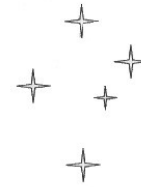




Diocese of the South
The Anglican Catholic Church
The Southern Cross

The Most Rev. Mark Haverland, Ph.D.
Archbishop Ordinary, Publisher
Lent — 2019



Ordination of Fr. David Currie

“Laying On” of Hands a Momentous Moment in One’s Life Forever Changed

On February 16th, **Dn. David Currie** completed his journey to the priesthood with his ordination at the hands of **Archbp. Mark Haverland**.



Fr. Currie, a member of *All Saints’ Anglican Church*, Soddy Daisy, Tenn., had been on the journey to priest for many years, finally, the time had arrived for his ordination to priest.

The Very Rev. Nicholas Athanaelas delivered the sermon, which is printed in its entirety, beginning on page 14.

In longstanding tradition, the bishop invited the priests who were present to join him in the *Laying On of Hands*, a momentous moment when the Holy Spirit marks and changes the candidate for eternity.

Present for the ordination was almost the entire congregation of *All Saints’ Soddy Daisy*.

(Continued on page 8.)

Anglican Proclamation Issued on Abortion

In mid-February, bishops of the Anglican Joint Synods, known as the G-4, issued a joint proclamation in response to the recent legislation on abortion in the State of New York, asserting opposition to the New York law.

The New York legislation legalized late-term abortion beyond the bounds of reasonable medical necessity and, in essence, opening the door to a radical new concept revolving around the whole issue of sanctify of life.

The four jurisdictions acted with one voice in issuing the proclamation which may be read in its entirety on page 12.

Out of the Ordinary

Advice on prayer to an anxious younger relative



The Most Rev.
Mark Haverland, Ph.D.
Archbishop Ordinary,
Diocese of the South

When you are physically ill or suffering from anxiety, the best kinds of prayers tend to be short and repetitive. If we are depressed or physically weak, other kinds of prayer often require more energy than we can easily muster. That's why I particularly recommend the Jesus Prayer. Similar prayers would include simply repeating to yourself our Lord's name. Or repeatedly say the 'Glory be' (Glory be to the Father, and to the Son, and to the Holy Ghost: As it was in the beginning, is now, and ever shall be, world without end. Amen.). Or repeat something like, 'O Lord, hear my prayer, and let my cry come unto Thee.' Such prayers calm us, turn us towards God, turn us from our own worries.

When you feel able to concentrate more, longer prayers become easier.

Often prayer is divided into four kinds, which spell out ACTS: Adoration, Confession, Thanksgiving, and Supplication. *Adoration* is simply praising God because he is God. *Confession* includes, of course, reviewing our own sins and failures and telling God we are sorry not to have loved him and our neighbors as we should. *Thanksgiving* is pretty obvious: thanking God for all of our blessings (for our life, for this beautiful world, for our family and friends, for health and prosperity, for the gifts of grace and salvation, etc.). *Supplication* asks God for what we and others need.

Supplication is important, not least because Scripture commands us to ask God for our needs. But because supplication is most focused on ourselves, it should be supplemented by adoration and thanksgiving, which turn our hearts from ourselves towards God. It is by concentrating more and more on God and less and less on ourselves, that – paradoxically, perhaps – we become stronger and stronger ourselves.

One thing I find helpful is to take a prayer from the traditional Prayer Book, such as the General Thanksgiving, and to use it as a of framework for a longer, more informal prayer. When the thanksgiving blesses God for 'our creation, preservation, and all the blessing of this life', I pause and insert my personal, individual thanksgivings in these categories: thanking God for my life, for



Fr. Rosenkranz Honored

Archbp. Haverland surprised Fr. Rosenkranz during a recent ordination in Athens by making him an honorary **Canon** in the **Anglican Catholic Church**.

With the new title, Canon Rosenkrantz may wear red trim on his vestments to indicate the office.

Though a canon is associated with the administration of **Church Law**, ie. the **Canons**, the position, for the most part, has become honorary.

my parents and family into which my life was placed, for this universe with its immensity and variety and order and beauty; for my preservation from all terrible accidents and illness; for the blessings of food and clothing and prosperity; for the opportunity for education, for my family members [whom I then name individually] and friends [again, you can mentally mention them], for my teachers and those who have helped me. The prayer goes on to thank God especially for 'the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory'. So then again I pause slowly and thank God for Christ, for his love and sufferings for me, for my baptism, for all the sacraments, for my own vocation to Holy Orders, for the privilege of prayer, for all of those who help in the work of the Church, etc. Using a fixed prayer helps give structure; saying it slowly and adding to it makes it more per-

sonal and opens it up to my individual circumstances.

