



Diocese of the South
The Anglican Catholic Church

The Southern Cross

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

Trinity — 2019



A PROPOSITION REGARDING THE HAVERLAND MEDICAL CLINIC In the DEMOCRATIC REPUBLIC OF CONGO

By Morgan Robertson

The first page of the current *Trinitarian* (May/June 2019) contains an article about misery and dislocation for two ACC parishes in the Missionary Diocese of Congo resulting from warfare between rival militias. This, unfortunately, is common news from one of the poorest countries on the world's poorest continent. Against this tide of chaos, corruption, and despair has stood our diocesan bishop, the Rt. Rev. Steven Ayule-Milenge, whose vision, dedication and determination are making a huge difference for many under his ecclesiastical oversight.

His two most ambitious projects have been a Sewing Training Center in Bukavu, the diocesan seat, located near the Rwandan border, and the Archbishop Mark Haverland Medical Clinic in the village of Moshu, some 40 miles to the west. The Sewing Training Center, helping women and girls who have been the victims of rape and sexual violence, was completed in January of this year through contributions from the Women's Guild of St. Matthews, Newport Beach, California and Christ Anglican Parish, Metairie, Louisiana.

The Medical Clinic was completed last year and provides primary care for an essentially unserved area, where the average wage is approximately \$1.00 per day. This now self-sustaining facility was conceived by Bishop Ayule-Milenge, who oversaw its construction and staffing with funds provided through the generosity of families from St. Stephens and the Wilkins Foundation, in Athens, Georgia.

A second, adjacent building will be devoted to maternity care, and the first phase of its construction was made possible through donations from a family at St. Matthews.

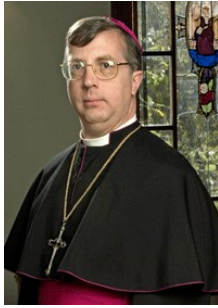
(Continued on page 4.)



The Haverland Medical Clinic (left) and the Maternity Care building (right).

Out of the Ordinary

Holy Hologram!



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

Dr. Charles Stanley is a former head of the Southern Baptist Convention, the largest Protestant denomination in the United States. Dr. Stanley has a large congregation in north Atlanta and a popular television ministry of longstanding. While I have never attended Dr. Stanley's church or watched his television show, my impression is that he is a fairly typical, if unusually successful, Southern Baptist, well within the mainstream of southern U.S. evangelical Protestantism.

Stanley's son also is a preacher and has churches. Stanley *filis* is euphoniouly named Andy Stanley. Young Stanley's reputation is that of a Protestant preacher who works hard to engage the secularized and unchurched and to avoid answering hard questions or to take positions on moral issues that might alienate someone. Andy stays away from discussing, for example, abortion or homo-

sexuality. Where the Southern Baptist Convention has historically been willing to state forthright positions on such matters, Andy prefers to downplay them.

For present purposes, however, I am not mainly concerned with Andy's moral or doctrinal positions, but with his pastoral and liturgical practice.

Andy, like his father, is located in the north Atlanta-area. In recent years he has begun to plant satellite churches around north Georgia, some with very close and some with looser ties to his Northpoint Church. His theory seems to be that what works well in one place should be replicated elsewhere. One such location is my own town of Athens, Georgia.

A couple who are my friends and parishioners, a few years ago attended the Athens location of Andy's denomination with their daughter, who was interested in seeing what it was like. The Sunday event began with a rock band, which my friends – both of whom grew up with rock-and-roll – described as 'incredibly loud'. The music lasted 30 or 40 minutes. Then the music stopped, the lights went out, everything went pitch black, and suddenly there was Andy Stanley on stage. Stanley proceeded to do his thing with a sermon and, I assume, at least a little Scripture reading and praying. That and the music were the bulk of the service.

It was only subsequently that my friends learned that in fact Andy Stanley was NOT present. Andy was in Atlanta, or at any rate somewhere that was not Athens. What appeared at the auditorium in Athens was not a person but a *hologram*.

This is not quite the logical conclusion of modern trends in American Protestantism. It is not quite the logical *conclusion*,

How to Tie an ACC Bow Tie

It's one thing to get a nice ACC *Bow Tie* but it's another thing to tie it! Here we see a young lad, Michael Andreason, receiving instruction with Mrs. Kenny Garbee paying close attention. Michael is the son of Fr. Paul and Marcella Andreason, St. Timothy's, Charleston, S.C.



because there still are a couple of steps to that conclusion. The conclusion will be everybody staying at home, putting on his or her preferred music, and listening on radio, television, the computer screen, podcast, or some other 'device' to a sermon or 'service'.

It is not really clear to me why anyone would go to an auditorium on Sunday morning to watch and listen to a hologram, even if it is yoked with some Christian (which is to say, probably, inferior) rock. Why leave the comfort of one's home for a speech or performance that can be viewed otherwise – unless, perhaps, the Andy Stanley church has better coffee than you have at your own house? Perhaps the attraction is the combination of Starbucks, some pop music, and a little moral uplift and advice on marriage and life? The attraction, whatever it may be, seems unlikely to me to prove very compelling over the long run.

A friend associated with a church in another town in Georgia was dreading the impending arrival of an Andy Stanley plant in his area. His comment: Stanley's group will draw in people from the existing churches in town and suck them dry. Even if the existing churches are themselves Protestant evangelical groups, they almost certainly are centers of real community, where people know and care for each other, have personal ties, and a common history. All of that is

endangered by the pop and fizz, the razzle and dazzle of the newest fad.

