

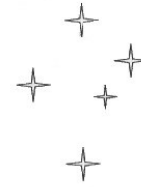


Diocese of the South
The Anglican Catholic Church

The Southern Cross

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

Trinity — 2020



COVID-19 Effects Widely Felt

2020 Diocesan Synod Rescheduled

The 2020 **Synod** of the Diocese of the South has been rescheduled to September and will be held in Athens at St. Stephen's Pro-Cathedral.

The dates announced by the Archbishop are September 16th - 18th.

If public health concerns or the imposition of restrictive regulations do not permit a *full* Synod to

be held, there is the canonical option of a *limited* Synod.

The *limited* Synod is permitted every other year under the **Canons** and achieves its quorum by attendance of the **Council of Advice** (both elected and *ex officio* members), with the addition of any other clergy and parish delegates who choose to attend.

Three Deacons Ordained in May

On May 1st, at St. Stephen's Pro-Cathedral in Athens, Archbp. Haverland ordained three men to the Diaconate, each receiving their assignments immediately.

The Rev'd Fr. Deacon Christopher Bailey is assisting at Our Redeemer, Marietta, Ga.; The Rev'd Fr. Deacon Winston Barker is assisting at Holy Guardian Angels, Lantana, Fla.; and the Rev'd Fr. Deacon Brandon Cribbs is assisting at St. Michael & All Angels, Fleming Island, Fla.

Following the ordinations, The

Very Rev'd Fr. Nicholas Athanaelos, Dean, and the Pro-Cathedral hosted a lunch, of course, following the "social distancing" guidelines.

The ordinations had been planned well in advance of the pandemic with its resulting restrictions, and though attendance would be limited under the circumstances, it was decided to proceed with the ceremony as scheduled and announced in the *Si Quis*.

Congratulations to the new deacons!

Out of the Ordinary

Transitions, 2020



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

The Diocese of the South has had a number of deaths since the beginning of the year which deserve note.

Bishop Edward Ethan La Cour died on February 1st at age 90. He was preceded in death by his much beloved wife, Frankie. A full obituary appeared in *The TRINITARIAN* number for March-April 2020. Bishop La Cour was consecrated as a bishop for the Continuing Church in the Anglican Province of Christ the King. He joined the ACC and our diocese in a period of notable

growth, around the time when we received his congregation (Holy Spirit, Palm Beach County), which we combined with our Saint Augustine's, West Palm Beach. Other congregations that joined or rejoined us within a year or two of Bishop La Cour were: Saint Mary's, Winter Haven; Ss. Michael & All Angels', Orange Park (now Fleming Island); All Saints', Aiken; and Saint Mark's, Durham (which rejoined Saint Benedict's, Chapel Hill). For me personally this influx permitted a transition from bishop-and-rector of a parish to full time service as a bishop. For some years I enjoyed visiting south Florida as a guest in the home of Frankie and Bishop L. – and enjoyed making Frankie an evening martini (with one for myself). Bishop La Cour said Morning Prayer, Mass, and Evening Prayer in the church daily, seven days a week. As their guest on my visitations I did the same. After Frankie's death and the eventual acquisition of Holy Guardian Angels', Lantana, thanks to funds that in effect came from Bishop La Cour's long pastoral ministry, it still always was a pleasure to see the Bishop at daily Mass, at post-Mass breakfasts at the Dune Deck, and on other parish occasions.

On March 26th, Father Charles Lindsay died in Durham, N.C.

Father Lindsay for some years after joining us assisted at Saint Benedict's, Chapel Hill. In the 'small world' category, during dinner when we first met I learned to our mutual surprise and delight that Mrs. Lindsay, Peggy Whitten Lindsay, was the aunt of one of my best friends here in Georgia. I was the Lindsays' guest on visits to Saint Benedict's for many years. After funerals are allowed to resume later this year, I will inter Father L's remains in his native Alabama.

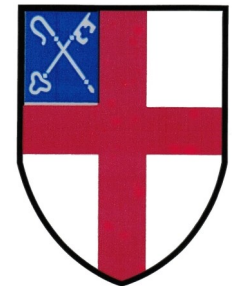
On April 15th, Father John Harvey Klein died in middle Georgia, where he and Sylvia retired to be close to children after a long ministry in Florida. Father Klein was also Colonel Klein and for some years supplied for All Saints', Macon, in our diocese. He was an old friend of Father Kennedy and Holy Guardian Angels'. I will say his requiem on July 18th by courtesy of Christ the Redeemer (APA) in Fort Valley, GA, and their priest, Father Matt Harlow.

Finally, on April 18th Harriet Sasser entered life eternal. Harriet and Joe were longtime leaders of Holy Trinity, Neptune Beach, FL, and welcome fixtures at diocesan synods. Harriet was unfailingly cheerful and positive. When I visited Holy Trinity annually the Sassers and I would always share a lunch, they would put me up at an elegant beach hotel, and they always insisted that I stay at their

expense an extra day at one end or the other of the weekend as a little vacation. Harriet and Joe moved their membership of S. Michael's, Fleming Island, after Holy Trinity closed, and they attended there as much as declining health allowed. After Harriet became shut-in, I took them communion at home twice during visits to the area, but even that became more difficult for Harriet in the last few years. But the Sassers, like Chuck and Bonnie Morris, Russ and Anne Brahmer, and Russ and Avis York were faithful servants of the diocese who eased and enabled the ministry of our clergy through their own work and generosity. They are missed.