Don't worry about wandering attention. Attention does wander. Just keep turning your mind back to God. If your prayer is nothing more than five minutes of thinking about God, getting distracted, then turning back to God ('Sorry, God: my mind wandered – I'm back again.'). THAT is good prayer. Mostly prayer is attending to God. He is always there, always ready to listen. Prayer is recollecting the reality that in God you live and move and have your being. Recollection is Re-Collecting yourself, gathering yourself up from all the thousand things and places you're scattered into, so that you recall that you stand in the presence of God, who loves you infinitely.

These are some thoughts. Let me know if something is confusing or I can help with other thoughts.

The Southern Cross

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Editors

The Rev. Fr. George F. Alexander
Elizabeth N. Alexander

PO Box 2497 - Aiken, SC 29802
southerncross@allsaintsaiken.org

Parish News

Saint Stephen's Athens, Georgia

On the First Sunday of the new liturgical year, Advent I, 2018, Saint Stephen's welcomed Archbishop Haverland to the parish for his annual pastoral visit.

In addition to celebrating Mass and preaching, the bishop administered the Sacrament of Confirmation to Jeffrey Scott Sharp, Susan Deanna Kasay, Kenneth Roberts, Sirley Jean Banks, Gilbert Alan Johnson, Charlotte Louise Foggin, Karen Diane Johnson, and Tracey Marie Seymour. Admitted through the Rite of Reception were Susan Leigh Sharp, Robert Ray Weddle, Jeffrey Charles Fair, Nanette Marie Roberts, Edmund Urban Banks, Walter Anthony Holland, and Patricia Holland. A covered dish luncheon followed in the parish hall.

On Shrove Tuesday, March 5, Saint Stephen's held its annual Shrove Tuesday Pancake Supper with over 100 parishioners and guests enjoying pancakes and other traditional breakfast favorites, including a Mimosa bar. As in previous years, a portion of the donations will benefit Cub Scout Pack 1111. Members of the pack and their leaders joined in the celebration and helped with the clean-up, as well.

Saint Stephen's hosted a Lenten mini-retreat on March 23, 2019. Our speaker was Father William Bower, SSC, of the Anglican Church in America. Father is currently licensed to assist at St. Hilda's ACC in Atlanta. Father presented two morning and one afternoon session with the theme,



Ash Wednesday at Saint Stephen's with Samuel, Maxwell, and Elanor Seymour, children of parishioners Michael & Tracey Seymour.

"Come and see...an Anglican approach to spreading the Gospel."

The day began with Matins & Mass at 8:30 a.m. and ended in the late afternoon with Evening Prayer. There were opportunities between talks to speak with Father Bower and other clergy regarding parish evangelism, as well as to enjoy the church or parish grounds for private meditation.

The retreat was open to all parishes in the ACC and our partner congregations in the G-4. A light breakfast and lunch were served.

St Barbara's Anglican Catholic Church Jacksonville, NC

It is nice to see that the Southern Cross is attempting to make another GO of it!

Hurricane Florence hit our region, and many of the villages are just not getting back to having some balance in their daily routines. And, St. Barbara's had no damage to our house of worship, but the clean-up is hard to explain. This picture gives some per-



spective of the nature of the crisis that hit Jacksonville. This picture just happens to be right in front of the Church on the main road to the property. Some of our members are still faced with expensive home repairs. It will be at least a couple more years before we put this hurricane to rest.

But, despite such things, Christmas was great as usual, and our fellowship time and annual Christmas and St. Barbara's Day feast and celebration was a great success. Attendance has picked up from last year, about which we are all excited. And thanks be to God, some visitors have just decided to stay with us.



We have had one baptism this year, my granddaughter, Quinn Marie Palmer, and we expect two more be-



fore the end of the calendar year. Our men's monthly Wednesday night fireside chat has been a lot of fun. We average anywhere from five to eight guys present. I am not sure they come to hear my theological talks or for the beer. Oh well... at least they come.

Lent is not upon us. We received our ashes and are thinking about how to resist the devil. I believe it will be a good year for us and that God will bless us with new people seeking a more holy life.

St. Luke's Anglican Catholic Church Augusta, GA

Parish Hosts Augusta Community Prayer Breakfast

On Tuesday, January 29, St. Luke was blessed to host the Augusta Community Prayer Breakfast for the first time. This monthly event sponsored by the Alleluia Community has continued for over 10 years, moving from church to church throughout the CSRA to pray for and to facilitate unity and renewal. Fr. Trout, who has been regularly attending since early last year, volunteered St. Luke for the opportunity. Thanks be to God, it was a fantastic success, both spiritually and socially! Nearly 40 ministers and laypersons from various churches around the area came for an inspired hour of sharing and prayer, followed by a delicious breakfast in the parish hall. The response to St. Luke's effort by our visitors was tremendous, and Fr. Trout hopes for the chance to do it again next year. Special thanks to head chef Jeff O'Betz, Robert Elliot, Frances Martin, Sam Nechtman, and Barbara Zmijewski for their hard work preparing and serving the breakfast.