Again, it is difficult for me to believe that in the long run Andy's model will work, even if it is yoked (as at Northpoint and in most mega-churches) with an effort to establish 'small groups' that provide some real ministry involving Bible study, intercessory prayer, and personal and pastoral support. The 'small group' is the real church, the real community, while the rest could be had from television or a computer screen.

What this model of Church sounds like to me is a kind of vampirism. People who are used to going to church are drawn away from existing 'deeper' communities for a very, very shallow form of Christianity that provides little or no pastoral care, no regular sacramental life, and little teaching beyond vague uplift and encouragement. While some people without any or with only little Christian background may be attracted, the attraction is to something without strong doctrinal content. It sounds, in short, like an exit ramp from church life for those heading out of real congregations and deeper commitments. It is hard to imagine that it works the other way, as an initial entrance to faith that will lead to a deeper engagement with a more serious reality – such as with, say, the Body of Christ. Why bother with such a Body when you can have a hologram?

The Southern Cross

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The Most Rev. Mark Haverland, Ph.D.,
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Editors

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

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

Photographs of the Sewing Center, the completed first (primary care) building and partially completed second (maternity care) building are included with this article. A third and final surgical care building is also planned, which, when completed, will qualify the complex for designation as a hospital and, thus, staff and supply support from the government.

The sum needed for the completion of the maternity care building is \$14,890 of which \$5,500 has been raised by the Wilkins Foundation, leaving a balance of \$9,390. The remaining construction phases will be the installation of doors and windows (\$5,000), the construction of a ceiling



Bukavu Sewing Training Center

(\$2,790), plastering and concrete floors (\$4,360), and painting and sanitary facilities (\$2,740).

The purpose of this article is to solicit contributions for the completion of



Moshu Maternity Care Building

the maternity care building construction, and the proposition is an offer to draft (or review) legal documents for Georgia members of the diocese at no cost to them in exchange for such donations. These would include wills, trusts, powers of attorney, advance medical directives, deeds, and contracts, and you may contact me at the address below to request such preparation or review. Whether in exchange for these services or not, contribution checks, payable to The Wilkins Foundation, may be sent to Post Office Box 48821, Athens, Georgia 30604-8821. You may be assured that donations will be responsibly managed and that they will bring hope and benefits to a place where there is too little of both.

Joint Synods to Meet in January 2020

The G-4 will meet in joint Synods during the week of January 13th at the *Perimeter Crowne Plaza* in Atlanta.

The ACC Synod session are scheduled for the 15th and 16th. The principal liturgy is tentatively scheduled for the morning of the 17th.

It is suggested that delegates plan to be present the nights of the 14th, 15th, and 16th.

DOS Synod Returns to Florida for 2019

The 2019 Synod marked a return to the Florida rotation, with the parish of **St. Michael & All Angels** as the host.

Diocesan business was quickly accomplished, leaving a lot of time for **Archbishop Haverland** to entertain clergy and lay delegates with humor-



Fr. Robert Hart, rector of St. Benedict's in Chapel Hill, N.C., presents his parish report to the Synod.

ous accounts of events and occasions during his tenure in the ACC.

Archbp. Haverland stated that his impression over the last year is that

membership has been steady, with perhaps some slight growth.

As for organic unity among the four Continuing Church jurisdictions, the archbishop said he would expect it to be incremental.

During the business session, delegates adopted a fiscal year 2019-20 budget of \$143,000.



Parish reports were informative, sometimes entertaining, and were kept on schedule through the attentiveness of **Mrs. Heli Dunn**, acting as timekeeper, and who was not hesitant to "ring the bell".

Before closing the 2019 Synod, Archbp. Haverland paid tribute to **Bonnie Morris**, who with her husband, the late **Lt. Col. Charles E. Morris**, edited *The Southern Cross*. Col. Morris had served many years as the Diocesan secretary.

Following adjournment of the 2019 Synod, attendees enjoyed the traditional "Attitude Adjustment Hour" before the closing banquet.



The 2020 Synod will return to Athens, Ga., to be hosted by the Pro-cathedral, **St. Stephens**.

Brevity Marks House of Laity Meeting

The House of Laity met separate session as customary during the Synod.

Business was conducted quickly with **Jackie Kylander** reelected as Speaker. **Bill Bullock** was reelected as Deputy Speaker, while **Heli Dunn**

was elected Recorder.

Elections also included **Kathleen LePain** and **Bill Bullock** to the Council of Advice. Additionally, **Bill Bullock** was elected to be a member of the Consistory Court.

Congeniality Rules as House of Clergy Meets

Business was swiftly accomplished by the House of Clergy during its meeting.

The Very Rev. Nicholas Athanaios was re-elected as Prolocutor, and the **Rev. Richard Tarsitano** was elected as Deputy Prolocutor. The **Rev. Canon Jonathan Foggin** was reelected as Recorder.

In other elections, the Rev. Fathers Paul Andreasen and Beau Davis were elected to the Council of Advice, and the Rev. Deacon Dennis Demes was elected to the Consistory Court.

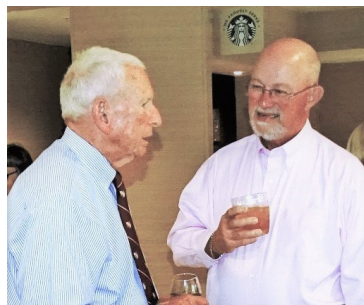
During the brief session, the Rev.