By the way, the four laymen mentioned in the previous paragraph were all retired colonels. So was, as just mentioned, Father Klein, and so is Father Kennedy.

So far as I know, none of these deaths was attributable to Covid-19. It just has been a six month period with the loss of many of our older friends. May they rest in peace, and may light perpetual shine upon them.



The Southern Cross

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Parish News.....

Saint Stephen's Pro-Cathedral Athens, Georgia

It has certainly been an interesting time, indeed! It seemed that everything came to a screeching halt just before Holy Week, our most sacred time of the year. In addition to the state requirements on sheltering imposed by Georgia, our local authorities set additional restrictions which included church services. Although our congregants were few, the Mass continued as usual. This included a full two-hour Easter Vigil with only Archbishop Haverland, Canon Foggin, and Father Athanaelos present. Weekday and Sunday Masses have continued regularly since the shutdown. We had a somewhat unusual drive-thru Palm Sunday that resulted in 51 cars stopping by and over 130 palms and crosses being distributed.

Like many parishes, St. Stephen's had to act quickly to find a way to get services into the homes of those unable to hear Mass publicly. Beginning on Easter Day, Canon & Mrs. Foggin (Clayton) set up their mobile phone attached to a processional torch and recorded the Mass. This system has continued, and Mass is now available weekly on our parish website, Facebook, and YouTube. Fr. Athanaelos also recorded a series of Lenten messages from his home that were uploaded to the website. We are grateful to Canon Foggin, Clayton Foggin, Usher Thomason, and Connie Herringdine, for keeping the Word and Liturgy alive via media resources during very difficult times



St. Stephens Pro-Cathedral

In the midst of the chaos outside our church doors, we were blessed with several joyful occasions including a Baptism and the ordination of three new deacons for our diocese. The celebration of these sacraments helped to remind us that the work of the Kingdom to Come continues regardless of what's happening in the world today.

Our first Sunday back on a "regular" Mass schedule was Mother's Day, May 10. Between the two Masses, over 70 souls were present. Folks did return to a somewhat different look in the church. Blue painter's tape blocked certain pews and distancing in the aisles and altar rail were in play. Gatherings for coffee hour, nursery, and Sunday school are temporarily suspended, but parishioners did gather in the parking lot and patio for a bit of fellowship distancing.

Before the sheltering began, we were engaged in planning for our annual diocesan synod. Unfortunately, it had to be postponed, but St. Stephen's looks forward to welcoming y'all in the fall for a time of sacred worship, Church business, and great fellowship!

St. Luke's Anglican Catholic Church Augusta, GA

Continuing Parish Life During Corona Lockdown

By Fr. Daniel Trout, Rector

The theme at St. Luke's amidst the COVID-19 "lockdown" has been, with even more timely and relevant significance than most years, from the Rogation Sunday Gospel: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (St. John 16:33b). During what some have called the "Coronatide", the threat of the virus and the governmental restrictions imposed in response to it would never eclipse our celebration of liturgical "Eastertide". Continuing parish life has not been easy—and many still remain isolated from all contact, save through the telephone—but we feel that St. Luke's victory during these sacred seasons since Passiontide has been, by God's grace, as much a temporal success as the spiritual one we celebrate each year.

As the anxiety and legislation began spreading to the catch-up with proliferation of the Coronavirus itself, the feeling I shared with many parishioners is that the parish had to see Church—in both identity and mission—as an essential service, whether or not we were officially recognized as such. Spiritual food and medicine is as important to personal and social wellbeing, so our particular outpost of the Church needed to emerge alive as a true sanctuary—not just in the liturgical sense as a sacramental gateway to heaven—but also in a social sense as a refuge from the



threat of illness, isolation, and fear beyond the four walls of God's house. Traditionally, the Church has always been a place of rest, protection, and welcome into the God's presence, so the idea of closing the doors entirely seemed counterintuitive to who we are, and what we do. I recall that I and others began having thoughts when social distancing guidelines, restrictions on gatherings, and then even shelter-in-place mandates were ordered, like: "Did Jesus, while He bodily walked this earth, hide Himself from danger and the threat of disease, such as in His encounters with the leprous?" No. "Would He, were He physically here now, hide in some "safe" place to reduce His own risk of infection or possibly infecting others?" This didn't seem like Our Lord's character, so it didn't seem like the best response of His Body, either.

Therefore, *like* Him and *with* Him, we felt that St. Luke needed to overcome. To be sure, while most other churches were closing, we knew that keeping some semblance of parish life would require care and creativity. Especially, starting on Laetare Sun-

(Continued on page 10.)

Holy Guardian Angels

Lantana, Florida

By Canon Sears

It has been a challenge, but here at HGA we tried our best to meet our parish's needs.

I decided to continue Holy Communion but on an individual drive-up basis. We saw half of the parish come by and receive the Sacred Body of Christ.

During Holy Week, we were able to meet in small groups for Maundy Thursday and Good Friday, and we met outside as a parish for Easter Mass. We also televised several Masses and stayed in touch with parishioners.

On the 4th Sunday of Easter, we reopened the church and celebrated Mass in both Holy Spirit Chap-



el for our 9:00 a.m. services, and at 11:00 a.m., met as a Church for Mass. Our able organist was on hand to provide music, which was especially pleasurable.

