

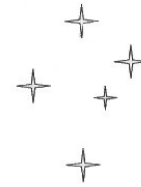


Diocese of the South
The Anglican Catholic Church

The Southern Cross

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

Eastertide — 2023



XLIV Synod of the Diocese of the South

The Diocesan Synod met in Athens, Ga., at the Pro-Cathedral, St. Stephen's, getting underway on Wednesday, May 3rd, with the Commission on Ministry meeting during the day and the Counsel of Advice meeting in the evening. The regular session of the synod was held on Thursday, the 4th. There was no carryover to Friday morning.

(More pictures on page 16.)



Anglican Joint Synods

Set for October in Orlando, Florida

The **2023 Anglican Joint Synods** will be held at the *Doubletree by Hilton Hotel* at the entrance to *Universal Orlando*, Orlando, Fla. The dates for the Synod are **October 9-13, 2023**.

The **ACC Provincial Synod**, itself, will be held **October 11-12**.

The Administrative Council and the COB/Trustees will meet **October 9th & 10th**, respectively.

It should be noted that a Friday morning session is always possible, so return trips should not be scheduled until the afternoon.

Out of the Ordinary

'Mercy' and 'Comfort': Prayer Book Vocabulary



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

My devotions during the celebration of the Eucharist are periodically diverted by notice of the use of particular words. Recently the word 'mercy' and its forms have arrested my attention. The mood and 'feel' of a Church and its worship are often governed by such apparently minor matters as word choice. In terms of sheer numbers, few words appear as often in Anglican worship as 'mercy'. In the *Book of Common Prayer* (1928 American) the word count is as follows: 'mercy' occurs 249 times (including in the Prayer Book psalter and Eucharistic lections); 'mercies' occurs 38 times; 'merciful' 112 times; 'mercifully' 40 times; 'mercy's' three times; and 'mercy-seat' once. The total is close to 450 occurrences. For a contrasting example, nouns and verbs related to 'judge' and 'judgement' occur about 150 times. Even 'love' and its forms, as a noun, verb, and adjective, including compounds such as 'loving-kindness', only occur about 325 times.

Some of these uses of 'mercy' occur in general Western liturgical forms such as the *Gloria in excelsis* ('have mercy upon us'), *Agnus Dei* ('have mercy upon us'), *Te Deum* ('let thy mercy be upon us'), and *Benedictus Dominus Deus* ('through the tender mercy of our God'). These forms are very commonly used, which increases their impact, though obviously they are not peculiarly Anglican.

Other important uses of 'mercy' and its forms do occur in peculiarly Anglican forms. Many of these forms are particularly significant in the light of Anglican liturgical history and the importance of Mattins and Evensong as popular services. In this category one would have to place the long bidding to General Confession in the Daily Offices ('obtain forgiveness...by his infinite goodness and mercy') and in the General Confession itself, one of the most important pieces of peculiarly Anglican prayer: 'But thou, O Lord, have mercy upon us...O most merciful Father'. The traditional confession in the Daily Offices is too frank and plain about human sin for modern tastes, which is why in 1979 the text was bowdlerized by the Episcopal Church. But in its original and proper plainness, the Confession never forgets the central fact of divine mercy, which is mentioned three times on a single page.

(Continued on next page.)

Also in the Daily Offices, and also in a peculiarly Anglican and justly famous composition, the General Thanksgiving opens with an address to Almighty God as 'Father of all mercies' and prays God for 'a due sense of all thy mercies'. Both Offices, in addition to psalms and lessons, include in the verses after the Creed an initial petition, 'O Lord, show thy mercy upon us'; an alternate prayer for the civil authorities that commends our nation to God's 'merciful care'; and an optional thanksgiving for specific blessings ('for thy late mercies vouchsafed').