Instructed Holy Eucharist

On Sexagesima Sunday (February 24) St. Luke celebrated its annual "Instructed Eucharist," a special educational service to illuminate the overall shape of our Anglican Holy Communion and some of its liturgical and sacramental symbolism. Fr. Trout celebrated while Dr. George Clark narrated the commentary written by Fr. Trout for the service. The commentary is available on the par-

ish website, where it can be downloaded from the "Resources" section on the Catechesis page. The website is: www.stlukeaugusta.com

Candlemas

On February 2, during the ceremony of candle-blessing at *Candlemas* (the Feast of the Presentation), 50 battery operated candles donated in memory of Ms. Marjorie Metz were formally blessed. These candles will be used every year during this liturgy, as well as those of Christmas Eve and Easter Even, in her honor.

Artists Corner

St. Luke has many talented parishioners who have turned a simple little building into what many of us think



is a mini cathedral. One cannot help noticing the oil painting of magnolias that drapes the back wall of the Parish House. Sarah Brown was an outstanding math teacher of Augusta. One former student, a female astronaut, flew in to Augusta to give Miss Brown credit for her success. In her spare time, she studied art, and she painted; but she did not neglect her duties as Senior Warden or Treasurer, or any of the offices that she held. She loved St. Luke. Of course, she was one of the founders.

All Saints' Anglican Catholic Church Aiken, SC

Parish Hosts Shrove Tuesday Spaghetti Supper?

Yes, it is a break from tradition but for many years now, All Saints' has celebrated Shrove Tuesday with spaghetti, instead of pancakes.

The new tradition came about when the men who volunteered to cook the pancakes rebelled, saying it was just too much to keep up with the demand, - no more pancakes!

Thus, an alternative idea was to serve spaghetti, with members of the parish bringing their own favorite pasta sauces to share. The spaghetti, and lots of it, was prepared ahead of time. All that was needed was the sauce, salad, bread, dessert, and wine. Simple!



So, it has worked for many years now, although, on occasion, there is a yen for pancakes, a yen

which is quickly stifled by a plate of spaghetti!

St. Paddy's Day — a Parish Tradition Well Celebrated

Each year, the Irish roots of many parishioners are exposed, and the Irish Saint's Festival is celebrated in grand style.

The smell of corned beef and cab-

bage is inescapable, and Irish music fills the air. Of course, Irish beer flows rather freely, and, for an evening, everyone is Irish.



Thanks to Lena Whittaker, who actually comes from Denmark, we were treated with the most delicious and authentic corned beef and cabbage, complete with carrots.



No green beer but plenty of Irish brew.

On Sunday the 24th, we welcomed into our Family of Christ, Townsend Wescoat Holmes, with his baptism. Townsend is the grandson of Jenne & Dacre Stoker.



Parish News Briefs....

Our Redeemer Marietta, Georgia

On Quinquagesima, Archbp. Haverland baptized Alissa Lauren Williams, confirmed Deborah Ann Ausburn Bailey and Russell Edgar Brock III, and received Gayla Griffith, who had been chrismated in the Antiochian Orthodox Church.

Our Lady of the Angels New Smyrna Beach

Archbp. Haverland visited Our Lady of the Angels on January 26th - 28th. The Archbishop had dinner with the clergy on Saturday evening, and on Sunday celebrated and preached. Immediately after Mass, he blessed a new cross over the front entrance to the church, then was entertained at brunch at the NSB Yacht Club.

Ordination....

Fr. Currie will continue at *All Saints Soddy Daisy* as Priest-in-Charge, where he has served as deacon and long-time member.



Trinity Port Charlotte

On Sunday, February 3rd, Archbp. Haverland visited Trinity in Port Charlotte. After Mass, the parish had a potluck dinner. Also present were Bishop Stanley & Janet Lazarczyk, and Deacon & Mrs. Willis.

Holy Guardian Angels Lantana

Archbp. Haverland visited Holy Guardian Angels on February 9th - 10th. On Saturday the 9th, he attended a vestry and clergy dinner at Canon & Erika Sears' home in Lantana. On Sunday, he said Mass and preached, then presided over the annual parish meeting.

[Parish news and photos for the *Southern Cross* may be submitted at any time for inclusion in the next quarterly edition. Submit by email to:

southerncross@allsaintsaiken.org]



From Our Clergy.... A Forum for Clergy of the Diocese

Spiritual Reflection

by Fr. Daniel Trout
St. Luke's, Augusta

During Lent, which this year will begin on March 6 and will end on Thursday April 18, we as Anglicans concentrate on THREE main disciplines: Fasting & Abstinence, Prayer & Devotion, and Works of Mercy. Let's just remember what each of these entails:

Fasting and Abstinence

"Turn ye even to me with all your heart, and with fasting, with weeping, and with mourning."

Fasting means going without food or less food for a period of time (like omitting a meal or just eating small ones), while **abstinence** means the entire renunciation of a particular food throughout the duration, usually meat or animal products, soda & alcohol, fatty junk food, or candy & desserts. Our Book of Common Prayer (page li) instructs to fast and abstain during all 40 days of Lent (minus Sundays).

