



## THE EPISTLE - DECEMBER 2011

*Christmas Poinsettias order form on last page*

### RESULTS OF 2012 MISSION COMMITTEE AND DELEGATE ELECTIONS:

2012 Mission Committee: Bill Bailey and Karen Siegling (2012-2014) New Members  
Donna Guess (2012-2013)  
Jim McGrew (2012-2013)  
George Langdale (2012)  
Mary Jane Lever (2012)

2012 Wardens: Bill Bailey, Senior Warden  
George Langdale, Junior Warden

2012 Delegates & Alternates: Bill Bailey and Carter Siegling, Delegates  
Amanda Ford and Donna Guess, Alternates

**WELCOMED BY STORY:** I walked into St. Stephen's several years ago, looking for a place where I could conveniently participate in sacramental worship without having to drive to Columbia on Sundays. After all, Edith and I had moved to the country to simplify our lives, and what could be more suitably simple than this quintessential country church, a short stroll from our house? All I wanted was to mark my week in the Episcopal tradition that had shaped my life. Perhaps here, I thought, "poor, deluded fool," that I was (to borrow a phrase from my dear friend Bob King), I can remain virtually anonymous and avoid all the ecclesiastical attachments that had been my lot in other Episcopal churches.

This strategy was doomed from the outset, for on my first visit, the usual suspects—you know who you are—pounced, figuratively pinning me to the pew, inviting me into their lives. Protest was pointless, resistance impossible. Folks were determined to know my story and tell me theirs, and gradually, inch by inch and row by row, I was invited into the conversation about our individual lives and the stories that form our corporate narrative. I once again discovered that it is in the sharing of our stories that we enter a community.

And so the story thus far has me, come January 1, holding the office of senior warden. I am grateful, honored, and, frankly, a bit bewildered, but I do know that I am happy, that I am glad I was not allowed to slink away at the outset, and that I am grateful for our continuing story as people of God.

*Bill Bailey*

**JUNIOR WARDEN'S 2011 ANNUAL REPORT:** As your Junior Warden, often I am alone in St. Stephen's, alone and breathing the musky air, that with every breath contains a molecule of air that has been breathed by every other member of St. Stephen's. What a connection, the solemnity of standing alone in St. Stephen's with no appliances running, no outside man made sound interrupting one's mood is a kin to being in deep woodland far from the civilized. Then again it's not solemn, but more of a quiet reverence or veiled joy one feels when encountering the majesty of God. What a trip!

Other than routine maintenance the notable happenings at St. Stephen's are:

- A new floor covering the kitchen thanks to Patti Palmer
- The removal and stump grinding of several trees
- Making available the vicarage to Beverley Anderson who lost her house to a fire
- The annual inspection finds St. Stephen's to be sound and in a state of good repair except the church, parish hall, and vicarage needs exterior painting
- The walkways will need some work in the future to remove trip factors
- Back lighting on the east side needs renovating

- Several trees need pruning

Love and serve God by loving and serving others.  
 Thank you, Jr. Warden, George Langdale

#### UPCOMING EVENTS AND OTHER NEWS:

**December Altar Guild:** All members of the Altar Guild share the work in December. A sign-up sheet will be posted on the bulletin. Please sign up for the Sunday you will serve.

**Preparing the Church for the Christmas Eve Service:** Christmas Poinsettias will be delivered to the church on Friday the 23<sup>rd</sup>. If you can help set them out and finish the Christmas Eve preparations, contact Donna Guess.

**ECW Meeting to Assemble Christmas Baskets:** All women at St. Stephen's are invited to help put together Christmas Baskets for "Home Alone" and other seniors on *Thursday, December 15* at 6:30pm in the parish hall. If you can participate we'd love to have you! We always have a good time together and this is an important ministry. If you plan, or would like to, take part in this outreach project, please let Mary Jane Lever or Patti Palmer know. Items for the baskets: consider food and/or small wrapped gift items.

**ECW Christmas Get-Together:** Our ECW group will gather for a Christmas dinner on *Thursday evening December 8<sup>th</sup>* at Lizard Thicket in Blythewood, please join us! We'd love to have you all! For more information contact Mary Jane Lever.

