root in the earth when he blows on them, and they wither, and the tempest carries them off like stubble."* (Isaiah 40:21-24)

It is under such a godly Providence that we live—and it is under this godly providence, whether we act or merely stand firm in prayerful posture, that we "shall mount up with wings like eagles, [we] shall run and not be weary, [we] shall walk and not faint."

In our present situation, some would counsel us that it is past time to cut our moorings from The Episcopal Church and take refuge in a harbor without the pluralism and false teachings that surround us in both the secular culture and within our Church; others speak to us of the need for patience, to "let the Instruments of Unity do their work"—that now is not yet the time to act. Still others seem paralyzed; though no less distressed than us by the developments within our Church, they seem to take a posture of insular denial of what is inexorably coming upon us all. While I have no immediate solution to the challenges we face—it is certainly neither a hasty departure nor a paralyzed passivity I counsel. Either of these I believe, regardless of what godly wisdom they may be for others, would be for us a false peace and a "fatal security," which, in time (and brief at that), would only betray us. Others in their given circumstances must do what they believe God has called them to do.

One must remember, however, that it is an ever-changing landscape in Anglicanism today so there is a need for dynamism lest one becomes too passive, and for provisionality 'lest one should not notice the engagement has moved on to a new field of action.

## The False Gospel of an Indiscriminate Inclusivity

It is perfectly understandable to me that many among us may look at the developments during the last several decades and believe it is The Episcopal Church (TEC) that is our problem. Those of us who refer to ourselves as reasserters, conservatives, Anglo-Catholics or Evangelicals, or sometimes under the sweeping moniker of "orthodox," have often felt ourselves driven, if not out, then to the margins of this Church. We refer sometimes with derision to the Presiding Bishop (whether Bps Brown, Griswold or Jefferts Schori). We speak of 815, the "National" Church, the General Convention, as problems we have to react to, and believe we know what it is we are fighting, or are in conflict with. Sometimes it all comes under the title of TEC. Never realizing perhaps that here at least in South Carolina we are the Church: The Episcopal Church. It is only as I've allowed my Lord to remove the anger toward these "institutions" of the Church that I can recognize with greater clarity what it is I need to engage—and even fight against.

When the apostle Paul heard that the churches of Galatia (Gal 1:2) were being misled by a "new" gospel, turning away from Christ and his grace, it was not the churches themselves he attacked. Certainly he spoke firmly when he penned or dictated the words, "O foolish Galatians! Who has bewitched you...?" Or stated in those opening verses of the letter, "I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel—not that there is another one, but there are some who trouble you and want to distort the gospel of Christ." His sharp words addressed the false teaching and those who preached it. (Galatians 1:6–9). So, too, in our present context, it is not The Episcopal

Church that is the problem; it is those who have cloaked it with so many strands of false doctrine that we can well wonder if indeed it can be salvaged. Like an invading vine unnatural to the habitat that has covered a once elegant, old growth forest with what to some looks like a gracious vine it is in fact decorative destruction. What may look like a flower may be bramble.

We face a multitude of false teachings, which like an intrusive vine, is threatening The Episcopal Church as we have inherited and received it from our ancestors. I have called this the false Gospel of Indiscriminate Inclusivity because I see a common pattern in how the core doctrines of our faith are being systematically deconstructed. I must by necessity be brief and cannot give any of these concerns the attention they deserve.

### The Trinity

One of the doctrines under barrage in our Church is an orthodox understanding of the Trinity. At the last three General Conventions I have been concerned about the lack of Eucharists according to the rites in the Book of Common Prayer. Even this I might be able to overlook if the rites that were employed were not so devoid of references to God the Father. In more than a few of these worship services the only reference to God the Father actually in the liturgy was the Lord's Prayer. In the name of inclusion, there's the perception by some (a variant of radical feminism, I suppose) that the references to the Father, and the pronoun "he" is some lingering patriarchal holdover. Yet it has always intrigued me that in all of the Hebrew Scriptures there are only a handful of references to God as Father. If one wants to locate the authority of the Church to worship God as Father one need look no further than Jesus himself. It was He who called God "Abba" and taught the disciples to pray "Our Father." Frankly, if Jesus got that one so wrong, why should we turn to him for anything? As many of you know there is more here than I have time to explore this morning.

### Uniqueness of Christ

In my opinion, the current Presiding Bishop has repeatedly been irresponsible with her comments regarding the doctrine of the Uniqueness and Universality of Christ. This will not surprise you, for I said as much to her when she visited us shortly after my consecration. In answering questions about the Uniqueness and Universality of Christ she has repeatedly suggested that it is not up to her to decide what the mechanism is God uses to save people. But, quite to the contrary, it is her responsibility as a bishop of the Church to proclaim the saving work of Jesus Christ and to teach what it is the Scriptures and the Church teach. Anything less from us who are bishops is an abdication of our teaching office. Otherwise how will the world know to whom to come? How will the unschooled within the Church know what they should believe? I do not cite this to be controversial but to reference the pervasiveness of this inclusive gospel that would, in its attempt to include all people and all religions, fail to rightly delight in, celebrate and worship him before whom every knee shall bow and every tongue confess that he is Lord. It does not honor another religion to not be forthright about one's own. As the English Bishop Michael Nazir-Ali observed, "Fudging important issues and attempting a superficial harmonization gives a sense of unity that is untrue and ... prevents real differences from being acknowledged and discussed." And we haven't time to discuss brief swipes toward confessional approaches to the faith except to ask—wasn't the Lordship of Christ the first confession of the faithful—even in the face of Caesar's claim to Lordship? Did not St. Paul teach that if we confess with our lips and believe in our hearts that Jesus Christ is Lord we shall be saved? Does not the baptismal rite require such a formulaic statement of the individual before the assembled body who witness it? Such statements, unfortunately, make it necessary for us to correct rather than to support leadership.

### Scriptural Authority

This is such a comprehensive dimension of our present crisis in the church that one

Continued on page 12

# Physically Exhausted; Spiritually Renewed

All Saints, Hilton Head Sends Mission Teams to the Dominican Republic

By Fred Gebler

Two groups of missionaries from All Saints Episcopal Church, Hilton Head, recently returned from week-long trips to La Redención Church located in Barahona, Dominican Republic, where they worked, respectively, on conducting Vacation Bible School for approximately 75 children and doing interior and exterior painting.

The Vacation Bible School group consisted of the Rev. Sandy Grant (a Deacon assigned

The construction team was composed of Fred Finn and Michael Wolstencroft. They continued work on La Redención Church, which the members of All Saints has helped build over recent years. They painted an outside security wall and also, with the help of a local worker, painted classrooms. Finn and Wolstencroft also assisted with some of the VBS activities.

## Five Years and \$100,000

Over a five-year period, All Saints is allocating \$100,000 for the construction of La Redención Church. Partnering with All Saints on this undertaking is the Clearwater (Florida) Deanery.

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Over a five-year period, All Saints is allocating \$100,000 for the construction of La Redención Church. Partnering with All Saints on this undertaking is the Clearwater (Florida) Deanery. The overall project consists of a church, seven classrooms, four bathrooms, an office, a covered meeting area, and a cistern for the water supply. Present plans call for preschool classes to begin in the fall.

Previous missionaries from All Saints have learned that flexibility is absolutely essential when working in the Dominican Republic. This trait was essential again this year since the airline rerouted three suitcases of materials containing essential items for the VBS sessions. However, the

at All Saints) and Sooz Williams. They were joined by two young women from a partner parish, Ascension and Holy Trinity in Wyoming, Ohio. The team members brought seven suitcases, filled with 50 pounds each of assorted arts and crafts items. Each day the team provided a breakfast and lunch for the children. Activities included Bible lessons, singing, and play periods. Sandy Grant, who is a retired Spanish Professor, provided translation services. On the last day of the Vacation Bible School, each child was presented with a bag containing their various arts and crafts projects that had been completed throughout the week. Each child also received a photo portrait of themselves that had been printed by the team.



FRED FINN

All Saints member Michael Wolstencroft takes a break with a young Dominican friend during a Vacation Bible School session at La Redencion Church.

VBS group improvised until the remaining suitcases arrived two days later.

Over the years, many members of All Saints have traveled to the Dominican Republic to serve on respective VBS, construction, or medical mission teams. Invariably as they returned home physically exhausted, they had

been spiritually renewed with an increased commitment to the people of the Dominican Republic.

## The Laborer and His Wages

Minimum Clergy Compensation Guidelines Released

By The Rev. Canon Jim Lewis, Canon to the Ordinary Episcopal Diocese of South Carolina

In his pastoral epistle to Timothy, the Apostle Paul addresses many of the challenges faced in the ordering of the growing community of faith. One issue surfaced in this letter is the question of how those "elders" with the responsibility of "preaching and teaching" (1 Timothy 5:17-18) are to be compensated for their time and labor. His principle is simple. Those who do the heavy labor of Kingdom work, for the benefit of all, are to be rewarded as surely as the farmer would provide for the ox "treading out the grain."

In our modern world, far removed from the agricultural setting of Jesus' day, such metaphors may sound foreign to our ears, but the bottom line, as those who labor, is one which resonates.

"The laborer deserves his wages." (vs. 18) We expect it in our own vocations. As stewards of God's gifts to His church, we should also expect it for the clergy leaders to whom our parishes are entrusted.

While Vestries and Wardens are generally well aware of the value of their clergy and the importance of appropriate compensation, arriving at that figure is not always easy. Especially as vestry membership changes over time, the needed insights in this area are sometimes lacking and outside assistance is needed.

It is with this understanding that the Diocesan Council adopted at its June meeting a new set of Minimum Clergy Compensation guidelines.

The guidelines reflect an updating of standards last published by the Diocese in 2000. The values used are still based upon parish size, as represented by average Sunday attendance, that being the most consistent predictor of the size and complexity of clergy responsibilities. Though these guidelines do provide a minimum compensation for all clergy, they are primarily intended to set the lower limits for the pay provided to parish rectors.

Those wishing to learn more are encouraged to visit [www.dioceseofsc.org](http://www.dioceseofsc.org) and click the sidebar link for 'Administration.' The guidelines are found in the second topic of the section, 'Diocesan Policy and Forms.' If you have further questions or need assistance, please contact the Rev. Canon Jim Lewis at the Diocesan House at (843) 722-4075.

## Parish Administrators Form Networking Group

Thirty participants attended the initial meeting of the newly formed Diocesan Parish Administrator's group, July 21, at the Church of the Good Shepherd in Charleston. "Sharing ideas and resources," "networking" and "supporting one another" were some of the answers given when Nancy Armstrong, the Diocesan Administrator asked, "Why are we here?"

Though Armstrong led the initial meeting, this will be a member-led group. The first co-chairs elected were Tonya Perriman of Trinity, Edisto, and Gillian Badgley of the Church of the Good Shepherd. The group will meet quarterly and the next meeting is scheduled for Tuesday, November 10 at the Cathedral Church of St. Luke and St. Paul.

Topics suggested for future discussion included: church software, record keeping, emergency preparedness, health insurance, communication, cemetery administration and clergy compensation.

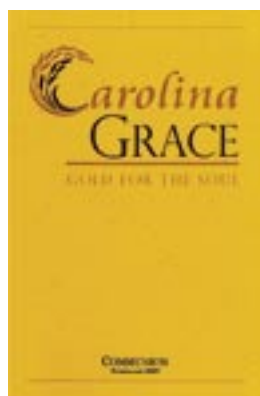


Above, from left, Gillian Badgley, Church of the Good Shepherd, with Nancy Armstrong and Linda Bunting of the Diocesan Office.

The group formed an internet talk list, a forum where members can post questions and share ideas with other members. All parish administrators, church secretaries, financial administrators and

church volunteers are welcome to join the group. For more information contact Nancy Armstrong at [narmstrong@dioceseofsc.org](mailto:narmstrong@dioceseofsc.org) or (843) 722-4075.

## Carolina Grace: Gold for the Soul



Carolina Grace: Gold for the Soul is an independent journal of writings by Episcopalians within the Diocese. Carolina Grace is a journal in which all are free to explore their shared faith in Christ our Lord and our lives together as members of Christ's body, the Church. For a subscription, contact Bunny Martic at (843) 723-4575 or [bmartin@gracesc.org](mailto:bmartin@gracesc.org). To download the first edition, go to [www.gracesc.org](http://www.gracesc.org). Your submissions are invited for the second issue, the theme of which will be Freedom and Courage with respect to Discipleship in our Life in Christ.

## Special Convention

Continued From Page One

there will be no provision for resolutions from the floor. The resolutions being proposed will be sent to the parishes at least 30 days prior to the convention.

The Bishop is encouraging parishes to hold informative meetings prior to the convention so that individuals are well-informed on the issues. Elizabeth Pennewill, the diocese's Consultant for Congregational Leadership, has written a helpful piece, "The Landscape has

Changed," which begins on page 14 of this issue. She has also prepared a helpful PowerPoint presentation that churches are urged to view. It may be downloaded at [www.elizabethpennewill.blogspot.com](http://www.elizabethpennewill.blogspot.com). Ann Harrington also prepared an informative timeline which may be downloaded from the same location. Additional background resources are listed on page 15 at the conclusion of "The Landscape has Changed."

# 2009—A Wonderful Summer at St. Christopher

Jonathan Bennett, St. Christopher Director of Student Ministries

Summer Camp 2009 is almost over here at St. Christopher (it will be by the time you read this!), and it will be sad to see it end. It has been an incredible summer! God has once again taught me that with him all things are possible, even when it comes to children aged 7-18. We have seen salvation, prophetic ministry, deep times of worship, healings, and much more, all within the context of a week of the most fun any child could ever have at the beach! Most importantly we have seen lives transformed through the power of God's Word as we have dug into the parables of Jesus.

Our theme for this summer was "Kingdom Stories," and through parables, testimonies and hearing what God was doing at camp from campers and counselors we shared stories that drew us all closer to Jesus. Time and time again I heard stories of campers who had come to know Jesus either for the first time or in a new way.

The vision we feel called to here at summer camp is to "work together with churches and families to raise up a biblically faithful generation that loves Jesus, leads the church, and changes the world." This summer we have moved further along fulfilling this through various means.

First, in our Buddy Camps where parents or family-friends come with children grades K-2, we have adapted our teaching so that it included time for the two of them to pair up and talk about our Bible stories and pray together. It's wonderful to walk around camp and see 80 of these pairs sitting on boardwalks, on benches and in buildings, talking about Jesus together.



Second, we began offering a week where Diocesan youth groups could attend camp as a group. This was a huge hit, and we saw eight of our churches participate. The great thing about this was that the leaders got to participate. They didn't just hear what happened with their kids, they experienced it themselves.

Third, we continued to focus on reading, studying and teaching scripture through daily Bible teaching, through giving Bibles to campers who didn't have them, through studying the parables, through the use of liturgy, through daily quiet times and through small group Bible studies. Our deep desire is to be a part of a movement in our Diocese

that raises up young disciples who know God's word.

Finally, I would like to thank all who supported us by sending their children, youth groups, or by praying for us. 2009 was a wonderful summer! Here's to 2010! Registration opens January 15.



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## St. Christopher's Ministry—Don't Miss Out

By Ann Hester Willis, Director of Development, Diocese of South Carolina

St. Christopher has had a packed summer – Summer Camp, Buddy Camp, a Family Ministry Retreat, and lots of individual and family personal retreats – and we're looking forward to some great programs this fall. The Rest, Restoration and Renewal Retreat entitled "Come Away with Me" will be held September 11-13. St. Christopher is offering its second "Be Still and Know God" Retreat of the year, November 1-3. St. Christopher's annual Thanksgiving Retreat is November 25-28. Come to a St. Christopher retreat this fall to unplug, experience a powerful encounter with God and see what God has in store for you.