Why do this? To teach dependence on God alone, as Christ did in the wilderness: learn detachment from bodily needs and wants and encourage reliance on prayer, Scripture, and meditation. Fasting/abstinence teaches us to impede the pleasures of our sinful nature. As we deny the body the chance for indulgence, we also deny our sinful nature the chance to succumb to temptation.

Prayer and Devotion

"Continue...in the apostles' doctrine and fellowship, in

breaking of bread, and in prayers."

Lent is not just about self-denial, but increasing our spiritual attention—especially our desire to love God and spend more time in our relationship with Him. **Devotion** describes our commitment, which may be expressed in **prayer**, contemplation, or an extraordinary act of piety. Good suggestions include attending Lenten services like Thursday Mass and Stations of the Cross, saying Morning and Evening Prayer (or, at least, doing the readings from the Lectionary), or just visiting the church to pray quietly before Christ in the tabernacle on the altar.

Why do this? Because becoming more devout uses our time, once filled with pleasure, to celebrate our communion with Christ. Acts of devotion help us to be free of things with only passing value, and focus on holy things of eternal value.

Works of Mercy

"A good man is merciful and lendeth...he hath dispersed abroad and given to the poor."

Performing a few of the corporal or spiritual **works of mercy**, especially when done with fasting, means sacrificing something we enjoy and sharing with someone else, instead.

Showing mercy encourages us to go out of our way to show kindness and generosity to others—being a blessing to someone else, not being self-indulgent!

The most common works of mercy include: feeding the hungry, giving drink to the thirsty, clothing the naked
(Continued on next page.)

ked, sheltering the homeless, visiting the sick and the imprisoned, and burying the dead. If you can't personally do one of these actions, then help support those who can!

Why do this? To learn the compassion of Christ by focusing less on our needs (and general selfishness) while we try to meet the needs of others.

Sanctity of Life: More than Just Politics and Church

by Fr. George Alexander
All Saints', Aiken

Once again, the question has come up about **Church and Politics**, this time while I was in the checkout line at a local store.

I can't recall specifically what the question was but the answer was given in very reserved terms: clergy address moral standards and leave the politics to the politicians.

Later, it started to play on my mind. I thought about history: history of Western Civilization, history of the Church, history of our own nation.

What stood out is that Church and politics have been intertwined and have been at the core of Western Civilization since the beginning of Christianity.

The Church has been involved in wars and battles for centuries, and clergy played a vital role in the formation of our own nation.

When the Church retreats or shrinks from political involvement, the result is a rise in secularism in its ugliest

forms. We see examples of that in every country in the world today.

Specifically, what we see is a growing disregard for the *sanctity of life*.

For example: the murder of Christians, just because they are Christians, is taking place in more and more areas of the world.

Another example is the genocide practiced against ethnic minorities in quite a number of countries.

And, in our own country, as well as others, the liberalization of abortion laws and laws concerning assisted suicide, all related to *Sanctity of Life*.

Indeed, these two subjects have become volatile topics in this nation.

Most recently, the State of New York has passed a law permitting abortion up to and including the birth day of an infant!

In reality, New York has legalized the killing of babies, not just the aborting of a fetus in its earliest stage of conception, as unacceptable as that may be, but the murder of a child about to be born into the world.

How did we get to this point, and where does it end?

I propose that we have gotten to this point because the Church has bought in to the idea that politics is only for the politicians, and, as a result, has even shrunk from addressing real moral issues from the pulpit, following the premise that clergy must stay out of politics. But there is a fine line

Annual Diocesan Synod May 1-3

XXXX DOS Synod

Hosted by St. Michael and All Angels
Orange Park, Florida

Cut-off date for registering at the \$110 price per person is **April 15th**.
After that, the fee increases to \$120 per person.

For information or assistance, contact **Heli Dunn**, Synod Coordinator 706-546-6910.

between addressing moral issues and "meddling" in politics.

What is that fine line? Who drew the line? Is it based on the Constitution? Where did this idea originate that the Church must stay out of politics and stick only to *churchy* things? This *Separation of Church and State*.

Look at history. The Church has played a definite role in the affairs of nations, not always with success, but not shrinking from involvement in the affairs of state as it strove to meet its mandate from our Lord to make disciples of all nations.

That fine line, drawn in recent times, defies reason and essentially blurs a relationship existing for centuries, even relegates the constitutional *relevance* of **Religion** to a position of *irrelevance*. We have now been *freed from religion*!

Where does it end?

Some have surmised that, left unchallenged by the Church, the new law in New York will lead to a broader form of *euthanasia*, ultimately the euthanasia of the undesirable of society, the disabled, and, most certainly, the elderly as well.

When one looks at morality within

the political system, it is obvious that the Church has become irrelevant there.

When we look at the moral decline and the relaxing of standards of conduct within this nation, in other nations as well, what is obvious is that the Church, again, is becoming, if it hasn't already become, irrelevant.

