



Diocese of the South
The Anglican Catholic Church

The Southern Cross

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

Lent — 2021



Golden Jubilee of His Priesting

Canon Bridge Celebrates 50th Anniversary

On Sunday, January 24th, at Our Lady of the Angels Mission, New Smyrna Beach, FL, Archbp. Haverland joined the congregation in a joyful observance of the 50th anniversary of the priesting of Canon G. Richmond Bridge.

Last year was a very rough year for Canon Bridge, so this year's celebration was especially noteworthy, aside from being the Golden Jubilee.

During 2020, he had several surgeries and started dialysis, which he'll be on the rest of his life.

Canon Bridge is doing very much better now, recovered from the surgeries, and is taking to dialysis very well.

Canon Bridge is reportedly looking forward to a better 2021.



In the picture above, Canon Bridge in the center surrounded by Archbp. Haverland, Fr. David Eastes, and Cecily & James Siegfried.

Synod to Convene April 29th At the Pro-Cathedral, Athens

The **Diocesan Synod** for 2021 is scheduled for April 29th at Saint Stephen's in Athens, Ga. The **Council of Advice** meeting is planned for the afternoon or evening of the 28th.

The plan is for an 'in-person' synod this year, even though it may be necessary to modify it from our usual practices in order to minimize health risks and to reduce difficulties for the staff in Athens.

Archbp. Haverland stated that anyone who is
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Out of the Ordinary

Sermon

Lent III

March 7, 2021.

St. Stephen's, Athens.



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

St. Luke 11, verse 16 - *And others, tempting him, sought of him a sign from heaven.*

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

In today's gospel, our Lord heals a man possessed by a devil. The physical manifestation of this possession is that the man cannot speak. The result of the healing is that the man regains his ability to speak. The event is public and widely noticed, so that 'the people wondered' at the healing. The crowd is amazed by what Christ has done.

We are told that our Lord's enemies attribute the power that Christ shows

by this healing to an evil spiritual influence. They say, 'He casteth out devils through Beelzebub the chief of the devils.' Much of what follows in the lesson is our Lord's response to this charge from his enemies.

This much of the lesson is fairly typical of the gospels. Our Lord often heals people. Those who hate Christ claim that he uses diabolical powers or is wicked. All that is business as usual.

The very strange thing about the lesson is the other reaction that some different people show toward the healing. This second reaction is stated in my text: 'And others, tempting him, sought of him a sign from heaven.' This, to repeat, is very strange. Our Lord has just healed a man in a spectacular way. And yet some people want from him 'a sign'. Well what on earth was the healing they just saw: chopped liver? Surely the healing was 'a sign'. Why do they ask for a sign when they've just seen one? What's going on here?

To understand this problem, we need to consider what a sign is. A sign is not the same thing as a miracle. A miracle is a supernatural event, a suspension of natural laws and the normal course of things by a supernatural cause. If St. Teresa of Avila appears simultaneously in two different places, that is a miracle. A sign is something that points to something else. A sign signifies; it has a meaning which has to be interpreted and understood. An octagonal piece of red metal at a street corner is a sign which means 'Stop!' There is nothing miraculous about a stop sign.

So, some signs are miracles, and some signs aren't. Likewise, some miracles are signs, and some are not. God may suspend the laws of nature and heal someone of cancer without that person ever knowing. That would be a miracle, but it would not be a sign. No one would know about it, and so it would not signify anything. That is a miracle that is not a sign. So too, the perfection of a piece of music may point us to God, it may be a sign of God's beauty and perfection, but there is nothing supernatural or miraculous about it. A Bach cantata or a perfect sunset may be a sign, but not be a miracle.

Now normally our Lord's miracles were signs. They pointed to his glory, his divinity, his power, his compassion. When our Lord changes water into wine at a wedding feast, we are told that 'this beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.' (St. John 2:11) That miracle was a sign for the disciples which pointed them to the glory of Christ. The King James Version says that the event in Cana was his 'beginning of miracles', but the word translated as 'miracles' here is in fact the same word as that translated as 'sign' in my text today: 'this beginning of signs did Jesus in Cana'. Changing water into wine was a sign as well as a miracle because it pointed the disciples to Christ's glory so that 'they believed on him'. A miracle is only a sign when it leads to faith.

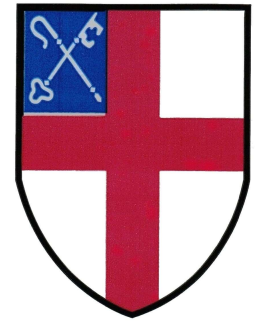
And this explains the problem in our lesson today. Our Lord has most certainly worked a miracle when he healed the man who could not

speak. But our Lord's enemies fail to understand the meaning of the healing. It does not point them to faith. It fails to signify for them what it should.

They don't get the point of what has happened. They don't see where the sign is pointing. They wonder and are amazed at the healing, but they do not believe in Christ because of the healing, and the healing does not point them to Christ's glory.

Our Lord explains this all a bit later in this chapter, just after the point where our lesson ends. In verses 29 and 30, Christ says, "This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation."

The prophet Jonah in the Old Testament condemned the people of Nineveh as sinners, and they accepted his preaching and repented. What our Lord is saying here is that the people who saw his miracle of healing failed to understand its point. They failed to read the sign properly. Our Lord's sign points to his glory, and that in turn shows the legitimacy of his call to repentance and conversion. Our lesson tells us that the people saw the miracle and were amazed (11:14); but they do not then conclude that they should pay attention to Christ and what he says. Instead they either condemn him as diabolical or they



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Parish News.....

St. Luke's Anglican Catholic Church Augusta, GA

On February 2, St. Luke celebrated a Sung Mattins in the morning and a beautiful Sung Mass in the evening for Candlemas (the Feast of the Purification of the BVM or the Presentation of Christ in the Temple). As is customary, Fr. Trout blessed all of the candles to be used liturgically in the parish, along with a supply of small beeswax tapers for parishioners to take home for private devotional use.