**Greening of the Church:** Join Moss and the Altar Guild on Saturday, *December 17* at 9:00am to prepare St. Stephen's for the Christmas season. Help decorate the Chrismon Tree. Gather seasonal greens from your yard, find those clippers, dress warm, and enjoy the fellowship. Children are welcome!

**"Not by Bread Alone" - Campaign to Aid in the Rebuilding Holy Trinity Cathedral, Port-au-Prince, Haiti:** The Episcopal Church has been heavily involved in the humanitarian relief efforts in the Diocese of Haiti. Now, Bishop Jean Zaché Duracin has asked fellow Episcopalians for aid to rebuild the cathedral. Parishes and Dioceses throughout the multi-nation Episcopal Church are answering his call. The Diocese of Upper South Carolina has been a leader in Haiti for more than 30 years. We have an opportunity to continue our leadership through the "Not By Bread Alone" campaign. If Episcopalians in our diocese give at least \$20 for each member of their family, we could provide more than \$500,000 towards the rebuilding efforts. As the walls of a new Cathedral rise, so too will the hearts and fortunes of those who have depended on Holy Trinity for spiritual succor, for education, and for income. Holy Trinity Cathedral is an important outward and visible sign of our church's work in a place where the people nourishment of the spirit as much as they do of the body. We have the chance to resurrect the spirit of a nation through a brief and simple campaign. There are two ways to donate: the Second Collection on December 4 and 18, or by going to the Diocesan website ([edusc.org](http://edusc.org)) and donating online.

**St. Stephen's Note Cards:** St. Stephen's note cards were turned over to the ECW to be used as a fund raiser to support designated mission projects. We have different styles being printed at this time and should be ready very soon, so please keep this in mind along with our cookbooks for Christmas gifts!

#### Dates:

December 4: Advent 2 - Second collection for "Not by Bread Alone" Campaign

December 5: 6:00pm, Choir practice in the church

December 6: 6:00-7:30pm, Advent Study in the parish hall

December 7: 6:30pm, Cursillo Group meeting in the parish hall

December 8: ECW Christmas Get-Together at Lizard's Thicket, Blythewood.

December 11: 2:30-5:00pm, Ridgeway AA District Meeting in the parish hall

December 12: 6:00pm, Choir practice in the church

December 14: 5:00pm, Holy Eucharist and Healing Service in the church

December 15: 6:30pm, ECW Christmas Baskets in the parish hall  
December 17: 9:00am, Greening of the Church  
December 18: Advent 4 - Second collection for "Not by Bread Alone" Campaign  
December 19: 6:00pm, Choir practice in the church  
December 21: 6:00pm, Mission Committee Meeting in the parish hall (*date may change*)  
December 24: 9:30pm, Pre-service Gathering in the parish hall; sponsored by MOSS  
December 24: 10:30pm, Christmas Eve Service - Holy Eucharist  
December 25: Christmas Day - Holy Eucharist - The Nativity of Our Lord Jesus Christ

**DECEMBER BIRTHDAYS:** *O God, our times are in your hand: look with favor, we pray, on your servants as they begin another year. Grant that they may grow in wisdom and grace, and strengthen their trust in your goodness all the days of their lives.* BCP Carolyn Babb - 12/5, Jacob Upchurch - 12/6, Eleanor Milling - 12/15, Gen Palmer VII - 12/17, Harmony Addison - 12/19, Ethan Lee Langdale - 12/21, Jill Upchurch - 12/23, Jennifer Palmer - 12/28

## **REPORT ON THE 89<sup>TH</sup> CONVENTION OF THE DIOCESE OF UPPER SOUTH CAROLINA** ***SUMMARY OF THE BISHOP'S ADDRESS: NOT ONLY WITH OUR LIPS, BUT IN OUR LIVES***

When I think about what one person can do in the name of Christ, I become zealous thinking about what 26,000 can do. In particular, I become zealous thinking about what 26,000 Episcopalians in the Diocese of Upper South Carolina can do now in the name of Christ. So our task...is to reflect on God's call to us, the 26,000 Episcopalians in the Diocese of Upper South Carolina.