I was restricted to going to Port Everglades to provide ministry to the various ships and seafarers in Port. Later I was contacted by the Embassy of the Philippines to Bless the remains of several seafarers who had passed away from COVID-19.

My wife, Erika, and I now provide a ministry to a large number of quarantined and marooned seafarers suffering from COVID-19.



St. George's Anglican Catholic Church

Fayetteville, North Carolina

By The Rev. Scott McCleary

Saint George's, Fayetteville had no interruption of services. We continued offering regular services with a maximum attendance of ten as required by the state mandated quarantine.

With the court's overturning the executive order limiting attend-



ance, there are no longer any restrictions on attendance.



Church of Our Redeemer Marietta, Georgia

This past February, Fr. Beau Davis undertook a new ministry: that of tour guide.

After travelling as a clergy pilgrim with the Knights Templar Holy Land Pilgrimage from February 18th-28th of 2019, he was invited to become a host for the group travelling from February 3-13th of this year.

The Knights Templar Holy Land Pilgrimage is a charity which aims to send clergy from all Christian denominations to experience the

land of the Bible and to walk in the footsteps of Christ. Qualifications are that the pilgrim be a full-time minister, ordained in their respective traditions, have not traveled to the Holy Land before, and willing to make a pilgrimage with those of other Church traditions. They are sponsored by local Knights Templar groups, which fund the trip fully (the pilgrim pays only for souvenirs).

A similar (self-funded) tour is offered by the Knights Templar for non-clergy.

Contact Fr. Davis at beaumcd@gmail.com, for more information.

St. Hilda of Whitby Atlanta, Georgia

We've been pretty typical in our precautions against the virus. In the beginning, we took our lead from Bishop Haverland and closed the church.

Simultaneously, we posted videos of the mass on our website, and Fr. Hall contacted everyone in the parish and offered to bring the Eucharist to them. Even after slowly reopening the church, we have continued to post videos of Sunday mass on the website. We actually heard from one parishioner who has been in France for several months who watches the mass every week from our website.

As we have cautiously re-opened,



we have been careful to enforce social distancing, mask-wearing, and using hand sanitizers. We have also discontinued our coffee hour after mass which we all miss terribly. On the bright side, so far as we know we've had only 1 parishioner who contracted the virus, and that was a very mild case.

The good news is that we have continued the process of getting

(Continued on page 15.)

All Saints' Anglican Church Aiken, South Carolina

COVID-19 seemed to be the talk of the town as the pandemic burst upon the scene. Fortunately in South Carolina, the mandates issued by the governor exempted churches, and we continued our normal schedule of services. Our exception was to ask those who attended to practice the "social distancing" recommended.

Due to the age of the majority of our parishioners, especially those who had health issues, many chose not to attend services to avoid any chance of exposure.

While some activities were canceled, we did continue with a modified Coffee Hour following the main service as a way for parishioners to socialize without fear of endangering their health.

On Easter Sunday, the opportunity was offered for private family Communion at the Altar by appointment. A few did decide to take advantage of the opportunity. One outcome of the restrictive measures locally was to be a catalyst for setting up livestreaming, which we did with the help of one of our parishioners, **Chris Roberts**, assisted by the rector.

There were a few glitches as we ironed things out but, all-in-all, it worked well and, as a by-product, we installed a sound system to aid those



with hearing difficulties.

As of now, everything is slowly returning to normal, and the first major activity has already been planned — a picnic for Father's Day following the main service.

The Vestry did decide to do a special deep-cleaning of all the facilities as we begin to get back to normal. We hope this will encourage more members to return to the pews.

There is never a lack of activity around the parish, especially because, since the last edition of the *Southern Cross*, we have added a secretary/bookkeeper with regular hours daily in the parish office. If you call All Saints' any morning during the week, you're likely to get a bubbly voice at our end — this will be **Kathy Clark**, who has the rector as organized as he can be, and is on top of everything.

We will concede that one positive result of all the chaos and of the advent of livestreaming is that we have attracted more attention within the community, and have added several new members to the pews.



Archbishop's Travels Around the Diocese

St. Andrew's, Tallahassee, Fla....

The archbishop's last travel before restrictions came in force in mid-March was to St. Andrew's, which at the time was without a priest. Subsequently, however, Father Patrick Malone has returned to Tallahassee, since the Peace Corps, which he was serving in the Caribbean, has repatriated its volunteers. The parish is sorry about the disruption of Father Malone's plans, but is blessed that they have him back. In the months of Father Malone's absence, the parish enjoyed visits and supply from a Diocese of New Orleans priest, Deacon Brandon Cribbs (before his ordination), and the bishop.

Other Florida Visits....

During and after a winter holiday at Siesta Key, Fla., the archbishop visited three Florida congregations:

Trinity, Port Charlotte....

On the Purification, February 2nd, at Trinity, Port Charlotte, the bishop

celebrated and preached, then enjoyed a potluck lunch with the congregation and with the bishop-in-charge, the Rt. Rev'd Stanley Lazarczyk, and Father Deacon Eugene Willis.

St. Mary's Winter Haven....

On Sunday, February 9th, the bishop visited Saint Mary's, Winter Haven. After preaching and celebrating, with Father Guy DiMartino, the clergy and congregation went a mile down the road to enjoy lunch at the Greek festival of the local Greek Orthodox parish, where we were warmly greeted, seated together, and brought pastries by the local priest.