What's new at St. Christopher? The CORE! The CORE is a Christian leadership program that gives young adults an opportunity to spend up to a full year growing in faith, dis-

covering and developing their spiritual gifts, and seeking the ministry God has in store for them. While serving in St. Christopher's CORE program participants live and work full-time at St. Christopher. CORE gives participants the opportunity to learn and grow in their faith through a blend of meaningful service, challenging work, worship, teaching about discipleship and biblical studies. CORE participants work in all areas of service at St. Christopher, learning practical skills while also receiving spiritual training. Let's give this new program the opportunity to flourish by supporting it with your prayers and gifts.

St. Christopher continues to provide the space needed in the midst of our busy lives to be still, seek and to know God. The ministry of St. Christopher puts our mission as a Diocese into action by presenting Jesus Christ in the power of the Holy Spirit so that all may come to know Him as Savior and follow Him as Lord in the fellowship of His Church.

St. Christopher's future ministry depends upon your prayers and financial support. We are nearly halfway to our goal of raising \$300,000 this year in annual support for St. Christopher. Won't you help us meet that goal and participate in growing St. Christopher's ministry? Please join us by completing the form, left, and sending it with your check to The Diocese of South Carolina, P. O. Box 20217, Charleston, SC 29413.

## It Was the Best Camp Session – Ever

By the Rev. Karl Burns, Chaplain, Porter-Gaud; Priest-Associate, Old St. Andrew's, Charleston

My involvement with St. Christopher Summer Camp first began as the father of a camper 14 years ago. Since then, it has been a blessing to serve as a session chaplain nine times and as staff chaplain for two full summers. I have watched staffs change, schedules altered and the growing pains associated with an institution that has played such an important role in the spiritual development of our children (including my two daughters). Sailing, singing, silly games, and sand—lots and lots of sand have always and will

Compline had just ended on our second night of camp and our worship leader announced that the campers could return to their cabins, or they could stay in Chapel of the Palms to pray or have someone pray with them. For some reason, my eye followed a small girl as she weaved her way through the crowd to the place where I was standing.

"Would you pray that Jesus prayer with me that you talked about? My Grandmother is dying of cancer and I want to be able to pray for her."

We sat on the sanctuary step and she told



ROSE WOLF

me her name and about her grandmother. She went on to say that she never really prayed before and wanted Jesus to be in her heart so that she could help her grandmother and so that they could both be with Jesus forever. A dear friend of mine once told me that when God squeezes your heart, sometimes water comes out of your eyes. Well, God was squeezing and the tears were flowing as this little girl's faith and desire to love Jesus overwhelmed

On June 15, 2009, I served as chaplain to a fourth, fifth, and sixth grade session and was once again impressed, overwhelmed, and excited by what the Lord is doing at camp. Let me share with you one experience from that session.

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Continued on Page 9

### I want to participate in St. Christopher's ministry!

I want to continue God's work of bringing Rest, Restoration and Renewal by encountering Christ at St. Christopher.

Enclosed is my gift of \$ \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Phones: (Home) \_\_\_\_\_

(Cell) \_\_\_\_\_ (Office) \_\_\_\_\_

Email: \_\_\_\_\_

Mail this form, with your gift to: St. Christopher Camp and Conference Center, Diocese of SC, P.O. Box 20127, Charleston, SC 29413-0127, Attention: Ann Hester Willis, Development Director.

# James Island Churches Band Together for Operation Inasmuch

By the Rev. Louise Weld, Associate Rector, Saint James, James Island

For a couple of years some pastors on James Island have been meeting monthly to pray for one another, for our churches, and for James Island. Several months ago, we began to discern that our hearts were inclining toward a new mission to James Island—together. Each church has its own way of ministering to people in need. Many support James Island Outreach, a food bank open two mornings a week, where people can also get assistance with rent and utilities. But we all agreed that the needs were enormous, and our individual efforts were fragmented and insufficient to the need.

As we began to ask God how best to proceed, two things became clear. In the name of Jesus Christ, we wanted to join our efforts and resources to serve the disadvantaged on the island. We also wanted to witness to James Island a spirit of unity in the body of Christ. So we began together—in monthly prayer walks through ‘at risk’ neighborhoods. We picked up trash, prayed over the neighborhoods, talked to and prayed with the people we met. A member of Saint James Episcopal

much, “a one-day mission blitz by church folk in their community...an intergenerational event, and in some cases interracial and interdenominational...” It’s based on Matthew 25: 40 (KJV) – *Jesus says, ‘Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me’.* We invited the founder, David Crocker, to come teach us how to do it.

We decided it was for us. And so we began developing projects, enlisting the aid of all ages, all skills and all types of ministers of the Gospel—to do yard work, repair homes, clean up playgrounds, visit nursing homes, collect food for the food bank from the front of grocery stores, clear sidewalks, and pay for people to do their laundry. Individual churches had their own projects, and some projects we joined hands to do together. The overall strategy was to build relationships, with one another, and with those whom we served.

On James Island Inasmuch Day, May 16, we met at Saint James to worship and pray before we went out. And then, wearing blue shirts identifying ourselves, we went off to our missions. In one neighborhood we collected dozens of pounds of trash. On a local playground we picked up bits of broken glass, several garbage bags full. While rotten wood was being replaced and houses painted, teenagers and families went to laundromats to put quarters in machines and pray with the people there. Bags of supplies were delivered to homeless camps. We beautified a senior day care center, and much more. One church made lunch for the workers of another church who were building a Habitat house. A prayer



BILL READ



Church invited prayer warriors from different churches to become an intercessory group for the Island. Baptists, Episcopalians, Lutherans, Presbyterians and Methodists began meeting monthly as the prayer support.

We then heard from the Lutheran pastor about, Knoxville, TN-based, Operation Inas-

team in front of the Super Bilo prayed before the food collection time for God to give them specific words of encouragement for people who would come and donate food. And God did exactly that.

The day wound down with picnics on two playgrounds—in the Honey Hill section of James Island and on Ferguson Road. What happened on Ferguson Road confirmed every bit of effort and prayer we expended. Neighborhood residents and visitors ate together while kids played basketball and other games. We started singing—Saint James’ youth pastor Brent Cooley had his guitar—and the residents sang back. Pretty soon we were all singing, and blessing one another—and by the end there was a group prayer huddle, praying for one another, committing to a future together. Testimonies at Saint James the next Sunday confirmed that those who went out experienced the power and grace of God and were blessed at least as much as those to whom they ministered.

As wonderful as it was, Inasmuch Day was just a beginning. The future is still unfolding. Our prayer is that churches will adopt neighborhoods and schools, for long-term relationships. We churches are committed to one another, to sharing resources as we seek the well-being of our Island and the spread of the Gospel. We have left our church buildings and are venturing out where Jesus leads us. We’ll have another Inasmuch Day in the months to come, but in the meantime we are making relationships that give us the opportunity to share the Gospel. We need one another, and we have neighbors we didn’t know existed who are our brothers and sisters in the Lord. The whole effort clearly was not of our own doing—but was a response to God’s invitation and initiative. It was a fine way to spend a Saturday: to walk in the good works God had prepared in advance for us to walk in, in the compassion of Jesus Christ, and all to the glory of God.

## St. Paul’s, Bennettsville, Site of National Pilot Program

Continued From Page One

Marlboro County is characterized as rural and is ravished with poverty, low educational attainment, and chronic unemployment. According to the most recent census data, the county’s population is 44.5% white, 50.7% African American, and 4.8% Native American or other minority. Approximately 1550 of the county’s population (over 5%) are children ages 0-3. There are no other summer programs in the area for children of this age, and the average cost of child-care is \$75 per week, well beyond the means of most local families.

Other telling characteristics regarding the challenges of early childhood education in the area served by St. Paul’s, Bennettsville, are the following:

- 18.0% of children in Marlboro County (compared to 13.2% state-wide) are born to teen mothers.
- 35.8% of children in Marlboro County (compared to 23.7% state-wide) are born to mothers who never finished high school.
- 29.4% of children live in homes below the poverty level. The infant mortality rate in Marlboro County is 1.3%. Low birth-weight babies are 14.3%, and babies born with less than adequate prenatal care are 35.3%.
- 23.2% of children in Marlboro County are failing the 1st, 2nd or 3rd grade.
- 28.1% of 19-24 year-olds in the County do not complete high school.

Each week, the children in the Pilot Program work through a major life theme. They take home a book at the end of the week based on that week’s life theme. There are also weekly field trips to locations which reinforce the weekly theme, and there is one afternoon and evening per week dedicated to parenting workshops involving the parents of all participants enrolled in the Pilot Program. To further support the development of the

family unit, parents have the opportunity to sign up for classes such as photography, cake decorating, floral arrangement, and language development. Though these courses are offered through Northeastern Technical College, the classes are actually held in the local

ment; parent and family involvement; social action and civic engagement; intergenerational servant leadership development; and nutrition, health and mental health. In partnership with faith institutions, schools, colleges and universities, and community based organiza-

positive attitude towards learning by connecting the needs of children and families to the resources of their communities.

The Pre-K Freedom Schools National Pilot Program Coordinator, Marian David, is in no doubt as to the importance of this program for the wider community of Bennettsville. “The program provides positive enrichment for children with opportunities to tap into their creativity while learning,” Ms. David said. “It also allows college students, who serve as servant leader interns, an opportunity to give back in the community and support the younger children.” The Rev. Stephen Love, Pastor of Trinity United Methodist Church, is in total agreement. The Rev. Love oversees half of the children involved in the Program at the sister-site in nearby Clio, South Carolina. “This program offers the kind of engagement with our young children that cultivates learning at the critical stages of development.” Rev. Love believes that, “Freedom Schools are a great investment for the individual child, family, community, country and world that indeed makes a positive difference.”

The Rev. James Barnhill, Rector of St. Paul’s Episcopal Church is elated that Marlboro County was chosen as the site for the Pilot Program. “We are promised that when we finally stand before Our Lord, whatever we have done for the least of our brethren will be considered a service for The King himself (Mat. 25:40). What a blessing that we have the opportunity to perform exactly this act of love right here in our community!” For more information on the Pre-Kindergarten Freedom Schools National Pilot Program, call Marian David at (843) 479-4846, or visit the Family Literacy Center webpage at <http://www.stpaulssc.org/flc.htm>.



The Rector, the Rev. James Barnhill, loses his hat (and his heart) during a break in the colorful Pre-K Freedom School classroom at St. Paul’s Bennettsville.

community where they are most accessible to the parents. All participating parents receive certification in these courses upon completion.

First organized by the Children’s Defense Fund in 1995, the Freedom Schools program provides summer and after-school enrichment through a model curriculum that supports children and families around five essential components: high quality academic enrich-

tions, the CDF Freedom Schools Program boosts student motivation to read, generates more positive attitudes toward learning, and connects the needs of children and families to the resources of their communities.

Since its realization as a dream of Bennettsville native Marian Wright Edelman, over the last decade-and-a-half, the Freedom Schools program has inspired over 70,000 children to read, and has succeeded in generating a more

As much as I loved Ernie & Bert, I sometimes wonder how they may have influenced youth ministry in the past two decades. For forty years Sesame Street has used a concept some call “edutainment” to teach simple lessons to children in hopes that it will foster a long-term desire to learn. Since its inception, children have grown up bombarded with educational television programs. These programs share several assumptions in common. One is that children need to be entertained in order to learn. While no sensible person would argue that learning should be boring, do we need to mimic the world of entertainment to gain or hold the attention of children? Another assumption is that children have very short attention spans. Frank Garfunkel, professor of education at Boston University, offered a strong criticism of Sesame Street. “To give a child 30 seconds of one thing and then to switch it and give him 30 seconds of another is to nurture irrelevance.” If children do have such short attention spans, then why do they sit still through a two-hour Disney movie?

What is the connection between Ernie & Bert and youth ministry? It seems to me that as we raised generations of children on edutainment, we decided along the way that we need to entertain youth in order to attract or keep them in our churches. The fruit of this approach has been clearly demonstrated in the large number of studies that show teenagers dropping out of church when they go to college, with no intention or pattern of returning. Did we essentially nurture irrelevance with our assumption of short attention spans and entertainment approaches? Meanwhile, we have seen the influence of youth ministry on the church. Thomas E. Bergler, Associate Professor of Ministry and Missions at Huntington University, made the following statement.

“Over the past seventy years teenagers and youth ministers have made the churches in America more adolescent in their beliefs and practices. This juvenilization of American Christianity has both revitalized the church and fostered spiritual immaturity. The need to appeal to young people by adapting the faith to their preferences opens up the possibility that Christians will stay stuck in adolescent modes of relating to God. It doesn’t help that most new youth ministers are emerging adults who are groping their way through an ambivalent transition to adulthood. Meanwhile, the very nature of adulthood is changing in ways that

make the adult journey more similar to the adolescent search for identity, belonging, and emotional comfort. As a result of these factors, Christians of all ages are tempted to engage in life-long, individualistic self-definition projects in which the church is just one more product to consume and spiritual maturity is optional.”<sup>1</sup>

The ultimate question is what do we value? If our aim is simply to see children and youth present in our churches, and we prefer them residing down the hall in their own room, then we perhaps we have done exactly what we should have. If on the other hand, we want to raise generations of people who know and love the Lord, then a different approach is needed. In Nehemiah Chapter 8, we

see a significant event take place. Following months of difficult rebuilding of the walls, the people of Jerusalem gather and Ezra is instructed to bring out the book of the Law of Moses. From daybreak to noon, Ezra reads from the book and the Levites instruct the people on the meaning of it. The response of the people is that they worship the Lord. With only the reading and teaching of God’s word, they bow down and give praise to God. The people depart in a spirit of celebration because they understood the meaning of the scriptures. What we might overlook in reading Nehemiah 8 is who exactly were gathered. Nehemiah specifies that all who could understand were present. This was multigenerational teaching and spontaneous worship! There was no provision for a children’s program or youth Sunday school. Kids were expected to grow up hearing the reading and teaching of scripture so that they would understand the meaning. Only then is faith passed from generation to generation.

If we value making Biblical Anglicans, and we believe youth are a vital part of the church, then why do many churches relegate them to a youth room with basic activities? Why have so many church youth groups (historically) consisted of 45 minutes of meaningless activity followed by a 5 or 10-minute devotional talk? Are we surprised by the fact that the average American teen today holds a weak faith that is described by sociologist Dr. Christian Smith as ‘moralistic therapeutic deism’?<sup>2</sup> In our diocese, we are pleased that most of our professional youth ministers are committed to teaching scripture and proclaiming the Gospel. We need to continue to grow into that commitment and spread this vision for

*Continued on Page 8*

**RE:GENERATE** is an amazing opportunity for high school students to grow in their faith alongside hundreds of students from across the diocese. On this weekend, youth groups come together to hear from a dynamic speaker, engage in lively worship, and enjoy time building relationships with one another. This year our theme is “Freedom,” in which we will explore what it means that Christ has set us free. Our main speaker for the weekend

will be the Rev. Rob Sturdy, Rector of Trinity Church in Myrtle Beach. Additionally, special seminars will be offered on a variety of topics. Along with great teaching and worship, re:generate will feature a guest appearance by a recording artist (to be announced), a variety of activities, and time for youth groups to spend together. More information can be found at [www.scyouth.org](http://www.scyouth.org) or by contacting Beth Snyder at Diocesan House.

## What do we Value?

By Dave Wright,  
Coordinator for Youth Ministries  
in the Diocese of South Carolina



**MONDO** is an exciting weekend for middle school students that presents the Gospel and helps students grow together in their faith. Youth groups come to Mondo to engage in dynamic worship, hear from lively speakers, and enjoy energetic activities. This year our teaching will revolve around Ephesians 3:20-21, “Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within

us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.”

Additionally, Mondo will feature a special guest appearance by a recording artist (to be announced), a variety of activities, and time for youth groups to grow together. More information can be found at [www.scyouth.org](http://www.scyouth.org) or by contacting Beth Snyder at Diocesan House at [bsnyder@dioceseofsc.org](mailto:bsnyder@dioceseofsc.org).