### a) Preamble

...My goal is to not to present a plan of specific actions, but to articulate an emerging vision of a critical response for a critical time. I'm going to break this vision down into four main parts (1) *the "Diocese as a Community of Dialogue, Worship and Prayer"*; (2) *"Teaching, Formation, and Vocation within the Diocese"*; (3) *our "Witness, Common Mission and Service to the World"*; and (4) *our "Stewardship of People, Place and Money."* Under each of the major areas of vision, I'll offer broad-brush principles followed by questions that are intended to bring the principles to life in practical ways within your communities. Finally, I'll conclude with a pastoral note about this time in the life of our diocesan community.

In the course of my address... listen for, and even make note of things...that speak of why particular things we may do actually matter. Take note of where your own energy and enthusiasm connect with mission opportunities...

All of what I am about to offer as an emerging vision is guided by those words from the General Thanksgiving: that we are called to praise God "not only with our lips, but in our lives." These words of prayer are the lens through which I'm seeing the larger principles of our common work, and my challenge to you is to look at the specific aspects of your daily faith and mission through this same lens. Everything I will say assumes that the front lines of mission in the Church are local—in parishes, convocations, institutions and with individuals and small groups of individuals.

b) **The Diocese as a Community of Dialogue, Worship and Prayer:** When Jesus tells Nicodemus in chapter three of the gospel according to John, that "God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life," he is placing all human life in the context of a relationship with God—and that relationship is given to us through Jesus himself.

Unequal partners that we are, it is by definition a dialogic relationship. We pray with our heart, soul, mind and strength and in important ways we "hear" God's voice in our lives. We are known to God by name and through Christ, we are literally God's children, and not just children, but heirs of God's kingdom. We "live and move and have our being" in this relationship and in the plain sight and hearing of the one "to whom all hearts are open, all desires known and from whom no secrets are hid." Jesus gave his life for the sake of his relationship with us, and calls all who would follow him to be willing to give up their lives for each others' sakes.

It's against this background that I would put the various dialogues we have already had in this diocese—in meetings, clergy conferences, and conventions—our worship, our spiritual and prayer lives, and our common mission in a larger visionary context of what it means to be in a transformative relationship with God and each other.

In this age of 24/7 communications, it is obvious on a daily basis that we live in an alienated world. Our political, economic, theological and ethnic alienations stubbornly refuse to go away. Even we as Christians seem to trust more in secular answers to our conflicts than in God's transforming love. I see this as a long-term missionary opportunity. That is to say, I believe that we act on each other's and the world's behalf when we develop our habits, our competence, and our capacity for dialogue in a disciplined way. Disciplined dialogue teaches us how to be fruitful around hard things so we can teach the world to be fruitful around hard things. I cannot think of more deeply-needed spiritual guidance that Christians can offer an alienated world.

So my questions are: "How can we create opportunities to learn and practice respect and reconciliation in ways that transform us and others as a witness to Jesus Christ? How can we make sure all voices are heard? How can we practice respect and reconciliation not only with our lips, but in our lives?"

We can open ourselves to sacrificial relationships with each other only if we open ourselves to God in prayer. We have neither the courage nor the strength to change ourselves. Only God can provide us with what we need, and we receive what we need from God only when we pray. Becoming a people who practice both personal and common prayer asks us to be disciplined in intention, attentiveness and honesty. Though there are many ways to pray, opening ourselves to God regularly in prayer is the beginning of real transformation in our relationships with God and each other.

We may make the assumption, "of course we're a praying people! We're the church!" To make that assumption would be to forget that many who either find their way to our faith communities, or who are a part of, or whom we go out into the streets to invite into our communities really have no idea what it means to pray. Which means we need to teach prayer constantly.

So my questions to you are, "In what ways can and do we teach prayer in our congregation? How can we form members of our community so that they shape their lives around prayer? How can we teach intention, attentiveness and the need to be completely honest with God in prayer (the God who already knows the secrets of our hearts anyway!)"

If we express our personal relationship with God through prayer, and if our fellowship in Christ is characterized by substantive and respectful dialogue over a long period of time, we come to know what we can sacrifice for the sake of the unity, wellbeing, and vibrancy of the Body of Christ. We will begin to understand in the depths of our souls that being of one mind does not mean agreeing—it means sacrificing for the sake of love. Being a community of dialogue and a community of prayer go hand-in-hand. It is impossible to predict the precise results of disciplined dialogue and prayer, but faith and experience tell us that the results will, at a minimum, be faithful and life-giving. And it will be visible in our worship, which will show forth the fruits of renewed relationships. Indeed, our worship should not just be our nourishment for bearing witness to God's love in the world; it should also be the truest indicator of the depth of our love for one another, and of our trust in and love for God.