It is, however, particularly in the Eucharistic rite, and there especially in its peculiarly Anglican prayers and compositions, that the mercy of God shines forth. Here I will simply mention uses apart from direct quotations of Scripture (as in the Offertory sentences and lessons). There are in the:

Decalogue ten uses of 'Lord, have mercy upon us'; one use in the Second Commandment);
Kyries, three or nine uses of 'Have mercy upon us';
Gloria in excelsis is 'have mercy upon us...have mercy upon us';
 Prayer for the whole state of Christ's Church has 'most mercifully accept our [*alms and*] oblations';
 General Confession has 'Have mercy upon us, Have mercy upon us, most merciful Father';

Absolution has 'Almighty God... who of his great mercy hath promised forgiveness of sins';
 Prayer of Consecration has 'thou, of thy tender mercy, didst give thy only Son'; 'O merciful Father'; 'earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice';
Agnus Dei has 'Have mercy upon us...Have mercy upon us.';
 The Prayer of Humble Access has 'trusting...in thy manifold and great mercies...whose property is always to have mercy'.

The Prayer Book tradition is frank about sin, clear about God's justice, but also firm about the mercy and love of God, flowing from the work of Christ, as central to our faith.

Over 35 years ago I had occasion to meet with a very well-educated and literate woman from a Roman Catholic background who had been attending the parish with her fiancé. I asked her what differences she noticed between the Anglican and Roman liturgies. She did not mention the position of the altar or the music or the relative formality of the congregation. Instead she mentioned a matter of vocabulary. She said what she noticed most was the word 'comfort'. I quote her words from memory, but fairly accurately I think: 'The words "comfort" and "comfortable". You'd never hear that in a Roman Catholic Mass.'

(Continued on page 11.)

Saint Stephen's Pro-Cathedral

Athens, Georgia

The Ven. Nicholas Athanaelos
Archdeacon of the Diocese



Greetings from the Clergy, Vestry and People of Saint Stephen's, Athens! We wish all of our parishes a Holy Lent and Blessed Paschal Feast to come!

"Finally" coming out of Covid, 2022 & 2023 have been very good years for the parish. Bible studies, both Sundays and Mid-week, Inquirer's Classes, and a number of other devotions saw tremendous growth. During his annual visit on Advent I, Archbishop Haverland received or Confirmed ten new members. We are grateful and give thanks to God!

In December of 2022, Father Athanaelos hosted the Society of the Holy Cross (SSC) over a two day gathering at Saint Stephen's. During the meeting a vote was taken by the brethren in Georgia and the Carolinas to form a new chapter under the patronage of St. Vincent de Paul. Prior to this new formation, Florida was the nearest chapter for our members to gather. Those in attendance and voting to join

us were Fathers Zachary Braddock, Paul Sterne, Nicholas Athanaelos, James Guill, Robert Bader, Eric Zwingert, Beau Davis, Matthew Harlow, Creighton McElveen (Postulant), and Bishops Chandler Jones, Paul Hewett, and Robert Bower.

Our Province of Our Lady of Sorrows is in the Episcopal Dallas of Fort Worth (Anglican). Father Athanaelos serves as the Father Vicar and member of the Master's Council.

The C. S. Lewis student group of St. Stephen's continues to meet bi-monthly. The group currently has ten members who attend the University of Georgia and other local colleges. The members gather for prayer, book discussion, and a meal and social time.

Sadly, Saint Stephen's lost several long-time members since the last newsletter publication. These included William Herringdine, Robert McDowell, Henry Utley, and Camden Bridges.

These dear souls were generous, devoted members of our parish. Most of you will remember Bill Herringdine as a founding member and frequent participant in diocesan and provincial synods. He also served multiple terms on vestry and as Senior Warden. May They Rest in Peace. Amen!

All are laid to rest in the St. Stephen's Churchyard close to their spiritual home.

Saint Stephen's recently purchased a beautiful statue of Our Lady of Walsingham from a 1500 year old wood carving company in Oberammergau. The statue was paid for by memorial funds.

"We had looked for many years, said Father Athanaelos, before finally find-



ing a source."

