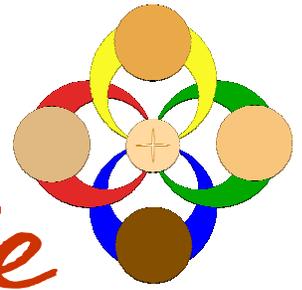


CREATOR

Chronicle



"As a congregation named for our Creator, we are children of the Living God, beloved brothers and sisters of our Lord Jesus Christ, selflessly living out our faith in worship, fellowship, giving, education and outreach."

June/July 2020

Solidarity

Dear Friends:

During June and July, I would like us as a congregation to reflect on the writings of Richard about his studies of Liberation Theology and Paulo Freire. He calls the reflections *The Five Conversions*.

Richard Rohr writes: If one of the primary markers of a Christian life is solidarity as modeled by Jesus, I am afraid that most of us still have a long way to go. It's one of the reasons I say that Christianity is still in its infancy. We are just taking our first toddling steps towards a more mature and embodied faith. Transformed teachers like Francis of Assisi, Dorothy Day, and countless others, both sainted and anonymous, have invited us into solidarity with the poor and oppressed. When we are comfortably centered, it is difficult to move to the margins, but that is where we must go!

About fifty years ago, a Brazilian educator named Paulo Freire (1921-1997) wrote a book titled *Pedagogy of the Oppressed*. Freire worked for literacy amongst the poor in Brazil and Chile. His work became influential among many liberation theologians and those struggling against unjust systems. This book continues to impact my thinking about what it means to be in solidarity with those on the margins. It challenges many of our preconceived ideas about Christian "charity," "service," and "mission." Many of our selfless and goodhearted students have dedicated their lives to Christian "service." Yet they recognize the ways those vocations, as they are currently designed, often reinforce dehumanizing systems of oppression and marginalization. That paradox is often what drives them to study with us.

This week I will introduce you to a teaching I have developed in the Living School inspired by Paulo Freire's work that I call "The Five Conversions." It can offer us a path toward a more authentic Christian life where we recognize our deep connections to each other and choose to live in solidarity with suffering. Solidarity begins by becoming aware of our own social location, which is our place in society. For me and most of my readers that place is a starting point of privilege within the dominant culture. Let's begin:

Continued on next page

Rev. Robert M. Blanton, Priest-In-Charge * office hours: Monday—Thursday, 9:00 a.m. — 12:00 p.m.

Please call the church office, 601-924-2261, to schedule an appointment.

Continued from page 1

The *First Conversion to solidarity* is to have basic *compassion* for the *poor* in *general*, or *one poor person*. Throughout this discussion, I will be using the word “*poor*” in a very specific way – *those who are powerless, dismissed, or considered lesser in society*. This is far larger than mere economic poverty. Sadly, there seems to be many Christians who don’t even have basic compassion for the poor. *In the United States, we are pretty much trained to blame people who are poor, immigrants or refugees, victims, or gay, lesbian, or transgendered people. Far too many seem to think, even if to themselves, that if “those people” would simply work a little more, do things the right way, change their minds, stay hidden, or just “pray a little harder,” we’d all be better off.* The first conversion is where we must begin. *Our hearts must be softened, and we must experience basic sympathy, empathy, and recognition of another person’s pain.*

Adapted from Richard Rohr, Living School symposium presentation (November 25, 2018); and Interview with Richard Rohr, “From Service to Solidarity,” Living School (Winter 2020).

The Second Conversion

If the *first conversion* to solidarity is to befriend or experience *compassion* for the *poor*, the *Second Conversion to solidarity* is *anger at the unjust situation that caused their poverty*. Many people never reach this stage of anger at injustice, especially in the United States. Our cultural worship of *individualism* and “*bootstrap*” *mentality deprives* us of the *capacity* to *empathize* with people in *need* and recognize systemic *oppression*. When we are in the middle or upper tier of privilege, it is almost impossible to see the many ways the system helped us succeed. We cannot recognize or overcome this “*agreed upon delusion*” as isolated individuals, mostly because it is held together by the *group consensus*. The dominant group – in any country or context – normally cannot see its own lies. We have to pay attention to whomever is saying “*I can’t breathe*” to recognize the biases at work.

This often only changes when, through *friendship* with people of different backgrounds and life experiences, we *witness mistreatment* and *marginalization*. We get to know someone *outside* our immediate social circle. Our sister falls in love with someone from another *race, religion, or culture*. Our grandchild is *transgender*. We see all the ways life is more difficult for them than it needs to be. We *feel their pain* instead of standing apart at a safe distance.