My questions for you are, "In what ways does our worship most authentically express our love for one another? How does our worship convey what is actually true— in day-to-day life —about our community? How might new disciplines of prayer and dialogue convey most authentically that we love each other not only with our lips, but in our lives?"

c) **Teaching, Formation, and Vocation within the Diocese:** I have often heard it said we have essentially two generations of churchgoers who are either illiterate in relation to the Bible or barely literate. At a minimum, we are painfully far from being a community of Christians who are both familiar with the text that bears witness to God's

saving work in history and also able to interpret the text with nuance. As a body, we have proportionately few members who have the knowledge and skill to engage the intersection of our faith story with traditional teachings, with personal knowledge and experience, and with contemporary life and culture.

Everything we talked about earlier with regard to prayer, dialogue and worship is affected by this corporate lack of knowledge of the foundational stories of our faith and the Church's struggles over the centuries to interpret them and live life faithfully as God would have us do. And yet, any of us who have been engaged in Bible study with other brothers and sisters can speak to the power of encountering God's truth in unexpected and life-changing ways. Our biblical education needs to build on such experiences in order to raise mature Christian disciples throughout the diocesan community over an extended period of time.

I've spoken often in a variety of contexts about my desire for us to address this situation and have used the example of the Suzuki Method of teaching music as a descriptor of how we might approach our teaching more systematically over a long period of time...Mr. Suzuki's approach to learning was that any skill or concept can be taught to anyone if it is broken down into its smallest parts and learned one step at a time. It became clear to all that this method and process could be translated into powerful Christian formation in our congregations. But the issue is deeper than pedagogical method and structure alone, for Teaching, Formation and Vocation...are closely linked with each other. Discerning vocation that is grounded in God's higher calling to us in Christ Jesus – whether that vocation is lay or ordained – is more fully made when one has deeply engaged the substance of Christian faith (teaching) and made a habit of participation in prayer, fellowship, service and worship within the disciple community (formation). Teaching, formation and vocational discernment are mission-critical, long-term disciplines of the Church that need constant evaluation and adaptation.

We do however have key strengths in forming Christians for service in the world, vibrant worship and lively fellowship. When we add solid teaching to those strengths, establishing a base of knowledge, building on it, and developing our competence and capacity for mature discipleship across the diocese, we are able to discern more clearly and engage mission and evangelism more effectively... A parishioner recently sent me a link to a couple of lectures, one of which was an historical development of how deeper Christian teaching and education moved over the centuries from being centered within local faith communities to being largely focused in universities and seminaries. The lecturer described a program for both teaching individuals and training leaders for effective learning in parishes. A key goal of the program is to return the primary locus of teaching and learning to local and regional centers. Such a project could be a key to renewal and development within the Episcopal Church, and I see us applying substantial energy and resources to making some form of this possible.

In connection with such a cohesive program of Teaching, Formation and Vocational Discernment is the need for us to develop better connections between age transitions from elementary age children into adulthood in areas of gifts discernment, vocational discernment, and leadership development...The difficulty we have with maintaining continuity of learning and discernment can be seen throughout the Episcopal Church. The Canon for Youth and Christian Formation, whom we have yet to hire will play a key role in making these connections, working with a new Canon for Leadership and Congregational Development, and beginning by collaborating with Camp Gravatt, Canterbury ministries, and young adult ministries. Over the years ahead, we will need to recommit ourselves to campus ministries in material ways if we are to be a substantive support for young persons at that critical point of vocational discernment in their lives.

An area in which we've already begun to make substantial changes is in the process of discernment through the work of a task force of the Commission on Ministry. The work of this task force has set the stage for broader discernment of gifts and call to ministry in the church in both lay and ordained capacities.

So as I look down the road for us, I see teaching, formation and discernment to be fundamental components in the development of our congregations, our leadership and our effective participation in God's mission of reconciliation and restoration in the world.