And what is even more disconcerting is the embrace of late by various denominations of issues that before would have been deemed unacceptable at best, and certainly immoral by Christian standards.

What is the answer? *Sanctity of Life*?

The answer must come from within the **Church**, through prayer, yes, but also **by putting faith into action!** The *Shield of Faith*, yes, to deflect the fiery darts of the Devil but the *Sword of Truth* carried in the right hand.

There is one group called *Anglican Priests for Life*. That is a start.

But, indeed, it must come from each and every Christian putting faith into action, becoming involved, working to ensure *Sanctity of Life* and the continuing *relevance of the Church* in our nation.

G-4 Proclamation on Abortion

In 1973 the Supreme Court paved the way for legalized abortion in the United States in a landmark decision known as *Roe v. Wade*. Four years later, *The Affirmation of Saint Louis* laid out the following in response: “every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and...the unjustifiable or inexcusable taking of life is always sinful.” For over forty years the bishops of the Joint Anglican Synods (commonly known as the G-4) have upheld this teaching, and proclaimed that protection of the unborn is a fundamental principle of catholic moral law. Though we generally refrain from engaging in politics, recent events in New York and Virginia compel us to reaffirm this teaching and to speak out against continued attempts by certain elected leaders to advance what has aptly been termed the “culture of death.”

On January 22nd of this year, the New York State Legislature passed the *Reproductive Health Act*, a statute that expands the state’s already liberal abortion policies by allowing the termination of pregnancy up until the moment of birth; permitting physician assistants, nurse practitioners, and licensed midwives to perform abortions; and removing penalties for performing an abortion from the state’s penal code. Not only does this legislation allow for the killing of a viable human child, it runs the risk of exposing women to higher-risk medical procedures and removes protec-

tions against domestic abuse. Already a New York prosecutor has dropped felony abortion charges against a man who murdered his girlfriend and their unborn child.

In Virginia, where similar legislation has been proposed, the current governor has made statements that appear to endorse the notion that babies who survive late-term abortions could be left to die. Such sentiments reveal how far removed the pro-abortion movement is from the values expressed in a document penned by another governor of Virginia, one which asserts that all humans are “endowed by their Creator with certain unalienable Rights,” and “that among these are Life, Liberty, and the Pursuit of Happiness.” A society founded on these principles cannot support legalized abortion. If the right to life is unalienable, it belongs to the individual alone, and cannot unjustly be taken away. Moreover, the right to life possesses a logical priority in that all other rights flow from the individual’s status as a living being. Curtailing the right to life undermines the principles of natural law and threatens the very fabric of our democracy.

We, the bishops of the St. Louis Continuum, therefore call upon all Christians and people of goodwill to join us in resisting the expansion of abortion in the United States, and working to roll back the laws that permit it in the first place. Our role, however, is not to craft legislation, but to bring the world to Christ, a process that begins in prayer. We therefore ask our clergy and laity to pray for those who support the practice of abortion, asking God that their hearts may be

ACC Diocese in Congo Seeks Assistance

The Right Reverend Dr. Steven Ayule-Milenge has requested assistance in the construction of diocesan offices and a Pro-Cathedral.

Bishop Ayule-Milenge’s request totals \$24,540 which includes not only construction but also furnishing.

The photographs here show the urgent need, and Bishop Ayule-Milenge outlines the project in his letter below.

For additional information on how to provide financial assistance, please contact the DOS Office.

Greetings in the name of Jesus-Christ our Lord and Saviour. Through this I would like to inform you that the Anglican Catholic Church, Missionary Diocese of Congo has a vision of constructing a building housing Diocesan offices and a Pro-Cathedral in the see city of Bukavu, on the shore of Lake Kivu in the farthest Eastern part the Central Africa country.

To make this a reality, we need the help of fellow churchfolk. As published at Trinitarian March-April issue 2019, page 5. To
(Continued on page 16.)

changed. Pray for the women who are struggling with the decision to keep a child, particularly those who are under outside pressure to end a pregnancy. And, as always, pray for the unborn children at risk, that they might come to know the blessings of this life. We also call upon our people to support organizations that promote adoption, minister to women in crisis, and assist families in need.



We encourage them to give to these organizations the gifts of talent, treasure, and especially time, that through making personal connections with those involved, we may witness to the goodness and mercy of Christ. We ask all of this with the fervent prayer that every life may be cherished and every person may be recognized as a child of God.

Sermon at the Ordination of Fr. David Michael Currie

Delivered by
The Very Rev'd Nicholas C. Athanaelos
Saint Stephen's Anglican Catholic Church
Athens, Georgia on February 16, 2019

Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. (BCP 546).