Anger is a necessary, appropriate, and useful *response* to this kind of *injustice*. It is the beginning of *social critique* and helps us *protect* the appropriate *boundaries* for ourselves and others. Yet *anger* can be *dangerous*, too. When it hangs around too long, it becomes *self-defeating* and *egocentric*. Then it distorts the message it came to offer us. *We can become so intent on pointing out problems that we are never actually willing to be part of the solution.* As I like to say, the *best criticism of the bad is the practice of the better*, not more criticism! *The question of true conversion and solidarity is, “how can I work through my anger and get to the other side, so I can be a life-giving presence with and for those who are most suffering?”*

For *oppressed* communities, however, *anger* can be a form of *survival*, a necessary stage on the path towards healing. *Listening* to such anger with compassionate friendship can itself be a form of solidarity. As my colleague *Barbara Holmes* writes:

Continued on next page

Many spiritual traditions warn us against anger. We are told that anger provides fertile ground for seeds of discontent, anxiety, and potential harm to self and others. This is true. However, when systems of injustice inflict generational abuses upon people and communities because of their ethnicity, race, sexuality, and/or gender, anger as righteous indignation is appropriate, healthy, and necessary for survival. . . Until the killing of black and brown people stops, all peaceful methods of resistance are appropriate. Right now, our anger is our truth, and our anger is a sacred part of our humanity and our faith. [1]

[1] Barbara Holmes, "Contemplating Anger," "Anger," *Oneing*, vol. 6, no. 1 (CAC: 2018), 20, 25.

Adapted from Richard Rohr, Living School symposium presentation (November 25, 2018); Interview with Richard Rohr, "From Service to Solidarity," *Living School Alumni Quarterly* (Winter 2020);

What Do We Do with Evil?: The World, the Flesh, and the Devil, (CAC Publishing: 2019), 47; and

Richard Rohr, "Introduction," "Anger," *Oneing*, vol. 6, no. 1 (CAC Publishing: 2018), 15

The Third and Fourth Conversions

The Third Conversion is when we ***idealize*** some of the ***virtues*** of the ***poor*** that ***we ourselves do not have***. When the lens is cleared by our initial ***awakening*** to ***injustice***, it is much easier to focus on people's ***admirable qualities***, especially those that might be ***lacking*** in our own group. ***This was certainly true for me. In my travels to India, the Philippines, and many Global South nations, I saw plenty of people who were happy, generous and grateful with the little they had. By contrast, I could be entitled and grumpy whenever the littlest things went wrong! It was so humbling.***

Although it feels ***positive***, staying at this conversion stage still ***places an unfair burden*** on those who are ***marginalized***. Projecting only good qualities onto them tends to ease the burden of solidarity work from us. ***Layla F. Saad*** describes this tendency in relation to black women in her book ***Me and White Supremacy***:

Black women are either ***superhumanized*** and put on pedestals as queens or the strong Black woman, or they are ***dehumanized*** and seen as unworthy of the same care and attention as white women. Both ***superhumanizing*** and ***dehumanizing*** are ***harmful*** because ... they fail to capture Black women in the mess, joy, beauty, and femininity of women of other races. [1]

If it is ***unjust*** to ***dehumanize others***, it is equally ***unjust*** to "***superhumanize***" ***them***, applauding their ability to "do it all" instead of making sure ***they don't have to***.

The Fourth Conversion is a deepening ***recognition*** of the ***impact*** of systemic ***oppression***. This tends to come about as a result of ***disillusionment*** and ***disappointment*** with the ***poor***, especially when one sees how they have been ***socialized*** to a ***worldview of failure and scarcity***. This is ***internalized oppression***. As ***Paulo Freire*** puts it, "so often do [the ***oppressed***] hear that they are ***good for nothing, know nothing, and are incapable of learning anything*** ... that in the end they become ***convinced of their own unfitness***." [2] From the very beginning, the ***systems*** we ***operate in*** either ***support*** us or ***tear us down***.

From my place in society, I was able to enter into a good education system, and I always had good healthcare. I was offered so many options and encouragement to become “*successful*.” But when we come from a *social location* that has put us in *systems* and *relationships* where *options are limited*, we are often *humiliated* and *looked down upon* at every stage of our life. Under those conditions, it is much harder to keep putting our best foot forward.