## We’re Leaving and We’re Not Coming Back

By Will Klauber, Director of Student Ministries, Christ Church, Mt. Pleasant

There’s an epidemic sweeping the country. You may know a lot about it or nothing at all. You may be aware of it, but feel ill equipped to do something about it. You may feel like you need to be involved somehow, or you may feel apathetic and assume that there’s nothing one person can do or even that it’s not your fault, so why concern yourself with it. I’m talking about the latest trend among youth and young adults throughout our country. Recent studies have shown that youth are leaving the church at an alarming rate once they get to college. This seems normal to many people. How many of you quit attending church regularly in college and then came back to Christ in part or even solely because you or your spouse thought it would “be a good thing” or “be the right thing to do” to get your kids involved in the church?

Unfortunately the youth of my generation are getting to the age when previous generations began returning to the church, and we’re not coming back. Our parents were loving, Christian parents. They made us go to Sunday school. They made us sit through big church until we graduated from high school. They made us go to youth group, but once we were in college we were out of there. After all, there’s another world out there that’s more forward thinking than the church we grew up with and it embraces us for who we are. That is as long as we aren’t standing up for our faith. For the youth of today, it’s cool to seek God, but it’s not cool to find Him. The youth of today are faced with similar struggles faced by generations before, but there’s a new twist added to their challenges.

First, many of the youth of today aren’t disciplined in Christian homes. I challenge you to think about the way you raise your children and grandchildren. Do you pray with them? Do you read scripture with them? Do they know your testimony? Do you truly disciple them? A study conducted recently found that in America only 4% of the youngest generation (our high school and college aged men and women) can articulate the basic gospel message. Four percent! Let that sink in. Can you articulate that basic tenant of our faith, that I am a sinner and Jesus Christ came to earth, was born of a virgin, and died so that I might be forgiven of my sins if I put my faith in Him?

If you’re a grandparent, that same study found that 65% of your generation can articulate that basic message.

So what can we do about this epidemic? First, we can live out the Gospel at all times, when we wake and when we sleep. This summer three of the youth from Christ Church attended their first mission trip, participating in Operation Asheville. This is living the Gospel.

They met homeless veterans, blessed homeless and single mothers through their prayers and kind words and served others. Several of our youth also went to Snowbird, a Christian camp which proclaims the Gospel openly, in a way that is incredibly unique. These youth were presented with challenges they may have never encountered before. We had one youth and one former youth serve as counselors at St. Christopher. They sacrificed their time to share the Gospel with others very close to their age who may have never heard this wonderful message before.

As the youth minister, I am passionate about making sure that each and every youth I come in contact with hears this message and sees it lived out in my life, but they can’t live the Gospel if they aren’t taught the Gospel. This summer our youth spent time digging into the book of Malachi and this fall I will begin challenging the youth to commit 100 days to reading through the Essential 100 (visit [www.e100challenge.com](http://www.e100challenge.com) to learn more). The Essential 100 is a collection of 50 Old Testament passages and 50 New Testament passages. When they are finished they will have a great base knowledge and overview of the Bible. My challenge to you is to examine how you’re living. Are you living in a way that proclaims the Gospel? Are you teaching those younger than you about what it means to be a follower of Christ? Are you involved in the discipleship of this generation? If not, you need to be. They aren’t the generation of the future; they’re the generation of now.



Youth Minister Will Klauber, above, has challenged youth of Christ Church to commit 100 days to reading the “Essential 100.”

“For the youth of today, it’s cool to seek God, but it’s not cool to find Him.”



# Uganda: Electrified

St. Helena's Youth Serve in Uganda with Solar Light for Africa

By Jim Cato, St. Helena's, Beaufort

A team of young people and adults contracted a contagious disease during a two-week mission trip to Uganda in July. The prayer is that they will never recover.

The disease is one of the heart, says the Rt. Rev. Alden Hathaway, bishop in residence at the Parish Church of St. Helena and founder of Solar Light for Africa.

Solar Light for Africa is entering its second decade of taking light, water and medicine to rural areas and hospitals. Its mission statement is, "Empowering the people of Africa with God's gift of the sun." SLA has provided light and power to more than 2,400 facilities.

Five St. Helena high school and college students were exposed to the breadth and depth of Ugandan culture. They joined young people from three other states to cross seven time zones and partner with their Ugandan youth counterparts to travel teeth-rattling, bone-jarring roads. They poured out of a bus and labored on hot galvanized roofs and climbed rafters and improvised ladders to install solar panels to electrify a church, classrooms, dormitories and a medical clinic.

Along the way they resembled Pied Pipers for the Lord, attracting hundreds of kids who were looking for friendship. And as Bishop

by Panina Kyembabazi, personal secretary to the Uganda's First Lady, Janet Museveni, Charlene traveled to Uganda in February and motored to remote locations to determine installation sites. Eric is the team's spiritual leader and conducts the nightly group Scripture lessons.

It is difficult to work in the Ugandan environment, not because it is too hot, but because the people put such an importance on ceremony. At every installation site, the church or community leaders welcome them with speeches, songs and refreshment. So they celebrate – and work in shifts.

As Bishop Hathaway tells the Ugandans at each installation site, "God blessed America with much light, too much light, so He told us to bring some of it to Africa. And now we bring light in the name of He who said, 'Let there be light,'" as the switch is engaged. A great roar and clapping and singing goes up.

Only 5 percent of Uganda is electrified,



JIM CATO

Preschool students at Good Hope School in Ntungamo in the Embarre District show Solar Light for Africa team members that they know the importance of education. It is difficult to work in the Ugandan environment, not because it is too hot, but because the people put such an importance on ceremony. At every installation site, the leaders welcome them with speeches, songs and refreshment. They celebrate, and work in shifts.

and the Medical Clinic at Nyamabaare village and the Alden Hathaway Education Center are good examples of "build it and they will come." The orphanages and schools are full.

Each school is overloaded – and even more want to attend. At Good Hope School, the children sing for their visitors a song dedicated

to education. The kids are elated, and someone has worked with them to teach them songs to show their mzungu visitors and Ugandan brothers and sisters (cousins) that they appreciate the long journey to stand beside them in the fellowship of our Lord Jesus Christ. For as Uganda's First Lady, Janet Museveni reminds Bishop Hathaway: "We will solve our own problems, but that you have come to stand alongside us gives us encouragement."

The American youth celebrated July Fourth providing a form of independence to Ugandans. They installed solar panels at St. Peter's Church at Nyamabarre village, Ankole District. The panels were sponsored by St. Timothy's Church, Catonsville, MD.

Bishop Hathaway reflects that "this project is bathed in prayer; it's the only thing that keeps it going."

The extended mission, which included an adult component for the first time, is a walk through the history of this 12-year "leading," Bishop Hathaway says. This is not a project, it is "people being led by the Lord's provision, not hard-charging leadership but someone led by the vision that connects with the people through quiet leadership," he tells the group at a morning discussion in Hoima. "It is to expand the vision of what mission is. It is to put hope in souls, but get the job done, too."

On this mission, he holds his namesake – 4-year-old Alden Hathaway, whom the bishop baptized at the Blessed Mustard Seed Babies Home in 2008. The Babies Home was the first installation for Solar Light for Africa. It was because of the efforts of Sister Evace Bitaroho, the director of the home in Hoima since its beginning in June 1994, trying to care for so many children in darkness, after the sun went down that led Hathaway to fol-

low God's call and the urging of other retired bishops to establish Solar Light for Africa.

"You can't measure the intangible elements of the Gospel, but if you could, you might imagine a child at the Mustard Seed Babies Home studying by the light of a single bulb powered by a solar panel," according to the

Rev. Polly C. Anderson, an Episcopal priest of Calhoun, LA., who spent five weeks this summer at the home.

The most encouraging moment for Bishop Hathaway on this trip was the placing of a mortar board on the head of Rebecca, wife of the Ven. Canon Charles Ssekitaloko, awarding her a degree in Human Resources Management from the Ugandan Christian University at Mukono.

In 1998, SLA was to install three lights at the Homeland Orphanage and Primary School. Rebecca understood three things: God's faithfulness, their dire straits and that chickens only eat when they can see their food. She insisted that a light be placed in the chicken house. Today the school is the Alden

Hathaway Education Center.

Rebecca converted "doubting Thomases" when the chickens doubled the egg output. With the profits she was able to buy seed and plant a garden to supplement the orphans' diet. In the years since, she and Charles have acquired 16 acres, cows, pigs and more chickens. Now a two-story building is nearing completion with bricks manufactured on site. Children receive training in agriculture and animal handling.

In the midst of drought, people wanted to know how Charles and Rebecca prospered. "God is good – all the time."

But Rebecca's degree signifies faithfulness and progress in an area that "is in darkness because of a lack of development, a lack of light at night," according to the Rt. Rev. William Rukirande, the retired bishop of Kabale, who stood with Hathaway when SLA was founded more than a decade ago.

In the countryside at the school operated by Rebecca and Charles, you could imagine the star-filled skies that the shepherd David saw in Biblical times. It is that remote. But the same God that elevated David is still at work – especially in darkest Africa – and He is guiding Solar Light for Africa to make a difference.



JIM CATO

Left front to back: Luke Hetherington of Beaufort, Elizabeth Turner of Mombourne, Fla., Lindsay Antencio of Farmington, N.M., and Timothy Juuko, a Ugandan contractor, install a solar unit at the Nyamabaare Medical Clinic in Embarre on July 4.

Hathaway said, "Let us benefit from the relationships that extend beyond the road." St. Helena's Youth, Luke Hetherington, Ellison Woodward, Gray Segars, Ward Burruss and Robin Sanders joined Lindsay Antencio of New Mexico and Jennifer Seder, a June graduate of the University of Connecticut, and 20-year-old Elizabeth Turner, whose parents are St. Helena's youth leaders. Elizabeth has been on nine of the 10 Solar Light for Africa youth missions.

Charlene Turner has been the teen mother for SLA since the first youth mission, and the Rev. Eric Turner is rector of St. John's Episcopal Church, Melbourne, FL. In addition to ministering to teens and young adults, This year Charlene took on the additional role of organizing the trip. Accompanied

so when you venture off the beaten path, the night is really dark.

As you travel the bumpy roads with the dust of dried red clay kicking up around the bus, Bishop Hathaway says, "Let me tell you a story: There once was a man walking along the road, and nightfall was fast approaching. He heard a noise, so he jumped into the ditch, where he stayed all night. At first light, he arose to complete his journey home, and a few feet away another man got up. He, too, had heard a noise and jumped into the ditch. In the morning light, they discovered they were brothers. So we bring light to drive away the 'night walkers' who torment the Christian men and women of Africa. That is one reason we bring solar light."

Installation sites at Good Hope, Good Samaritan, Maranatha and St. Peter's Church



JIM CATO

## All Saints', Florence, Home of The Palmetto State Boys Choir



Above, head chorister, Matthew Andrews, performs a solo surrounded by other members of the choir.

All Saints', Florence, is the home of the Palmetto State Boys Choir. For the past eight months, the fledgling boys choir has met at the church—first as a pilot program with 10 boys, then as a summer music camp for 15 boys, and now as the rehearsal space for the larger more formal choir school. The Resident Choir comprised of both training and touring choirs will meet at All Saints Church on Saturdays for rehearsals. In its inaugural

year, the Touring Choir is already scheduled to perform five concerts before Christmas. Under the baton of founder and director Mark Railey, the choir is increasingly available for concerts within the Diocese. If you might be interested in hosting a concert for the choir, please contact Mark Railey at (843) 407-5282. For more information about the choir visit [www.florencemenschoralsociety.com](http://www.florencemenschoralsociety.com) and click on the "boys choir" button.

## Diocese Releases Guidelines for Clergy Sabbatical Leave

By The Rev. Canon Jim Lewis, Canon to the Ordinary, Episcopal Diocese of South Carolina

In the Lord's life we see intense activity and contact with people alternating with time apart, time to listen and to be replenished. Clergy sabbatical time is necessary for the ongoing growth, nourishment and renewal of those who are ordained to lead the people of God and the congregations which they serve.

The Diocese of South Carolina is providing guidelines in which congregations are strongly encouraged to join in a covenant with their clergy to provide for periods of a more stimulating and regenerative experience than is possible during short periods of continuing education.

Sabbatical leave is a carefully planned period of time, usually three months after the first seven years service to a congregation, in which the clergy is granted leave away from normal duties in order to spend an extended period of time in study, reflection, and renewal. Sabbatical leave is not a vacation, nor is it only continuing education; it is to promote a priest's spiritual, intellectual and emotional renewal and growth. Sabbaticals are also a time for the clergy to reflect on his or her life, parish, mission, call and goals for the future, in order to be a more effective minister of the Gospel and shepherd God's people.

### Who is Eligible?

All full-time paid priests who have served a minimum of five (5) years continuously in the parish granting the sabbatical or has served seven (7) full years as a priest in the ordained ministry are eligible for a sabbatical leave. The recommended duration is three (3) months. Following a sabbatical leave, the cleric is expected to commit to a minimum of one (1) more year of service in their present position.

### How Should it be Financed?

The costs expected to be covered during the sabbatical include: Continued full salary and benefits for the cleric on sabbatical; Costs incurred during sabbatical including travel, books, tuition as mutually agreed by parish leadership and Cost of supply clergy.

Most of these issues are more easily dealt with when: The sabbatical leave is agreed upon when the cleric is called to a parish, and money is escrowed on a regular ongoing basis to cover sabbatical costs.

To learn more, including information on planning a sabbatical as well as scholarship resource opportunities, visit [www.dioceseofsc.org](http://www.dioceseofsc.org). Clergy Sabbatical Guidelines are listed under "Administration."

### Missing Chasuble



The Chasuble, above, belongs to the Rev. Jerry Dubose, Vicar of Holy Apostles, Barnwell. If you've seen it, please contact Jerry or Serena at (803) 541-3732.

## May I Pray for You?

By Elizabeth Overby

Facing Cancer, Elizabeth Overby, the Director of Communications and Lay Ministries for the Church of the Cross, Bluffton, finds comfort, encouragement and God's touch through the kindness of a stranger.

The following note and article first appeared in the email newsletter of the Church of the Cross, Bluffton.

Several weeks ago Elizabeth Overby, our Director of Communications and Lay Ministries, was diagnosed with a rare form of cancer. Doctors responded immediately and last week a specialist operated on Elizabeth in Charleston. The surgery went well; and though the prognosis is excellent, radiation and chemotherapy treatments have been prescribed as a precautionary measure. Elizabeth's journey through this valley is chronicled below. I share it with you as a testimony to God's daily presence and power and as an encouragement to those who might now or in the future find themselves in a similar situation.

In His Power and for His Glory,  
Chuck Owens, Rector  
Church of the Cross, Bluffton

When called to walk through the valleys of life, we often find ourselves looking for God because we know Him to be a loving and faithful Father. He is in the smile of a dear friend, the unexpected phone call, unique gifts, wonderful meals, willing hands to take care of house and car, financial aid, a beautiful card or the quiet heartbeats of those who surround you with a love so deep and so pure it could only be from God. Such has been the case with my most recent experience with cancer.

When you hear the word cancer, the busy world comes to a screeching halt. It doesn't matter if you are the one who has it or it is a loved one or someone you barely know. You fail to breathe for that fleeting moment when you hear the diagnosis. Then life goes on and for children of God, the prayer is that He will reveal Himself in mighty ways - but for me it is in the smallest of details that I find the most comfort.

With friends by my side this past week, I headed to Charleston for surgery. God had been and was continuing to supply my every need. I didn't have to think about a thing, only keep my face turned toward Him. I could feel Him; I could hear Him; and then He revealed Himself to me in one more affirmation to

door; and when it opened, there was a grandmotherly type woman standing there with a smile as big as Texas, the kind of grandmother you just knew could lavish more love on her family than they could handle. She came bearing all kinds of linens and asked if she could come in. After doing so, she turned to my

me in this recent valley. You did not turn your backs. You did not panic. You covered me in prayer. You gave what you were capable of giving and did so with loving and willing hearts.

Praise God, the cancer was found before it had spread to other organs. The surgery was a success; and with



Above, Elizabeth is surrounded by supporters. From left front row: Sheryl Maddux, Elizabeth and Risa Grace (staff member). Back row: Sheila Sulak (staff member), Kim Perri and Emily Cook. Sheryl, Kim and Emily traveled with Elizabeth for her surgery and also met "Mama."

show that nothing is more powerful than His love.