Holy Guardian Angels, Lantana....

On Sunday, February 16th, the archbishop visited Holy Guardian Angels', and instituted Canon Sanford Sears as rector, as reported elsewhere.

Suggested Prayers for Difficult Times

In Time of National Strife and Tumult.

O ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist: give us grace to lay aside all hatred and prejudice that are the source of violence and discord in our nation, and so to call upon thee for strength and guidance in restoring peace and bringing about reconciliation. Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *Amen.*

In Time of Great Sickness and Mortality.

O MOST mighty and merciful God, in this time of grievous sickness, we flee unto thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

St. Lukes continued....

day — with a mother/daughter Baptism planned, no less—the question was how to keep the church open as we prepared for the most sacred liturgies on the Kalendar without directly violating rules about social distancing and the size of gatherings. We wanted to be sure that we were both “honoring the king while worshiping God”. Moreover, we didn’t want to recklessly put people at risk of getting sick while we invited them to assemble and to receive the sacraments. Since neither the guidelines nor the orders of Georgia or Augusta-Richmond County ever explicitly forbade church gatherings, it truly became a question of numbers—of bodies within the church and the space between them. In this case, St. Luke’s small parish size worked to our advantage. After I spoke with all of our parishioners, and when it became clear that there would never be more than 15-20 persons in the acceptable age group or in suitable health to come out, requesting RSVPs via phone or email, and adding—if necessary—an additional feast day service to accommodate everyone, became the obvious solutions. St. Luke would try to limit attendance at any particular service to 10 or less in the main worship space, preserve six feet distance in the pews and at the communion rail, and spread out any excess numbers to other rooms or to another building. Moreover, I agreed with the vestry that livestreaming the services (which was becoming the norm everywhere else) through Facebook for those who could not physically attend, would be the other way to include the remainder of the parish. Thanks to the ingenuity of my Senior Warden, we were

able to mount his iPad in the back of the nave, and to stream the audio and video (with surprisingly adequate quality) for live broadcast and recording. I will be the first to admit that the early attempts did not go perfectly, either physically or electronically, but we were able to fine tune the protocol and the technology as we kept trying each week. Thanks be to God, since March 22, St. Luke has not had to omit any of the customary Sunday or weekday liturgies, and with the livestream technology, has been able to reach a global audience in far greater numbers than we ever thought possible. On Easter Sunday, the main service broadcast reached a record 675 people and had nearly 400 views from Anglicans and other Christians around the globe. The internet has helped us to keep parish business from hardly missing a beat, too. Since April, we have held our vestry meetings via Zoom, as so many other institutions have, and I think everyone has liked it so much that we might never have an in-person meeting again!

Certainly, sacrifices have had to be made out of caution: some things have been suspended or cancelled entirely, especially those of fellowship. Weekly activities like Sunday School and Coffee Hour went away until all orders were lifted and the virus subsided. The midweek Bible Study was postponed, and our annual Lenten Fish Fry was deferred until next year. Nearly all of our community outreach, including our volunteering at the local soup kitchen and our veteran’s ministry events had to be postponed. For those self-isolating, but who have been receiving guests, I have been able to

Beautiful & Meaningful Traditions In the Worship of the Church

Our Anglican worship can hardly be surpassed in its beauty. It goes beyond the language itself to the dignity and actions of the clergy, the Altar, the candles, the vestments, the music, and the voices of the people. This is all basic to Anglican worship. Yet, there is more in our heritage that dates back to the earliest days of Christianity.

From the beginning, Christian worship has included, in some form, the use of incense, bells, and the sign of the cross. Though, in the Church today, the use of incense, bells, even the sign of the cross, are often associated with what is called “high” church, that is an over-simplification of our liturgical practice in the Anglican Church.

Sign of the Cross: Asking God’s Blessing. The Sign of the Cross was used by early Christians as a sign of recognition during the persecutions, and from the early second century on as a sanctifying action. From early times the Sign of the Cross was used in both Baptism and Confirmation.

Bells: A call to worship. The bells of the church tower ring out to call the people to worship. At the

Altar, they are used to announce the most sacred parts of the service. Their use is ancient. It is said that originally the church bell was used so that the peasants in the field who could not attend the service would know when the most sacred parts of the service were taking place. They could then join with the congregation by offering private devotions.

Incense: Carrying our prayers to heaven. The smoke from the incense is considered symbolic of prayer rising to God. It is also used to show honor to the Altar and the celebrant, a practice symbolizing the Grace of our Lord cleaning and sweetening our worship and our lives so that the offering may become acceptable to God. Though incense and bells are not used in all parishes or in all services, they do remain a beautiful part of our Anglican heritage. And who could image an Altar without a Cross, or a priest not making the sign of the Cross in blessing?

The language, the dignity and actions of the clergy, the Altar, candles, vestments, music, the voices of the people — bring to this the sweet smell of incense and the clear ring of bells, and we have a beauty of worship unsurpassed in all of Christianity.

visit them and bring them Holy Communion. Many in the parish have helped me stay in contact with the homebound by phone, and I started a St. Luke’s Facebook Group to keep in touch, to post prayers and sacred art, and share recitations of the Daily Office. However, especially for those in retirement communities or nursing homes, the restrictions have meant virtually all severance from anything church-related—a great test of faith and patience.