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

I want to thank you, David, for allowing me the honor to preach on this most special day. Serving on the Commission for Ministry, it is always a joy to see men from the earliest stages of discernment up through their postulan-



cy, candidacy, and eventual ordination. In the end—whether one is ordained or not—it is a process that strengthens them spiritually. To be sure, the path is far from easy. You, my friend, know this better than anyone. Even at times when it looked like you might not get here, you never gave up. In a letter you wrote just a few weeks back, I think you said it best: “I was like a

bad penny, just kept showing up, knocking at the door, not wanting to give up or go away.” Well, all of us here today are grateful for your tenacity and spiritual resolve, and you can be assured of our prayers as you continue your ministry.

The Prayer Book rubric gives specific direction regarding what should be addressed in the ordination homily. We're told:

When the day appointed by the Bishop is come, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the people ought to esteem them in their Office. (BCP 536).

In just a few moments—by the laying on of hands and calling down of the Holy Ghost—your life will be changed forever. But, more importantly, the lives of those committed to your charge will change as you administer the great mysteries given to us by our Lord and Savior, Jesus Christ: to Baptize persons as members of the Holy Church; to nourish them with the Bread of Life, the fountain of immortality, through administering the Holy Eucharist in the Mass; to hear their confessions and to pronounce the words of absolution in the name of the Lord who died for those sins; to unite a man and woman in love in the mystery of Holy Matrimony; to anoint with holy oil the sick for the healing of soul and body; to preach the Word and teach the Faith; to counsel those in need; and to pray for those who have no one to pray for them.

One of the great saints of Orthodoxy,

Saint Kosmas Aitolos wrote:

If I were walking down the road, and I saw coming towards me on one side a king, and on the other side a priest, I would reverence the priest first, because he has the authority to take bread and wine and transform it into the Body and Blood of Christ. Likewise, if I were walking down the road, and on one side saw an angel, and on the other side a priest, I would reverence the priest first, because he has the authority to bind and loose the sins of men.

These words are not meant to raise you to some lofty position or to cause you to think more highly of yourself than you ought. No, they remind you and all of us called to this sacred office of just how important this calling is as shepherds of souls.

It is a great thing to be a priest, for everything comes through the priesthood. And priesthood is not just the greatest calling in all the world, it is also the greatest responsibility because each priest holds in his hands the souls of all the members of his flock. He must teach them the correct way and guide them in the paths of truth, light, and life, and love them into the Kingdom. And, sometimes, he must also discipline them along the way—in a balanced way—with patience, never losing sight of the love of God in Christ Jesus.

Today, more than ever, priests are sent out into a world that is increasingly more secular, where it is easier to sin than to be virtuous, where people choose amusement over the Word

of God. Nonetheless, we are sent to do the work of the One who established His Church, who instituted the priesthood. St. John Chrysostom tells us that even though the work of the priesthood is done on earth, it is of heavenly origin, for it was not established by a man, or an angel, or any created being, but by God himself.

Remember, that as you lead your flock, you do not have the right to trample tradition or to broaden the boundaries of moral teachings, or to add by your own reasoning something new and different from that which has been from the beginning. We must love and faithfully serve the Church our Lord established as He established Her; our job is to transmit the tradition as our Lord has given it to us. We also are not caretakers of a reliquary; we are to be vessels of light. We are privileged to be instruments of the Grace of God which has continued since our Lord instituted this sacrament on that first Maundy Thursday and will continue to the end of time in this world. We are to be faithful to the truth that has been given to us, “the faith delivered to the saints, once and for all.” (Jude 3).

Those are the fundamental duties and responsibilities of your office, and I feel certain that you will endeavor daily to carry them out. And one of the ways you will do this is through the support of the people you serve. To you good folks of Soddy Daisy, you play a major part in Father David's ministry. In fact, as mentioned earlier, you ought to “esteem him in his office.” First and foremost, you must pray for him daily that God will

(Continued on page 20.)

Liturgically Speaking

Worshipping with our Senses

Our parishes tend, indeed, to be beautiful settings in which to worship God, especially when we consider the eloquence of our liturgical worship, and the magnificent sound of our organ and singing. All of it invokes the senses.

Our worship invokes the senses of sight, sound, and smell, each contributing to the beauty of worship, and

Congo assistance request from page 11....

guide donors in assessing costs, we have set out a two-step programme for building the facility.

First is the construction of diocesan offices, broken down into three phases resulting in a building on a plot of 18 meters by 8 meters. When that is finished, work will begin on constructing the Pro-Cathedral.

The first phase in construction the diocese offices consists of demolishing the existing building, followed by digging and terracing the land (US\$2,250), then building a stone retaining wall (US\$3,740), and finally constructing a main staircase (US\$1,800).

The second phase consists of constructing the diocesan offices on the ground floor. First comes laying the foundation of the structure, followed by building brick walls (US\$4,195). Then comes erecting the framework (US\$2,800) and assuring reinforcement (US\$2,900). Lastly comes concreting at a cost of (US\$4,200). Finally, there is plastering, paving and installing electricity and plumbing, budgeted at US\$5,420.

the offering up of ourselves entirely to God, in ritual that transcends our own Christian heritage, and draws upon our Jewish roots, from vestments to bells to incense; the Cross, statues, and candles.