He did this in an elderly African American woman who checked us in at the Residence Inn in North Charleston. When she asked my friend whether we were here on business or pleasure, my friend had to admit it was neither and shared with her briefly about the upcoming surgery. Extra towels and pillows were requested and my friend joined the rest of us back in the room. Directly, there was a knock at the

friend and said, "Let's close that door!" in a tone, that we all knew meant business. Then she turned and asked, "May I pray for you?" Every one of our jaws dropped open as we nodded in deep appreciation for the offer. It was a prayer from our Father. It was a manifestation of His love in the flesh. It was a special gift that said to me "Fear not...I am here."

I wanted to share this with you because you (at the Church of the Cross) all have been walking with

just a few short months of treatment, I will be as good as new. There are no words to speak that would express my love for you, my appreciation of you and my gratitude to our Lord and Savior. So I want to share this special glimpse of God with you. A glimpse that revealed Him in the face of a woman who, when asked her name, said..."they call me Mama."

### What do we Value?

Continued From Page six

raising up a generation of Biblically faithful people. Perhaps the biggest challenge we face in this vision is when parents and church leaders don't have the same expectations of teens. Instead we sometimes find adults who want to perpetuate the youth ministry model of their teen years. Dietrich Bonhoeffer however once stated:

"The future of the church does not depend on youth, but only on Jesus Christ. The task of young people is not reorganization of the church, but listening to God's Word; the church's task is not the conquest of young people, but the teaching of the Gospel."<sup>3</sup>

1 From "Developing Youth Ministry Leaders Who Can Help the Church Grow Up," By Thomas E. Bergler, Associate Professor of Ministry and Missions at Huntington University. The paper was given at a conference of The International Association for the Study of Youth Ministry in January 2009. 2 Dr. Christian Smith in "Soul Searching" describing the results of the National Study of Youth and Religion. 3 Dietrich Bonhoeffer, in an address to the Universal Christian Council for Life and Work in 1934 when he was 28 years old.





## Biblical Anglicans for a Global Age

*Doing That - Now Get the T-Shirt.*

When Bishop Lawrence preached at the last Diocesan Convention, he said that if his vision were put on a T-Shirt it would be, "Making Biblical Anglicans for a Global Age." The T-shirt has been created. Purchase one (\$10 each) by contacting La Quetta Jones at the Diocesan Office (843) 722-4075.

## HISTORY MATTERS

The Diocesan Office of the Historiographer is seeking to identify archivists and historians within each parish in the Diocese. If you are that individual in your parish, please send your contact information to Scott Howell, 64 Brisbane Drive, Charleston, SC, 29407 or email Verger5@yahoo.com.

St. Jude's in Walterboro has recently created a church archives and they are looking for contributions of historic items to the church. Photographs, scrapbooks, minutes of meetings, newspaper clippings are all sought. Contact John Skardon, archivist at jwskardon@aol.com.

# Life-Changing, Authentic Community: YearTeam

By Matt Pridgen

On May 29, 2005, I met Jesus Christ in the middle of the Atlantic Ocean. The LSD had long since worn off, and it was beginning to look like my drug-induced suicide attempt was going to be successful. Alone, naked and drowning, I finally saw how truly helpless I was. Though I hadn't prayed in years, I turned to God and asked him to spare my life. He heard my cry for mercy and gave me the strength to swim ashore 18 hours after I had started. I gave my life to God that day and have never looked back.

While my conversion to Christianity was undoubtedly the most transformative experience of my life, I can say with confidence that YearTeam was the second. My story, at least in part, can serve to illustrate why. You see, if I had told you this same story one year ago, it would have taken me at least 30 minutes – on a good day. I didn't know myself well enough to be concise, and I just wasn't bold enough to be truly vulnerable. While I had the same burning desire to share my faith that I still have today, something was missing.

All of this changed last fall when I joined St. Andrew's YearTeam, a decision that would eventually turn my whole world upside-down. YearTeam is a nine-month discipleship program designed to help participants develop a closer relationship with the Lord by intentionally setting aside an entire year to pursue Him. The idea is to step back from the normal routines and patterns of daily life in order to take a long, deep introspective look inside. By discovering how God has individually and uniquely created each one of us, we then hopefully gain insight into what He has prepared for us to accomplish in our limited time on earth.

The key to this process is that all of it happens in the context of authentic community, a place where personal preferences take a back seat to the corporate best interest. Therefore, in addition to being committed to seeking God's will for our individual lives, each participant must also be wholeheartedly submitted to the unity and direction of the group as a whole.

Last year, our community consisted of 12 'YearTeamers' and 5 Leaders who gathered every Tuesday and every Thursday for 4 hours simply to meet, eat and grow together. Each week, I knew that I would have an open forum where I could share my most difficult questions as well as my wildest dreams without any fear of condemnation.

The general plan for a week of YearTeam followed a learn-and-go model, that is, if on Tuesday we heard a teaching on prayer, Thursday would most likely consist of car-avanning to Wal-Mart or Starbucks and praying for people. The idea is that while we all certainly have the capacity to learn about ministry during Bible study on Monday or at Alpha on Wednesday or through the sermon on Sunday, until we move outside of the realm of the theoretical into that of the practical, there is only so much room for us to grow.

Now while I could sit here and tell you that every YearTeam session went right along as planned, I would have some major confessing to do post the printing of this article. Life is messy; relationships are messy,

and while most church programs somehow seem to avoid this reality altogether, YearTeam can't, because YearTeam is a community of people first and a program second. So when Andrew and Hillary were forced out

God than I ever imagined possible. Remember my story – the one that used to take 30 minutes to tell? Now, not only can I tell it in 53 seconds flat, I share it quite frequently. Not out of obligation, but simply to help



The YearTeam participants, above, commit to seeking God's will for their individual lives. Matt Pridgen, this article's author, is near the center in the white sweatshirt.

of their apartment on short notice because of a termite infestation, we put the Tuesday program on hold and helped them move into their new place. Whether we ever made it back around to the teaching or video or ministry opportunity that was planned for that day, I honestly cannot tell you. For all I know, it got dropped from the curriculum altogether. Either way, what I do know is that our community was the better for it.

Even with all I've said, I feel as though I haven't even begun to scratch the surface of YearTeam. Quite simply, it changed my life more than I am able to articulate. Today, I enjoy a closer walk with my

others find the same freedom in Jesus Christ that I found over four years ago. I am finally doing what I have longed to do since my conversion. I am giving witness to the living hope that is inside of me.

In a way, for me to look back on YearTeam is like a butterfly recalling his days as a caterpillar. Of course the butterfly remembers being a caterpillar – he spent most of his life as one. But now he has wings. His days of creeping and crawling on sticks and leaves are but a distant memory. Now it truly is difficult to imagine life before the freedom of the sky.

Worship Leader for Beth Moore Living Proof Live Events

# Travis Cottrell

October 25  
6:30 p.m.  
Christ-St. Paul's  
Yonges Island, SC  
Tickets: \$20

On Sunday, October 25, at 6:30 p.m. Travis Cottrell, internationally known recording artist who serves as worship leader for Beth Moore Living Proof Live Events, will be holding a concert/leading in worship at Christ-St. Paul's Episcopal Church on Yonges Island. Travis is a spiritually gifted songwriter, musician, and singer. His CD's include songs such as *In Christ Alone* and *Be Unto Your Name*, and his own songs *He's Alive* and *Jesus Saves*. This concert/night of worship will be a night filled with the awesome power and glory of God, and we invite you to share it with us.

Tickets are \$20 and go on sale September 1. Only 400 tickets will be available. To purchase tickets, mail your check (made out to "Christ-St. Paul's,") along with a self-addressed, stamped envelope, to Lynn Fleming, 4540 Butler Plantation Ave., Yonges Island, SC 29449. If you have questions contact Lynn at either (843) 889-6116 or LynnFlem09@gmail.com. To learn more about Travis, visit [www.TravisCottrell.com](http://www.TravisCottrell.com). When asked to describe himself, he says, "I am passionate about Jesus." Come and worship with 399 others who are passionate about Jesus! And bring a friend who needs to hear, "Jesus Saves!"

## Best Summer Camp Ever

*Continued From Page Four*

me. We prayed together and as I heard her ask Jesus to be her Lord and Savior; I became aware that we were not alone. There were at least ten staff members or counselors praying with several groups of fourth, fifth, and sixth graders praying with and for each other. Whispered prayers, a sniffle here and there and an occasional laugh could be heard as the Holy Spirit moved and touched lives.

I have had many a treasured moment at St. Christopher, but this was truly one of the most powerful. In the days and nights that followed, this experience was repeated over and over again. We would meet as a staff every afternoon for Bible study and praise reports. It was so uplifting to hear how many children gave their lives or rededicated their lives to Christ. It was exciting to hear how relationships were formed during the activities, about questions asked during small group time, and the prayers offered during quiet time.

The Summer Camp Director, Jonathan Bennett, has done an unbelievable job assembling a group of outstanding young men and women who served on Summer Camp staff this summer. As a whole they are only surpassed by their love of the Lord. They are all blessed with an abundant level of energy and enthusiasm for ministering not just to the campers but to each other as well. Individually they are endowed with a wide range of talents and yet only care that God receives all the glory. These leaders also are dedicated to disciplining young leaders as they work closely with a new set of counselors (high school students) each week. Perhaps the most impressive thing about this Summer Camp staff is that they are driven by prayer and worship. No event, no activity, no meeting begins without prayer and asking for the Lord's guidance and blessing.

As I write this article, I am thrilled that in three weeks, my youngest daughter, Katy, will attend her first senior high session. I know that she is going to have a great time, but even more importantly, I know that her experience at Summer Camp will bring her closer to God and move her to share her faith with others. In true St. Christopher fashion and following the example that has been set by the St. Christopher's staff, I ask that you pray with me.

*Dear Lord, we give you thanks for the wonderful gift of St. Christopher Summer Camp, the staff, counselors, and all who serve you there. We ask that you continue to pour out your Holy Spirit on them so that they may do the work you have given them with joy and wonder. Protect them, and hold them close as they shepherd your children. Continue to open the hearts of the campers as they have returned home so that they may know your desire to be in relationship with them, help them turn to you when they go astray and receive the love, forgiveness acceptance you offer through the cross. Help them to make you the cornerstone of their lives, to reflect your love and to lead others to you. In Jesus mighty name we pray. AMEN.*

## Ministry Money

The Department of Social Ministries offers seed money ("Ministry Money") to churches and social ministries to pay for a portion of their costs of events to inspire people to donate time, talent, and treasure to these ministries. For more information about Ministry Money please contact Ed Dyckman, Department Chair at (843) 367-5647 or [edward.dyckman@att.net](mailto:edward.dyckman@att.net).

# OUR VISUAL LEGACY

*And The Impending Future Of The Church (Perhaps The World)*



## SEPTEMBER 17 - 19

A Visual Arts Conference  
*Designed To*  
Strengthen, Inspire, And Encourage Today's Artist Of Faith  
Explore The Relationship Between The Artist And The Church And The Culture

Presented By St. Andrew's ~ Mt. Pleasant, SC  
In Cooperation With CIVA And The Washington Arts Group

**All Conference Artwork On Exhibit And Open To The Public**  
**Thursday, September 17, 5:00-6:30PM**  
**Free Reception With Light Refreshments**

*Main Speakers*  
Ed Knippers, Artist, Collector  
Sandra Bowden, Artist, Collector, Former President of CIVA  
Dr. James Romaine, Co-founder of New York Center for Arts & Media Studies  
Jerry Easley, Owner of Foxhall Gallery, Director of The Washington Arts Group  
Lauralee Farrer, Award-winning Filmmaker, President of Burning Heart Productions

*Also Featuring*  
Art Exhibits by Ed Knippers, Sandra Bowden  
Additional Exhibits by Local Artists Alex Radin, Gary Grier, Amelia Whaley,  
Mahmood Fazal, and Seattle-based Artist Paul Staples  
**Art Critiques, Video Exhibit, Film Presentation, Workshops**

**WWW.OURVISUALLEGACY.COM**

## St. Paul's Theological Center, South Carolina Campus, Offers Fall Theology Courses

St Paul's Theological Center - South Carolina Campus (SPTC-SC), located on the campus of St. Andrew's, Mount Pleasant, will be offering two Theology courses, Faith Track and Bible Track, this fall.

St. Paul's is a new kind of theological institution, dedicated to playing a part in restoring theology to the heart of the church. Its unique quality is the combination of excellence in theology and teaching within the context of vibrant local churches, rather than a seminary or university. SPTC-SC originates from St. Paul's Theological Centre at Holy Trinity, Brompton, London, home of the Alpha Course and Marriage Course.

*Faith Track* will focus on the basic building blocks of Christian belief, sometimes known as systematic theology. This is particularly aimed at potential leaders in the church and beyond - pastorate leaders, Alpha group leaders etc. Topics covered include an introduction to theology, the character of God, creation,

Jesus, sin, evil and the fall, the death of Christ, the resurrection and ascension, the Holy Spirit, and the fulfillment.

*Bible Track* will offer an introduction to the Bible, so that students can become familiar with its story, know its key themes, learn how to read it responsibly and see themselves as an ongoing part of the story. Bible Track is designed with new Christians in mind, although all Christians would benefit from the course work. This track will offer an introduction and overview of the Bible as well as the Pentateuch, historical books, Wisdom, Prophets, the Gospels and Acts, the Catholic Epistles and Paul's Letters.

Courses start on September 29 and run through November 24. Each course begins at 6:30 p.m. with a meal and ends at 8:30 p.m. The cost is \$225 which includes the cost of the meals, a book and course materials. For more information visit [www.SPTC.US.com](http://www.SPTC.US.com).

## Work Matters: Grace Church, Charleston, Offers Program for Those Struggling with Employment Issues

By The Rev. Paul Gilbert, Pastoral Associate

At 7:30 a.m. on July 14, 37 participants entered Hanahan Hall at Grace Church, Charleston, ready to enjoy a breakfast cooked by Men of Grace and a presentation titled "Work Matters." The stories they shared were touching. "I've been without work for 22 months." "I've worked in event planning for major hotels and in Las Vegas, but now...nothing," said one participant. Another was filled with emotion recalling that his finances were now precariously balanced. Next month would be disaster. Others spoke of their work place anxiety or just the beginning to think about next steps. An older gentleman stood up and shared some good news. "I've

got an opportunity you might be interested in," he began.

Margaret Seidler, a noted trainer and corporate consultant spoke about getting ready to respond to new challenges. Using the formula E (event) + R (reaction) = R (result) she described ways to avoid self defeating behavior and using conscious responses to achieve desired results. There was time for conversation and connection for all present.

On August 19, Grace held their second "Work Matters" gathering. To learn more about "Work Matters," and how you can offer something similar in your own parish contact the Rev. Paul Gilbert at [pgilbert@gracesc.org](mailto:pgilbert@gracesc.org).



## The Bishop Skilton Scholarship for Hispanic Ministry

By Beth Snyder, Assistant to Bishop Lawrence, Diocesan Office

"Hay un solo Cuerpo y un solo Espiritu; Hay una esperanza en el llamado que Dios nos hace." Translation: "There is one Body and one Spirit; There is one hope in God's call to us."

These opening lines of the service of Holy Baptism remind us that we are one Body. That Body is not just a parish church, or a diocese, but a global community. We are His Body, sent to do the work He has given us to do. We are not meant to "hide our light under a bushel...no!", but work to spread the good news of Jesus Christ!

One of the ways we can spread The Light of Jesus Christ to a darkened world is to raise up godly leaders who are believers of The Word and then doers of The Word. Trinity School for Ministry in Ambridge, PA, is one seminary where the beacon of His light burns brightly! A group of clergy and laity have been meeting and praying for a way to provide funding for students from Latin American countries to receive seminary training.