The 2021 Midweek Lenten Study "The Person & Activity of the Holy Spirit in Liturgy and Spirituality," facilitated by Fr. Trout, continues on Wednesdays, following the 6:30 p.m. Evensong through March 24. Lesson outlines will be posted on Faithlife. Each session will also be broadcasted from the parish hall for anyone who cannot attend in person.

Throughout the season of Lent, we will have the Stations of the Cross on every Lenten Friday at 10:00 a.m.; at 6:30 p.m. on the last Friday (March 26); and at 12 Noon on April 2 as part of St. Luke's Good Friday observance.

On Thursday, March 25, St. Luke will celebrate two liturgies in observance of the feast of the Annunciation of the Blessed Virgin Mary: Low Mass at 11:30 a.m. & Sung Mass at 6:30 p.m.

On our liturgical Kalendar, the Annunciation recalls—9 months to the



day—the event of the Archangel Gabriel visiting Our Lady to declare to her that she would conceive by the Holy Spirit to become the Mother of Jesus Christ.

On the Wednesday Before Easter (commonly called Spy Wednesday), St. Luke will add to its Holy Week liturgies a special Evensong at 6:30 p.m. called *Tenebrae*, meaning "darkness." In the medieval monasteries, *Tenebrae* was originally a solemn celebration of the first two prayer offices of the day (Mattins and Lauds) on the evening beforehand during the last three days of Holy Week. Although this custom dates back to at least the 13th Century (including in England, where it was quite a popular feature of the Sarum rite), in more recent years, it has become a popular celebration—in Anglicanism, too—on the Vespers of Spy Wednesday.

We will celebrate *Tenebrae* as our Evensong liturgy for that night, followed by a wine and cheese social in the parish hall.

Saint Stephen's Pro-Cathedral Athens, Georgia

Things at the Pro-Cathedral continue on as usual through Covid-tide. We are distancing in the pews and at the altar rail. We have also suspended social gatherings for the time being. Mass is offered twice on Sunday, as well as daily Tuesday-Friday and all Holy days. The daily Masses have been a good option for those not as comfortable with the larger crowds on Sunday. Of course, our hope is that the "new" daily Mass communicants will continue on well-past Covid. As a very wise Archbishop has stated, "Daily Mass attendance is a sign of a healthy parish."

Archbishop Haverland made his annual pastoral visit to Saint Stephen's on the First Sunday in Advent, November 30th, which was also the 38th anniversary of the founding of the parish. One person was Confirmed, with others to be confirmed/received at the beginning of the new year.

Saint Stephen's will once again host the 2021 Diocese of the South Synod, April 28-30, 2021. We certainly hope and pray that we'll enjoy a full synod with worship, fellowship, and agenda. Stay tuned for further details.

The parish **Lourdes Ward of the Society of Mary** continues to be a strong presence with 25 faithful members. The Society promotes fostering devotion to Our Lord and Lady through Masses, meetings, and fixed daily prayers, including the rosary. The Continuing Churches now make up a majority of the Society in the



St. Stephens Pro-Cathedral

United States. Several new wards/cells have been organized over the past months. If you'd like information on forming a chapter, please contact **Fr. Athanaelos** at revfrnick@gmail.com

Haverland Medical Clinic & ACC Parishes Overseas

Providing Hope, Spreading the Gospel

Despite all adversity, our ACC Parishes overseas, especially in Africa, are growing. Most of these parishes persist in the most *dire* of circumstances. Several years ago, a project was undertaken by the Wilkens Foundation to build a clinic in the Congo. The project has reached most of its goals, and is functional. Still, it has a number of loose ends that need attention in order to maintain medical care for the people in the surrounding area. We can help support the Church worldwide through the **St. Paul Missionary Society** and the **Bishop's Benevolence Fund**; also, the **Wilkens Foundation** (closely tied to the ACC). The ACC provides direct aid to parishes throughout the world. Such aid incurs no administrative costs! Same applies to the **Wilkens Foundation** — no administrative fees.

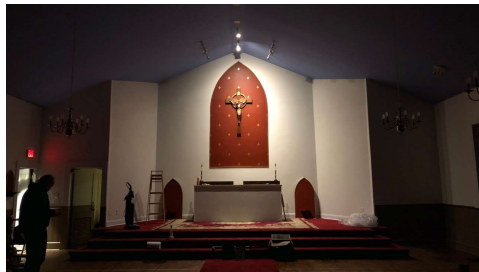
St. Hilda of Whitby Gets a New Roof

Atlanta, Georgia

St Hilda's made the decision to replace the entire roof structure in the Fall of 2019. Years of heroic repair work by past parishioners had indeed bought St. Hilda's time, but the point of diminishing returns had arrived. After interviewing a number of contractors, Atlanta Roofing was chosen to take on the project. As the



the permit was issued, and the work began.



St Hilda's hired a lead abatement team to expertly and safely remove the original ceilings, door facings, and window facings, all of which were painted with lead based paint. During September, October, and November, the roof structure

was removed, the walls brought back into plumb, the new trusses installed, and the interior of the church was entirely re-modeled. Once the original shingles and decking were removed, everyone could clearly see the extent of the deterioration of the original (84-year old) rafters.

(Continued on next page.)

permitting process began, the COVID-19 pandemic emerged, and everything came to a halt. With Atlanta City Hall employees working from home, the permitting office moved even more slowly than usual. Finally in the fall of 2020



Multiple attempts at resolving the problems were also clearly visible. As Atlanta Roofing expertly removed the original roof structure and installed the new scissor trusses, everyone watched in amazement as the new interior space of the church was revealed.