Overall, though, St. Luke’s has been fortunate compared with most churches in the Augusta area, so we count our blessings. Sadly, we did suffer the passing of our founding matriarch (from natural causes), and have not been able to conduct her funeral. But, no one at St. Luke’s has become ill with the virus from attending church and, necessity being

the mother of invention, we have been able to find new ways to extend our digital outreach. Thankfully, we have found other “silver linings” in all of this, too. St. Luke has welcomed many visitors whose own churches closed entirely in April and May; hence, some have been attending quite regularly for over two months, and a few have expressed interest in staying. The greatest benefit of all, though, has been for our music program. The organist from New York City whom we hired to play for Holy Week, because of city mandates and travel restrictions, has not been able to return home, so he has stayed and continues to play and chant for us! So, in retrospect, the parish has gained more than we have lost—above all else, the faith and the courage to overcome this world through and for our Savior!



Clergy Forum

Surviving COVID by Keeping God in His Place by Fr. Daniel Trout St. Luke's

A parishioner recently directed me toward a thoughtful piece in the religion section of the Augusta Chronicle, titled with the relevant query: “What happens when man replaces God as God?” It’s certainly not an unexplored question these days, but the writer gets right to the point better than many do, pinpointing the very specific areas of human concern affected when man either philosophically denies God’s existence or just replaces Him with a practical agnosticism that’s typical of secular humanist systems. In about 500 words, the writer leaves few major topics untouched, highlighting the environment, government, morality, and cultural expression. His basic thesis is that, if man replaces God as the highest intelligence, then he forfeits all hope of answers and stability, which he concludes will lead to final self-destruction. The final sentence of the piece says it all, and provides an excellent segue way into our Coronavirus context: “He [Man] has difficulty managing himself, let alone the planet and the universe.”

The geo-political, intellectual, and cultural woes of the 20th Century—especially in the West—definitely did much to expose the tragic truth of this thesis. Some of us can still remember the impact of the world wars, the various social revolutions and the legislative changes they instigated, and the decided shift in our educational system that has, by now, reshaped the minds of five generations with progressive interpretations and values.

When some people remark that “this isn’t the America of my grandparents or great-grandparents,” they’re right. In every sphere of human activity, thought and behavior has changed drastically. Not just in politics and culture—but even in religion itself—one wonders if man might subtly be trying to replace God as God.



At the present time, it is the COVID-19 crisis, whether we are its victims or its creators (probably both), which is testing us for how we look for hope and healing. Yes, it’s been very inspiring to witness the heroism and skill of many healthcare professionals, and acts of generosity and compassion toward those struggling with compromised health, financial deficit, and food insecurity. However, we have neither mastered this virus nor controlled the socioeconomic effects that our leaders and businesses have instigated. We’ve all seen it through the media—there’s just too much politicking, pressure, and failure of government, science, and ethics. No one can remedy all of the challenges or, at least, fast enough to satisfy everyone. As a pastor, I’m thankful for the many who, out of either spiritual or human incentive, are trying to make this all more tolerable, but nobody can provide a fix-all. Man alone will never

find a cure, elect competent leadership, restore the economy, stop the crime, or save the sick, the exhausted, and the jobless and bankrupt from committing suicide. Man cannot solve these problems...only God can. No, this doesn’t mean “let go, and let God,” but it does mean that all of our efforts need to be from God, in God, and to God. St. Paul’s admonishment: “*seek the Lord, if haply [we] might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being*” (Acts 17:27-28) applies during pandemics, too. The world will only survive the Coronavirus if enough of us believe that man, now more than ever, cannot replace God as God—we must allow Him to be sovereign.

As Christians at St. Luke Anglican Church, we must consciously keep God as God by thinking and living as members of the Body of Christ. Humanly-speaking, I understand that each of us must do what we think is necessary and appropriate to stay safe and provided for. But, our parish has remained open for services (while remaining conscious of the CDC guidelines), offered pastoral visits and charitable assistance, welcomed newcomers, and remained in touch with one another. Why? Be-

Technology Versus Theology

We have really come a long way since the days of the Early Church. Our lives are driven by technology. The quill has been replaced with digital documentation; the letter is fast succumbing to email; and the ram’s horn has given way to the cell phone.

The assumption in today’s world is that theology has not kept up with the times, nor with technology and the social changes that have resulted.

We would dare say that the opposite is where truth

cause that is the example of Christ that we find in the Gospels. Jesus did not turn His back on the crowds of the spiritually and materially needy; He didn’t hide from the leprous or possessed; or, stop preaching because the authorities criticized Him or tried to restrain Him. Our Lord kept working as the Good Teacher to impart saving knowledge to those starving for truth, and as the Great Physician to heal those were sick. He came to do His Father’s will, and so we, His Church must continue to do His will. That is how St. Luke can keep God as God. In spite of our current circumstances, the silver lining is that God will (and He already is) provide new material and human resources to minister more effectively in His Name. Nor is the Gospel initiative confined to the parish grounds! This ethos depends as much on how we practice our Faith at home as at the church. All that God asks—as our Creator and our Redeemer—is for us to remain faithful to Him and keep God as God by using the gifts He gives us and doing all things for His glory. Regardless of whatever impious fears or impulsive reactions caused by Coronavirus paranoia might characterize our secular society, the Church must never make the mistake of trying to replace God as God.

lies. If you think about it, religion has had wireless communication since creation. It’s called *prayer*.