Canon Frederick Bentley reported on the Order of Holy Innocents, and the efforts of the Order to address the issue of abortion.



Social Hour Makes for a Good Photo Op!

Lay and Clergy Delegates Meet & Greet During Social Hour



Parish News

Saint Stephen's Pro-Cathedral Athens, Georgia

Student Organization

St. Stephen's announces a new presence on the **University of Georgia** campus. The *C.S. Lewis Society* will offer lectures and discussions on C.S. Lewis and other Anglican writers and philosophers. It will also be a presence in the community for traditional Anglican worship and a social gathering venue for like-minded young Christians. Our kick-off meeting will be held in September during a cook-out at a residence just off campus. St. Stephen's members **Jamie McClellan**, **Mary Margaret Bruce**, **Katie Kellam**, and **Ashleigh Lorenz** will be our student start up team.

Ordinations

The Pro-Cathedral was pleased to host the recent ordinations of **Francis Dominic Bonadonna** and **Dennis Thomas Demes** to the Sacred Order of Priests. Fathers Bonadonna and Demes along with their family members and out of town guests were treated to a formal dinner at the home of **Mrs. Kent Garbee** on the Eve of the ordination.

At the ordination, **Archbishop Haverland** delivered the sermon, **Father Nicholas Athanaelos** presented the candidates, and **Father Jonathan Foggin** was thurifer. **Father Thomas Crowder** and **Deacon Daniel Henderson** were also present. **Mr. William Herringdine** was acolyte. Following the ordinations, at-



St. Stephens Pro-Cathedral

tendees gathered in Lewis hall for a light lunch.

Father Demes will assist at *Holy Guardian Angels*, Lantana, Florida, and Father Bonadonna will assist at *St. Matthew's*, Newport News, Virginia.

News Adult Bible Studies Highlight Resumption of Regular

As the fall nears, the "regular" parish activities will resume including two new adult Bible studies. **Archbishop Haverland** is teaching a Wednesday evening study on the *Book of Exodus* and **Father Athanaelos** is offering a Sunday morning survey on *The Book of the Psalms*. Youth Sunday School, Men's dinners, Ladies Tea Society, Cub Scouts, and additional projects will begin in the weeks ahead.

Organist Celebrates Anniversary

Congratulations to **Mr. William "Bill" Coscarelli** on his 25th anniversary as organist/choir director at Saint Stephen's. Bill has been a true blessing to our parish family and we look forward to his continued service.

St. Luke's Anglican Catholic Church Augusta, GA

Blessing of the New Organ

On Passion Sunday, April 7, Fr. Trout blessed St. Luke's new organ, with Jim Coombs at the helm playing it for its first Sunday Holy Communion service. The instrument, with its rich music pouring out of the new speakers, sounded wonderful. The whole parish looks forward to its



worshipful sounds aiding our liturgy's sacrifice of praise to God for many years to come. By later this year or in 2020, we hope to be able to use the organ more extensively, including new services and some organ recitals to enhance our parish's music program.

About: The organ is a Rodgers Concord 745 2-manual originally built in the early 1990s. It is similar to our old Allen (made circa 1955), but it has an improved sound, thanks to updated technology and additional instrument components (called "stops"), as well as other features that will be new to St. Luke's music. One of the most important features is known as "MIDI compatibility," which, with the proper attached de-

vice, will allow an organist to record what he plays on the instrument. This part will allow use of the organ, either with, or without a musician actively playing it.

Fr. Trout 10th Anniversary Celebration

On Thursday, July 18, Fr. Trout, rector, celebrated the tenth anniversary of his ordination into the Anglican priesthood with a special Holy Eucharist at 6:30 p.m. Fr. Trout recalled his formation process to holy orders in the Anglican Province of America (APA); and he gratefully remembered those that helped him on his way, especially his mentor, Bishop Chandler Jones, and his wife Anita.

Then, on Sunday, July 21, the women of the St. Anne's Guild surprised him after church with a party of delicious finger-food, a cake, and a beautiful card. Naomi Williams entertained the gathering with another reading of her poem about Fr. Trout's coming to St. Luke's.

"Lenten Fish Fry"

On Friday, March 15, St. Luke tried its first annual Lenten Fish Fry with over 10 guests from All Saints in Aiken, including Fr. & Mrs. George Alexander. Fish on Fridays is an old Lenten tradition, dating back to at least the seventh century, and has been gaining popularity again among Anglicans in recent decades; and, what Southerner is not acquainted with a fish fry of catfish or stripers with the customary fixings?

The Fry following the *Stations of the Cross* was a feast! Everyone appreciated both the food and the renewed comradery between the two parishes. It's an event likely to be repeated.

All Saints' Anglican Catholic Church Aiken, SC

Two Confirmed, Three Received During Bishop's Annual Visit

During his Annual Visitation, Archbp. Mark Haverland received three Parishioners into the ACC and confirmed two others.



From left to right, Luke DeRienzo, Linda & Robert Peeples, Archbp. Haverland, Marion & Bob Sukovich, and Fr. Alexander. Luke and Linda were confirmed; Robert, Marion, and Bob were received.

In time-honored Parish tradition, Archbp. Haverland was formally welcomed with a *Solemn High Coffee Hour*.