Meanwhile, with social distancing, masks, and plenty of hand sanitizer, a small number of parishioners gathered on, holding services in the now

da's will soon forget! Finally, in December of 2020, mass was once again being said in the church proper, just in time for the Bishop's visit.



The people of St Hilda's will be forever indebted to Atlanta Roofing and to the many individuals who donated to help fund this project. Donations from friends and total strangers were received with heart-felt gratitude. There has been a Christian presence on this corner in Inman Park, Atlanta for over 80 years, and thanks to the hard work of the parishioners and friends of St Hilda's, it looks as though the "Little Church on the Corner" will continue for many years to come.

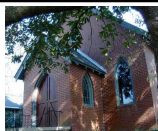


very cramped parish hall. Good weather and window fans allowed for the circulation of fresh air, and one parishioner even brought an electronic keyboard. It was an experience that no one at St Hil-



All Saints' Anglican Church

Aiken, South Carolina



With the beginning of Lent, we added a third Sunday Service to our schedule — a 5:00 p.m. Eucharist to accommodate those in the Parish who are reluctant to attend services unless masks are required, and seating is designated. We are hoping it will prove successful as time passes.

As is our usual custom, we are having a Lenten Supper Program following the regular Wednesday evening service. The fare is soup, salad, and bread. On the Wednesday of Holy Week, we expand the supper to focus on Biblical Foods, following recipes gleaned from Scripture and archaeological sources.

Each Friday during Lent, we are having Stations of the Cross, and on Good Friday, we will have services from noon to 4:00 p.m.

One of the highlights of February occurred when one of our Parishioners, Chris Roberts, was named *Teacher of the Year* for the Ridge Spring-Monetta Middle School on Friday the 26th.



Chris was one of two teachers honored in a brief ceremony, based on a vote of their peers.

Fr. George & Betty Alexander represented Chris' parents, who were unable to attend as they live in Pennsylvania.

Through the generosity of two of our Parishioners, Don Michelinie and Kevin Riordan, we got a new sink in our Parish Hall, much to the delight of the ladies, who had been laboring with the old one.

In January, our ACW surprised our youngest Parishioner, Mason Collins, with a \$6,000 scholarship. The ladies collected the money over about two years, and, with the generosity of our



Parishioners, were able to make the award to Mason, who graduates from High School in June.

On another liturgical note, we have finally reintroduced music, at least on a limited basis, thanks to the organist at St. Luke's in Augusta, Lance Davis, who records incidental music monthly. We are extremely grateful to Lance and St. Luke's, and hope this will lead to more music in the near future. Due to COVID concerns, our regular organist has not been available.

Livestreaming of services has been going well, thanks to Chris Roberts, who oversees the operation. We hope to be more innovative with streaming over time. It has attracted a lot of attention.

And, because we have remained open with regular services, we have attracted a number of new members. The Church is indeed a refuge in dire times.

Archbishop's Travels Around the Diocese

Our Redeemer, Marietta, Georgia,

On Sunday, February 28th, the Archbishop confirmed three persons: **Ashley Walker, Jackson Dailley Fussell, and Abby Elizabeth Ducharme**

He also received one person, **Mark David Griffis**, from the Roman Catholic Church.

All were presented by **Fr. Beau Davis**.

Holy Guardian Angels', Lantana, FL

On February 14th, the Archbishop received as a priest from the Roman Catholic Church **Fr. Nadeem Yaqoob**. He also confirmed **Rebecca Peter Yaqoob** and received as a communicant **Fr. Dennis Demes's** daughter, **Karen Lisa Shahwan**.

Our Lady of the Angels Mission, New Smyrna Beach, FL.

On Sunday, January 24th, at Our Lady of the Angels Mission, Archbp. Haverland confirmed **Thomas James Siegfried** and received as an already confirmed communicant **Cecily Siegfried**.

St. Michael & All Angels, Fleming Island, FL.

On Sunday, January 10th, the Archbishop confirmed the following: **Gregory Glenn Van Dyke, Lori**

Ann Clemens Van Dyke, Isabella Grace Allerton, and Lonnie Monroe Prince Jr.

In 2020, on July 12th, the Archbishop confirmed **Gary Joe Wagner, Charles Walter Hoover, Tamre Grace Hammer, Donald Todd Allerton, Scott Wilhelm West, and Dana Smith West**, and received **Sandra Jo Jones**.

St. Stephens Pro-Cathedral, Athens, GA.

On October 17th, 2020, the Archbishop confirmed **Nicholas James Harrelson**, a member of **St. Benedict's, Chapel Hill**, and second year student in the M.Div. program of Duke Divinity.

Traveling elsewhere in the Diocese, during 2020, Archbp. Haverland make visitations to: **St. Barbara's**, Jacksonville, NC, for **St. James' day**, July 25th; to **St. Bartholomew's**, New Bern, NC, on July 26th; to **Good Shepherd**, Palm Bay, FL, August 15th-16th; to **All Saints'**, Macon, GA, August 23rd, and to **All Saints'**, Aiken, SC, September 5th-6th.

In Memoriam

A requiem Mass for **Fr. John Harvey Klein** was said on July 18th, at Christ the Redeemer Anglican Church (APA) in Fort Valley, Ga., by **Archbp. Haverland**, assisted by **Fr. Matt Harlow** (rector), **Fr. James Danford** (APA and USAF chaplain), and **Fr. James Patterson** (ACC). The Archbishop preached.



Rev. Brandon Cribbs Ordained Priest

On Saturday, January 9th, at the Church of **Saint Michael & All Angels**, Fleming Island, FL, Archbp. Mark Haverland ordained to the priesthood **Brandon Charles Cribbs**.

The Rev. Fr. Richard Tarsitano preached.

Fr. Cribbs will remain at the parish for the year as *locum tenens*.