So my questions for you are these: “What are the characteristics of an accomplished, mature disciple? What are the building blocks of mature discipleship? How do we identify gifts for ministry within our community and offer meaningful ways to put them into service of God’s call?”

d) **Witness, Common Mission and Service to the World:** Of all areas in diocesan life that have inspired me as I have come to know this diocese better, mission to those in need has been at the top of the list (projects in Haiti and Ecuador; St. Lawrence Place; disaster relief teams from around the diocese; Stop Hunger Now projects; HIV/AIDS ministry in the diocese; school supply collections; etc.). Of course the most sustained and holistic efforts have been our mission projects in and around Cange, Haiti. Early on, I noticed that even in that long-term effort, the left hand has not always known what the right hand was doing. Individual parish projects—or sometimes projects undertaken by two or three parishes together—have not always been communicated to others in the diocese... “How do we share what we’re doing with the rest of the diocese to increase collaboration and perhaps make an even bigger difference?” Leaders are recognizing that we are now moving into a new stage of supporting development in Haiti as the most basic food, water and shelter needs are being addressed and we move towards building more schools, churches and creating opportunities for vocations and employment.

One of the ways we are already increasing collaboration within the Diocese is through the deployment of our deacons. Parish assignments will now be limited to 2-3 years with the specific charge of organizing parishioners for outreach or pastoral ministries and to develop the leadership to support those ministries after the deacon gets reassigned. Deacons are specifically not being assigned to congregations for the purpose of taking specific work load off of priests—such as providing direct pastoral care, liturgy planning, etc. The assignments will be intentionally focused on organizing people and developing leaders for ministry. A larger aspect of this shift in diaconal deployment is my intention to assign at least one and up to two convocational deacons in each of our five convocations (*to encourage*)...opportunities for collaborative ministries among parishes, and even expanding those collaborations into ecumenical projects. In many cases, the collaborations won’t necessarily involve new ministries, but will rather connect additional parishes to successful projects that may already be happening in a neighboring parish. The nature and extent of the collaborations will be determined locally.

In order to accomplish this shift, I’m sending deacons and deacon candidates to special training events and the diaconal formation program is being substantially revamped under the leadership of Deacon Susan Parlier, who will be commissioned later today as non-stipendiary Canon for Diaconal Formation.

There are several other intriguing mission collaborations that we are encouraging and organizing around. Both Still Hopes and York Place have experienced significantly changing environments for the work they do: Fewer people can afford residential care in their later years and, for similar reasons, residential care for troubled youth is considered an option less and less often. We’ve begun conversations with the staff at Still Hopes about extending their work with elders out into the diocese... by working with our congregations to provide higher level care for people in their own homes, and to train pastoral ministers in congregations to provide lower level care. The York Place board is proposing a similar move to satellite sites around the state, in which trained staff would work in spaces, possibly provided by congregations, in more local communities. Both of these possibilities are exciting because they strengthen Still Hopes, York Place, our congregations, and the lives of those who benefit from these services.

We are also working on strengthening our collaborations in several key areas, such as disaster relief and...*get(ting)* other parishes connected to Episcopal Recovery Ministries to address the affects of addictions, in all its forms, in relation to the church’s mission.

In the season of Advent, we as a Diocese will be participating in an effort throughout the Episcopal Church to rebuild Holy Trinity Cathedral in Port-au-Prince that was destroyed in the earthquake. ...we are planning a short, simple and clear campaign to raise our contribution to the effort. Because of our long history in Haiti, we feel that the Diocese of Upper South Carolina should be among the leadership donors. The campaign will be called, “Not by Bread Alone”, and has the simple goal of raising \$20 per person in the diocese. At last count, there are 25,439 Episcopalians in Upper South Carolina, which would raise \$508,780 in support of the spiritual center of

Episcopalians in the largest diocese of the Episcopal Church....The plan is for every parish to take up a second collection on the 2nd and 3rd Sundays in Advent in support of it.