The hand-carved linden wood statue is exquisite and actually quite affordable. If interested in further information, please contact St. Stephen's. They come in a number of sizes.

Fish Fry Fridays

Saint Stephen's began what we think will become an annual event this past Lent. Noticing that no other churches in the area were holding fish frys, a regular custom in these parts, the Men's Group of the parish decided to give it a try. A parishioner donated a commercial deep fryer, and others donated funds to kick-start the event. A local sign company even donated signs for the road, announcing the event.

Although started as a "Men's Group" project, in the end, all parishioners came on board and made it happen. We had a very good response from the local community and made a lot of new contacts.

Although a profit was made, the main goal was Evangelism and Fellowship. We're happy to say that both goals were accomplished.

Last but not least, the Diocesan Synod was again held in Athens. As always, it is our pleasure to host you!



News from Around the Diocese

St Francis of Assisi

Gainesville

The Revd Canon Robert Bader became Priest-in-Charge of St Francis Church in January 2023.

Fr Bader is canonically resident in the Diocese of the Holy Cross. He previously served as Assisting Priest at St Barnabas Church (Dunwoody, Georgia) and Rector at the Church of the Advent



(Greenwich, Connecticut). In addition to Sunday and Holy Day Masses, St Francis now has Wednesday Evening

Prayer via Zoom. This has been a well-received initiative by Deacon Christopher Bailey, who also teaches an adult class on Sundays. Parishioner Bella Bruce, a student at the University of North Georgia (Dahlonega), is beginning a campus C.S. Lewis society. St Francis continues to be blessed with excellent music under the direction of Julia Hamilton, accompanied by a small but enthusiastic choir. Our Lenten charity is Choices Pregnancy Care Center, a Gainesville organization sup-



Altar decorated for Easter.

porting women and couples in difficult pregnancies who elect to keep their babies. Archbishop Haverland received Bryan and Valerie Wilson into the Church on the Feast of the Circumcision. And we look forward to further growth.



On Easter, Fr. Bader had an excellent service, we had great organ music, and the ladies of the Parish wore hats, as you can see in the photo above with Valerie Wilson, Julia Pils, and Kimberly Pils.

St. Hilda of Whitby

Atlanta, GA

As always, life at St Hilda's goes on. We've had a couple of Christenings recently for The Pierce family and Fr. McKelveen's niece, and we celebrated Fr. Angus Bower's 95th birthday. Fr. Angus (Bishop Bower's father) still preaches at St Hilda's on occasion and always sings the Gospel when he is there.

Saint George's

Fayetteville, NC

During Lent, Saint George's, Fayetteville joined with St. Michael's Maronite Church on Friday nights for a service of Stations of the Cross and Benediction of the Cross, followed by a meager meal.

Lessons & Carols Service, hosted by St. Luke's in Augusta. During Epiphany, we reciprocated with a joint Lessons & Carols for Epiphany Service.

Both services were well attended and were followed with plenty of food and beverages.

In January, we had our 45th annual Parish meeting with the emphasis on fellowship. Those attending were well-fed and received positive reports from both the Senior Warden, Larry Byers, and the Rector, Fr. Alexander. We also received a report from the Junior



All Saints'

Aiken, SC

From Advent and Christmas through Easter, All Saints' has seen a lot of activity.

Warden, Jerry Burns, summarizing the improvements that were done during 2022, which included an expansion of the church graveyard and the remodeling of the historic house where our offices are located.

Just before Christmas, we had a joint

February was a very busy month as we ended the festive seasons with a Shrove Tuesday Spaghetti Supper, an All Saints' tradition, and began the solemn season of Lent.



All Saints' participated in the Service of Lessons & Carols at St. Luke's, Augusta.

During Lent, the mid-week service was followed by a Lenten Supper Program series with soup, salad, and bread
(Continued on page 15.)