Synod continued from page 1....

uncomfortable with attending a meeting or with travel, anyone unvaccinated as of late April, or anyone in fragile health should, in fact, plan *not* to attend. You will be excused.

Because it is anticipated that a number of people will not be able or not want to attend, an effort will be made to make the meeting accessible to remote participants.

The meeting's length will be reduced by not having individual parish reports given 'live'. It also seems very likely that social activities will be curtailed.

Currently, the procathedral parish, in line with local health recommendations, is not permitting food service. That might change by the end of April, but as of now, meals may be 'on your own'.

THE TRINITARIAN

THE TRINITARIAN is the official newspaper of the ACC, providing relativity and context for our **Anglican Catholic** position in the world, and offers news of interests around the **Province**, and within the **Continuing Church**. It is published in two identical editions: print and digital.

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Clergy Forum

Rector On a Soapbox

Why We Keep the Church Doors Open in Crises

Simply stated: it is to the Church, to God, that people turn in times of trouble.

To criticize the decisions of pastors, especially those in the "catholic" churches, for keeping their churches open in dire times, or for refusing to adopt non-liturgical means of meting out the Sacraments, is very easy but falls short of understanding the nature of the Church and its Sacraments.

First, one must consider the importance of the Church as the House of God, wherein we find peace and comfort in our worship and praise and partake in the Sacraments he offers us there at his Altar.

The Church has, for centuries, been a place not only of spiritual refuge but also of physical refuge. There one finds comfort from the world.

Churches must remain open and function as normally as possible, even in the direst of times.

Second, one must consider the nature of each Sacrament of the Church. They are holy, and not to be taken lightly. While some may differ in these modern times, the Lord's Supper is not "fast food", to be handed out in drive-thrus, or through other forms of distribution outside of the Church itself. Hospital and home communions do not fall under this, as they are part of the Sacramental System for ministering to the sick and infirm.

Innovative practices for meting out the Sacraments fail to conform to the purpose and intent of the Sacramental

System, whether it be for Confession, Matrimony, Unction, or the Lord's Supper, if they are offered casually and non-liturgically.

The Church and the Sacramental System serve a God-centered purpose for the comfort and salvation of Christians throughout the world. To denigrate or otherwise disrespect the Sacraments for convenience is contrary to their very nature.

It is better to have a spiritual confession in one's home rather than a mockery of a confession in a churchyard, attended to by a priest in a chair at a distance. It is better to make a spiritual communion in the privacy of one's home than to receive the **Bread of Heaven** as if it were a "burger & fries".

Do not make a mockery of what God has ordained.

Do not shutter the House of God to those who have need of his comfort.

Closing churches, especially in dire times, is nothing more than locking out the Family in Christ. It is as if one locked out his own children for fear of what contamination they may possess. Where do they go for comfort and succor if not to the Church, their spiritual home?

Lastly, the priest, representing the bishop as shepherd, does not leave the flock under his care without a home and his spiritual protection at whatever cost to himself. He stands ready at the door of the sheepfold to let the sheep in and out, and to guard them from the wolves and other dangers of the world.

Clergy Forum

Renewing our Anglican Identity

by Fr. Daniel Trout
St. Luke's

During my brief time attending the Presbyterian Church while I was in the first half of my ministry formation at Reformed Theological Seminary in Orlando, our elders and professors emphasized a motto which, in English, is stated: “the church reformed, always reforming.” It is based on this Latin phrase from the 5th Century attributed to St. Augustine: “*Ecclesia semper reformanda est.*” Both Augustine’s original quote and its Calvinist derivative convey essentially the same meaning—that Christ’s Church must always be reforming and renewing her faith and praxis—changing in order to remain the same. *Semper reformanda* is necessary to inoculate the Church from, as many pastors and theologians often warn, “dead orthodoxy.” That’s the dangerous phenomenon that occurs when churches (including just individual ones) become closed, comfortable, and complacent—a curiously guarded ecclesial monotony, often born out of church wars, parish drama, and social changes, that tries to “keep things the way they’ve always been.”

A church becomes “deadened” because the remaining adherents reduce the creeds, confessions, and rites to words on a page. Minimalist liturgy sets in to keep things bland. Folksy homilies become the norm to avoid being too stimulating, convicting, or evocative. While, as I have no doubt, St. Augustine would caution that *semper reformanda* does not mean that

the Church resort to endless innovation and relevance, she should always be refining and sanctifying Herself for the greater glory of God and the building up of the entire Body of Christ. Our worship, catechesis, etc., must always be laudable, beautiful, edifying...and authentic.



As Continuing Anglicans, one might say that this mission to always be reforming and renewing ourselves is in our spiritual DNA. Not only was the reformed Anglican Church of the 16th Century such an effort, but our own reformation in America out of the old Episcopal Church continued this endeavor to preserve true Christian orthodoxy, catholicity, and apostolicity. This is a subject that I have touched on before as critical for St. Luke’s success, and some of you can still remember how this process of ecclesiastical demarcation started decades ago.

However, what we have not always been good about is keeping this Anglican renewal project vibrant or even always reforming according to our British/Anglican pedigree. Some beliefs and practices have crept in that aren’t even Anglican, and others continued to be sneaked in the back door

from post-1979 TEC. It’s not that what other Christian churches do is necessarily wrong, of course, but *copying* is not *reforming*—that’s little more than ecclesial borrowing. Especially in High Church provinces, like the Anglican Catholic Church, it’s just not prudent to be guilty of “mindlessly aping Rome” (especially Rome after the Council Trent!), as we are often accused, when British Christianity proffers us over 1800 years of identity and practice from which to draw.