Since *prayer* is not a hand-held device with downloadable *APPS*, it is pushed aside as irrelevant.

But, think about it: prayer, especially in a liturgical setting, has all the bells and whistles, is far in advance of any of the breaking technology, never needs updating, is not vulnerable to viruses, and is more user friendly than any technology known to man.

Furthermore, it comes with a warranty or guarantee that is unsurpassed: **eternal!**

A Gender-Neutral God?

by Fr. George Alexander
All Saints' Aiken

The discussion of a *Gender-Neutral God*, has, alas, been batted around for some time by a growing number of *Christians*, some purporting themselves to be *mainstream Christians*.

This is a very dangerous movement which serves to contradict the *Doctrine of the Trinity*, and flies in the face of the Biblical accounts of human creation.

God is as revealed through *Holy Scripture*. To deny, refute, or ignore this revelation amounts to heresy.

Though a *Christian Doctrine*, the concept of the *Trinity* may be found as having its roots in the *Old Testament*; but it is in the *New Testament* that we see more clearly the revelation of God as *Three Persons in one God* — Father, Son, and Holy Spirit.

This revelation establishes a relationship between God and mankind, with all his *Creation*. He is our *Creator*, the *Father* of our being, and as Christians, we are his *Children* through adoption. *Jesus Christ* is his *only-begotten Son*; thus, our claim of being *Children* is through *adoption*, accomplished through the *Sacrament of Baptism*.

God has not revealed himself as *male* just as a convenience. This revelation is specific, deliberate, and not without reason, or rationality.

There is rationality in God having revealed himself as male. The means of our salvation is dependent upon this revelation; the continued action of God in the world (in his *Creation*) is dependent upon this relationship.

While *God is Spirit*, and, as *Spirit*, is without *Gender*; this *Spirit* has been revealed through *Holy Scripture*; indeed, through the very nature of all his *Creation*, the complex *Nature* that is God has been revealed to us.

In revealing the omnipotence, omniscience, and omnipresence of God; in revealing the *Divine Nature* of God as *Perfect Love*; there has also been revealed an internal relationship necessary for our understanding of God. What constitutes this internal relationship of *Perfect Love* is the presence of *Three Persons* as objects of this *Perfect Love: Father, Son, and Holy Spirit*.

This much has been revealed through *Holy Scripture*. *Tradition* has confirmed what Holy Scripture has revealed of God's *Nature*, resulting in the *Doctrine of the Holy Trinity* — the *Triune Godhead* of the *Father, Son, and Holy Spirit* — One God in Three Persons, co-equal and co-eternal, of one *Essence*.

It is not up to human beings to redefine God, who has defined himself to the full extent that his *Creation* is capable of understanding.

God cannot be defined in human terms beyond those which *Holy Scripture* and *Tradition* have revealed.

If God is unchanging, as we fully believe, his *Nature* cannot, and does not, change. He is as he ever has been, and ever will be. This is a revelation to mankind which is not without purpose.

God revealed himself as *Father, Son, and Holy Spirit* in order to make it possible for us to understand, though imperfectly, who *he* is, and what *he* is, and to make it possible for us to

St. Hilda continued....

permits for our necessary roof repairs, and city hall seems to be making progress, although slowly. We have also continued our mass schedule, and attendance is growing, with parishioners seated in the marked-off areas to maintain social distancing. We've even been able to maintain our weekday masses, for the most part.

Additionally, we have been able to complete several projects around the church in anticipation of the renovation which comes with our roof repairs. Several panels designed to present some of our religious statues have been completed by a parish member. All in all, things are as nor-

come into a relationship with him, not only as our *Creator* but, also, as our *adopted Father*. Through this divine relationship — *Creator to Creature* and *Father to Children* — he could accomplish the needed salvation of our souls, a salvation that only *he* could accomplish, and it had to be brought about in terms that we human beings could understand.

The question should not be what *Gender* is God, but, rather, what relationship has he established with his *Creation* out of *Divine Love*?

A second question is why would we even want to redefine our *Creator* other than as he has been revealed to us?

Thirdly, how can the *Created* question the intentions and purposes of his *Creator*?

mal as they can be and are improving every day.



And, lastly, is it not absurd to even think that the *Creature* is above the *Creator*?

Any movement to redefine the *Nature of God* as revealed through *Holy Scripture* and *Tradition* amounts to *heresy*.

Such a movement appears to be a continuing effort to justify sin and errant behavior as normal, redefining morality, and reducing the need for any significant relationship of the *Creature* with his *Creator*; in which case, God would become irrelevant.

The race to transform God into a socially acceptable *Nature* is one run in futility, and is limited by human frailty and capability. We are not yet, if we ever will be, capable of understanding the *Infinite*.



Picture of the Quarter:

Nature as Seen through the Lens



Quail, Northern Bob White

of Forrest Roberts

Location: *South Texas*

The Bob White's range extends from Mexico as far north as Virginia. They have had a large decline in the last few couple of decades due to habitat loss and a

large increase of fire ants, as they nest on the ground. They are usually in coveys, except during the nesting season.

In these images, the male is the one with white on its head.

Growing up in East Texas while in high school and college, I really enjoyed hunting them with my dad and uncle.