Clergy Forum

He is Risen

Thoughts on a Promise Fulfilled

By Rev. George F. Alexander, Rector,
All Saints', Aiken, S.C.,
from the *Rector's Notebook*

The celebration of **Easter Day** is such a joyous occasion for all of us at **All Saints'**, as it is for Christians throughout the world.

What we Christians celebrate, not just on **Easter Day** but every day, is life and love in Jesus Christ: the promise of eternal life and the unfathomable love of God.

No other religion can lay the claim that Christianity makes through the Death and Resurrection of Jesus Christ.

No other religion is so solidly based on love.

None can boast the personal, tangible interaction with an Incarnate God.

Though there are the realities of Christianity, it remains a religion centered on faith, as well as love.

Yes, there are certain facts, certain truths; but still it requires faith.

What we know and what we believe lead us to the Perfect Love of God the Father, revealed to us through his Son, Jesus Christ, and made alive in us

through the Holy Spirit.

God is Love, and it is love that binds together the Father, Son, and Holy Spirit; it is love that binds us to him.

God's love for all his Creation is evidenced by the beauty with which he has surrounded us, we who are the pinnacle of all that he has created on earth; the pinnacle of all of Creation because we are made in the Image of God.

Of all of God's creatures, only we are endowed with Reason, which enables us to be an instrument in this world of God's Love and to embrace him through Faith.

On Easter Day, we are refocused on the Eternal Purpose of God: through Christ, to bring all of mankind into the Love of God.

The Resurrection is a further reminder that Christianity is a living Faith: we worship a Risen Christ; we are promised eternal life.

Even more, we do not say that Christ is risen from the grave because of an empty tomb; rather, we say **He is Risen** because he has been seen; there were witnesses; he ate and communed with his disciples and others; he was physically touched by many.

From the empty tomb to his Ascension, Jesus was seen by witnesses, as

St. Paul says in his First Letter to the Corinthians (15:5-8):

*And that he was seen of Cephas, then of the twelve:
After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.
After that, he was seen of James; then of all the apostles.
And last of all he was seen of me also, as of one born out of due time.*

The Resurrection of Jesus Christ is a testimony to the power of God's Love.

Together, the Incarnation, the Life of Jesus, the Death on the Cross, the Resurrection, and the Ascension represent the fulfilling of God's Eternal Promise.

Having entered into our world, God draws us into him by offering us a gift

that assures us of the way: he offers us his Grace.

His Grace: it is a gift of love that, when accepted and acted upon, will open the well-spring of eternal life, and our purpose will be fulfilled in him.

Much has been written, discussed, debated by theologians, Church Fathers, philosophers, bishops, priests, and laity; yet, how much more do we know than what we have witnessed of Jesus Christ? That is to say, there are still mysteries that require faith because our human experience is based upon the temporal, the physical.

The Resurrection of Jesus Christ is testimony to God's Promise of eternal life, a promise we accept through Faith.

The tomb is empty because Jesus Christ lives.

Update on Fr. Bien-Aime

Archbp. Haverland requests your prayers for Fr. Jean Bien-Aime, who is receiving treatment in Florida for prostate cancer. The Archbishop is grateful to several within the Diocese for their help with Fr. Bien-Aime's expenses. The family of Fr. Philippe Charles has provided Fr. Bien-Aime and his daughter, Rose, with accommodations in Florida, which has been a great help. Several parishes and clergymen have helped with medical bills. Fr. Bien-Aime does not have American medical

insurance, though he has spent a lifetime of caring for others in Haiti.

Canon Bentley Succumbs to Parkinson's

The Rev. Canon Frederick Bentley entered the larger life April 15th, after a long bout with Parkinson's Disease. Canon Bentley was formerly priest-in-charge of St. Timothy's, Charleston, where his requiem was said by the archbishop on April 29th. He is survived by his wife, Barbara, and numerous children, grandchildren, and great-grandchildren.

The Grandeur of Anglicanism St. Patrick's Cathedral

When one thinks of Ireland and its religious history, it is almost always that the nation is Roman Catholic; thus, the great churches in Ireland must be Roman Catholic.