This is why I want St. Luke to persist in cultivating an authentically Anglican identity, grounded in the Prayer Book, of course, for we are a reformed tradition independent of papal authority. However, as even the original reformers and the Caroline Divines would admit, the whole sum and substance of Anglicanism is not restricted to one book; and, as the 19th Century Tractarians have taught Anglo-Catholics since the 1830s, even the reforms need reforming. Not every change made by Anglicans has been a shrewd one or, at least, sensible for every era. Some old ways need to be rediscovered. Some new ways need fine-tuning. But, when we apply them to our *semper reformanda* process, we must always be able to say that the way is truly *Anglican*. I believe that St. Luke is continuing

to mature in our awareness of this, and we are being blessed with the right people to implement what’s needed to make this parish the best version of itself. In the end, that’s what Our Lord expects of the grace and blessings which He gives us: that we might offer Him our best through what is true, good, and beautiful as He remakes us into His best after His own image and likeness.

You may have noticed a few minor “reforms” that we’ve made at St. Luke during the past year, including a couple of rubrics concerning how the priest celebrates the Eucharist, some musical changes/additions to explore the breadth and depth of our English musical heritage, and even the number of altar candles to agree with Sarum Use (the English liturgical standard upon which Prayer Book rite and ritual is based) and not Tridentine usage. Whatever else may follow from prayer, careful research, and opportunity, we will always do our best to keep everyone informed as we also ask for your support. In so many ways, God seems to be blessing our parish; thus, we hope that together we can continue to reform and renew ourselves in our Anglican faith in order that St. Luke may be a home to us all and a standard of Anglican identity in the ACC.

✠

A Prayer for Our Nation

Almighty God, in whom we trust and to whom we turn in time of discord: we humbly beseech thee to look mercifully upon this nation torn asunder by political and social divisiveness, and suffering from the effects of a physical sickness afflicting so many. Strengthen us who hold steadfastly to the moral course passed down to us from our Founding Fathers; sustain us in our adversities; deliver us from rashness and thoughtlessness as we struggle against oppression; foment in us a resolve to maintain peace and justice for all men; and grant us, as a nation, to revere the spirit of individual freedom that has made us strong as a people. This we humbly beseech thee through Jesus Christ our Lord. *Amen.*

PURITY OF INTENTION

by Rev. Mr. Eugene Willis
Trinity Anglican Catholic Church
Port Charlotte, Florida

I once overheard a definition of what it means to be a hypocrite, and it seemed to be quite accurate – that a hypocrite is one who practices his religion for the sole purpose of winning the esteem of men. So we may have a preacher thundering from the pulpit condemning various sins to appear holy to others but then commits the same sins himself, or someone praying in a way for others to see, and going to Mass and processions and pilgrimages and other external practices but fails to practice charity and the other virtues.

There are some very obvious fanatics or hypocrites that we may encounter during our lives, but we can all look into *our* hearts and *our* lives and see times when we have acted in this way to a greater or lesser extent. Do we pray only when others are around to see us or do we find a quiet solitary place, our “War Room” (movie of the same name) to be alone with God? Are we kind and charitable and speak pious words only to those who are influential for the purpose of winning favor or do we practice charity quietly and discreetly, especially towards the lowly, the guy whose clothes haven’t see the washing machine in years, or the guy who lost his razor months ago, as well as his tooth brush. Do we practice charity to avoid the notice so as to please God more.

“Purity of Intention” means to intend to please God alone in our actions, thoughts, words, decisions, work, recreation, etc. The good or bad in-

tion with which an action is done makes the act good or bad in the sight of God. The more our intention is to please God in whatever we do, the more pure is our intention, and the more we actually do please God. God rewards our actions in proportion to the purity of our intention of pleasing him. Saint Augustine said, “Do not pay attention to what a man does, but to the motive of his actions.” And St. Ambrose said, “The good that you do will be proportioned to the purity of intention with which you do it for the divine glory.”

The gospels give us two great examples of a good intention before God, in the woman with the hemorrhage who touched the hem of Our Lord’s garment, and the widow who put two mites in the temple treasury. The woman with the hemorrhage was in a crowd of people who were pressing around Jesus, but Jesus asked “Who touched me?” Although many people touched Jesus, perhaps for vain reasons, only the woman actually “touched” God with her great faith. God saw her good intentions and granted her request. The widow who gave the two mites had greater faith and trust in God than all the others who gave of their surplus because her intention was to give all to God and to trust in His providence, not in her self-sufficiency.

As we strive to serve God faithfully each day with greater devotion, thinking of the purity or lack of purity in our intentions is very helpful. We can, at any moment, know if God is pleased with us by considering our intention. If it is not purely to please Him, then we acknowledge our selfishness and reform. Peace will be the result of our pure intention to please

God. When we have mixed motives, selfish interests, prideful or uncharitable reasons for acting, there is always that ill feeling and regret that follows. But what an exercise it is to strive to do everything to please God. At any or every moment of the day, we can think and live out our striving to please God more, or as often and as much as we can. We can seek so often to make acts of love for Jesus and find so much joy in living to make Him happy. This is the positive aspect of our faith which seeks to do so much for God and to please Him.

Finally, in our efforts to do everything to please God amidst our tendency to selfishness, we can review four marks given us to determine if our actions are truly done for God:

First, that when our efforts are not successful, we are not disturbed, but remain tranquil, as if we were successful. We do not so much seek success but to do God’s will, keeping in mind as it is, at times, that it may be His will that we do not find suc-

cess.

Secondly, that when others do some good, we rejoice as if it had been done by ourselves. The person who seeks God’s glory does not care whether it is promoted by himself or others.

Thirdly, that we are content with whatever job we have been given by those in authority because in everything we seek to please God (who’s will is known through those in authority), not ourselves.

Fourthly, that in our good works we do not seek praise or thanks, even when we are mistreated or taken advantage of, but we remain tranquil of mind, satisfied that what we have done was pleasing to God’s will.

Let this season of “Christ’s birth” be our time to think about our intentions if they be pure or do they need reform. Are we expressing our true faith like the one who “touched” Him or like the one who trusted Him beyond her means.