So my questions for you around mission, witness and service are these: “What lessons can we take from the collaborative, focused and sustained spirit and structure with which we have approached our work in Haiti? What projects in your congregations would be especially suited to collaborations with other congregations? In what ways do you encourage and teach ‘giving up ourselves to [God’s] service’ so that we witness ‘not only with our lips, but in our lives?’”

e) **Stewardship of People, Place and Money:** I begin this section by acknowledging the effect that economic hard times across the nation and globe have had on us, too. Every congregation and institution of the diocese, including our office in Columbia, has trimmed budgets and engaged in remarkably effective mission with fewer resources. Some dreams and ideas have had to be put on hold, and in many congregations ministry to the unemployed and underemployed has become a new priority. My own observation is that we have been and continue to be good stewards of the resources God has given us to work with, and in these hard economic times we need to be especially attentive stewards of our people—their time and their talents...Congregations throughout the diocese have been eager to undertake training for leaders in stewardship...Work I mentioned earlier on discernment of gifts for ministry whether lay or ordained will be a critical component of how we engage people of the diocese in their response to God’s call in their lives. In recent months, for example, I have had individuals approach me who have felt a particular call to be stewards of the environment and to begin re-organizing our efforts to care for and tend the magnificent garden in which God has planted us. As voices become less and less attuned to changes in the environment at national and political levels, Christians have a God-given call to stewardship of creation and to make this an everyday discipline in our private and public lives.

Our Statement of Mission represents a combination of financial resources that both sustain our present and look toward our future. It provides a bishop and diocesan staff who are being increasingly trained, focused and sent in support of your ministries. There will always be a basic cost for administering our relationships across this diocese and within the larger Episcopal Church, because we are the Episcopal Church. The Statement of Mission also contains ongoing support for mission congregations across the diocese each year.

Our decisions about funding priorities for expenditures that are not “fixed” in these ways require us to be highly strategic. Over the past two months, the Diocesan Executive Council (or “DEC”) looked at those priorities and decided continuing to support mission clergy as well as providing diocesan staffing adequate to facilitate collaboration and ministry growth across congregations was of highest priority. The DEC considered that particularly hard economic times were precisely the circumstance for which the operating reserve was created and could serve as a temporary bridge. To date, the reserve fund holds \$828,330. This led to a cautious decision to submit a deficit budget for 2012 in order to permit us to hire a Canon for Youth and Children’s Formation in support of the strategic vision. I have also decided to change from having a Canon to the Ordinary on staff to having instead the more focused position of Canon for Leadership and Congregational Development. This change represents a savings of over \$40,000. Both the DEC and I consider this deficit a temporary situation that recognizes our strategic need to ensure diocesan support for ministry throughout the diocese.

As we look ahead, the financial, personal and physical resources within the diocese are all critical for us as we engage God’s call to us as disciples. The long-term goal is to bring as many of those resources to bear in proclaiming the Good News of God in Christ by word and example, always noticing the proportion between what we spend or use of those resources on ourselves and what we spend or use beyond our walls.

My questions for you are, “In what ways do we teach stewardship formation in our community? What are the building blocks of stewardship formation? How do we act as faithful stewards of people, place, and money? In what areas could we use the support of diocesan staff to build our mission and ministry?”

f) Conclusion: **Describe the document to be produced:** Early in this address, I said that I'd be offering an "emerging vision." There is more work to be done. For example, we can and need to spend time and thought on how our efforts in Christian formation will create disciples who actually share the story of how God has saved us in Christ Jesus. I think we call that the "e" word—"evangelism". As this work proceeds, we do not intend to present a document with step-by-step plans in the course of our work. We will however, create a document with brief, vivid paragraphs describing this vision in each of the areas and include questions that are both provocative and evocative, questions designed to help you imagine and implement God's mission in your faith community. We will also include living examples of what is going on around the diocese in each area.

g) **A Pastoral Note on our Times:** As I conclude, I give thanks for the privilege of serving God here in this place at this time. We are all deeply aware of tensions within our beloved church, and as I play the various roles I'm given to play in the course of all this, I am constantly aware of how much compassion and care there is within this diocesan community. We care about different things in different proportions, and because of that and because of your steadfastness with each other we remain a strong example of the breadth of the Episcopal Church as it has long been. I will commit to you...that I will be an insistent voice in the Church for a return to the comprehensiveness that has so long been a hallmark of Anglicanism. There is so much work to do in so many areas in this regard. And yet I do not fear the turbulence ahead. In fact, it is my deepest prayer that you and I together can bear witness to another way in turbulent times—a way that is neither left nor right, that is grounded in tradition and truth and yet delicately balanced between law and grace, that continues to honor not only the beauty of liturgy and dignified worship, but the beauty of souls made in the image of God. We have a mission here. All that I've talked about, all that we're currently engaging, all that we dream about doing in response to God is still with us as it always has been. And as it has always been, God calls us to serve and praise him, not only with our lips, but in our lives. *(To read Bishop's Waldo's Address in its entirety, go to edusc.org and type Diocesan Convention Wrap Up in the search box.)*