An abundance of food was presented to the bishop for his blessing, — and consumption, — exceeded only by the exuberance of those present in greeting Archbp. Haverland and paying respect to our Diocesan.

Parishioners Surprise Rector with 30th Anniversary Celebration

May was a good month for the rector of All Saints'. First, he turned 75 on the 9th. Then, celebrated the 30th anniversary of his ordination to Priest on the 14th.

However, the big surprise came on

Sunday the 19th, when Parishioners clandestinely planned an Ordination Anniversary Celebration following the 10:30 service.

Somewhat overwhelmed, Fr. Alexander was speechless! A testament that he was truly surprised.

About all he was able to say was *Thank You*. Amazing, considering he is known for rambling on, and on...and on.

Parish News Briefs

St. Timothy's, Charleston, S.C.

Fr. Paul Andreasen was installed as rector of *St. Timothy's* by Archbp. Haverland on Trinity 1, June 23rd. Fr. Andreasen had spent just a little more than a year as priest-in-charge.

Holy Guardian Angels, Lantana, Fla.

The Reverend Canon Sanford Sears was called by the vestry to serve as the next Rector of the *Church of the Holy Guardian Angels*. Father Sears, who also serves as Chaplain of the Port at Port Everglades, will be instituted in February during the Archbishop's Annual Visit.

On August 20th on the Feast of Saint Bernard, The Reverend Mr. Dennis Demes, was ordained to the Sacred Priesthood. Father Demes will continue to be at the Church of the Holy Guardian Angels as an associate.

The Church of the Holy Guardian Angels continues to have busy campus use, along with 2 Haitian Baptist Churches, and St. Panteleimon Russian Orthodox Church.

Picture of the Quarter:

Nature as Seen through the Lens



of Forrest Roberts

Lemurs of Madagascar

Location: Madagascar

Of all the wildlife Carol Sue and I have seen, I think the Lemurs are by far the cutest.

They hop, skip, and jump while walking or running. Some of them seem to be dancing sideways while moving.

Usually, there are several of them, and they move like a dance troupe.

Our first visit with them was on a very small island. The island was no more than 30-40 feet away but they don't appear to swim, so they stay there. This is the largest tour area, and they get lots of food. The guide had a couple of small flat-bottom boats for us to get on the island.

Since they see people all the time, they are not shy and will jump on you to see if you have any treats for

them. We had been there for less than a minute when one jumped on Carol Sue. I had just taken the picture of her when one jumped on



me, and was looking at the back of my camera with me. By then, the one on her had jumped off, and she was able to get the photo of us



looking at the back of the camera.

The ones on the mainland are not this aggressive but will come close to you. There are several types, that range in size from a rat, up to a medium-sized monkey.

NatGeo Wild, BBC, and others have them on *YouTube*. I think you will find them very interesting, with some amazing movements.

[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.]

St. Michael & All Angels offer Trail Life Program for Boys



[Editor's Note: Story is an expanded version of what appeared in the TRINITARIAN.]

In 2018, the parish of St. Michael and All Angels saw an enormous need for a space in which young men could grow into Christian manhood. For many years, this need was well met by groups like the Boy Scouts of America, but years of progressive activism and the break down of American Christendom led to this organization, and many others, becoming a less and less reliable defender of the true God and an ever more and more aggressive minor seminary for nihilism and secular humanism. It was in the wake of a series of school shootings in Florida by lost young men that the need for Christian discipleship to this vulnerable group became too important to ignore any longer. And so, the parish established Troop FL-0033 in the rapidly growing organization know as Trail Life USA.



The whole endeavor was kicked

off through a series of informational meetings advertised to the public which drew a core group of parents and children excited to get to work.

The troop has grown to 18 boys from those first meetings, with every boy's father also joining the organization to help; thus, each event provides a real opportunity for the young men and their fathers to grow as Christian men in a world only interested in squashing such endeavors. Troop FL-033's rapid growth owes much to the hard work of the men of the parish (all who have no children actually in the troop) who recognized the value of the program. Their example was a key motivation for the troop dads stepping up to take leadership roles for our first year. Additionally, the large Roman Catholic and Evangelical churches which surround us still have long-standing ties to the older groups, and so they have refused to participate or have tried to suppress Trail Life USA, but this

(Continued on next page.)



poor choice to side with groups espousing non-Christian understandings of sexuality and the human person has only led people who take their children's faith seriously to come our way.

Trail Life USA, founded in 2013, wisely recognized from the very beginning that the formation of Christian men would not happen by accident, and so it built into its foundational documents a requirement for Trinitarian orthodoxy with a faith statement equivalent to the Apostle's Creed. Further, every meeting has at its heart the connection of the day's lessons (knot-tying, rocket-making, fire-building... etc.) to the virtuous way of life which is our duty as men saved by Christ. Each individual church has the final say in what is done at each meeting; in fact, the troop is a ministry of the church, so there is no space between faith and formation. Troop FL-033's meeting begin and end with prayers from the Book of Common Prayer, and Fr. Richard Tarsitano (rector of St. Michael and All Angels) leads discussions of religious topics with both fathers and chil-

Helping Overseas Parishes

So many ACC parishes around the world persist in the most *dire* of circumstances.

Opportunities abound to aid our own in places such as South Sudan, the Congo, Kenya, Cameroon, Pakistan, Haiti, and Central America.

There is a mechanism for helping our

dren to reinforce for the boys that we are all theologians, and it is the father's special role to be the chief catechist of his household.