[From time-to-time, clergy are asked if it is okay to pray for a pet, especially when a beloved pet dies. Though they are not human, yet are God’s creatures, we humans do grieve for them. Thus, the following prayer is offered to help us through that grief in recognition that we are all part of God’s Divine Creation.]

Prayer for a Pet

Heavenly Father, who hast created the earth and all that therein is: we humbly acknowledge that every living thing is thine and returns to thee. Knowing that the mystery of life is in thy hands, and that thou didst command humankind to be the caretakers of all living things on earth, we give thee thanks for the life of ____ and now commit *him/her* into thy loving hands. Though in sorrow we return *him/her* to thee, yet we are joyful for *his/her* life with us and thankful for *his/her* love freely and unconditionally given to us. We offer our thankfulness for the special honour and privilege of having ____ in our care, as we now return this thy beautiful creature to thee that *he/she* may be received into the portion of thy heavenly kingdom which thou reservest for all thy creatures. Through Jesus Christ our Lord. *Amen*

Finding God in Nature and in the Church

by Fr. George Alexander
All Saints' Aiken

Oftentimes, I hear people disparaging corporate worship, saying that they can find God anywhere.

Well, this is true. You can find God anywhere because he is everywhere. But more importantly, God is present in the Sacraments, which are available only in and through the Church — the Body of Christ.

Yes, we can commune with God in solitary. However, we were not made to be solitary. Our nature is to be communal. We gather and congregate, first in families, then in communities. We form societies. And we form governments to offer us protection and stability in a threatening world.

God, having created us to be social beings, gave us the Church, where we gather as a family in our own community, and the larger Church, which is a collection of families that become the larger Family in Christ.

Jesus Christ did not give us the Church with his Coming but, rather, he transitioned the Church for a modern world, inaugurated by his physical presence in the world, his saving sacrifice on the Cross, his Resurrection, and his Ascension.

The Coming of Christ transformed the Church from a bloody sacrifice to a bloodless sacrifice.

In the Old Testament Church, the sacrifice that required the letting of blood that resulted in the death of the victim, a sacrifice that had to be re-

peated and that could not give life because it was based on the giving of one life for another.

With the Coming of Jesus Christ and his death on the Cross, everything was changed. He shed his blood for us on the Altar of the Cross, so we could offer ourselves to God in a bloodless sacrifice before the Altar of God in his Church.

Thus, we can begin to see why corporate worship is so important. It is in coming together as a Family in Christ, in God's House, that we can offer ourselves as a living sacrifice, an act of Faith which is completed by receiving Christ's Body and Blood present in the consecrated bread and wine, the Eucharistic Sacrifice.

Yes. We can find God everywhere because he is everywhere. We can commune with him in Nature but he is much more, and offers us much more, when we offer ourselves to him by coming to his Altar, baring our souls in a living sacrifice, in humility and lovingly.

What strength there is in receiving the body and Blood of Christ, his essence in the consecrated Bread and Wine. By strength, I mean a spiritual strengthening.

What strength there is in being a part of a family that is in Christ. By that, I mean a family of adopted brothers and sisters in Christ, which we become through Baptism, and continue through the Sacraments of the Church, through corporate worship, through fellowship.

The Love of Christ, the greatness of God's Love, flows through the blood of our Lord and Saviour into us. We

are sprinkled and cleansed, our souls washed by his Blood through that wonderful Sacrament of the Eucharist that has come to us through God's Divine Love.

Yes. We can experience God's Love anywhere and everywhere; but it is felt most when we come together in corporate worship, as a Family in Christ. It is through the solidarity of family where we offer up our combined love in a combined, powerful living sacrifice.

As the priest stands before the Altar, it is not he who offers up the elements of the Eucharist Sacrifice. It is Jesus Christ who is the offeror, who stands before the Throne of God, lifting up this our sacrifice of love in thanksgiving, along with our souls and bodies to God, our Creator. God, in turn, blesses this offering to our benefit, indeed, to the benefit of the whole world.

It is not the character of the priest that validates the Sacrifice; it is God through Jesus Christ, by whom the Sacrifice is made complete. This is not to say that the character of the priest is unimportant, only that the validity of the Sacrament is not dependent solely on the priest.

So, with digression, we come to the concept of finding God anywhere and everywhere.

Yes, we can. I know myself that he is everywhere. He is in and through everything. You can even find him in the pesty gnat.

So often, I am awed by little special moments, such as the reflection of sunlight on the leaves as the sun rises in the morning, the singing of birds,

the scurrying of squirrels, the sound of the wind through the trees, even the sound of rain on the roof, and, of course, in the buds and flowers that adorn the various shrubs. I can look out the window at any moment and see God's loving work in his creation. There is beauty in everything when you allow love to guide your senses as you observe the world around you.

There is beauty in everything because God is in everything.

Can you find God when you are alone in the world? The answer is, of course, because God is everywhere, in and through all of Creation.

However, because of our human nature as Creatures of God, and through the Sacrifice of God and the establishment of the Church as the body of Christ, we find God best in his Church and in corporate worship.

A Prayer for Our Nation

Almighty God, in whom we trust and to whom we turn in time of discord: we humbly beseech thee to look mercifully upon this nation torn asunder by political and social divisiveness, and suffering from the effects of a physical sickness afflicting so many. Strengthen us who hold steadfastly to the moral course passed down to us from our Founding Fathers; sustain us in our adversities; deliver us from rashness and thoughtlessness as we struggle against oppression; foment in us a resolve to maintain peace and justice for all men; and grant us, as a nation, to revere the spirit of individual freedom that has made us strong as a people. This we humbly beseech thee through Jesus Christ our Lord. *Amen.*

Renewing our Heritage Grandeur of St. Patrick's Cathedral — Dublin

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.