#### **RESOLUTIONS:**

Resolution #1: offered by the Rev. Grant Wiseman and the Rev. David Thompson - **Passed**

Subject: Holy Habits for Stewardship

*Whereas:*

the Diocese of Upper South Carolina at its 86th Convention established a Commission on Stewardship and stated that "Stewardship is the main work of the Church", and

*Whereas* the 2003 General Convention of the Episcopal Church approved resolution A135 calling on all members of the Episcopal church to be encouraged to develop a personal spiritual discipline that includes, at a minimum, the Holy Habits of tithing, daily personal prayer and study, Sabbath time, and regular corporate worship.

*Be it resolved that,*

As Christian Stewards and leaders of the Episcopal Church we affirm that we are tithing, or have adopted a plan toward tithing, and that if we are not already doing so, we are committed to give priority to corporate worship, personal daily prayer and study and Sabbath time in our own lives; and we invite all members of the Episcopal Church to join us in these holy habits, and be it further

*Resolved* that we call upon the congregations of the Diocese of Upper South Carolina to set aside a Sunday during Easter committing to the Stewardship of the Holy Habits and Renewal of

Baptismal Vows, and make a visible sign of placing those commitments at the feet of God at the Altar.

Resolution #2: offered by Diocesan Executive Committee - **Passed as amended**

Subject: Dissolution of St. Matthias Episcopal Church, Rock Hill, SC

*Whereas:*

in ~~1977~~ 1997, by act of the Seventy-Fourth Annual Convention of the Episcopal Diocese of Upper South Carolina, St. Matthias, Rock Hill was admitted into union with the Episcopal Diocese of Upper South Carolina as a mission of the diocese.

*Whereas*, after lengthy study and discernment with the active support of Diocese Staff, and with the concurrence and blessing of the Bishop, the wardens and mission committee of St. Matthias has determined in July of 2011 that it is in the best interest of the people of St. Matthias and the mission of the Diocese that the St. Matthias suspend worship and other functions and that its parishioners affiliate with other Episcopal churches in the area.

*Whereas*, this decision by the wardens and mission committee has been made freely and voluntarily in dialogue with the congregation at large.

*Whereas*, the wardens and mission committee of the St. Matthias have petitioned the Diocesan Executive Council, and the Convention of the Diocese for a formal dissolution of the congregation under EDUSC Canons VIII.6.7 & VIII.6.8.

*Be it Resolved:*

Therefore, the Diocesan Executive Council, in deepest gratitude for the faithful ministry of all who have served Christ at St. Matthias, Rock Hill, hereby exercises its authority under EDUSC Canon VIII.6.7 to authorize the dissolution of the parish and recommends that the Eighty-Ninth Annual Convention of the Diocese take similar action under EDUSC Canon VIII.6. 8.

**Resolution #3:** offered by: The Rev'd D. Geoffrey Taylor, St. James, Greenville - **Passed**

**Subject:** Resolution for Diocese to submit a resolution for structural reform to the 77th General Convention

*Whereas* structural reform of the Episcopal Church governance, administration and staff has been before the attention of the leadership for some time and

*Whereas* The Right Reverend Stacy F. Sauls, Chief Operating Officer of the Episcopal Church, presented the seeds of a plan for such restructuring to the House of Bishops meeting in Ecuador in September of 2011 and

*Whereas* this plan calls for a re-envisioning of the Church so that a significantly larger portion of the Church budget can be applied to the mission and ministry of the Church

*Be It Resolved:*

That the Convention of the Diocese of Upper South Carolina directs that the following resolution be filed with the Secretary of the General Convention for consideration by the 77th General Convention of The Episcopal Church:

*Resolved*, the House of \_\_\_\_\_ concurring, there shall be a Special Commission on Missional Structure and Strategy, the composition of which shall be at the discretion of the Presiding Bishop and the President of the House of Deputies and the members of which shall be appointed jointly thereby not later than thirty days following the adjournment of this 77th General Convention. The Special Commission shall be charged with presenting a plan to the Church for reforming its structures, governance, administration, and staff to facilitate this Church's faithful engagement in Christ's mission to proclaim good news to the poor, release to the captives, recovery of sight to the blind, freedom to the oppressed, and the acceptable year of the Lord (Lk. 4:18) in a way that maximizes the resources available for that mission at all levels of this Church.

*Resolved*, the Special Commission shall endeavor to issue its report and recommendations along with resolutions necessary to implement them, including proposed amendments to the Constitution and Canons of this Church, so that they might be considered by a special General Convention prior to the convening of the 78th General Convention in 2015, but in any event, not later than February 1, 2015.

*Resolved*, the General Convention requests the Joint Standing Committee on Program, Budget, and Finance to consider a budget allocation of \$100,000 for the implementation of this resolution. (Explanation: The administrative and governance structures of The Episcopal Church have grown over the years so that they now comprise approximately 47% of the churchwide budget and sometimes hinder rather than further this Church's engagement in God's mission. Reform is urgently needed to facilitate this Church's strategic engagement in mission and allow it to more fully live into its identity as the Domestic and Foreign Missionary Society in a world that has changed dramatically over the years but that also presents extraordinary missional opportunity.)

**Resolution #4:** offered by The Vestry of Christ Church, Greenville - **Passed**

**Subject:** An Invitation to Conversation

*Whereas:* God's very essence and nature is revealed to us in the community of the Father, the Son and the Holy Spirit, "Being of glorious majesty and perfect love as one God in Trinity of persons;" and

*Whereas:* Jesus Christ himself entered into fully human community by calling faithful disciples

and by promising he would be with us to the end of the ages, and

*Whereas:* we, as Episcopalians, affirm St. Paul’s teaching in our Baptismal liturgy that “[t]here is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all,” and

*Whereas:* any injury endured or experienced by a member of our community of the church as the Body of Christ affects the whole Body of Christ, and

*Whereas:* the Diocese of South Carolina formerly encompassed the territory and parishes that now comprise the Diocese of Upper South Carolina, such that the communicants of the two dioceses are significantly interrelated and bound by faith, fellowship and family, Therefore be it

*Resolved:* that we, the people of the Diocese of Upper South Carolina, gathered together at the 89th Diocesan Convention in a spirit of unity and reconciliation, invite The Most Reverend Katharine Jefferts Schori, Presiding Bishop and Primate of the Episcopal Church and The Right Reverend Mark Lawrence, Bishop of South Carolina to come together in person at a mutually convenient time and place in order to strengthen the bonds of our community; and be it further

*Resolved:* that The Most Reverend Katharine Jefferts Schori and the Right Reverend Mark Lawrence engage in healing conversation regarding the ongoing tensions between The Episcopal Church and the Diocese of South Carolina; and be it further

*Resolved:* that The Right Reverend Andrew Waldo, Bishop of the Diocese of Upper South Carolina hand deliver a copy of this resolution to The Most Reverend Katharine Jefferts Schori and The Right Reverend Mark Lawrence with our warm regards and collective prayers.

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*Christmas Poinsettias*

Now is the time to order poinsettias for the glory of God and to honor loved ones. Please make checks out to ST. STEPHEN’S. You may return the completed order form by December 20, 2011 by:

1. E-mail me at [guessart1@sc.rr.com](mailto:guessart1@sc.rr.com) with the information requested on this form.

2. Hand it to me directly.

3. Cut on the dotted line above and mail it to:

Mrs. Donna Guess  
316 Rolling Knoll Dr.  
Columbia, SC 29229

Your name \_\_\_\_\_

Number of poinsettias @ \$12.50 each \_\_\_\_ = \$\_\_\_\_\_

*Please print*

In Honor of \_\_\_\_\_

In Memory of \_\_\_\_\_

In Thanksgiving for \_\_\_\_\_