While we may take music for granted, bells are another story. Generally speaking, churches have three sets of bells: tower bells, Sanctus bells, and sacristy bells.

Tower bells are rung before the

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The construction of the Pro-Cathedral, to be located directly above the diocesan offices and connected to an already completed section located above the adjacent Sewing Training Centre, will begin upon completion of work on the diocesan offices. The existing section contains the altar, sacristy and cloakroom of the Pro-Cathedral. Construction of the remaining part of the Pro-Cathedral is broken down into five phases. The first phase entails erecting brick walls (US\$3,420), followed by boxing which is budgeted cost of (US\$5,420). Then comes plastering, paving, installing electricity and plumbing, and putting in doors and windows (US\$7,830), and finally furnishing the Pro-Cathedral (US\$5,070).

Donations may be made through the Saint Paul Mission Society in the United States and The African Appeal in Canada. One dollar you give is welcomed for the development of our diocese. The pictures of different steps may be forwarded to you on your request.

Thanks,

+The Right Reverend Dr. Steven AYULE-MILENGE
Bishop Ordinary

beginning of a service and also traditionally tolled solemnly for funerals, and joyfully after weddings, and on other joyous liturgical or public occasions.

The Sanctus Bell is so called because it is rung at the beginning of the *Sanctus* during the Eucharist. Sanctus Bells are also rung during the liturgy to call attention to important moments. This was especially important in the earlier days, when the liturgy was difficult to hear, or was said by the priest in a language not understood by most of the congregation. The bells are effective in drawing attention to worship, as people's attention does tend to wander.

During the Eucharist, the bells are rung: three times at the beginning of the Sanctus; during the consecration when the Host and chalice are elevated; when the priest says "Lord, I am not worthy" before his own communion; and when the priest says, "Behold, the Lamb of God," as a signal for the communicants to come to the altar rail.

The sacristy bell is rung as a signal that the priest is about to enter the sanctuary from the sacristy at the beginning of a service, signaling the congregation to stand.

And, of course, there is the music by which we are lifted up, and our powers of meditation enhanced. It is the sound of music before, during, and after the service, not just the hymns, but often the parts of the service that are sung or chanted by the priest or the choir, or, on occasions, a cantor. Music itself can inspire us and heighten our senses.

Our place of worship, and our ritual depend very much on sight. We have

the ornaments of the Church that include the Cross, the candles, the Altar, the flowers, the hangings with their colors for the various seasons, and so forth. We also have stained glass windows and statuary. And, then, the vestments. Each has a purpose and a history. They all direct our attention to the worship of God. They all add beauty to our worship.

Central in our Church is the Cross on the Altar. It focuses our attention on the loving sacrifice of our Lord on the Cross that we may be rescued from sin. On either side are candles symbolizing that Christ is the true light, and reminding us that in the beginning, the world was in darkness, and God said, "Let there be light, and there was light and God saw that the light was good."

As we look around, we see the hangings with the colors of the Church season, the Altar prepared with a white cloth, and the Eucharistic vessels covered with a veil the color of the season.

When the clergy enter, the priest is vested in a white garment called an alb, to which is added a stole, manipule, and chasuble in the color of the season. Each has a meaning, and the use of vestments can be traced back to the *Book of Exodus*, perhaps even to *Genesis*, each giving meaning and symbolism to our public worship of God.

There is much more that we see in our Church; however, whether it be a Cross or candle, a statue or a hanging, the Altar itself, each has a special meaning fulfilling the purpose of stimulating our sense of sight as we worship God in a place where we can feel his presence with all our senses.

(Continued on next page.)

When we think about the sense of smell, and how it might be stimulated in worship, there is a moment of pause, and the thought “what are we talking about?”

Of course, what we’re talking about is “incense”. It has been used in liturgical worship from early Old Testament times through the early Church, until today. It is widely mentioned in Holy Scripture, and not just the Old Testament. We find many references in the New Testament, whether in the story of the Magi bringing frankincense as a gift to the Christ child; in the words of the Christmas carol, *We three kings*: “Incense owns a Deity nigh” meaning that incense is a sign of our belief in the Real Presence of Christ, the Son of God; and in the *Book of Revelation*, in chapter 5 verse 8, we read of “golden bowls full of incense, which are the prayers of the Saints”.

Incense can heighten our participation in the liturgy by stimulating the sense of smell. It also provides colour, movement and sound as the thurible is swung, and its chain “chinks” and “tinkles”.

And, when we burn incense, we are reminded that our prayers, like the incense, ascend to the throne of God, and mingle with the prayers of the Saints in heaven.

Incense is not an innovation of some later period of the Church, nor is its use confined to the Eastern or Roman Churches, for, indeed, in the Church of England, its use was prevalent until the mid 1600s, the height of the Protestant Reformation, when its use became illegal, though it continued to be used in worship in isolated instances, such as in York Minster, and since the mid 19th century, its use

has spread and increased.