We pray that the group will continue to grow in the years to come, and we pray that all men will be able to follow the Trail Life USA motto, derived from Colossians 1:10: "Walk Worthy."



ACC parishes around the world. That mechanism is the **Bishop's Discretionary Fund**.

Aid provided through the **Bishop's Discretionary Fund** goes directly to where it is needed most. There is far more need than available funds.

For more information, contact the DOS office at (706) 546-6910.

Anglican Priests For Life/Order of Holy Innocents

By The Rev. Canon Frederick Bentley
OHI-Director APFL/OHI

As Catholic Anglican Christians, we know by heart the prologue of St. John (a parallel of Genesis 1) "1 In the beginning, was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. 3 All things were made by him and without him was not anything made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not." We are Genesis people, because we understand God created us, and not we ourselves. Many people today don't believe this; they depend on Science, ethics or the self-made individual concept.

To demonstrate in our actions a Genesis viewpoint is called by some in and out of the pew, politics; but it is polity (Church authority), sometimes appearing to some as a thin line between the two. All Apostolic truth must be spoken in clarity and boldness. God has called his ordained and the laity to defend innocent creation. *Every Christian is obligated to form his conscience by the Divine Moral Law and the Mind of Christ as revealed in Holy Scriptures, and by the teaching and Tradition of the Church. Affirmation of Saint Louis*

Every human being, from the time of his conception, is a creature and child of God, made in His image and likeness, an infinitely precious soul; and that the unjustifiable or inexcusable taking of life is always sinful. ibid

Even so it is not the will of your Father which is in heaven, that one of these little ones should perish. Matt.18:14

When we think of life issues, we may become narrowly focused on politics, i.e.: the overturn of Roe versus Wade (U.S.), in Ireland the reinstatement of the 8th Amendment (which stated briefly that the mother and unborn had equal status to life), the Casey decision (U.S.), One Child (China), Dr Henry Morgentaler 1988 (Canada), Mexico City Policy). All deal with the life of conceived children, and involve politics, and should, at some point, the polity of the Church.

In the U.S., a ruling of the Supreme Court (Roe) set boundaries when abortion can occur based on viability science of the day, and the lie of the plaintiff (see: "*Truth about Roe*"). This is being challenged by the right of states granted under the U.S.10th Amendment. Each State is determining its law, where one can have full-term abortion (even death after delivery), to Alabama, where abortion is not allowed, except to save the mother (secondary abortion).

The result will be that abortions will continue somewhere in the US and the world. We cannot get discouraged; we must be lights in the darkness. First and foremost, the mission of the Church is to find life, and to celebrate it more abundantly. To a Christian, everything begins with prayer in our daily office, the reading

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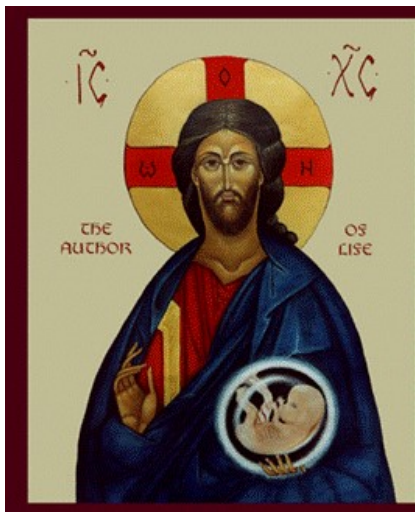
of the Scripture for the day, where God speaks to us truth, and we reply in prayer. Organizations, such as the 40 days for life, follow the standard prayer and reading of Scripture and devotions outside abortion clinics etc. “*The truth*” is more than an abstraction: the Church offers the opportunity for a relationship with the Person who is “*the way, the truth, and the life*” (Jn 14:6). *Our faith is the light we have to offer the world, and Jesus is light itself.*

The order of the Holy Innocents is a confraternity of the ordained who share the very essentials of the Catholic faith (Anglican Way). At each Eucharist, our Lord is represented and taken in a heavenly way, and we diligently visit our daily offices and vocation. A commitment to Holy Orders where he (the ordained) has a high value of the sacraments and their calling.

Now, after about 30 years plus, our order still is welcoming new members. Our confraternity is a fellowship between different jurisdictions, following a “Rule” under our own Bishop’s authority. The order of the Holy Innocents / Anglican Priests for Life is just another opportunity through the church to highlight the value of life as God created it. You’re reminded throughout the Old Testament, especially in the Genesis concept that we were created by God in his image. We are agents of the

good use of God’s gift of life through faithful living. Therefore, let us hold up faith that was once delivered by the Saints, demanding that we stand for life; whether it is in the hospital room, the nursing home or the battlefield for life, we are agents of the great light.

Little things are indeed little, but to be faithful in little things is a great thing.



A sacrifice to be real must cost, must hurt, and must empty ourselves. The fruit of silence is prayer, the fruit of prayer is faith, the fruit of faith is love, the fruit of love is service, the fruit of service is peace. Saint Theresa of Calcutta

New members this spring/ summer who have made a commitment to be in our order for the cause of life are:

Fr. David Currie OHI
Fr. Eric P. Lewis OHI
Fr. David Sokol OHI
Deacon Ric Smith OHI
The Rev. Canon Terrence J, Keller OHI
Fr. Donald W. Lock OHI
Fr. Benjamin J Lyons III OHI

May God be With You

The Rev. Canon Frederick Bentley
OHI-Director APFL/OHI

Find us at:

anglicanpriestsforlife.org

Biblical Cuisine Exploring Ancient Recipes

Stuffed Baby Chickens Two Thousands Years Later!