Legend has it that, in the 5th century, St. Patrick baptized early Christian converts in the water from a well located somewhere near the present site of the cathedral.

Though there is evidence of construction on the site in the late 1100's, the present building dates to the 1200's, and is thought to be based on the 11th century cathedral in Salisbury, known as the Old Sarum.

Despite the secular wars, and the religious turmoil over the centuries, St. Patrick's survived as a monument to



Ireland's patron saint, and the National Cathedral for the Church of Ireland. Significant is its status as 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.

Today, regular services are still held and more than 400,000 visitors enter the church to witness its grandeur.

Picture of the Quarter:

Nature as Seen through the Lens



Lilac-Breasted Roller

of Forrest Roberts

Location: Africa

The **Lilac-Breasted Roller** is my favorite bird to watch and photograph, especially while in flight, as they are beautiful. They are fairly small and fast, so the challenge is certainly there. They are not shy and can be approached when they are on the ground or perched in a tree. We have seen them in Kenya, Tanzania, and South Africa.

We made several trips before Carol Sue got our first good images of the bird in flight. Since then, our luck, knowledge & cameras have improved, and we have gotten some very nice images of them.

The Lilac-Breasted Roller is an African bird of the roller family, *Coraciidae*. It is widely distributed in sub-Saharan Africa. It prefers open woodland and savanna, and it is, for the most part, absent from treeless places.

Usually found alone or in pairs, it perches conspicuously at the tops of trees, poles or other high vantage points from which it can spot insects, lizards, scorpions, snails, small birds



and rodents moving about on the ground. Nesting takes place in a natural hole in a tree, where a clutch of 2-4 eggs are laid, and incubated by both parents, who are extremely aggressive in defense of their nest, taking on raptors and other birds.

During the breeding season the male will rise to a fair height, descending in swoops and dives, while uttering harsh, discordant cries. The sexes are different in coloration, and juveniles lack the long tail streamers of adults.

The Lilac-Breasted Roller is the national bird of Kenya.

[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.]



Anglicans Can Cook

Collection of Recipes from Around the Diocese

The following were submitted by
St. Luke's in Augusta, Ga.

Grits Casserole

by Sandra McKinney



2 lbs. sausage (optional)
1 cup grits, cooked
1/2 stick butter
2 cups sharp cheddar
cheese
5 eggs
1 1/2 cups milk
2 tsp. salt and pepper

Brown sausage and crumble into
greased casserole dish.

Cook grits according to package di-
rections, cook until stiff.

Add butter and cheese to grits.
Beat eggs, milk, salt and pepper to-
gether.

Add to slightly cool grits mixture,
pour over sausage.

Bake 350 for 1 hour.

Orecchiette Pasta with Tuscan

Broccoli Sauce

by Father Trout



12 oz broccoli florets
8 oz orecchiette pasta
(rigatoni also works)
4 tablespoons olive oil
6 garlic cloves, chopped
generous pinch chili flakes
generous pinch salt and pepper

Instructions:

- 1) Steam broccoli florets until very tender and set aside.
- 2) Cook pasta according to direc-
tions, in vegetable broth (and, de-
pending on pot volume) salted water.
Reserve pasta cooking liquid when
you drain.
- 3) In a large pan, saute the garlic and
chili flakes in the olive oil, over me-
dium heat until fragrant and golden,
about 2-3 minutes. Stir in the hum-
mus or tahini, then add steamed broc-
coli, salt, pepper and the pasta broth.
- 4) Bring to a gentle simmer and start
breaking apart the broccoli with a
wooden or metal spatula into tiny
pieces. As it cooks, break down the
broccoli and continue simmering
gently on low heat until half of the
liquid evaporates and it becomes the
consistency of a thick sauce (about
10-15 minutes).
- 5) When the broccoli mixture is
creamy, add the pasta and toss well.
Incorporate the lemon zest.
- 6) Add salt, pepper, and more chili
flakes to taste. Add another splash of
olive oil or a pat of butter, if desired.
Stir in grated parmesan or pecorino
cheese.
- 7) Plate pasta, divided, into bowls
and top with preferred garnishes.
- 8) Serve pasta with Italian bread and
wine of choice.

Sharing Recipes

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

southerncross@allsaintsaiken.org

or by snail mail:

PO Box 2497 - Aiken, SC 29802

An Entry from the Clerical Kitchen All Saints', Aiken, SC



By Fr. Alexander

Chili Make Lots & Freeze Leftover

As the cold sets in, my thoughts turn to
soup. I do love soup. It's soothing to
the soul! And warming on a chilly day.

Speaking of chilly, I also love chili.
Usually, I make a big pot of chili and
freeze the leftovers in two-serving con-
tainers, so Betty and I can pull it out
for lunch — or a quick supper with
salad.

For Lent, I make a *No Meat Chili*, but
for the rest of the time, I like to use
hamburger. Sometimes, I'll use chick-
en or beef, even pork, but, generally, I
like hamburger.

My recipe is pretty simple, more or
less. Essentially, I just add meat to my
No Meat Chili recipe but not quite.

This recipe uses some *chipotle* chili
pepper to kick it up a notch but you
can try another type such as *ancho*.
The important thing to remember is
that a little bit of these chili peppers
goes a long way in flavoring the dish
— it should not be a matter of heat but
of flavor with these peppers. To add
the heat, use cayenne pepper.

So, here is my recipe for:

Chipotle Chili

Ingredients:

1 lb	Hamburger
1/3 cup	onions, diced
1 tbsp	bell pepper, diced
1 1/2 tbsp	garlic, minced
4 tbsp	olive oil

1/2 tsp	chipotle chili pepper
1/4 tsp	cayenne pepper
1/4 tsp	cumin
2 tbsp +	chili powder
1 can	diced tomatoes (28 oz can)
2 cans	dark red kidney beans (15 oz cans)
1 can	black beans

Salt & Pepper to taste starting 1/2 tsp each.