Quite to the contrary. Indeed, the nation is predominantly Roman Catholic; but, the majestic cathedrals are more often Anglican.

Such is the case of St. Patrick's in Dublin, dating to the 12th century.

There is evidence of construction on



the site in the late 1100's, with the present building dating to the 1200's. It is thought to be based on the 11th century cathedral in Salisbury, known as the Old Sarum.



St. Patrick's survives as a monument to Ireland's patron Saint and the National Cathedral for the Church of Ireland, and a center for learning. The first university in Ireland was established there in 1311, and the first public library, Marsh's Library, was founded on the cathedral grounds by Archbishop Narcissus Marsh in 1701.

Archbishop's Travels Around the Diocese

On Christmas Eve, we confirmed **Henry Clayton Foggin** at St. Stephen's, Athens. Henry was presented by his father, **Canon Jonathan S. Foggin**.

On Sunday, **January 15th**, we confirmed **Christopher George Kiebach** at St. Andrew's Church, Tallahassee, Fla., presented by **Fr. Patrick Malone**.

On Sunday, January 22nd, we confirmed the following persons at All Souls', Raleigh, N.C.:

Marina Chase Carreker
Henry Chase Carreker

William Gregory Carreker
Sandra Gallman Carreker
Ethan Conley Hicks
Joshua Stinson Honeycutt (Josh)
Wilder Stinson Honeycutt
James Gurney Jinnette
Jillian Elise Kuehn
Robert Eric Teague

The candidates were presented by the rector, the **Rev'd Michael L. Carreker**.

On Sunday, February 12th, I received as a communicant, **Bradley Williamson**, at Holy Guardian Angels', Lantana, Fla., presented by **Canon Sanford R. Sears**.

Out of the Ordinary continued....

I supposed that 'never' was a bit of an exaggeration, but I took the comment seriously. Here, too, a word count may be suggestive. 'Comfort' occurs 65 times, 'comfortable' and 'comfortably' occur seven times; 'comforted' and 'comforts' 11 times; and 'Comforter' 11 times. Since 'comfortless' is combined with 'not leave you', its three uses may relevantly be added as well. Altogether, that is almost 100 uses of 'comfort' and its forms.

One of those uses is also one of the most distinctively Anglican phrases in our worship: 'Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.' Here, too,

the tin-eared 1979 book eliminates the word 'comfortable', even in the one option where it retains the 'words' (verses from Scripture) that in all preceding Prayer Books were called and described accurately as 'comfortable'.

We know, of course, that 'comfort' in Tudor usage has as much the sense of 'strength' and 'strengthen' as of 'consolation' and 'console': but both senses cling to the word. And so it is that our liturgy has about it the aura of mercy and comfort, even when we do not particularly notice. What a wonderful combination.

[This article is also posted on Archbishop Haverland's website: anglican catholic liturgy and theology.wordpress.com]

Sermons

Submitted by Clergy of the Diocese

Seek Jesus, not only with our lips, but in our lives and hearts.

by Rev. Mr. Chris Baily
St. Francis of Assisi
Gainesville, Georgia



Propers for Lent V Passion Sunday

The Collect

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. Amen.

Epistle: HEBREWS 9:11.

Gospel: JOHN 8:46.

MY TEXT FOR TODAY IS THE COLLECT, EPISTLE AND GOSPEL READINGS FOR TODAY.

During Lent, we journey with Jesus to Jerusalem and towards the Cross. In today's gospel, epistle, and collect, there is a focusing of what happens after Jerusalem and the Cross. I'm reminded of St Augustine's comments in Confessions, about Jesus as the mediator for our sins.