By Fr. Alexander

Each year at All Saints’, at the end of Lent, we focus our **Lenten Supper Program** on food that is typical of **Bible Times**. We call it **Biblical Foods Night**, hopeful that our research has turned up recipes that are authentic.

Being a fan of **Biblical Archaeology**, and a subscriber to the magazine, **Biblical Archaeology Review**, I have learned a few things about the attempt to replicate food from ancient times.

First, and probably foremost, the common, day-to-day recipes were rarely, if ever, written down. Still, recipes have been discovered for food prepared for festive occasions or feasts, among the wealthy and nobility.

Second, archaeologists themselves have difficulty in adequately describing what people really ate back then.

Third, the recipes you find online for **Biblical Food** are speculative, if not hokey, and, more often than not, adapted for the modern palate and kitchen, with little resemblance to the past. There are a very few exceptions.

With persistence, one can sort through the online offerings, peruse legitimate archaeological publications, and come up with some recipes that reflect somewhat closely what people ate, if not on a regular basis, at least on festive occasions.

With that preamble, let’s jump in with a recipe that, I think, does come close to replicating food of the **Biblical Era**.

It’s called **Stuffed Baby Chickens**, for which I substituted small chickens about a fourth the size of a regular chicken (Cornish hens will work also).

Of course, we are not using ancient cookware and ovens but we make do with what we have, aluminum foil included! No clay pots, no clay ovens.

So, here we go:

Four very small chickens, salt & peppered inside and out (I was generous).

For the stuffing:

1 cup	bulgur (cracked wheat)
2 1/4 cups	chicken broth
1 med.	onion, finely chopped
1 tbsp	raisins (not golden)
4 tbsp	olive oil
3 tbsp	pine nuts
1/8 tsp	cumin

Gently simmer the bulgur in broth until all liquid is absorbed. Meanwhile, cook the onions in 2 tbsp olive oil until translucent. Add the pine nuts and raisins, and continue cooking until the pine nuts are slightly brown. When done, add to the bulgur. Mix well, and stuff the chickens with the mixture.

Place in 400° oven, breast down for about 15 mins.; reduce heat to 350°, and bake covered (with foil) for 1 1/2 hrs., basting occasionally with olive oil. Remove cover, turn, and brown at 425° (about 15 mins.).

Serve with remaining bulgur.

Some notes: I used a yellow onion about 3 inches in diameter. Cooking times are approximate. Chicken is normally done when you can wiggle the drumstick.

Bon appétit!

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

What Happens When We Die

By the Rev. George Alexander
All Saints' Anglican Church, Aiken, SC

More and more, I have been asked: "what happens when we die?"

It is certainly a most perplexing question; one that has fascinated mankind for all his rational existence.

Recently, I addressed this perennial question in a sermon based on the Gospel passage for Trinity 1 concerning Lazarus and Dives from 16th Chapter of St. Luke. This particular passage and parable seemed to set the stage for discussing "What Happens to Us When We Die". So, I have expanded the original sermon somewhat to help us better understand what happens at the moment we shed our earthly bodies.

As Christians, we firmly believe that the earthly death of our body is not an end; our souls are released, separated, indeed, as some have put it, torn from our bodies, to await, in Paradise, the General Resurrection. What we Christians believe is not simply the immortality of the soul, but, as we say in the Creed, "the resurrection of the body and the life everlasting."

So many people search the scriptures for any hint of the afterlife, seeking answers to that ominous question; who often read and contemplate the passage from St. Luke, recounting the story of the rich man and Lazarus; all trying to interpret the parable, or infer from scripture in such ways as may give a glimpse into what hap-

pens to us when we die.

Concerning the Parable of Dives and Lazarus, as well as Old Testament scripture, the glimpse we get of life after death is pretty much from the Jewish point-of-view, rather than an introduction to Eschatology, or the doctrine of the Last Things, that pertain to the Christian perspective. These Last Things are Death, Judgment, Hell, and Heaven, of which there has been little revelation; and we have been left, for the most part, to speculation for what little knowledge we do have. Even the early Church Fathers could shed but little light on the subject.

So why the parable of the rich man and Lazarus if it does not foreshadow what happens to us when we die? What is its significance?

Very simply, our Lord was using this story to teach a moral, not to give us a literal description of what awaits us after our earthly demise.

While filled with symbolism, the parable was not intended to be a description of the afterlife, though it does affirm for us the vitality of the soul after death. Nor was it a condemnation of wealth or a justification of poverty. The rich man is not condemned because of his wealth, but, rather, because of his callousness and self-gratification. Lazarus was not justified because of his poverty, but, rather, because of his humble and patient character, who, in spite of his pitiful condition, found succor in his service to God.

John tells us repeatedly that "God is love," not in an abstract way but in a

way that we can understand: His love is interactive in the world, in us and through us; it is the Holy Spirit dwelling within our hearts; it is the perfecting of our love toward Him and toward others.

Thus, through our Lord, in contrasting the two lives of His parable — Dives and Lazarus — we find the extremes of society brought together in terms of love and compassion.

Socially, the rich man was at one extreme, consumed by his wealth and good fortune; not necessarily a monster or oppressor of the poor, nor depicted as being guilty of any glaring sin or vile behavior.