The Bishop Skilton Scholarship fund is being introduced as a means of providing scholarship funds for students from Latin American countries to receive orthodox biblically-sound

theological training in preparation for ordained ministry. This is also a wonderful way to honor a godly servant who continues to serve in the church among the peoples of the Dominican Republic. Our diocese was honored to have Bishop Skilton serve as Suffragan Bishop. He developed many opportunities to serve the growing Anglican Hispanic congregations in the Diocese of South Carolina. Contributions to the Bishop Skilton Scholarship fund may be made by check (payable to Trinity School for Ministry), by MasterCard or Visa or given online through TSM's secure website. To donate gifts of stock, real estate, trusts or other special assets call the Development Office at (800) 874-8754. Gifts may be mailed to Trinity School for Ministry, 311 Eleventh Street, Ambridge, PA, 15003.



Bishop Skilton shares a hug with two children from San Jose, Boca Chica.

## October 21 Service to Celebrate Relationship with the Diocese of the Dominican Republic

All are invited to a very special service at Grace Church, Charleston, on Wednesday, October 21 to celebrate and honor our long-term relationship with the Church in the Dominican Republic. There will be a service of Holy Eucharist at 5:30 p.m. with Bishop Julio Cesar Holguin preaching. Also partici-

pating will be Bishops Lawrence and Skilton. All are welcome as we gather together for the service and afterward with brothers and sisters in Christ throughout our diocese together with Dr. Robert Stevens, Director, Dominican Development Group.

## St. Stephen's, North Myrtle Beach, Raises \$12,000 for Charity with Golf Tournament

By Rich Jacobs, St. Stephens' Golf Tournament Coordinator

St. Stephen's Episcopal Church, North Myrtle Beach, did it again. Through the efforts of many, \$12,000 was raised to benefit the three Helping Hands organizations on the Grand Strand and firmly established the Grand Strand Pro-Am as the premier local professional golf tournament in eastern South and North Carolina. Helping Hands assists those in need in the Grand Strand area.

The big cash winner for the event was Dale Ketola, Golf Professional at Pawley's Plantation. Dale carted away \$136 for seventh in medal play, \$257 in the team play and \$1,500 in the shoot-out. The metal play winner or tournament champion was Bart Romano, Asst. Professional at True Blue Golf Club shooting a three under 69. A team from Oakdale Country Club in Florence won the team competition headed by Professional Rick Ryder and Amateurs Sammy Truitt, Mickey Moss and Linwood Foster. The winning team won a total of \$1,209 in cash and pro shop merchandise.

The shot of the day clearly went to Jay McCallister, amateur player, playing on the Pawleys Plantation team. Jay scored a Hole-In-One on the 336-yard par 4, fourth hole on Lakes. Jay used a driver but didn't see the ball go into the hole. For most of us, the distance would prevent us from seeing it, but Jay claimed he couldn't see because the trees were blocking his view. The foursome ahead of him was putting when Jay's ball quietly rolled onto the green and proceeded to the cup. Jay learned of his feat when the foursome in front of him turned and started running towards him. Jay was afraid he had hit someone but quickly

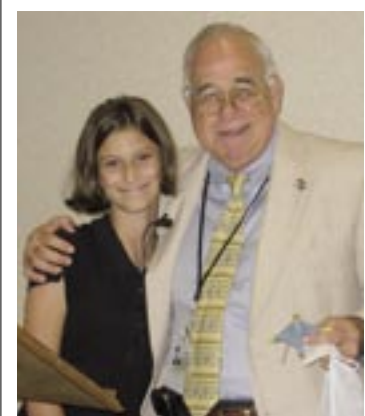
learned he had hit a miracle shot. Remember now, Jay is an amateur.

The big winners of course were the Helping Hands. Major sponsors: Lowes Food Stores, Sam's Club and Regional Construction provided the \$2,500 seed money which encouraged over eighty hole sponsors at one hundred dollars each. Other major sponsors included: Myrtle Beach Golf Desk, Myrtle Beach National Co., Legends Golf Resort and Signature Golf Group.

## "God's Eyes" for York Place

Twelve-year old Sidney Bell, granddaughter of devoted York Place supporters Bob and Irene Bell brought a special gift to the children on July 23. Having learned how to create "God's Eyes," in Spanish class, Sidney created a bag of them for the children. Along with her gift Sidney included a note letting the children

know that God was watching over them.



At left, Sidney presents York Place President, John Shiflet, with "God's Eyes."

## St. John's, Florence, to Offer Choral Workshop, September 19

By Tammy Williams, Music Director, St. John's, Florence

St. John's, Florence, launched a new program this summer designed to help Pee Dee area church choir members develop music reading skills. Running July 27-31, the inaugural Choir Camp offered classes in basic rhythm reading, sightsinging, and vocal technique. St. John's music minister, Tammy Williams, taught the music reading classes, and area voice instructor Sharyn Mapes taught vocal technique. Mapes holds a Master's degree in voice pedagogy from Westminster Choir College.

At the request of participants, the sightsinging class will be offered on a weekly basis throughout the school year. Next summer, Williams hopes Choir Camp will expand to at least two sessions, enabling more singers to participate. She hopes Camp will eventually grow to include a variety of liturgical music and performance classes, including history of sacred music, hymns as poetry and scripture study, voice master classes, and psalm chanting. Williams notes, "There are many dedicated church musicians eager to improve their

skills and who welcome such learning opportunities." Camp faculty will offer their services for minimal compensation in order to make Camp accessible to all who wish to attend.

St. John's Annual Regional Choral Workshop is scheduled for Saturday, September 19, beginning at 8:30 a.m. and concluding with a concert of workshop repertoire at 5:00 p.m.. This year's clinician is Dr. Sonja Sepulveda, Assistant Professor of Music, Choral Music, and Music Education at Brewton-Parker College in Mt. Vernon, GA. The workshop will focus on choral skills development and is directed toward the needs of small church choirs. A registration fee of \$15 includes music and workshop materials. Anyone interested in attending is asked to contact Tammy Williams at (843) 662-5585 or [twilliams@stjohnsflorence.org](mailto:twilliams@stjohnsflorence.org). Pre-registration is required. Space is limited.

Information about Dr. Sepulveda's experience and credentials is available on St. John's home page, [www.stjohnsflorence.org](http://www.stjohnsflorence.org).



BOB LEE

Above, Crosby Barrett enjoys a ride on Hawk with assistance from volunteer, Jeannie Fleming. Heroes on Horseback, who received a portion of the proceeds from All Saints' Tour, is a non-profit accredited operating center that fosters safe, professional, and ethical equine-assisted activities for individuals of the lowcountry with physical, mental, or emotional disabilities.

## Heroes on Horseback and Four Other Charities Receive \$16,200 from All Saints' Garden Tour

By Fred Gebler, All Saints, Hilton Head Island

Elizabeth Loda, Chair of All Saints Episcopal Church's 22nd Annual Garden Tour Board, recently presented a total of \$16,200 in proceeds from this year's event to five area charities serving Hilton Head Island and Bluffton.

Loda presented a check in the amount of \$3,240 to senior representatives from each of five local non-profit groups. The recipients were: Bob Lee, Executive Director, Heroes on Horseback; Betsie Doughtie, Executive Director, Deep Well; Kristin Dubrowski, Execu-

tive Director, Citizens Opposed to Domestic Abuse (CODA); Nan Thompson, Director, All Saints Preschool; and Edwinna Hoyle, Executive Director, Alzheimer's Respite and Resource.

In her remarks Loda stated that this is the first year the proceeds from the Garden Tour have declined over the previous year. She attributed this to the impact the national recession is having upon our local economy.

Each of the charitable groups was most appreciative of their respective

gifts, which Betsie Doughtie said are especially meaningful since local outreach needs are increasing substantially while donations have not kept pace.

Loda expressed her deep gratitude for the large number of representatives from each of the non-profit groups who assisted with different aspects of the Garden Tour.

Ann Winters will chair the 23rd Annual All Saints Garden Tour. Planning will get under way for this event in January of next year.

## LAMB to Offer Mission Conferences in Honduras in 2010

Suzy McCall is planning two conferences at LAMB in 2010. She writes, "These conferences will be open to anyone, individuals, and/or groups. The morning lectures will be held in LAMB's new chapel which is a breathtaking spot and the afternoons will involve a practical component, i.e. participating in the work of the children's home and/or other Christian ministries. Evenings will be for worship, prayer and debriefing." Conference participants will stay at Casa LAMB, the ministry's missionary guest house (great food and hot water!). Participants will arrive and depart on Mondays. The following are tentative dates for the two conferences:

**Missions Conference, May 25-29**  
"The Secret of the Burning Heart"

**Spiritual Formation Conference**  
September 21-25  
"The Unquenchable Flame of God"

For more information, contact LAMB Director of Operations, Margaret Merritt at (843) 442-9306 or [margaretmerritt.lamb@gmail.com](mailto:margaretmerritt.lamb@gmail.com). The mission of the LAMB Institute is to respond to God's call to care for, educate and protect His children suffering from extreme poverty, abuse and neglect in Honduras; to promote self-sufficiency through community development in inner-city neighborhoods and to raise up leaders to share the Good News of God in Christ Jesus.

## BE STILL AND KNOW GOD

Contemplative Retreat at St. Christopher Camp and Conference Center

November 1-3, 2009

Visit [www.stchristopher.org](http://www.stchristopher.org) to learn more.

## Church News Briefs

### Holy Trinity, Charleston

❖ Inspired by Reggie McNeal's talks on reaching the community, Holy Trinity, Charleston, hosted a community yard sale and invited 20 West Ashley families to set up tables, sell items and keep the proceeds. Rector, David Dubay said, "These are tough times and people need the extra cash. When people asked why we



were doing this, we gave the answer we learned from Reggie, 'We're doing this because we're followers of Jesus Christ,' no mincing words about our motivation and no high pressure to join the church."

### St. Andrew's, Mission, Charleston

❖ St. Andrew's Mission, Charleston, completed their seventh successful offering of the Summer Enrichment Program. The camp was held weekdays from June 9 through July 31 and 23 children participated. In addition of offering opportunities for worship and spiritual development the children were instructed in basic educational offerings. SEP had special volunteers assisting from M-Fuge a Christian Camp based in Nashville, TN.

### Holy Communion, Charleston

❖ The Royal Society of Saint George, Carolinian Branch, commemorated the martyrdom of their patron saint with a celebration dinner at the Church of the Holy Communion on April 23. The proceeds from the dinner, totaling \$1,400, were donated to local veterans in need.

Holy Communion also celebrated the 176th anniversary of the Oxford Movement with a service of Solemn High Mass on July 12.

### St. John's Mission, Charleston

❖ St. John's Mission and the African American Center for Biblical Dialogue in Charleston concluded their first summer program of "What are Little Girls Made of?" with a closing ceremony, August 2. A number of volunteers served in this program whose mission is to transform the culture of East Charleston by transforming the hearts and the minds of the little girls who often become its youngest victims. Twelve little girls gave their lives to Christ during the program and made public proclamations of their faith. In addition to a closing ceremony the group traveled to Disney World, Holy Land Orlando and Sea World.

### St. Bartholomew's, Hartsville

❖ St. Bartholomew's, Hartsville, hosted their 2nd Annual "Love thy Neighbor as Thyself" Coker College Outreach Project providing bottled water to the students and parents during Coker College's move-in day. The group exceeded last year's goal of distributing 1,500 bottles of water. John Foster, III, St.



Little Girls in St. John's "What are Little Girls Made Of?" program enjoy their trip to Orlando.

Bartholomew's Student Outreach Facilitator oversaw the project.

### St. Luke's, Hilton Head

❖ Twenty members of St. Luke's on Hilton Head traveled to York Place the week of July 26 to give the forty children, who are residents, an opportunity to experience the VBS program, "The Great Comeback" The parishioners, who intended to give to the children, learned that they received more than they gave. One of the teen volunteers participating said, "This really should be more than a week. It really made my summer."

## Fight the False Gospel Continued From Page Two

hardly knows where to begin. But one can hardly do better than St. Ambrose's statement that "the whole of Holy Scripture be a feast for the soul." How seldom one hears upon us who are bishops in TEC such glowing statements about the Bible. In my experience all too many of our bishops and priests seem to mine the scriptures for minerals to use in vain idolatries. There is too little confidence expressed in its trustworthiness, the authority and uniqueness of revelation. Indeed, as J.V. Langmead-Casserly once put it, "We have developed a method of studying the Word of God from which a Word of God never comes." Too often supposed conundrums or difficulties are brought up, seemingly in order to detract from traditional understandings, never considering the damage to the faithful's trust in God and his Word. Ridiculous arguments such as shellfish and mixed fabrics are dragged out (long reconciled by the Fathers of the Church, as well as the Anglican Reformers) in order to confuse the ill-taught or the untutored in theology. And those who are intellectually sophisticated, schooled in many academic disciplines, but dreadfully untaught in the Bible and theology, are, through little fault of their own, except for naively trusting generations of slothful priests and bishops, are led astray. We must be willing to speak out against this.

### Baptismal Theology Detached from Biblical and Catholic Doctrine

The phrase heard frequently at General Convention 2009 was "All the sacraments for all the Baptized." One suspects that great Catholic teacher of the 4th Century, St. Cyril of Jerusalem would have been unconvinced, for he wrote tellingly of Simon Magus, "he was baptized, but not enlightened. His body was dipped in water, but admitted not the Spirit to illuminate his heart. His body went down and came up; but his soul was not buried together with Christ nor with him raised." (see Acts 8:9-24) Nevertheless, this inadequate baptismal theology was used to argue for the full inclusion of partnered GLBT persons to all the orders of the Church—deacons, priests and bishops. What it singularly misses is the straightforward teaching of the catechism, not to mention of the New Testament's "teaching that baptism is a dying to self and sin and a rising to new life in Christ." (N.T. Wright) Even if one would turn to the simplicity of the catechism, one would encounter this question and answer: Q. What is required of us at Baptism? A. It is required that we renounce Satan, repent of our sins, and accept Jesus as our Lord and Savior. Since when has baptism been the ticket to ordination in the Church? The Archbishop's perceptive comment in section 8 of "Communion, Covenant and our Anglican Future" is pertinent here.

### Human Sexuality

While it has been a clever device of some in recent years to refer to the varied approach to marriage in the different epochs of biblical history, often done in ways that are intended to bring more confusion than clarity (ignoring that well-honored hermeneutic of interpreting the less clear passages of Holy Scripture by the clearer, or interpreting one text in such a way that it is repugnant to another), we are back with that tendency of ordained leaders of the Church and professors of religion to confound the faithful rather than to instruct—it has been used repeatedly in this current debate regarding Human Sexuality and the establishment of an inclusive moral equivalency of GLBT sexual unions with the Christian understanding of marriage between a man and a woman.

### Constitution & Canons: Common Life

These, and other examples that could be cited, are illustrative of this "new gospel" of Indiscriminate Inclusivity that began with a denigration of the Holy Scriptures, then, step by step has brought the very core teachings of the Christian faith under its distorting and destructive sway. Thus, if the Scriptures should teach something contrary to this "gospel's" most recent incarnation, (take for instance the full inclusion of GLBT) then the Scripture's broad themes or individual passages, which plainly oppose current understanding of same-sex genital behavior, must be deconstructed. And if the bonds of affection within the Worldwide Anglican Communion are a hindrance to this "new" gospel then the moral authority and role of the Instruments of Unity are downplayed. Most recently at GC'09 when the BCP's marriage service, rubrics, and catechism, as well as the Constitution & Canons refer to marriage as exclusively between a man and a woman, therein conflicting with this inclusive "gospel," resolution CO56 was passed contrary to our own order of governance and common life—thus one by one, the Holy Scriptures, the teachings of the Church, the Anglican Communion, the Ecumenical relationships with the other bodies of the Church Catholic, and now even our own Book of Common Prayer and Constitutions & Canons are subjugated to this "new" gospel. It is a foreign vine like kudzu draping the old growth forest of Episcopalianism with decorative destruction.