So, now it all comes together. The beauty associated with the Church itself in its furnishings and lighting, especially the candles; in its music, in all the sounds, whether musical instruments, bells, or voices; in the smells, whether emanating from incense or flowers: all lead to a heightening of our senses, and draw us into a special spiritual posture for the worship of God.

All these things, that some may regard as “trappings,” tell us that we are in a special place, a place of dignity and beauty, set aside for the particular purpose of the glory and worship of God. Here, because of that specialness, we find ourselves closer to God, as if in his very Presence.

During and following the Protestant Reformation, many churches were stripped of their furnishings, the candles, the crosses, statues, and even, in some instances, music. What was left was a cold structure, hardly befitting the joyful worship that we should be offering up to our Creator.

Fortunately, not all the churches in England were stripped completely of their beauty, and with time, most were restored to their pre-Reformation glory.

So, we may conclude that the beauty and dignity of our worship of God incorporates more than words, more than actions; indeed, it incorporates the totality of what and who we are, by affecting all our senses, drawing us into a special place, posture, and attitude, where we are able to give over our whole selves to God in worship.

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Saint of Note

St. Cuthbert

(c. 634 – March 20, 687)

Considered the Patron Saint of northern England, St. Cuthbert was born along the Scottish border and grew up near Melrose Abbey, daughter-house of Lindisfarne, in what is now modern day Scotland.

Though it is presumed that he was of a noble family, possibly the second cousin of King Aldfrith of Northumbria, Cuthbert was employed while a boy as a shepherd. It was one night, while tending the sheep, that he saw a vision of St. Aiden being carried into heaven by angels. St. Aiden was the founder of Lindisfarne. Nothing else is known of his early years, except that he may have seen military service. It was that vision, though, that inspired Cuthbert to become a monk in 651.

Melrose was a relatively new monastery under the prior Boisil when Cuthbert entered. Upon Boisil’s death in 661, Cuthbert was appointed his successor, and his fame for piety, diligence, and obedience grew.

When a new monastery was founded at Ripon, Cuthbert was appointed its guest master under Eata but, when Wilfrid became prior, he returned to Melrose. Illness struck the monastery in 664, taking the life of the prior, whom Cuthbert succeeded once again.

Following the Synod of Whitby, which settled the dispute between Celtic and Roman customs, Cuthbert was called upon to introduce the Roman customs at

Lindisfarne.

Though an ascetic, Cuthbert was known for his charm, generosity, and diplomacy; he was devoted to missionary work, as the country was not altogether Christian, traveling widely to carry out his pastoral work.

In 676, desiring a more contemplative



life, Cuthbert retired to a place identified as Cuthbert’s Island, later moving to Inner Farne Island off the Northumbrian coast. There he lived a most austere life, eventually even refusing to receive visitors.

In 684, he was elected Bishop of Hexham, but had to be persuaded to take up his charge. After a visit from King Ecgfrith, he agreed to return but, instead of Hexham, Cuthbert was sent to Lindisfarne after his consecration at York in March 685.

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He remained there until after Christmas in 686, when he, suffering from a painful illness, returned to Inner Farne. There he died on March 20, 687.

After his death, numerous miracles were attributed to him, and when his sarcophagus was opened eleven years after his death, his body was found to be perfectly preserved and incorrupt. Found with his remains was a copy of the Gospel of St. John, which exists as the oldest Western book to keep its binding. It has become known as St. Cuthbert's Gospel. Other intact artefacts were also found, including a stole.

Cuthbert's relics are in Durham Cathedral; however, there is a legend that, prior to the arrival of Henry's commissioners, the monks covertly removed Cuthbert's body from the cathedral and reburied it in a secret location within the grounds of Crayke Abbey. They then replaced the body in the cathedral with that of a recently deceased local brother. Thus, according to the legend, the true location is known only to 12 monks, and, as a monk dies, its whereabouts is revealed to a new brother.

The *Feast of St. Cuthbert* is celebrated on **March 20th**.

Ordination sermon....

lead him as he leads you; that his ministry may be fruitful; and that he remains strong and in good health. You must also respect him and the office he holds, for standing before you he will be *In Persona Christi*: In the person of Christ. I ask you to remember this at times when you might feel tempted to disagree with him or question his wisdom.

You have accomplished much in your life, Father. You have been blessed with a lovely, supportive wife and family. You've had a successful career. You have a wonderful, loving cure at All Saints and many friends who care greatly for you. But, as

great as all of these are, today you await the greatest of gifts—a gift bestowed upon you at the hands of the Archbishop. It is not about you personally or your personal life and accomplishments. What is supreme in this office, this Sacrament, is not yourself, and not what you bring, but the Grace and Order that is infused into your interior life.

Father, may God Bless You with a long and Holy Priesthood and May You Be an Instrument of Grace in the Priestly Service of the Most High God.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

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