IT was necessary that a Mediator between God and men should have something like to God, something like to men; lest, if he were wholly

like to men, he should be far off from God; or if he were wholly like to God, he should be far off from men, and so should not be a Mediator. The true Mediator ...Thou hast manifested to men, and hast sent, that by His example they should learn humility itself, that Mediator between God and men, the Man Christ Jesus, appeared between sinful mortals and the Immortal Righteous One; being mortal with men, righteous with God; that as the wages of righteousness are life and peace, He might through His righteousness, which was united to God, make void that death of those who were once ungodly and had been made righteous, which He was pleased to share in common with them. He was manifested ...that so they might be saved by faith in His Passion as then future, even as we are saved by faith in it as past. For inasmuch as He is Man, He is Mediator; in that He is the Word, He is not midway between us and God, because He

is equal to God, and is God with God and One God, together with the Holy Spirit .

We want that joy of Easter morning, but we have to travel with Jesus to the Cross first.

This past week, if you've been following the Morning Prayer readings, we finished up our walk through Exodus. – This is the book where God establishes a Covenant, we call it the Old Covenant, between God and His people, Israel through Moses. In Exodus 24, the Covenant is ratified; ratification of Covenants requires the spilling of blood. In that case, it was the blood of calves. So it was Jesus' blood which ratified the New Covenant.

The Israelites had been freed from their bondage in Egypt, had gone through the Red Sea, and been wandering around the Sinai peninsula. God shows that he will feed his people, in a physical sense, if they trust Him. Manna from heaven, water out of rocks, and the quail. He also promises them a land of milk and honey where they may live. God is providing for their physical necessities. But he also gives them something much better, a way of life for the body of Israel; the Ten Commandments, are for the communal life, but also for their Soul.

Moses ratified the covenant by the sacrifice of calves, where the blood was caught in a bowl, and half of the blood

is poured out on the altar. Then, the Israelites are told the Ten Commandments, God's promises, and they commit themselves to following it. Then, the rest of the blood is splashed out on the people. This is an experience none of them would ever forget. They had been washed in the blood of the Covenant.

Then something happens, — we aren't sure if it was a vision, dream or if it actually physically happened. In the next verse, we read Moses and Aaron, and his two oldest sons Nadab and Abihu, and seventy of the elders of Israel, went up, and had a vision where they saw the God of Israel. Under God's feet was a pavement of Sapphires, like the sky. God did not lay His hands on the men but they beheld him and ate and drank. (Ex 24:9-11) So this vision wasn't given to everyone, just a few. It kinda reminds me of the vision of John in Revelation. So this is one of the ways God speaks to us. God will show us a lot of Himself, when we are ready. Occasionally, he gives up bits and pieces of Himself or Heaven to encourage us in our journey, when we are ready, When we are turning toward Him. He reveals a bit of His Glory, a great openness, a sense of beauty, and warmth, beholding Him, and being filled by Him.

After this, Moses has another vision and makes the Tabernacle, that God might live in the midst of His people.

(Continued on next page.)

But still there is a certain distance, an aloofness, from the people, so that they are not destroyed by His Holiness. This lasts until the Temple is built in Jerusalem, during the reign of David's son, Solomon, in 957 BC.

Even with the Temple in Jerusalem, God is not satisfied to be apart from us. He wants to be part of every heart and every soul and to raise us up to heaven to be with Him. We have to wait until we are ready. God never forces Himself on us, but waits on us to open our hearts to Him, that He might be with us and we with Him.

Today's Gospel has a confrontation between Jesus and the Jewish authorities. Jesus loves these Jews; they are, after all, His chosen people. His confrontation is about love and correcting their errors. It is sort of a road map for us and our errors, and how he will respond to our errors.

In our Gospel today, Jesus claims to be God. He says, "Before Abraham was, I am!". Remember when Moses was being asked by God to go to Egypt to deliver Israel, Moses asked God, Who should I say has sent me, that they might believe me? God answers to Moses, "I AM WHO I AM." "Say this to the people of Israel, 'I AM has sent me to you.'" [Ex 3:14] Jesus' claim to the Jewish authorities was absolutely astounding. The Jews desperately strove to keep the transcendence of God, the total and complete otherness

of God. And here in their minds, Jesus was claiming to be God.