As I wrote in my post-Convention Letter to the Clergy: "There is an increasingly aggressive displacement within this Church of the Gospel of Jesus Christ's transforming power by the 'new' gospel of indiscriminate inclusivity which seeks to subsume all in its wake. It is marked by an increased evangelistic zeal and mission that hints at imperialistic plans to spread throughout the Communion. This calls for a bold response." It is not in my opinion the right action for this diocese to retreat from a thorough engagement with this destructive "new" gospel. As the prophet Ezekiel was called by the Lord to be a Watchman, to sound the alarm of judgment—to warn Israel to turn from her wickedness and live. We are called to speak forthrightly to

"We face a multitude of false teachings, which like an intrusive vine, is threatening The Episcopal Church as we have inherited and received it from our ancestors..."

The Episcopal Church and others, but even more specifically to the thousands of everyday Episcopalian who do not yet know the fullness of this present cultural captivity of the Church. Clearly this is not about the virtue of being "excluding"; it is about being rightly discerning as to what is morally and spiritually appropriate. As the Archbishop of Canterbury suggests, the Church's life cannot be "wholly determined by what society at large considers usual or acceptable or determines to be legal".

Quite beyond this challenge within our Church this "gospel of indiscriminate inclusion" is as much a movement of the larger European and North American culture as it is a movement within the church. Thus, if one should seek to get away from it by leaving TEC, joining some other denomination, or continuing Anglican body (and please know, I do not say this critically of those who have chosen or felt called to leave) it will not free us from having to engage this challenge. As I've said on more than one occasion, this indiscriminate inclusivity is coming to a neighborhood near you. If you are in TEC and resisting this aggressive march you are already on the front lines. If you have a stomach to engage the battle you are rightly situated. It is now a matter of whether one is prepared to engage the challenge or not. We may prefer a false peace or fatal security but don't think for a minute this challenge will not find us.

## Our Present Strategy: Four Guiding Principles

### The Lordship of Jesus Christ and the Sufficiency of Holy Scripture:

The first principle I wish to affirm in our diocesan life is that the Church lives its life under the Lordship of Jesus Christ and under and upon the authority of Holy Scripture. As Article XX in the Articles of Religion states, "...it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another." (BCP p. 871) Since so many within our diocese may have been confused or disturbed by the newspaper and journal reports of the actions of General

legislative body, contrary to the Constitution & Canons of that body, by its very adoption is made null and void. Such an institution is in violation of its own principles of governance. Therefore we cannot recognize the actions of GC'09 in passing resolutions DO25 and CO56 and believe that any diocese or bishop which allows partnered gay or lesbian persons to be ordained in holy orders, or allows blessings of same sex unions or "marriages" is in violation of the Canons. Frankly, it is rather staggering that many in the HOB after arguing in DO25 that we needed to return to being guided by our canons in regard to the ordination process instead of BO33, that this same convention then gave permission for bishops to disregard those very canons' teaching toward marriage. I have personally witnessed the House of Bishops deposing sitting bishops for what



The Rev. Greg Smith, Chaplain to the Citadel, requests clarification.

BILL READ

Convention 2009, and through reading the very resolutions D025 and C056 themselves, as well as the various contradictory statements by leaders in this Church interpreting what these resolutions mean, the Standing Committee and I are proposing that a Special Meeting of Convention (Diocesan Constitution Art. II sec.2) be called for Saturday, October 24th to deal with several concerns that need to be addressed. One such concern is what may be actually understood by the candidate for ordination as he or she makes the Oath of Conformity, and what the worshipping congregation will in the present climate understand by such a vow. When the ordinand pledges himself to "... solemnly engage to conform to the doctrine, discipline and worship of The Episcopal Church," and variations thereof, "in accordance to the canons of this Church..." does that imply adherence to these recent resolutions of GC'09? The Standing Committee and I are proposing a resolution for Convention to approve the reading of a letter prior to the spoken vow, and attached with the signed document of conformity, at every ordination in this diocese, thereby making clear what the Church has historically meant by such an oath—explicating what the Book of Common Prayer means by loyalty "to the doctrine, discipline and worship of Christ as this Church has received them." (All quotations above may be found on p. 526 and 538 of the BCP)

### The Appropriateness of Godly Boundaries—Withdrawal

Secondly, there is a need to establish appropriate boundaries and differentiation. Why? There is a need for this Diocese and the faithful across TEC to recognize that the actions of General Convention 2009 in adopting resolutions D025 and C056 along with going contrary to: 1) Holy Scripture, 2) tradition—that is 2000 years of the Church's interpretation of these very scriptures—understood as the catholic principle of the consensus of the faithful, 3) the mind of the Anglican Communion as expressed in the resolutions of successive Lambeth Conferences and the considered conversation of Lambeth 2008, The Anglican Consultative Council, the Primates as well as the expressed hopes of the Archbishop himself, quite staggeringly also went against 4) even TEC's own BCP, Catechism, and Constitution & Canons. It is my contention that a resolution adopted by a

they believe was an indiscreet disregard of the Church's Constitution & Canons. Now hardly a year later the same governing body votes to give certain bishops the permission to do so! This begs the question—how an institution, having jettisoned what for 2000 years has been the understood teaching of Holy Scripture and the collective wisdom of Christendom, and taken refuge in its vaunted polity as expressed in its Constitution & Canons—can allow itself to proceed without first changing those canons? Two reasons: 1) The agenda of Inclusivity is viewed by many to be of such overriding importance as an issue of justice that it subjugates everything under its rubrics. 2) The level of conformity is so staggering that only a few would seem capable of resisting its pressure. And too often, even then the resistance is, "This will not fly back home" rather than, "I believe this is theologically wrong." The Standing Committee and bishop will be proposing a resolution to come before the special convention that this diocese begin withdrawing from all bodies of governance of TEC that have assented to actions contrary to Holy Scripture; the doctrine, discipline and worship of Christ as this church has received them; the resolutions of Lambeth which have expressed the mind of the Communion; the Book of Common Prayer (p.422-423) and the Constitution & Canons of TEC (Canon 18:1.2.b) until such bodies show a willingness to reconsider such actions. Let no one think this is a denial of the vows a priest or bishop makes to participate in the councils of the church. This is not a flight into isolation; nor an abandonment of duty, but a protest of conscience. It is the recognition that the actions of GC'09 were in such blatant disregard and violation of Holy Scripture, the bonds of affection, and our own Constitution & Canons that one is led by reasoned conviction to undertake an intrepid resistance to the tyranny of the majority over judicious authority—therein erring both in Faith and Order.

### Domestic Engagement for Relief and Mission:

Thirdly, I have noted in my Post-Convention Letter to the Clergy of the Diocese that we need to find a place not only to survive, but to thrive, and that this needs to be faithful, relational and structural. This is not merely for our sake, but for others. Frankly, we are not there yet. I have been in conversation with

## Clergy News

❖ While still canonically resident in the Diocese of Lexington, **the Rev. Tony Bezy** has been assigned to serve as a Navy Chaplain for the Coast Guard in Charleston. Tony sees his calling as meeting people “where they are and seeking to remind them of God’s concern and presence.” Bezy has been ordained in the Episcopal Church since 1995. He has served as a Navy Chaplain for over 10 years. Bezy, his wife, Jennifer, and their two sons live in Hanahan.



❖ **The Rev. James Barnhill** was ordained to the priesthood on Monday, July 6 at St. Paul’s, Bennettsville. Barnhill, a recent graduate of Trinity Episcopal School for Ministry, is the rector of St. Paul’s, Bennettsville.

St. Paul’s is the site of a national pilot program for early childhood development. See page one.



❖ **The Rev. Jimmy Gallant** began a new ministry as the Vicar of St. Paul’s in Orangeburg on Sunday, August 2. Gallant has a special heart for reaching the college students of South Carolina State University and Claflin University. “My heart is to be a light, transforming the thinking of these kids towards

Christ,” says Gallant. “These kids are the ones who will change our community. Imagine what a light they’ll be if they find Christ while in college.” Both of these historically black colleges, located near St. Paul’s, have a number of students who are Episcopalian.

❖ All are invited to join in a Celebration of New Ministry and the Institution of **the Rev. Robert Horn** as Vicar of Holy Trinity, Grahamville, on Sunday, November 1 at 4:00 p.m. Horn has been blessed to serve in a number



❖ Please keep **the Rev. Greg Smith**, who serves as a deacon at St. Stephen’s Church, Charleston, in your prayers. Greg’s wife, Mary Anne, died on June 30.

of Dioceses including South Carolina, Georgia, Western Louisiana and the Central Gulf Coast. He has a special interest in healing ministry. His wife, Martha, is currently a senior at Trinity School for Ministry.



❖ **The Reverend William C. Weaver** entered into eternal rest on May 16, 2009, in Edgefield, South Carolina, after serving 48 years as an Episcopal priest.

He was a son of the late Allen and Minnie Simpkins Weaver of Edgefield, South Carolina. Father Weaver was a graduate of Edgefield Academy and Voorhees School and Junior College. He served two years in the United States

Army during the Korean Conflict. He was a graduate of Allen University with a B.A. degree in Social Studies. He was a teacher and Assistant Principal at Central High School, Louisville, Kentucky, before studying for the priesthood. He earned a Bachelor of Sacred Theology degree from the Philadelphia Divinity School and a Master of Divinity degree from the Episcopal Divinity School. Father Weaver completed graduate studies

*Continued on Page 15*

## Fight the False Gospel

*Continued From Page 12*

bishops of other dioceses in TEC which find themselves in similar positions of isolation. We have discussed the possibility of developing gatherings of bishops, clergy, and laity for the express purpose of encouragement, education and mission. These gatherings in different regions of the country could bring internationally recognized Christian leaders from across the Anglican Communion to address such things as Holy Scripture, Christian doctrine, issues of pressing concern within the church, as well as the ever-important work of ministry, evangelism, mission and church planting. These Dioceses in Missional Relationship I believe can create an environment which will lead to positive growth and concerted actions not merely for future survival but more importantly for growth and expansion.

There is also a need to find ways to support conservative parishes and missions in dioceses where there is isolation or worse. I would like to encourage congregations in this diocese to create missional relationships with “orthodox” congregations isolated across North America. Consequently, there is a need for the laity in South Carolina to be awakened and mobilized for engagement. This includes, but is not limited to, courses in theology which enables them to articulate their faith in the face of an aggressive displacement of biblical and catholic teaching—not only in order to evangelize the lost, but to encourage the laity across the church who are surrounded by teaching that is clearly contrary to the Gospel of Jesus Christ. Let me say it quite candidly, there may be effective initiatives the laity can undertake that would not be possible for the clergy in this present climate.

### The Emergence of 21st Century Anglicanism

Fourthly, we need to be guided by the principle that we are called to help shape an emerging Anglicanism that is sufficient of the 21st Century. The Archbishop in his recent “Communion, Covenant and our Anglican Future” rightly noted that “it would be a great mistake to see the present situation as no more than an unhappy set of tensions within a global family struggling to find a coherence that not all its members actually want. Rather, it is an opportunity for clarity, renewal and deeper relation with one another—and so also with Our Lord and his Father, in the power of the Spirit.” He went on to note, “If the present structures that have safeguarded our unity turn out to need serious rethinking in the near future, this is not the end of the Anglican way and it may bring its own opportunities.” Indeed, I believe it not only “may”; I believe it will. You have heard me on several occasions, “A crisis is a terrible thing to waste.” Well, I believe we should not waste this crisis—neither the ecclesiastical crisis nor the attending economic one. And certainly we should not

waste it by taking refuge in a false peace that expresses itself in a retreat into an insular parochialism or a “fatal security” which for us, at least now, would be an escape. We have the opportunity to help shape the emergence of a truly global Anglicanism—Making Biblical Anglicans for a Global Age. I believe we have a unique role to play within the Anglican Communion. If at present we play that role by being in but not of the mainstream of TEC, is it any less important? We passed at our Diocesan Convention in March a resolution which asserted our authority as a diocese to sign onto the Anglican Covenant. The final section read,

*“Be it further resolved, that as the Diocese of South Carolina did choose at its Diocesan Convention in 1785, to organize as a diocese, (one of the first seven dioceses in these United States to so organize in that year), and to send delegates to the first General Conventions to organize the Protestant Episcopal Church in the United States of America, and thereby freely associate its clerical and lay members with the Domestic and Foreign Missionary Society—presently known as The Episcopal Church; so this same Diocese does also assert its authority to freely embrace such a Covenant in communion with the Archbishop of Canterbury, and to seek to remain a constituent member of the Anglican Communion should the Instruments of Unity allow such diocesan association.”*

The Archbishop has expressed in section 25 of “Communion, Covenant and Our Anglican Future” his strong hope that “elements” [dioceses?] will adopt the Covenant. I believe we ought to sign on to the Ridley Draft of the Covenant as it presently stands in all four sections. (If it means we need to withdraw from a lawsuit, we withdraw from a lawsuit). Therefore we need to begin the process of studying the Ridley Draft in every deanery and parish and be prepared to vote on it either in the special convention in October or, if that’s too ambitious a time frame, no later than our Annual Diocesan Convention in March 2010.

You need to know that the Anglican Communion Development Committee has already had its first meeting and will begin this fall to vigorously establish relationships with a broad array of Provinces across the Communion. You have heard me speak of this often, including during my Bishop’s Address last March. This still strikes me as one of the most important activities we should pursue. We can work with several of the Provinces within the Communion, and, if they are willing to partner with us, we should work with GAFCON and ACNA from within TEC to further gospel initiatives.

I believe we are as financially strong, and as spiritually and theologically unified, as any conservative diocese left in TEC. We have, I

believe, the resources to focus on the mission and ministry within the diocese of South Carolina, as well as working within TEC to shore up and encourage the faithful; and at the same time to help shape the emerging Anglicanism of the 21st Century. Admittedly, this is a tall order. Though accurate statistics are hard to come by, I believe there are still more theologically orthodox believers inside of TEC than have left. Yet they seem increasingly isolated, with few leaders to encourage them. I believe we have a moral and spiritual call/obligation to stay in the fight with those still in TEC who look to us for hope; and to stay for as long as it is within our consciences to do so. On this last caveat, clearly the clock for many of us is loudly ticking. Few of us doubt that there will be a strong push to make what is now de facto, de jure in GC2012. Along with this, the number of partnered GLBT priests—and quite likely bishops will continue to increase (given the recent nominees in Episcopal elections in Minnesota and Los Angeles)—putting facts on the ground which the rest of us have to react to or deal with as best we can. As events unfold it will be necessary for us to put risky facts on the ground as well.

## Concluding Thoughts

Before I conclude, I need to address a sensitive issue. Should a parish finds it needs to be served by an alternative Episcopal care I will work with them toward that end. Please know this is not my desire for any parish. It would grieve me because I have enjoyed my relationship with every congregation in this great Diocese of South Carolina. Still these are challenging times, and if I am called to lead in such the assertive manner as I have suggested here, pastoral sensitivity suggests I should give space to those who feel they need it. I hope all can recognize in the things I have addressed above the three marks of the church recognized in Evangelical Anglicanism—1) Proclamation of the Word of God; 2) the sacraments duly administered; 3) order and discipline (Art. XIX)—yet there is that fourth mark (that to which Bishop and Martyr Nicholas Ridley referred, echoing of course St. Paul in I Corinthians 13; Galatians 5:22 and nurtured in the life of the church by the Holy Spirit), 4) the mark of charity, without which we are noisy gongs and clanging cymbals. And then for most of us there’s the one I just mentioned, 5) the beneficence of the historic episcopate.

I must address another thing under the rubric of love—and in this I follow the lead of Lambeth 1.10, the Archbishop of Canterbury, and I trust with the Church Catholic around the world: we are not to be in this Diocese about the business of encouraging prejudice or denying the dignity of any person, including, but not limited to, those who believe themselves to be Gay, Lesbian, Bi-Sexual, or Transgender. As those who know me well will

acknowledge, it grieves me that so much of the battle has been waged here, and if the full story were to be told, I believe that many who understand themselves through these categories wish it were not as well. No, we have no business fostering unexamined prejudice; so few of us are free from scars of sexual brokenness. Rather, we are constrained by the love of Christ to be primarily about the task of proclaiming the Gospel—calling all people to repentance—ourselves included; administering the sacraments; encouraging faithfulness in the body of Christ; and through the power of the Holy Spirit walking with charity in the world.