Basically, Dives was a selfish and self-indulgent man, who spared none of his fortune for the poor, who was guilty of failing to realize that he was God's trustee for all his wealth and influence, and that he was violating that God-given trust by not using his wealth and influence to the glory of God.

Most certainly, what we can conclude is that Dives lacked love, the love that St. John describes so well as the essence of God, and of our relationship with Him and our fellow men.

Though we Christians may see the rich man and his end as a warning against self-indulgence in luxury, and a warning against worldliness, selfishness, and unbelief, we Christians should also see a warning of the consequences of not accepting God's love, and letting it guide our lives.

Now, Lazarus, on the other hand, was

a poor man and a beggar, representing the opposite extreme from the rich man.

He was covered with sores and was laid at the gate, where the dogs licked his sores. There he lay, desiring only to be fed with crumbs from the rich man's table.

It was not his social condition, nor his poverty and disease that earned Lazarus merit in the sight of God, for we know that even beggars can be vile and filthy at heart; rather, it was his contentment as a son of Abraham, finding solace in God, putting his trust and faith in God, and accepting God's love.

Finally, Lazarus dies, and is carried by angels into Abraham's bosom, while the rich man dies, and finds himself in hell, a reversal of their earthly situations.

But, take note — Lazarus is not taken up to heaven but to Abraham's bosom, an important point, and, for later interpretations of the parable, an essential point. Abraham's bosom was the Jewish name for an intermediate state of bliss, where the souls of the just await the resurrection; while the rich man finds himself in hell, or Hades, a place of torment, the intermediate state for the unjust.

The rabbis placed Paradise and the place of torment in sight of each other, allowing for conversation to take place among the dead. So, we find the rich man pleading with Abraham, first for relief for himself, then, finally, for his family yet living; but he is

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rebuffed. He is reminded of his abuse of wealth, while Lazarus endured his plight with patience and humility.

But, alas, as we are told, a great gulf exists between Paradise and Hades which cannot be crossed. Dives is without relief; moreover, his request for Lazarus to be sent to his family as a warning is rejected. He is told that Moses and the prophets should be sufficient, re-enforcing our Lord's teaching that there is no power in signs and wonders, and miraculous works, that would, in themselves, produce repentance.

As the parable comes to a close, we are left with several lessons, as well as with even more questions:

First, wealth does not condemn us, nor does poverty justify us; it is the choices we make, and how we use what God has entrusted to us;

Second, we cannot serve two masters, that is, the material world and God;

Third, the acceptance of God's love, and allowing it to well up within us by the indwelling of the Holy Spirit, and to govern our lives, will serve as our justification. We see this quite well in the Epistle passage appointed from St. John for the First Sunday after Trinity.

Yes, we still have those unanswered questions: what happens to us when we die? Do we go to "purgatory"? Do we go to heaven? Where do we go? What happens at that last moment, last breath of life on earth?

It is fairly easy to dispense with the

doctrine of Purgatory, as it is rightfully rejected by Article 22 of the Articles of Religion as being without scriptural warrant.

It is a literal interpretation of St. Luke's parable that has lent credence to the Roman doctrine of Purgatory, established as dogma by the Roman Church at the Council of Trent. That doctrine, essentially, states that upon death, the majority of the faithful enter into an intermediate state for purification of the sins they have committed in this world before they can go on to heaven. A few will escape Purgatory altogether, and go straight to heaven.

Traditionally, we Anglicans follow the teachings of the early Church Fathers which hold that, being imperfect, the just enter Paradise upon death, and are at rest in Christ until the general resurrection.

To borrow from the words of C.B. Moss:

....they are at rest, in Paradise (the garden); they are in Christ, they are making progress towards perfection, and they are helped by the prayers of their friends on earth, who ask God to give them refreshment, light, and peace.

Paradise is distinguishable from heaven as being the temporary abode of the blessed dead, while heaven is permanent.

Paradise, a state of rest; heaven the state of glory.

Thus, Paradise provides a place for

the soul to continue to grow in the knowledge and love of God, awaiting the Last Judgment, when our souls will be reunited with our bodies, not our physical bodies, but our risen, spiritual bodies. We will be raised up at the last as complete persons.

Still, the lingering question to which we long for an answer: at the moment of death, what happens to us?

As Orthodox Christians, that is, we who are steeped in the traditions of the Church, we cannot find the answer outside of Scripture and Scripture gives us hardly a glimpse of that moment when the soul departs the body.

Many have speculated. Many have formulated belief systems around these speculations; many books have been written.

Almost all of us grasp at straws, dwelling on accounts of people who have undergone near-death experiences, and the accounts given by those who claimed to have died but were brought back to life by some miraculous intervention.

The bright light, the peace and calm they experience, the presence of loved ones and friends, these are some of the straws for which we grasp.

Of one thing we may be assured — at the moment of death, we will begin to experience the "Peace of God which passeth all understanding". How wonderful, how marvelous a feeling, beyond human capability to ever imagine.

Then the other big question so often asked, what if you aren't a Christian, or maybe a lapsed Christian? Are those people condemned to hell, even if they are good people?

Is there a definitive answer to the "what if you weren't a Christian, or were a lapsed Christian?"

Troubling as these questions are, the answers are even more elusive.

In Holy Scripture, we are told by our Lord that He is the Way, and the Truth, and the Light; that it is through Him only that we have access to the Father. St. Paul says we are saved by our faith.