The work of solidarity is to close the distance these systems have put between us by joining and accepting others as fully human – in our struggles and gifts alike. This work requires a commitment to relational accompaniment. What is needed, according to Freire, is to “stop making pious, sentimental, and individualistic gestures, and risk an act of love.” [3]

[1] Layla F. Saad, *Me and White Supremacy: Combat Racism, Change the World, and Become a Good Ancestor* (Sourcebooks: 2020), 87.

[2] Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos, 30th anniv. ed. (Continuum: 2005, ©1970, 1993), 63.

[3] *Ibid.*, 50. Adapted from Richard Rohr, Living School symposium presentation (November 25, 2018),

The Fifth Conversion

The Fifth Conversion to solidarity is a choice to walk with the poor and oppressed, to be taught by them, and to love them as equals, each of us bearing the Divine Indwelling Spirit within.

Although he was raised Roman Catholic and worked with many religious organizations, *Paulo Freire* rarely used religious language or metaphors to make his point. Yet his teaching on solidarity is fully aligned with the ministry of Jesus: “*Conversion to [solidarity with] the people requires a profound rebirth. Those who undergo it must take on a new form of existence; can no longer remain as they were.*” [1]

In his work teaching literacy skills in Brazil and Chile, *Freire* employed a *method of dialogue* that created *solidarity* and *transformed systems of injustice*. The *dialogue* enables the “*helper*” to let go any *personal agenda* and allows the *needs* of the “*helped*” to be *fully told*. Eventually a *movement* towards *liberation* is *born*.

Dialogue further *requires* an intense *faith* in *humankind* . . . *faith* in their *vocation* (their Calling) to be more *fully human*. . . . Founding itself upon *love*, *humility*, and *faith*, dialogue becomes a *horizontal relationship* of which *mutual trust* between the *dialoguers* is the *logical consequence*. [2]

I hope you can see how living out the Gospel is always a process of what Freire calls humanization, [3] a movement toward greater freedom, dignity, inclusivity, and possibility. [In Christ] We are one, and through solidarity we more clearly identify and name the systems that separate us. We find in ourselves and in the other the true “image of God” in which we are created and connected.

The dialogue that leads to solidarity is a way that oppressors and oppressed begin to recognize each other as subjects in their full humanity, as both learn and teach in this active encounter of faith and love. Here is Freire, in his own words:

Dialogue cannot exist without humility.

How can I dialogue if I regard myself as a case apart from others—mere “its” in whom I cannot recognize other “I”s?

How can I dialogue if I consider myself ... the owner of truth and knowledge ...?

How can I dialogue if I am closed to—and even offended by—the contributions of others?

Self-sufficiency is incompatible with dialogue.

At the point of *encounter* [in dialogue] there are *neither* utter *ignoramus* nor perfect *sages*; there are only people who are *attempting, together, to learn more than they now know.* [4]

We are all on this journey together and *we are all* in need of *liberation* (which might be a better word than *salvation*). *God's intention is solidarity with, and universal responsibility for, the whole.* As *Paul* taught, “*If one part is hurt, all parts share in the pain. If one part is honored, all the parts share in the joy*” (1 Corinthians 12:26). Think of Christianity as a giant act of solidarity with the marginalized, and all of creation.

[1] Paulo Freire, *Pedagogy of the Oppressed*, trans. Myra Bergman Ramos, 30th anniv. ed. (Continuum: 2005, ©1970, 1993), 61.

[2] *Ibid.*, 90, 91.

[3] Humanization is the process of liberation in which the oppressed are engaged fully as human beings, as opposed to an “object” or “thing” in service to the oppressor’s possession and control. See Freire, 44, 49, 67–68.

[4] Freire, 90.

Adapted from Richard Rohr, Living School symposium presentation (November 25, 2018), unpublished; and *What Do We Do with Evil?: The World, the Flesh, and the Devil* (CAC Publishing: 2019), 69, 82.

A Movement of the Rejected

A powerful *example* of these *five conversions at work* is *The Poor People's Campaign*, which was revived in 2018 by the *Rev. Dr. William Barber II* and the *Rev. Dr. Liz Theoharis*. [1] Their work with and for the poor of the United States through mutual respect, dialogue, and organizing is foundationally based on their Christian faith and study of the Gospels. In these paragraphs, *Theoharis* offers a *scriptural exploration* of what the *Kingdom of God* implies for the poor and marginalized—*a movement of solidarity*.