Sauté the onions and hamburger in the olive oil
over medium low heat, making sure to break up
the hamburger so it isn't lumpy. Add the bell
pepper and one tablespoon of the chili powder.
Allow the bell pepper to soften; then add the
garlic, chipotle chili pepper, cayenne pepper,
cumin, and salt & pepper.

Next add the tomatoes, including the juice, as
well as the three cans of kidney beans, includ-
ing the liquid.

Add the remaining tablespoon of chili powder,
and allow to simmer for about 10 minutes be-
fore adjusting the seasoning.

Usually, I find that an additional one or two
tablespoons of chili powder is needed.

If you find the chili is not spicy hot enough,
then, by all means, add a little bit of red chili
flakes. Again, a little bit can go a long way.
Avoid adding more of the chipotle chili pepper;
while it will add to the hotness, it will also give
an overpowering flavor of "chipotle chili pep-
per"! So, not a good idea.

The chili is best when allowed to simmer for at
least an hour. Longer is better, and if made a
day ahead, it's even better. There is something
to be said for allowing it to rest overnight in the
refrigerator.

Please take note that neither the tomatoes nor
the beans are drained: their liquid is used, and I
typically rinse each can of beans with just a
little bit of water to get all of the residue.

I find that adding the dry spices with the meat
adds to the flavor.

There are any number of ways to pre-
pare chili: some are quite spicy and
hot; some include meat, and some are
meatless. Some recipes call for black
beans intermixed with kidney beans,
like this recipe; then, there is black
bean chili.

Andiamo a Mangiamare!

Saint of Note

St. David of Wales

David of Wales (Dewi Sant in Welsh) was a 6th Century bishop and monastic founder and is also the country's patron saint. He is also known as the Dewi Ddyfrwr (David the Water Drinker) due to his drinking only water, a personal discipline that he would later include in the rule for his fellow monks.



David's family was part of the famous royal house of Gwynedd, founded by King Cunedda c. 420. He was the grandson of a Welsh king, born and baptized near the coastal city of Mynyw in Pembrokeshire that now bears his name. His mother Nonita (aka Non) is also venerated as a saint and may have conceived David in an illicit encounter with the then king of southern Wales. We can only speculate about most of the details of David's birth and young life, because most of our information comes from his hagiographies written much later in the 11th and 12th cen-

turies.

When he was old enough, scholars are fairly certain that David was educated at a local monastery and was ordained to the priesthood sometime in his 20s. He evidently distinguished himself as a teacher and preacher, and founded a number of monasteries throughout Wales and Brittany.

Around 550, David was elected bishop at his regional synod after his eloquent denunciation of Pelagianism, and he pilgrimaged all the way to Jerusalem to be consecrated by the patriarch there. Again, few details can be established about his life and ministry, other than that he continued to train monks and found new monasteries. However, he almost certainly presided over the famous synod of Caerleon (the "Synod of Victory") in 569 which officially condemned Pelagianism. Several stories of miracles have persisted, especially one about how a dove lighted upon his shoulder and the ground rose under him in a hill to help a crowd hear him when he was preaching in a village.

David would especially be remembered by his spiritual peers for his zeal for the monastic life. The Monastic Rule of David that he gave to them prescribed that the monks had to pull the plow themselves without draught animals; to drink only water; to eat only bread with salt and herbs; and to spend the evenings in prayer, reading and writing. He emphasized fasting to his followers, especially refraining from eating meat or imbibing alcohol. For his strict vegetarianism, his symbol, which is also the symbol of Wales, became the leek.

One of his most famous monastic connections is with Glastonbury. One historian claimed that he founded the abbey there; but, in the early 12th Century, the historian William of Malmesbury more accurately recorded that David only visited Glastonbury to rededicate the abbey that was already there with a new altar containing a great sapphire. Upon his arrival, William tells that David had had a vision of Jesus who said: "the church had been dedicated long ago by Himself in honor of His Mother, and it was not seemly that it should be re-dedicated by human hands." So instead, he commissioned an extension to be built to the abbey and placed the new beautiful altar there.

The fascinating story may be mostly, if not entirely, true. The dimensions of the construction David directed were verified archaeologically in 1921. Furthermore, one manuscript detailing the items confiscated from St. David's during the Dissolution of the Monasteries under Henry VIII mentions a sapphire altar.

David continued in his bishopric until his death on March 1, possibly in the year 589 or 601. His last words to his monks and subjects were: "Be joyful, brothers and sisters. Keep your faith and your creed, and do the little things that you seen me do and heard about." He was buried at St David's Cathedral where his shrine was a popular place of pilgrimage throughout the Middle Ages. He was formally canonized in 1120. In the early 20th Century, a flag consisting of a yellow cross over a black background was introduced in Wales bearing his name.



Archbishop's sermon continued....

ask him for more miracles, as if he were an entertainer.

Our Lord strenuously condemns this misunderstanding: it is, he says, the tendency of 'an evil generation'. The people who see the miracle either condemn Jesus as diabolical, or they trivialize him by asking for more stunts. The second group want to be titillated and amazed with more signs and wonders: but, says our Lord, 'there shall no sign be given it'. No more miracles. They will only get 'the sign of Jonas', which was not a miracle but a prophetic warning. Christ has done his miracle. Now people should see what it signifies and move on to its point.

So too with us. God has dealt with us plainly and consistently. He has given us plenty of signs and evidences of his care and his love. He may or may not give us more signs of the sort we would like. But then again, he may only give us the sign of Jonas, the call to repent and to enter his kingdom in humility and obedience. It is not for us to tempt God and try his patience by demanding that he entertain or obey us. Our duty is to accept and follow him. To that end, our lesson today is a sign and a warning of what God calls us to give him. He himself is the sign pointing us to heaven. We do not require anything more.

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



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