My uncle had a great pointer that was a thrill to watch. He was a wonderful hunting dog, and when he did point, you knew the birds were there. Even knowing they were there, their sudden flush would still surprise you.

On my first couple of hunts, they were out of range before I got my gun up.

Three of us from *The Carolina Nature Photographers Association* decided to go to South Texas after talking with a vendor that had a booth at our annual meeting.

We were there three days, and the viewing of many species was wonderful, especially if you are a bird photographer.

A large part of our photography was from blinds, so we could use short telephoto lens, and I used a wide angle on a couple of shots.

South Texas has the largest number of species (650 plus) of any place in the US, as that is the migration route to Central and South America.

If any of you are Birders, then a trip to South Texas would be an easy way to add to your bird list. I have a friend in Connecticut who now has over 700 in his log.

[Note: This is borrowed from the newsletter of All Saints', Aiken, SC, and its monthly series of nature photography by Forrest Roberts, who, with Carol Sue, travels extensively, both of them photographing the wonders of Nature.]



The male Bob White is easily distinguished from the female, in particular by the black and white markings on the head.

Renewing our Heritage Magnificent Ruins of Whitby Abby

Overlooking the northeastern coastal city of Whitby are the awe-inspiring ruins of a once-great 11th century Abbey.

The Abbey church, at least its ruins, are all that is left of a huge complex that dominated the landscape.

Originally, the site was home to a “minster” for both men and women, founded in 657 by St. Hilda, who was the first Abbess. That monastery

was destroyed in the 9th century during the Viking raids; two centuries later, it was rebuilt and eventually came under the Benedictine Rule.

The re-establishment of the Abbey resulted in a strained relationship with the town below it, as the monks



were given Burbage of the town, that is, the right to administer the town and collect dues and customs. The Abbot controlled anchorage in the harbour, and the monastery also had a stake in the town’s fishing industry.

The monks did build a church for the town’s people in the 12th century which still stands today, and which is noted for its connection to the story of *Dracula*.

Whitby Abbey is filled with history, and went through periods of financial difficulty. Finally, it was surrendered to Henry VIII in December of 1539.

The Abbey was the setting in 664 for the Synod which led to determining whether



the Northumbrian Church would follow the Celtic tradition for deciding the date for Easter or would adopt the Roman practice, and, it also considered the issue of the monastic tonsure.

It was through the influence of King Oswy that the Roman practices were finally adopted.

Because of its location and prominence overlooking the North Sea, it was a landmark for sailors

The monastery was also home to the Northumbrian poet, Caedmon.

Today, one may visit the ruins of the Abbey and learn more of its history in the Abbey museum.

Anglicans Can Cook

Collection of Recipes
from Around the Diocese

Crock Pot Cake

by Ann Brinson
St. Luke's, Augusta



Ingredients:

1 box yellow cake mix
(regular or unsweet-
ened)
1 stick butter
1 large can of fruit
(peaches, apples, blueberries,
cherries, or strawberries), Do Not
Drain
1 crock pot

Directions:

Pour the fruit with the liquid into the
crock pot

Sprinkle the cake mix over the fruit,
but do not stir

Cut butter into slices and distribute
evenly on top of the cake mix

Put the lid on the crock pot, turn on
high

Cook until done, about 2 hours.
Serve with cool whip or ice cream

Our Bishop Shares a Recipe



Here's the recipe
from one of my sis-
ters. It's not original
to her. It was pretty
good. I used chickpeas rather than
gnocchi. You can omit the meat and

make it a side dish. It's flexible.

Roasted Chicken with Green Curry & Peanut sauce

Ingredients:

2 lbs. thinly sliced chicken
4 tbs honey
4 tbs vegetable oil
5 tbs peanut butter
5 tbs green curry paste
2 heads broccoli, cut into florets
2 small red onions cut into small
wedges
1 can garbanzo beans or 9 ounces
of cooked gnocchi
2 limes, juiced
Parsley or cilantro to garnish

Directions:

Mix honey, oil, peanut butter, and
curry paste in large bowl. Then add
chicken and gnocchi (or garbanzo
beans), and coat them thoroughly
with the peanut and curry mix-
ture. In roasting dish, spread chick-
en, now coated, and add broccoli and
onion. Mix gently. Salt lightly, if
desired. Lime juice may be poured
over chicken (or added to mixture in
bowl).

Cook for 15 minutes in oven at 375
degrees. Then stir mixture, and re-
turn it to oven for another 15
minutes.

More Recipes....

On the next page, an entry from *The
Clerical Kitchen*, a column that has
appeared in the monthly newslet-
ter from All Saints' Anglican Church
in Aiken, S.C., for many years, done
tongue-in-cheek.

An Entry from the Clerical Kitchen



Chicken Florentine Rich & Assertive

By Fr. George Alexander
All Saints' Aiken

Don't be misled by the crazy chef's
hat — it was earned through tutor-
ing by friends who were graduates
of the **Culinary Institute of Amer-
ica**. It fell in the kitchen, not unlike
a cake when the door slams (thus
the crushed look!), and became a
symbol for a monthly column.

Not long ago, we — that is, wife
and sous chef Betty — ran across a
recipe for **Chicken Florentine**. Ba-
sically, it was a good recipe but
there were some signals that it
needed help — a good bit of help
— to make it noteworthy. So we
decided to take on the challenge.