The New Testament ... portrays the survival struggles of the *marginalized*, the *solidarity* and *mutuality* among different *communities*, and the *critique* of a *social, political, and economic system* that *oppresses* the vast *majority* of people. ... *Jesus's* teachings and actions around poverty, wealth, and power *create a picture* of him as a *leader* of a *social, political, economic, and spiritual movement* calling for a *world without poverty, want, or oppression* ... what he named the *Kingdom or Empire of God*. ...

The Greek word for “Kingdom of God” or “Empire of God,” *basilea*, has much to do with the *economic order* that *Jesus advocated*. Few would disagree that the Kingdom of God is *central* to the teachings of Jesus and the New Testament. However, *many understand this kingdom as otherworldly and immaterial*. But if we look at both the prevalence of the concept and the specific references to it in the New Testament, we can see that *God’s kingdom is a real, material order, with a moral agenda different from and opposed to the reigning order of the day*.

The *basilea* is particularly present in the *parables* that describe how the *reign of God* functions *differently* from the *Roman Empire*: *in God’s kingdom, there is no poverty or fear, and mutuality exists among all*.

Throughout the New Testament, *Jesus’s parables* and *stories* paint a *picture* of a *reign* in which the *poor* and *marginalized* are *lifted up* and their *needs* are *met*, rather than being *despised* or *ignored* by *those in control*. ... From these passages and others, we can see that ... *God’s followers are asked to model a community of mutuality and solidarity*. ...

Centuries of [New Testament] *interpretation* have attempted to *spiritualize* or *minimize this good news for the poor, hiding the reality that the Bible is a book by, about, and for poor and marginalized people*. It not only says that *God blesses and loves the poor, but also that the poor are God’s agents and leaders in rejecting and dismantling kingdoms built upon oppression and inequality*. ... It is the vision of society the early Christians sought to create on earth, and that *we* who follow Jesus today *are commanded to strive for* as well.

[1] The Poor People’s Campaign was first established by the Rev. Dr. Martin Luther King, Jr. and others in 1968 to encourage leaders and citizens across the nation to stand in solidarity with the poor. <https://www.poorpeoplescampaign.org/about/>

Liz Theoharis, “Blessed Are the Rejected for They Shall Lead the Revival,” *Revive Us Again: Vision and Action in Moral Organizing*, William J. Barber, with Liz Theoharis and Rick Lowery (Beacon: 2018), 11, 12, 16–17.

Yours in Christ,

Pastor Bob

What to Expect

as we begin worshipping together again

(In the months ahead, this format will be modified, as per direction from the Bishop)

Please only enter through the main church doors where:

- You will have your temperature checked
- Hand sanitizer will be provided
- You will be required to wear a face mask (bring your own or one will be provided)
- You will sign in (a record of attendance must be maintained)
- You will receive a bulletin (that includes the complete service)

Seating:

- Three people per every other pew (spaces will be marked with tape)
- Families may sit together on the marked pews

Communion:

- Bread only will be dispensed from the floor, not from the Chancel Railing. You will come at the direction of the Ushers, receive the bread and return to your pew while maintaining six foot separation.

The Peace:

- Please remain in your places and greet those around you verbally.

July



Birthdays & Anniversaries



Birthdays

1 Marilyn D'Isepo
7 Dorie Walsh
10 Monty Braley
Edith Onyia
12 Jane Kany
Scott Waldbauer
18 Charlie Dieth

Bob White

19 Beth Braley
24 Pennie Van Brocklin

Anniversaries



Healing Service and Prime Timers

Out for the summer. See you in September!



FOOD PANTRY SUNDAY

(3rd Sunday each month)

When you are grocery shopping, please remember to pick up some extra, non-perishable food goods and bring them to church the next time you come. We will be continuing this outreach ministry each month on the third Sunday each month, so mark the dates on your calendar.



Up-coming Church Work Days

Saturday, June 6 (8-12am)

Saturday, June 20 (8-12am)

Saturday, July 18 (8-12am)

During June, in addition to the scheduled workday, we will be mowing, weed eating, and general clean-up on the 6th, prior to our first service and Bishop's visit on the 7th.

WORK DAY
• a t t h e •
CHURCH

*** Additional work days may be added in July, as it is difficult to complete all grounds maintenance and mow on the same day.

Thanks again to everyone for your continued help with our church grounds maintenance.