When their beliefs are challenged, they reject Jesus. They reject the Incarnate God without sin. They rejected the blood of the new covenant. So then, Jesus asks them, Which of you convicts me of sin? If I'm telling the truth, why don't you believe me? The reason you don't believe me is that you are not of God. In their eyes by making Himself God, he blasphemes, and they start to stone Him.

Think about it, though. Have you ever challenged a person about something they have said? Almost certainly, they got angry and defensive and denied the truth of what you had said. This was the Jewish authorities' reaction. The degree of intensity of our reaction suggests that there is some truth in what was said. The more the reaction, the more likely we have missed the truth.

Jesus is in the Temple, and they rejected him; they wanted to stone Him to death.

Every day, we are challenged by the Holy Spirit that works in us to reveal our sins, and to lead us into the truth. I can tell you, without a doubt, that the only part of us that desires and loves the Truth is our soul.

Lent is about that journey to the Cross. It's about a journey to uncover our sins, to confess them, to seek repent-

ance and forgiveness. And to seek Jesus, not only with our lips, but in our lives and hearts. Lent means taking and accepting the blood of the New Covenant and holding it close to our hearts. Lent means giving up our old destructive behaviors that hurt us as much as

and a short program. The series ended with a Biblical Foods dinner featuring various dishes from the period of our Lord's ministry. On Fridays, we had Stations of the Cross in the early evening.



ditional corned beef and cabbage, accompanied by Irish beer.



they hurt others. God doesn't want to stay aloof from us, but wants to dwell in our hearts, that we might know the fullness of joy.

With nice weather on Palm Sunday, we began the main service with the Blessing of the Palms outside, with Parishioners processing inside, carrying their palms.

We celebrated the Resurrection of our Lord on Easter Day with a glorious service, well-attended.



Also, during Holy Week, the Parish hosted an Easter Egg Hunt for children at Children's Place a private center providing therapeutic programs for children from dysfunctional homes. This has been an ongoing project of our Anglican Church Women (ACW).

In the Name of the Father and the Son and the Holy Ghost Amen. +

Photos from the XLIV Synod....



Heli Dunn and Fr. Athanaelos take notes as Archbp. Haverland presides over the Synod.



Above, Fr. Casey stands out in his blue Air Force uniform, while below, Fr. Athanaelos conducts the meeting of the clergy.



Nature

As Seen through the Lens

by Forrest Roberts, *Nature Photographer*
Official Photographer, All Saints' Aiken, SC

Little Bee-eater & Malachite Kingfisher

Location: *Botswana*

These are two of our favorite birds of Africa. We have seen them in East Africa, down into South Africa. The Bee-eaters are some of the most beautiful birds we have seen.

On our September trip, we were fortunate that we found one that would feed and return to the same branch time after



will hover over water waiting until it sees a fish it can catch as it dives.

The Malachite is one of the most colorful smaller ones, and usually perches on a branch, post or anything handy. Like the Bee-eater, it usually returns to the same location and waits for the next opportunity to feed.

time. When they spot their next meal they are very quick to fly out, grab it, and return.

We love to watch Kingfishers when they are feeding, The Pied is the largest and

Unfortunately, here in the states, we only have one species, the Belted Kingfisher, except for extreme south Texas. I have seen a few at Silver Bluff Audubon, but never in a location where I could get a good photograph.

Featured Saint

St. Bede the Venerable

(A.D.735) *Doctor of the Church*

[NOTE: The *Venerable Bede* is extremely significant in relating English Church History, as well as in giving insight into that early period of English History. If you have not read *Ecclesiastical History of the English People*, it is highly suggested that it be put at the top of your reading list. Not only is it fascinating in content but it is also an easy read because of Bede's style.]

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

stowed 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 Biscop] 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.

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

THE SOUTHERN CROSS

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