As Anglicans, well grounded in our Faith, adhering to Orthodoxy, we do most certainly understand that Jesus Christ is the Way. For us, there is no other way.

However, if we truly believe that God is Love, and that it is his desire that all his Creation be saved, then we must rest assured that God has a plan, though that plan is well beyond our human capability to understand, let alone, even imagine.

Still, the lingering question I hear so many times: "What happens to us at the moment we die?"

It is at that moment that we escape the bonds of the physical world and enter fully into the spiritual world.

That we call it the spiritual "world" must not be misconstrued as having any relationship with the universe, as we know it to be a physical reality.

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When we die, we enter into the spiritual reality. We are not lost souls wandering through space, as some might have us image; nor are we tortured souls being purified in some intermediate spiritual location in preparation for our final entry into the Divine Presence.

The spiritual is just as real as the physical but beyond our human experience, and beyond our human capability to understand.

It is religion that gives us insight, such as it may be, into the spiritual reality. As St. Paul has put it, we see through a veil darkly.

With the comfort of our Christian belief in what death holds for us, we can accept the details of the parable of the rich man and Lazarus as belonging to the Jewish belief of that era, not intended to be a proof of our living conditions following our death, while, at the same time, accepting the essential message the parable conveys.

That essential message is that it is not signs and miracles that bring us into the faith of Jesus Christ; it is a way of living, living the love of God, expressed through his Son.

What Jesus Christ is really telling us is that it doesn't matter whether we are rich or poor, high or low, or somewhere in-between; wealth doesn't condemn us; poverty doesn't justify us.

Indifference to the misery of others, contempt for the unfortunate, living only for gratification of our own sinful and selfish desires, and failing to

make good use of what God has entrusted to us; it is these things which condemn us.

But what will justify us?

If we are to seek justification, we must adhere to the two commandments of love that our Lord gave us: to love God, and to love our neighbor.

Like a sacrament, the love of our neighbor is the outward sign of our love of God, which is an inward, spiritual reality.

Thus, let us forsake self-love and relinquish our self-will to God's will; let us accept His love through the indwelling of the Holy Spirit in our hearts; and let us offer ourselves as living sacrifices to our Heavenly Father; then, when the day comes that we depart this earthly life, we may enter into Paradise to be at rest in Christ.



Upcoming Anglican Joint Synods/ ACC Provincial Synod

Dates for the Joint Synods, including the ACC Provincial Synod are **January 13 - 17, 2020**.

Registration this year will be done online. The link for registration is:

<https://forms.gle/CjATMsbfAajQvp5EA>

You may copy and paste the above link in your web browser.

Or you may check the ACC website for information regarding registration for the Synods.

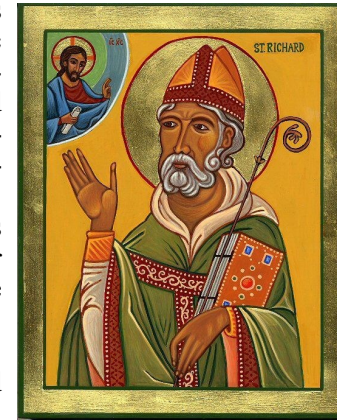
Saint of Note

St. Richard of Chichester
(1197 - 1253)

It's hard to imagine a saint that influenced more institutions of medieval society than Richard of Chichester. Not only did he become one of the great paragons of Christian virtue and ecclesial reform in the 13th century, but he also made a significant mark on the rapidly-maturing English educational system.

In fact, that's where Richard's career began. Richard was born into an aristocratic family in central England in 1197, and could have enjoyed the prosperous life of a landowner and nobleman. And yet, he refused his title and inheritance for a life of study and the Church.

Although Richard did not immediately sense a calling to the ministry, he did distinguish himself in Canon Law studies at Oxford, Paris, and Bologna. He then returned to England, and was elected the new chancellor of Oxford University. But after five years in this position, it became clear to Richard that the Church itself was in desperate need of more direct attention. He became a strong advocate of reform, especially to diminish clerical corruption and state interference; so he decided to become a priest and studied theology under the Dominicans for two years. He was quickly appointed the new chancellor of Canterbury, then elected Bishop of Chichester two years later in 1245.



As bishop, Richard made good on his promises of reform. He established numerous statutes to correct the manners and morals of his clergy, and also introduced greater order and reverence into the services of the Church. Richard particularly endeavored to root out the pervasive problem of fornication and secret marriages among the priests, which led to disciplining many, and defrocking at least one. He also made sure that his clergy properly observed the life of prayer, administered the Sacraments without delay, and weren't negligent about catechizing the laity.

Richard died in 1253 after only eight short years in office; but he accomplished more than most bishops of his age did during much longer reigns. He was canonized in 1262, and his shrine very quickly became second only in popularity to that of Thomas Becket for pilgrimages in England. Unfortunately, St. Richard's shrine was demolished and its endowments confiscated in 1538 by the order of King Henry VIII. However, thanks to his enduring legacy, his shrine was reestablished during the 20th century at Chichester Cathedral.

Besides his shrine, many Anglicans will remember St. Richard's famous prayer, which has made its way into many Anglican manuals of devotion, including our own American St. Augustine's Prayer Book.

[Thank you to Fr. Daniel Trout, St. Luke's in Augusta, for this issue's Saint.]

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The Most Rev. Mark Haverland, Ph.D.
Archbishop Ordinary
800 Timothy Road - Athens, GA 30606