Submitted by Rhea Estes, Senior Warden



Vestry Digest

May 18, 2020

Present: Pastor Bob Blanton, Priest-in-Charge, Rhea Estes, Senior Warden, Ross Turner, Isabel Mills, Jennifer Duncan, Tommy Mills, Treasurer, Dianne Martin, Clerk of the Vestry

Absent: John Lanford

Visitor:

Treasurer Report:

- Tommy noted that April revenues were high compared to expenditures and that the budget reserve months look very good.
- The church has received a \$16,300 Paycheck Protection Program (PPP) loan from the Small Business Administration which will not have to be paid back as long as the church abides by the stipulations of how the money is to be spent. Tommy said that John Lanford had communicated that he was making a motion to set up a separate restricted fund for the PPP money. Jennifer seconded the motion. The motion passed unanimously. Jennifer said that she would talk with Beth concerning whether payroll checks could be directly cut from a restricted fund or whether the money would need to be transferred from the restricted fund to a General Fund expenditure account and the checks cut from the expenditure account. A little later in the meeting, Jennifer said that it might be cleaner to just put the PPP money in the general fund as income and write the payroll checks as expenditures from the General Fund. We would just need to keep up with what the PPP was used for. Jennifer will talk with Beth about it.
- Isabel made a motion that we set up a new restricted account for Scouting and that \$2535 be moved from the Fund Raisers account into the Scouting account. Ross seconded the motion and it passed unanimously.

Junior Warden Report:

- Next scheduled workday is the third Saturday in May but it may be postponed to the following Saturday.

Vestry Minutes *continued on next page*

Old Business:

- Rhea thanked Ross for all the work he's done with the mowing. She said that as summer comes the grass will need mowing more often and the weather will be hotter. We may need to reconsider having volunteers handle the mowing.
- Rhea will check on whether there is a leak over the freezer in the kitchen since the last big rain.
- The outside door locks for the storage room in the education building and for all the outside doors in the church building except one have been changed. The remaining one will probably be done this week. Rhea will send the vestry quotes on having a locksmith change locks on doors for the parish hall.
- The Mardi Gras party made over \$1,000.00.

New Business:

One of our AA groups will begin meeting in the Parish Hall on Thursdays at noon.

The vestry meeting was adjourned at 7:05 pm.

Minutes of vestry meetings may be found on the bulletin board outside the administrator's office following their approval and correction if needed. If you would like a copy, please call the office and a copy will be provided to you via email.



June 2020

The Episcopal Church of the Creator

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 7:30 pm: DOA—Big Book Group	2 12:00 pm: AA Meeting	3 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group	4 12:00 pm: AA Meeting	5	6 5 pm: AA / AI-Anon Meeting Church Work Day 8am-12pm
7 10:30 am: Mass Bishop's Visit <i>Welcome Home</i>	8 7:30 pm: DOA—Big Book Group	9 12:00 pm: AA Meeting	10 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group	11 12:00 pm: AA Meeting	12	13 5 pm: AA / AI-Anon Meeting
14 10:30 am: Mass	15 6:30 pm: Vestry 7:30 pm: DOA—Big Book Group	16 12:00 pm: AA Meeting	17 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group	18 12:00 pm: AA Meeting	19	20 5 pm: AA / AI-Anon Meeting Church Work Day 8am-12pm
21 10:30 am: Mass FOOD PANTRY for the 4 C's Father's Day	22 7:30 pm: DOA—Big Book Group	23 12:00 pm: AA Meeting	24 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group	25 12:00 pm: AA Meeting	26	27 5 pm: AA / AI-Anon Meeting
28 10:30 am: Mass	29 7:30 pm: DOA—Big Book Group	30 12:00 pm: AA Meeting				