It is an increasingly fluid landscape in which we are called to do our work, and at times, seems to change from week to week as developments take place on several fronts. While our principles may stay consistent, our strategy must be dynamic and provisional. To this end, the Standing Committee and I are calling for a Special Convention of this diocese to be held on Saturday, October 24th at Christ Church, Mt. Pleasant. As bishop I am asking every parish and mission to call a congregational meeting to broadly engage these matters and to inform the delegates who will represent them at this upcoming convention. I am also asking every deanery to engage these challenges at a clericus level and in deanery meetings for clergy and lay delegates. Frankly, I don’t know how to say this in any other way but to tell you that this is a call to action; of mobilization of clergy, parishes and laity. What I have stated here is only a start—the turning of the ship. While striving to stay as intact as possible—we need believers who are informed, engaged, missional and faithful.

For now our task is clear: As some within TEC are busy cutting the cords of fellowship with the larger Church through the unilateral actions of General Convention, expanding policies which further tear the fabric of the Communion, our task will be to weave and braid missional relationships which strengthen far flung dioceses and provinces in the work of the Gospel. As some in TEC find a hopeless refuge in the narrower restrictions of denominational autonomy, we shall find hope in a deeper and generous catholicity. In our pursuit of these principles I remind you of where I began in this address—Bishop Smith’s eschewing of a fatal security which he feared would end “in shame, in misery and ruin.” He refused such a comfortable course and, in time, it led him to risk—and to lose everything. This may one day come to us. For now, what lies before us is to engage this challenge with all the will and resources of strong and growing diocese. With the clarity of God’s call, the courage to walk in step with the Spirit, and the confidence of an overruling Providence in, with and through Christ, we shall not only endure but prevail. I leave us now with this—we cannot choose to follow God without following what God has chosen for us. So, “Lead kindly, Light.” Amen.

# “The Landscape is Changing.”

## General Convention 2009: Chronology and Glossary

Compiled by Elizabeth Pennewill

Consultant for Congregational Leadership

The following is an excerpt from the letter to the clergy of the Diocese from Bishop Lawrence, written on July 18, 2009 (the day after General Convention ended), from Anaheim, California, and posted on the Diocese of South Carolina web site at [www.dioceseofsc.org](http://www.dioceseofsc.org):

*“First, TEC has contravened the clear teaching of Holy Scripture and breached the bonds of affection within the Anglican Communion. At General Convention 2003 the debate centered on the clarity of Lambeth I.10. At GC06 it focused on the Windsor Report and process which had less clarity than Lambeth I.10. Here in 2009 Lambeth I.10 and Windsor were hardly mentioned and the debate returned occasionally to B033 which of course was far weaker than what Lambeth I.10 or Windsor called for.”*

Many of us have read this quote and because we’ve been following events closely as they’ve unfolded, we understand what the Bishop is saying. For those of us who desire to be more engaged in events happening in our denomination and within the Anglican Communion but feel somewhat intimidated by the alphabet soup and the confusing references that appear in this letter and in many other sources, here is a brief overview of the recent chronology of events that have led us to this crisis along with some key definitions that will be useful as we answer the Bishop’s call to become more informed and engaged.

## Chronology of Recent Events

### JULY 1998 - LAMBETH CONFERENCE

Resolution I.10 passes, and includes this language: (a) “upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage”; (b) “commit ourselves to listen to the experience of homosexual persons and we wish to assure them that they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are full members of the Body of Christ”; (c) “while rejecting homosexual practice as incompatible with Scripture, calls on all our people to minister pastorally and sensitively to all irrespective of sexual orientation.”<sup>10</sup>

### JULY/AUGUST 2003 - 74TH GENERAL CONVENTION, MINNEAPOLIS

Three significant events: (1) House of Bishops rejects Resolution B001 calling for re-affirmation of the Chicago-Lambeth Quadrilateral of 1886, 1888 “to be true and accurate statements of the faith,” (2) confirms election of a non-celibate homosexual person as bishop [Gene Robinson of the Diocese of New Hampshire], and (3) passes resolution C051 declaring that celebrating and blessing of same-sex partnerships was within the bounds of our common life. This occurred against the recommendations of The Lambeth Conference, The Anglican Consultative Council, The Archbishop of Canterbury, and The Primates Meeting.<sup>11</sup>

### OCTOBER 2004 - THE LAMBETH COMMISSION ON COMMUNION PUBLISHES THE “WINDSOR REPORT”

The Lambeth Commission on Communion (also called the Eames Commission), established by the primates after Gene Robinson’s election, publishes the Windsor Report urging a moratorium on same-sex blessings and gay bishops and recommended an “Anglican Covenant.”

## Glossary of Key Definitions

### Anglican Communion

The Anglican Communion is an international association of national Anglican churches. There is no single “Anglican Church,” as each national or regional church [called a “Province”] has full autonomy. As the name suggests, the Anglican Communion is an association of these churches in full communion with the Church of England (which may be regarded as the mother church of the worldwide communion) and specifically with its principal primate, the Archbishop of Canterbury. The status of full communion means that there is mutual agreement on essential doctrines, and that full participation in the sacramental life of each national church is available to all communicant Anglicans.<sup>2</sup> The Anglican Communion is comprised of over 80 million members in 44 regional and national member churches around the globe in over 160 countries.

### Instruments of Communion

The Anglican Communion is served by four “Instruments of Communion” and the work of these instruments is explained here.<sup>3</sup>

**THE ARCHBISHOP OF CANTERBURY** - The Archbishop of Canterbury is the Focus for Unity for the three Instruments of Communion of the Anglican Communion, and is, therefore, a unique focus for Anglican unity. He calls the once-a-decade Lambeth Conference, chairs the meeting of Primates, and is President of the Anglican Consultative Council. [Among the other primates he is *primus inter pares*, which translates “first among equals”.]

**THE LAMBETH CONFERENCE** - The Lambeth Conferences are assemblies of bishops of the Anglican Communion convened by the Archbishop of Canterbury. The first such conference took place in 1867. It is an international association of national churches, not a governing body. It serves a collaborative and consultative function, expressing the “mind of the communion” on issues of the day. It meets every 10 years (The most recent gathering was in 2008).

**THE ANGLICAN CONSULTATIVE COUNCIL** - The role of the Anglican Consultative Council (ACC) is to facilitate the cooperative work of the churches of the Anglican Communion, exchange information between the Provinces and churches, and help to coordinate common action. The ACC meets every three years, and includes bishops, clergy and

laity, as members appointed by the 38 provinces of the Communion. It first met in 1971. The most recent gathering was ACC-14 (their fourteenth meeting) which met in Kingston, Jamaica, in May 2009.

**THE PRIMATES’ MEETING** - The Primates’ Meeting was established in 1978 in as an opportunity for “leisurely thought, prayer and deep consultation” and has met regularly since. The most recent meeting took place February 1st - 5th, 2009, in Alexandria, Egypt. There are currently 38 Primates in the Communion.

### Primate

The use of the title primate in the context of meetings of the Anglican Communion denotes the chief archbishop or bishop of a province of the Anglican Episcopal family of churches. The normative style for a Primate is “The Most Reverend” but this can vary from time to time and occasionally “The Right Reverend” is used. The whole style and title of a primate can vary: in the USA, for example, further designations are added: “The Most Reverend [Katharine Jefferts Schori], The Presiding Bishop, Primate and Chief Pastor,” is the official legal title of the holder of the primatial office.<sup>4</sup>

### Province

Member churches of the Anglican Communion are often referred to as provinces. Some provinces are coterminous with the boundaries of political states; some include multiple nations, while others include only parts of a nation. Some, such as the Church of the Province of West Africa, have the word “province” in their names.<sup>5</sup>

### Chicago-Lambeth Quadrilateral (1886, 1888) and Lambeth Conference (1888)

Christian unity was William Reed Huntington’s great passion throughout his ministry as the sixth rector of Grace Church, New York City. “First presbyter of the Church” was his well-deserved, if unofficial, title. He was the acknowledged leader in the House of Deputies of the Episcopal Church’s General Convention during a period of intense stress and conflict. His reconciling spirit helped preserve the unity of the Episcopal Church. In his book, *The Church Idea* (1870), he attempted to articulate the essential of Christian unity. The grounds he proposed as a basis for unity were presented to, and accepted by, the House of Bishops in Chicago in 1886,

and, with some slight modification, were adopted by the Lambeth Conference in 1888. “The Chicago-Lambeth Quadrilateral” has become a historic landmark for the Anglican Communion. It is included on pages 876-878 of the Book of Common Prayer, among the Historical Documents of the Church.<sup>6</sup> The four points are:

1. The Holy Scriptures, as containing all things necessary to salvation;
2. The Creeds (specifically, the Apostles’ and Nicene Creeds), as the sufficient statement of Christian faith;
3. The Sacraments of Baptism and Holy Communion;
4. The historic episcopate, locally adapted.<sup>7</sup>

### The Episcopal Church

(a.k.a. TEC) formerly the Episcopal Church USA (or ECUSA)

The Episcopal Church is the province of the Anglican Communion which includes the United States, Honduras, Taiwan, Colombia, Ecuador, Haiti, the Dominican Republic, Venezuela, the British Virgin Islands and parts of Europe. The Church became the first Anglican Province outside the British Isles. It is divided into nine provinces and has dioceses outside the U.S. in Taiwan, Central and South America, the Caribbean and Europe. In 2007 TEC reported 2.2 million members; average Sunday attendance (ASA) was 770,000.<sup>8</sup>

### General Convention

The General Convention is the governing body of the Episcopal Church. The Convention is a bicameral legislature that includes the House of Deputies (HOD), which has more than 800 members (up to four clergy and four lay persons from each diocese), and the House of Bishops (HOB), which is comprised of nearly 300 active and retired bishops. The Convention meets every three years.<sup>9</sup> Resolutions must be passed by both houses for approval.

### Sources of Resolutions

(General Convention)

- A = Committees, Commissions, Agencies and Boards (CCAB)
- B = Bishop
- C = Diocese/Province
- D = Deputy

(For example: “2006-B033” refers to Resolution 33 authored by a Bishop at General Convention 2006.)

### JULY 2006 - 75TH GENERAL

#### CONVENTION, COLUMBUS OH

The Episcopal Church passes Resolution B033, widely interpreted as pledging to abide by the Windsor moratorium on consecration of gay and lesbian persons to the episcopate.

### FEBRUARY 2007 - PRIMATES’ MEETING IN

#### DAR ES SALAAM, TANZANIA

The Covenant Design Group (established in 2006 by Archbishop of Canterbury Rowan Williams) delivers a preliminary report on the Anglican Covenant. (Where we are today with the Covenant: In March 2009 the “Ridley Cambridge Draft” was presented at the 2009 meeting of the Anglican Consultative Council [ACC-14]. Sections 1-3 were approved, Section 4 was sent to a new committee for further work.)

### JUNE 2009 - ACNA (ANGLICAN CHURCH IN NORTH AMERICA)

The ACNA holds its four day inaugural assembly in Bedford, Texas. Nine Anglican provinces, from as far away as Africa, Asia and South America, sent official delegations indicating their support according to newly installed Archbishop Robert Duncan.<sup>12</sup>

### JULY 2009 - 76TH GENERAL

CONVENTION, ANAHEIM  
General Convention passes C056 authorizing the development and use of liturgies for same-sex blessings, and D025 which effectively repeals B033.<sup>13</sup>

### JULY 21, 2009 - BISHOP MARK LAWRENCE RESPONDS

“The landscape is changing and will change almost monthly. And if you are not keeping

up with the changing landscape you may find yourself asking questions of two or three years ago. We have a whole new set of questions to ask right now on the far side of General Convention 2009. When I go back to the Diocese I will meet with the clergy, the Standing Committee and the Deans and discuss what we are called to do, looking at the landscape now. And what we’re called to do is to find a place to stand and to thrive that is both relational and structural and we shall do that!”<sup>14</sup>

### JULY 28, 2009 - DIOCESE OF SOUTH CAROLINA

The Standing Committee, the Deans and the Bishop of the Diocese of South Carolina meet at the Church of the Good Shepherd. “The atmosphere was prayerful, focused, intense,

## Chronology

Continued From Page Fourteen

deeply trusting of one another and the Bishop, and with a sense that the stakes are very, very high. There was broad general agreement about the basic direction the Diocese needs to take. The Bishop will give the arguments for this direction and specific suggested steps at the clergy gathering on August 13.<sup>15</sup> (They met again Wednesday, August 5.)

AUGUST 13, 2009 - DIOCESE OF SOUTH CAROLINA

The clergy of the Diocese meet at St. James, James Island. The Bishop delivers his address (see page one).

There are several sources of information available to those of us who wish to stay informed, among them:

The Diocese of South Carolina website at [www.dioceseofsc.org](http://www.dioceseofsc.org)

The Rev. Canon Dr. Kendall Harmon's blog at <http://www.kendallharmon.net/t19/>

A slide presentation which includes graphics and photographs, along with an extensive timeline by Ann Harrington of the SC Anglican Communion Network, can be downloaded from [www.elizabethpennewill.blogspot.com](http://www.elizabethpennewill.blogspot.com).

### Notes:

1. The Diocese of South Carolina website [www.dioceseofsc.org](http://www.dioceseofsc.org)
2. Wikipedia [www.wikipedia.org](http://www.wikipedia.org)
3. The Anglican Communion official website [www.anglicancommunion.org](http://www.anglicancommunion.org)
4. Ibid
5. Wikipedia
6. From the Diocese of Dallas website [http://www.episcopal-dallas.org/episcopalian\\_Lambeth.html](http://www.episcopal-dallas.org/episcopalian_Lambeth.html)
7. Wikipedia
8. The Episcopal Church official website <http://ecusa.anglican.org/>
9. Bishop and Deputy Handbook, 76th General Convention, Anaheim, California, page 1, <http://www.episcopalchurch.org/documents/BishopandDeputyHandbook2009.pdf>
10. South Carolina Anglican Communion Network website, Chronology of Significant Events <http://www.sc-acn.net/images/61622/ChronologyofEvents.pdf>
11. Ibid
12. ACNA website <http://acnaassembly.org/index2.php>
13. General Convention 2009 Resolutions Status Report [http://www.episcopalchurch.org/gc2009\\_8419\\_ENG\\_HTML.htm?menu=menu91928](http://www.episcopalchurch.org/gc2009_8419_ENG_HTML.htm?menu=menu91928)
14. Bishop Mark Lawrence, Anglican TV Ministries, July 21, 2009, found on Anglican TV Ministries official website <http://anglicantv.org/node/357>
15. The Diocese of South Carolina website, [www.dioceseofsc.org](http://www.dioceseofsc.org).

## Clergy News

Continued From Page 14

at the National Cathedral, the University of the South, and Harvard University. He was ordained deacon on June 24, 1960, at Saint Philip's Episcopal Chapel on the campus of Voorhees School and Junior College, Denmark, South Carolina. He was ordained to the priesthood on April 8, 1961, at St. Paul's Church, Orangeburg, South Carolina. Survivors are his wife of 39 years, Virginia; two sons, Billy (Clintona) of Winnipeg, Manitoba, Canada, and Jay (Crystal) of Phoenix, Arizona; three grandchildren, and a host of friends and relatives. Father Weaver directed the construction of three Churches, including the rebuilding of St. Andrews Episcopal Mission, which was destroyed by an arsonist. Father Weaver's son Billy will miss his father's cooking, especially the world's best grilled cheese sandwiches.



Sarah Snyder and her new sister in Christ at Todos Los Santos, La Romana.