Thus, the **Clerical Kitchen** version
of:

Chicken Florentine.

Ingredients:

4 Chicken Breasts, boneless,
skinless
8 cups Spinach
1 cup Heavy Cream
1 Cup Dry White Wine
1/2 cup Shallots, Minced
3 Garlic Cloves, Minced
4 tsp Butter (Divided in half)
3 Tbsp Olive Oil (Extra Virgin)
1/2 cup All Purpose Flour
Kosher Salt
Black Pepper
Lemon Wedges
Chopped Parsley (optional)
Parmesan Cheese (optional)

Marinade: salt, pepper, garlic powder,
1/4 cup olive oil.

First, marinate the chicken breasts. Salt
& pepper, and sprinkle with a little gar-
lic powder, and place in a plastic bag
with 1/4 cup olive oil, for at least half
hour.

Heat 3 Tbsp olive oil and 2 Tbsp butter
in a large pan over medium heat. Add
the chicken breasts, and cook until gold-
en brown on both sides (6 to 10 mins.),
and chicken is done.

Remove from pan, and set aside.

Add 2 Tbsp butter to pan, and the shal-
lots and garlic. Cook until tender, stir-
ring often. Add the wine, deglazing the
pan, and simmer until liquid is reduced
by half.

Add the cream and, stirring often, sim-
mer until the mixture thickens enough
to coat the back of the spoon.

Add spinach and a touch of salt, stirring
until the spinach is wilted. Taste for sea-
soning — enough salt & pepper.

Cut chicken diagonally into 1 inch
strips, and arrange in pan. Sprinkle with
parsley, and serve with lemon wedges
and/or parmesan cheese.

Chicken should be moist and tasty, and
the sauce rich and creamy. We served
it over pasta, and found it delightful.

Enjoy the *Chicken Florentine* as pre-
pared by the Clerical Kitchen!

Andiamo a Mangiamare!

Sharing Recipes

If you would like to share a favorite
recipe, please send it to **The Southern
Cross** either by email:

southerncross@allsaintsaiken.org
or snail mail:

PO Box 2497 - Aiken, SC 29802

Saint of Note

St. Bede the Venerable, Doctor of the Church (A.D.735)

[NOTE: The Venerable Bede is significant in relating the history of the early English Church as well as in giving insight into that early period of English History. His work, *Ecclesiastical History of the English People*, is not only fascinating in content but also a delight to read because of Bede's style.]

Though a monk who hardly left his monastery, St. Bede was known far beyond even his coun-



try of England, having even been mentioned by Dante in the *Paridiso*. His homilies are often read, and he wrote a most definitive history of the English before 729.

Little is known of the life of St. Bede, except from what he wrote in his famous work, the *Ecclesiastical History of the English People*.

That Bede was well-known and loved is evident by the title given

to him, the Venerable, a term of respect bestowed upon distinguished members of religious orders, a title that was acknowledged by the Council of Aachen in 836, and finally affirmed when he was declared a saint and doctor of the church in 1899.

As stated, the best recollection we have of Bede is given in his own words from his famous work:

I was born in the territory of the said monastery [of the Blessed Apostles St. Peter and St. Paul at Wearmouth] and at the age of seven I was, by the care of my relations, given to the most reverend Abbot Benedict [St. Benedict Bishop] and afterwards to Ceolfrid to be educated. From that time I have spent my whole life in that monastery, devoting all my efforts to the study of the Scriptures, and amid the observance of monastic discipline and the daily charge of singing in the church it has ever been my delight to learn or teach or write. In my nineteenth year I was admitted to the diaconate and in my thirtieth to the priesthood—both by the hands of the most reverend Bishop John [St. John of Beverly] and at the bidding of Abbot Ceolfrid. From the time of my ordination up till my present fifty-ninth year I have endeavored, for my own use

and that of the brethren, to make brief notes upon the Holy Scriptures either out of the works of the venerable fathers or in conformity with their meaning and interpretation.

Toward the end of his life, he was much involved in translating the Gospels into English, as well as a collection of notes from St. Isidore, and was quoted as saying:

I will not have my scholars read what is false or labour unprofitably after my death.

His death was touchingly recorded by one of his disciples, Cuthbert [as recorded in *Butler's Lives of the Saints*]:

After a wakeful night spent in thanksgiving he began to dictate the last chapter of St. John. At three in the afternoon he sent for the priests of the monastery, distributed to them some pepper, incense and a little linen which he had in a box and asked for their prayers. They wept much when he said they would see his face on earth no more, but rejoiced that he was about to return to his Creator. In the evening the boy who was acting as his amanuensis said, 'There is still one sentence, dear master, which is not written down', and when that last passage had been supplied and he was told that it was finished, Bede

exclaimed, 'You have well said. . . All is finished. Take my head in your hands that I may have the comfort of sitting opposite the holy place where I used to pray and that, so sitting, I may call upon my Father.' And on the floor of his cell, singing 'Glory be to the Father and to the Son and to the Holy Ghost', he breathed his last.

St. Boniface said of Bede that he was **a light of the Church lit by the Holy Ghost**; and that light has never been quenched, even in this world.

[Note: The material for this article is taken from *Butler's Lives of the Saints*.]



Depicted above is The Venerable Bede writing his *Ecclesiastical History of the English People* (taken from a codex at Engelberg Abbey in Switzerland).

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