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>The July Server / Service schedule will be updated later in June when we receive further directives from the Bishop.</p>			<p>1 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group</p>	<p>2 12:00 pm: AA Meeting</p>	<p>3</p>	<p>4 5 pm: AA / AI-Anon Meeting</p> 
<p>5 10:30 am: Mass 6:00 pm: Safe Harbor</p>	<p>6 7:30 pm: DOA—Big Book Group</p>	<p>7 12:00 pm: AA Meeting</p>	<p>8 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group</p>	<p>9 12:00 pm: AA Meeting</p>	<p>10</p>	<p>11 5 pm: AA / AI-Anon Meeting</p> <p>Church Mowing Work Day 8am-12pm</p>
<p>12 10:30 am: Mass 6:00 pm: Safe Harbor</p>	<p>13 7:30 pm: DOA—Big Book Group</p>	<p>14 12:00 pm: AA Meeting</p>	<p>15 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group</p>	<p>16 12:00 pm: AA Meeting</p>	<p>17</p>	<p>18 5 pm: AA / AI-Anon Meeting</p> <p>Church Work Day 8am-12pm</p>
<p>19 10:30 am: Mass 6:00 pm: Safe Harbor</p> <p>FOOD PANTRY for the 4 C's</p>	<p>20 6:30 pm: Vestry 7:30 pm: DOA—Big Book Group</p>	<p>21 12:00 pm: AA Meeting</p>	<p>22 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group</p>	<p>23 12:00 pm: AA Meeting</p>	<p>24</p>	<p>25 5 pm: AA / AI-Anon Meeting</p>
<p>26 10:30 am: Mass 6:00 pm: Safe Harbor</p>	<p>27 7:30 pm: DOA—Big Book Group</p>	<p>28 12:00 pm: AA Meeting</p>	<p>29 6:30 pm: Zoom: Evening Prayer 7:00 pm: Men's AA Group</p>	<p>30 12:00 pm: AA Meeting</p>	<p>31</p>	

	7 Bishop's Visit	14	21	28	
Chalice	N/A	N/A	N/A	N/A	<div style="border: 1px solid black; padding: 5px; color: red; text-align: center;"> The July Server schedule will be posted later in June when we receive further directives from the Bishop. </div>
Lectors	Wendy Brantley Linda Waldbauer	John Lanford Pennie Van Brocklin	Ross Turner Jennifer Duncan	Joan Blanton John Lanford	
Prayers	Deborah Runyan	Ross Turner	Joan Blanton	Pennie Van Brocklin	
Acolytes	N/A	N/A	N/A	N/A	
Ushers	Jennifer Duncan Will Duncan	Austine Onyia Emmanuela Onyia	Beth Braley Stone Braley	Jennifer Duncan Will Duncan	
Altar	Rhea Estes	Joyce White	Katy Lanford	Ross Turner	
Home Communion			N/A		
Vestry Person of the Day	Rhea Estes	Ross Turner	John Lanford	Jennifer Duncan	



Birthdays & Anniversaries



Birthdays

- 3 William Wheatley
- 4 June Dale
- 6 Katy Lanford
- 17 Sandra Randall
- 21 Sarah Brantley
- 22 Jennifer Duncan
- 30 Janie Fields

Anniversaries

- 5 Isabel & Tommy Mills
- 26 Charles & Marti Williams
- 28 Lee & Nickie Carre

Episcopal Church of the Creator

Church Office Hours:

9:00 am—2 pm, Monday—Thursday

Presiding Bishop

The Most Reverend Michael Curry

Bishop

The Very Reverend Brian Seage

Priest-In-Charge

The Reverend Robert M. Blanton

Administrator

Beth Braley

theepiscopalchurchofthecreator@gmail.com

Choir Director

Vacant

Senior Warden

Rhea Estes, 601-813-3863

Junior Warden

Vacant

Treasurer

Tommy Mills, 601-259-5333

Vestry

Ross Turner, 601-214-2484

John Lanford, 601-708-4374

Dianne Martin, 601-906-5086

Isabel Mills, 601-954-3769

Jennifer Duncan, 601-850-6353

Contacts

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Administrator—Beth Braley, 601-924-2261

Email: theepiscopalchurchofthecreator@gmail.com

Pastoral Emergencies

Rev. Robert M. Blanton, Cell: 601-291-0652

Polly Marshall, Cell: 601-953-2980

Acolytes

Mike Milone, Cell: 601-473-6305

Adult Christian Education

Rev. Robert M. Blanton, Cell: 601-291-0652

Altar Guild

Larry & Rhea Estes, Cell: 601-813-3859

Choir

Vacant

Children's Christian Education

John Lanford, Cell: 601-966-3441

Columbarium

Wendy Brantley, Cell: 601-954-3946

Flower Guild

Becky Wright, Cell: 601-940-4861

Funeral Guild

Vacant

Parish Lunches & Special Events

Andrew Wilder, 601-842-0058

Doug George, 601-502-5063

Cubmaster

Mike Milone, Cell: 601-473-6305

Wedding Coordinator

Vacant



Episcopal Church of the Creator
1445 Clinton-Raymond Rd.
Clinton, MS 39056

*We are part of the Worldwide Anglican Communion and in communion with the
Archbishop of Canterbury.*

“We are a congregation of the Episcopal Diocese of Mississippi: One church in mission, inviting, transforming, and reconciling. We seek to serve Christ in all persons and to respect the dignity of every human being.”