"Transformed Lives," was the theme chosen by the Diocese of the Dominican Republic for this summer's Vacation Bible School and the Holy Spirit could not have led parishioners from St John's, John's Island, into a more transforming experience than a week at in La Romana, Dominican Republic. Beginning with the

across the sea. St John's and Todos Los Santos have been companion parishes for 15 years; praying for each other and supporting one another. About 10 years ago, Todos Los Santos shared their vision of building a mission church in the barrios outside the city. The Dominicans have faithfully prayed, designed and

# Transformed Lives

By Walt Miller, Director of Faith Formation, St. John's Parish, John's Island

## St. John's, John's Island, Sends Parishioners to Companion Parish in the Dominican Republic

cancellation of our initial flight and the rerouting of half our group through Philadelphia and the other half through Charlotte the following morning, we knew that we were not the ones in control of this trip.

This summer, 19 parishioners from St. John's, John's Island, once again spent time with our brothers and sisters in Christ

erected a beautiful new church and school; transforming a rocky urban lot into the wonderful place of worship. St John's has been blessed to participate with various fundraisers, support and construction trips. We helped build pews during our last trip. This trip we were blessed to attend the consecration of La Encarnacion, led by Bishop Skilton and the clergy that have been at Todos Los Santos over the last 10 years. It was like one big homecoming!

After the consecration, we spent the week serving close to 120 children in the VBS programs teaching and learning songs, lessons and crafts that transformed their lives and ours as well. Through VBS and our joint painting of the sanctuary and the repairing of the kneelers at Todos Los Santos (and sharing in an occasional frozen yogurt with the students who worked by our side), and through endless games of volleyball, four square, finger fencing and thumb war, a Daughters of the King dinner, a men's grilled chicken night, and a gathering of almost 50 youth for a burger night, we bound our hearts tightly once again with

our Dominican Republic brothers and sisters.

The growing enthusiasm for missions at St. John's is an exciting movement of the Spirit here, issuing out of the 275 year legacy of the deep devotion, commitment, and preparation of our parishioners. Jesus is sending us out before Him all over the world with projects not only in the Dominican Republic but in the Ukraine, Uganda, Germany, and the United Kingdom, as well. If you come to St. John's, come ready to be sent!

"We give You thanks, O God, for the gifts of Your people, and for the work of many hands, which have beautified this place and furnished it for the celebration of Your holy mysteries. Accept and bless all we have done, and grant that in these earthly things we may behold the order and beauty of things heavenly; through Jesus Christ our Lord. Amen."

Book of Common Prayer, p.573

Praise God from whom all blessings flow!

# Families Strengthened, Encouraged, Renewed

## Second Annual Family Ministry Retreat

By Robert Killian-Dawson

As we make our way up the familiar drive, memories from last year come flooding back. We find our rooms, quickly unpack and pile down to the beach to blow off the cobwebs after the long drive. Soon we see familiar faces from last year. There's a brief stab of guilt at all those email addresses never used, the planned reunions that never happened, but none of it really seems to matter. We're all just glad to be here for St. Christopher's

Impact led by Rob Rienow, many returned to the Diocese's idyllic retreat on Seabrook Island for an intense three days of family worship, celebration and renewal. They were joined by new families experiencing this wonderful program for the first time.

Our spouses and children see us as we really are – at our very best and at our very worst. The temptation, as ever, when surrounded by so many other families, is to put on the perfect front and project the idealized Christian family freshly scrubbed down for church. Perhaps because so many connections had already been made from the previous year it didn't take long for the facades to drop and for people to start sharing their experiences of what it's really like trying to put God first in a world where He comes, if at all, a long way down the list of priorities after money, careers, homes, children and worldly pleasures.

As with last year, the strongest connections tended to be made in breakout sessions where small groups of men and women, under the guidance of one of the course leaders such as Peter Rothermel or St. Christopher's Rector, the Rev. Chris Warner, grappled with some of the tough issues that face any family daring to call itself Christ-centered. The support my wife and I felt simply from hearing other families cope with similar challenges, from knowing that in our most despairing days we are not alone, was immeasurable. Amongst all this emotional chaos emerged spontaneous prayers and shared nuggets of practical wisdom from others who recalled, often with a sense of humor, how they also overcame a particular obstacle such as parents who are nonbelievers, unsupportive parishioners glaring at noisy children during church services, financial crises in the current economic climate, stay-at-home fathers and career fulfilled mothers viewed as a threat to the norm, etc...

From all this, it might be construed that Family Renewal is a

grim, self-flagellating exercise. Such thoughts could not be further from the truth. The prevailing atmosphere throughout, even when families were confronting painful realities, was one of laughter, prayer and joy. In this, we were aided by "Acts of Renewal," the husband and wife theatrical team who interspersed our sessions with half a dozen short pieces dramatizing biblical lessons, often in a modern and hilarious context. Whether it was the sad-faced elder sibling of the prodigal son struggling to grasp the nature of a father's love or a kooky Canadian waitress talking her morose fisherman friend out of suicide, the strength of the scripts and the acting talent of Jim Shore and Carole Anderson illuminated these lessons with biting clarity.

As always at St. Christopher, the informal beach atmosphere set the tone. It's not just talking about being a family, it's being one. For me as a father, one of the most powerful experiences was taking my two youngest children out sailing for the first time, watching their fear of the small boat bouncing around in the choppy water evaporate into sheer joy and exhilaration at the wind and the waves while one of the volunteer instructors kept us on course. Meanwhile my wife kayaked five triumphant miles with our eldest son.

The years in which we have our young children at home – while they can seem overwhelming and even monotonous, at times – are over all



MEREDITH MYERS

Relaxing in the sand are, above, from left, Margaret Myers, Mae Dickinson, Robert Myers and Bailey Imbus.

too soon, reminding us that each moment is precious. So many of the activities we enjoyed together, the campfire, the magically created children's play area, seemed to appear spontaneously. In fact, they were the result of hours and hours of dedicated prayer and work, given often in a volunteer capacity, by St. Christopher's legion of staff and well wishers. We believe that as a family



MEREDITH MYERS

Jeanne Lyles with sons William and Mason after a session in the mud pit.

Annual Family Ministry Retreat.

Everyone, it seems, from politicians to preachers, pays lip service to the idea of a society founded on the family unit. The reality for modern families can be very different. The family is under assault as never before; be it from geographical fragmentation, the need (whether real or perceived) for two incomes in the house, or a culture that trivializes divorce, with terms like "starter marriage" bandied around to explain away a youthful error.

Against this backdrop, it is hardly surprising that the Family Ministry Retreat is developing such a passionate following. Building on last year's successful Generational



MEREDITH MYERS

Above, the Rev. Peet Dickinson, Dean of the Cathedral, enjoys time with Margaret Myers and his daughter Mae. Jenny Dickinson. looks on.

we now have a core of other families who will pray for and with us when we might feel overwhelmed or alone. We feel so privileged to have this group of believers in Christ with whom we can walk the Christian walk and hopefully lead the way for other families who may now feel lost and alone.



## Care Packages for the Troops

At left, charter members of St. Stephen's, North Myrtle Beach's, Daughters of the King, (Elaine Crafton, Darlene Eichler, Betty Tucker and Sally D'Allesio) deliver packages to the Post Office. Parishioners donated the contents of the packages which were sent to a platoon of Marines serving in Afghanistan. The husband of a parishioner is among the 65 men in the platoon. The Daughters organized, packaged and mailed the contents. PHOTO: GEORGE EICHLER

## Diocesan Daughters Gather in Anaheim

By Vicky Armes, Diocesan President of the DOK

Nine Diocesan Daughters of the King were among the six hundred Daughters who gathered in Anaheim in early July for their Triennial. The theme of this Triennial was "The Sevenfold Gift of the Holy Spirit," and twice daily these "gifts" were spoken of in the Eucharistic homilies of The Rt. Rev. John

Howe, the National DOK chaplain, and by the keynote speaker, Mary McGregor, Director of leadership development. Their powerful messages truly brought us spiritual renewal and discernment as we conducted business for the good of the Order. Unfortunately the conflict during the business sessions seemed to reflect the conflict at the national level of the Episcopal Church. However, God's Will prevailed in that the proposed amendments to the by-laws were tabled (to be studied and addressed by the new Council); the Alpha Fund (to further the work with our Junior DOK) was established; and a very strong spirit-filled National Council (one of whom was our own Kim Ferguson) was elected to serve us for the next triennium. Those who flew west to represent their chapters (thanks to the generosity of their home parishes) were Welenia Foster, Church of the Cross, Bluffton; Laura Bell, St. Andrew's, Mt. Pleasant; Stephanie Naumann, Holy Cross, Sullivan's Island and Nancy Barutio, the Cathedral. Betty Tucker, St. Stephen's, North Myrtle Beach and husband Fr. Ken arrived via "motor home!" Rounding out the group were Ethel Ripley, a past National DOK President and current National Bd. Advisor; Kim Ferguson, who was re-elected to Council; Lindy Kirk, Province IV 1st Vice President; and Vicky Armes, outgoing Diocesan President.

## Job Openings

Chief of Administration  
St. Michael's Church, Charleston

St. Michael's Church, Charleston, seeks a full-time Chief of Administration to provide professional management and leadership of church operations including finances, human resources, property, general operations, and oversight of the church bookstore. The Chief of Administration will work directly with the Rector, clergy, Vestry, staff and parishioners. The successful candidate will possess strong business and financial acumen, demonstrated success in organizational leadership, and a Bachelor's degree in Business Administration or related field. A high level of computer literacy is desired. Compensation and benefits are market competitive. Qualified candidates should send a cover letter, testimony of Christian faith, and resume to: Mrs. Ann Hester Willis, Administrative Search Committee, St. Michael's Episcopal Church, 71 Broad Street, Charleston, SC 29401. You may also reach Mrs. Willis at ahwillis@dioceseofsc.org.

Organist/Choirmaster  
Trinity Church, Edisto

Trinity Church in Edisto is seeking a part-time Organist/Choirmaster to coordinate the musical leadership of two worship services. Trinity has an active adult choir, a three-manual Allen Digital Organ and a Clavinova in the sanctuary. In addition, they have a grand piano in the parish hall. Salary and benefits will be competitive and commensurate with the applicant's education and experience. Travel will be reimbursed by mileage. If interested, please contact the Rev. E. Weyman Camp, Rector at (843) 869-3568.

## The Calendar

### Rest, Restoration and Renewal, September 11-13

St. Christopher will offer a three-day retreat aimed at inviting participants to encounter the Lord's presence and experience rest, restoration and renewal. Visit [www.stchristopher.org](http://www.stchristopher.org) to learn more.

### Daughters of the King, Fall Assembly, September 12

The Diocesan Daughters of the King will hold their fall assembly at St. Stephen's, North Myrtle Beach, September 12. The theme of the Gathering is "Full Rely on God," with messages being given by the Rt. Rev. FitzSimons Allison and the Rev. Charlie Walton. Bishop Lawrence will install the new DOK board.

### Disability Awareness Conference, September 12

Do you want to begin a special needs ministry in your church? Seacoast Church, Mt. Pleasant, in partnership with Joni and Friends International is hosting the area's first Disability Awareness Conference. The conference is open to anyone interested in learning more about special needs ministry. To learn more visit [www.seacoast.org](http://www.seacoast.org).

### School of Healing Prayer, Begins September 15

The Church of the Good Shepherd, Charleston, Healing Prayer Ministry will offer a 12-week foundational course in prayer ministry beginning September 15. The Level I course presents a scriptural basis for God's gift of healing prayer and teaches the student how to be an effective prayer minister. The course is based on the video presentations of Francis and Judith MacNutt. To learn more, call (843) 571-2993.

### Next Steps Database Training, September 16

The Department of Social Ministries offers Next Steps Database Training at no cost to volunteers and staff from churches and social ministries throughout South Carolina. Once a volunteer completes the three-hour training session they can access the Next Steps database from their own computer. A training session will be held September 16 from 10:00 a.m. until 1:00 p.m. at Agape Innercity Christian Assembly in Charleston. Learn more by visiting [www.socialministries.org](http://www.socialministries.org).

### Our Visual Legacy, a Visual Arts Conference, September 17-19, see page 10

### Drawing Near to God Fall Study, September 17-November 12

Drawing Near to God will begin daytime classes, Thursdays from 9:30 a.m. until 11:30 a.m. on September 17. The evening classes will run Thursday evenings from 7 - 8 p.m. beginning September 24. The daytime classes include live worship, teaching by Joanne Ellison, small group discussions, soaking prayer ministry and free childcare for children up to age 5. Evening classes are one-hour and include teaching via video. No childcare. Join Joanne, as she teaches about relevant topics in this 9-week Series entitled Making Space for God. For registration and more information, call 843-284-4333 or visit [www.drawingneartogod.com](http://www.drawingneartogod.com).

### Choral Workshop, September 19, See page 11

### President of Scripture Union to Speak, September 20-21

Whitney Kuniholm, the author of *The Essential Jesus Challenge*, will preach and teach at Holy Comforter September 20-21. He will also speak to the Florence deanery on Monday, September 21 during the lunch hour. All programs are open to the public except for the address to the clergy. Clergy from other deaneries within the diocese are welcome. For more information call (803) 773-3823, or email [info@holyccomforter.net](mailto:info@holyccomforter.net)

### Survivor Follow-Up Group Training, September 21, 28

The Coastal Crisis Chaplaincy will host a two-part training session for people who are interested in becoming a member of its Survivor Follow-Up group. The training sessions will take place on Monday, September 21 and Monday, September 28 from 6:30-8:30 p.m. at John Wesley United Methodist Church. If you are interested in learning more about volunteering for the Survivor Follow-Up group, please call the Coastal Crisis Chaplaincy at (843) 724-1212.

### Workshop on Email Newsletters, September 23

Do you want to get started in Email newsletters, but don't know where to begin? Joy Hunter, the Diocese's Director of Communications, will lead a workshop on creating Email Newsletters, September 23 from noon until 3 p.m. at the Cathedral of St. Luke and St. Paul in Charleston. The cost of the workshop is \$10 and includes lunch. Register online at [www.dioceseofsc.org](http://www.dioceseofsc.org).

### Benedictine Retreat, September 25-26

St. Bartholomew's, Hartsville, will host a diocesan Benedictine Retreat: A Journey in Spiritual Growth, "How to Stop Running and Listen to God," September 25-26. Mary Slaby a member of the Friends of St. Benedict and a parishioner of Trinity, Myrtle Beach, will lead the retreat. The Rule of St. Benedict has been in existence for over 1500 years and is applicable to daily lives. The retreat begins at 6 p.m. on Friday, September 25 and continues on Saturday from 8:45 a.m. until 4:30 p.m. A \$15 registration fee covers materials and simple meals. Register online at [www.stbartholomews.org](http://www.stbartholomews.org) or call (843) 332-8765 for more information.

### Charleston-Charleston/West ECW Deanery Meeting, October 17

There's a special bonding that happens when women come together for ECW deanery meetings. They share their stories of mission and ministry and enjoy one another's fellowship. It's a time away from busy schedules to be with sisters and celebrate, in joy, the extraordinary "Good News" of the Gospel. Join with other women, October 17 at St. Philip's, Charleston, for this upcoming meeting. Call (843) 722-7734 to register. Visit [www.dioceseofsc.org](http://www.dioceseofsc.org)'s "Upcoming Events" page for more information.

### Dominican Republic Celebration, October 21, See page 10

### Special Convention of the Diocese, October 24 See page 1

### Travis Cottrell Concert, Christ St. Paul's, October 25, See page 9

### "Be Still and Know God," Retreat, November 1-3, See page 11

### Day of Healing Prayer, November 7

St. Michael's, Charleston, will host their 38th Day of Healing Prayer on Saturday, November 7 from 8:45 a.m. to 3 p.m. The Rev. Chris Warner, the Rector of St. Christopher Camp and Conference Center will be the speaker. Visit [www.stmichaelschurch.net](http://www.stmichaelschurch.net) to learn more.

### Diocesan Clergy Conference, November 9-11

A diocesan clergy conference is scheduled for November 9-11 at White Oak Conference Center from dinner on Monday through lunch on Wednesday. White Oak Conference Center is in Winnsboro, SC, just outside of Columbia.

## Jubilate Deo

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Bishop

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