



KOINONIA

One bread, one body, one Lord, one faith, one baptism,
one God and Father of all. • 1 Cor. 10:17, Eph. 4:5

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Editorial

Dear Readers,

Christmas is about Christ - Mass. The Mass celebrating the birthday of Christ. This issue focuses on the theme of Christmas with wonderful articles on the true meaning of Christmas - A son is born for us who is the savior of the world - Christ the Lord! The Nativity of our Lord in a humble manger in Bethlehem was recaptured for us in the 12th century by St. Francis of Assisi. Read this interesting story from Thomas Celano.

Also featuring in an article on the 500th anniversary of the Lutheran Reformation, the impact it has had on the Anglican Reformation itself written by Canon Patrick Comeford of Dublin. Though influenced, Anglicanism held on to its catholicity in the Apostolic Tradition. We are grateful to the contribution of Fr. Martin Luther by way of the response of the Decalogue in the 1928 Book of Common Prayer.

Also featured is the pastoral scenario of our diocese and province thanks to all our dedicated clergy and the lay faithful.

As we go to print we received the sad news of the passing away of Mrs. Priscilla Kinner into Everlasting Life that Jesus has brought us all, who Himself is the resurrection and life. She was wonderful witness to Christian living, life, family and ministry. We dedicate this issue to the loving memory of Mrs. Priscilla Kinner.

Wish all readers a Blessed and Merry Christmas.

Holy Trinity Anglican Seminary welcomes you!



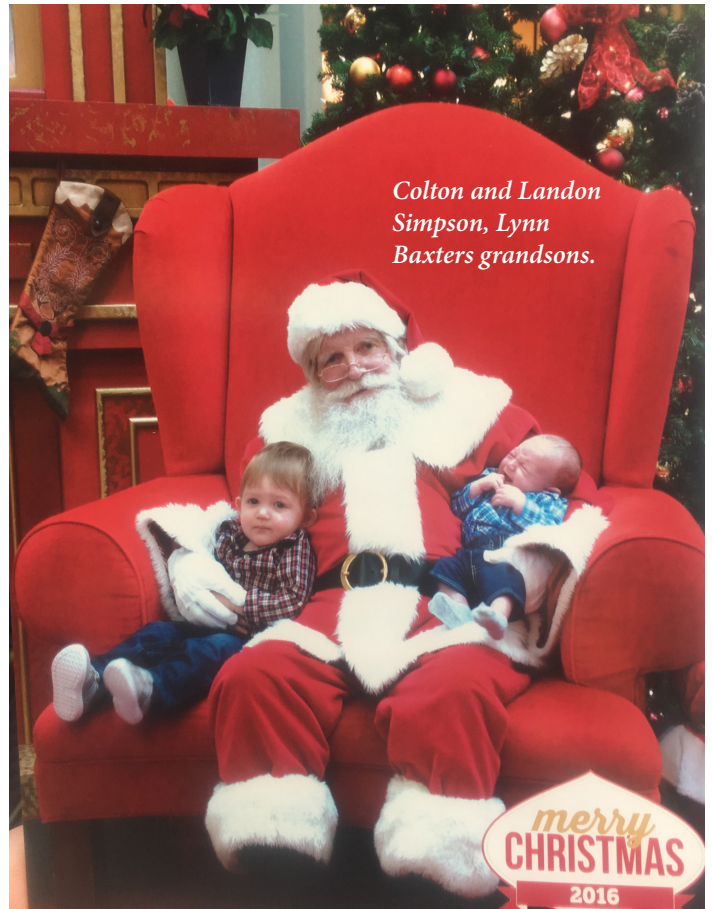
Holy Trinity Anglican Seminary (HTAS) is owned and administrated by the Holy Catholic Church Anglican Rite of the diocese of Holy Trinity and Great Plains. It's location in Kansas City, mid-America makes travel easy to meet the campus schedule. It forms part of a long tradition of the Holy Catholic Church of Anglican Rite and continues this important work of evangelization of the Kingdom of Christ in the United States of America and beyond its mission

territories.

With the advancement of communications, Holy Trinity Anglican Seminary will offer online and on campus training for its students. Holy Trinity Anglican Seminary firmly believes that Good Formation will ensure FRUITFUL Ministry. Keeping in mind the Great Commission of the Lord, HTAS will train its candidates in strong Scriptural foundation, Sacramental worship in the Apostolic Tradition as enunciated in the conservative Anglican Tradition. With qualified faculty and commitment to the cause of priestly formation, Holy Trinity Anglican Seminary is set to impart the traditional Anglican orthodoxy even in the emerging social and pastoral challenges. The seminary will also offer courses for lay students as well.

The Seminary primarily serves the Holy Catholic Church Anglican Rite while students belonging to other denominations are welcome to participate in our program of study and reflection. The Holy Trinity Anglican Seminary will soon be accredited with a view to conferring the Bachelor's Degree in Theology.

Holy Catholic Church pays special attention to the formation of her ministers. Church directives require that candidate to the priesthood undergo a minimum of three years devoted to an intense and specifically priestly formation. These directives are implemented at this seminary, with particular emphasis on the Anglican traditions of the Holy Catholic Church.

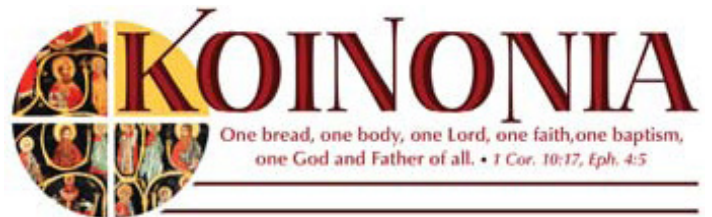


Colton and Landon Simpson, Lynn Baxters grandsons.

Join the Morning and Evening Prayer



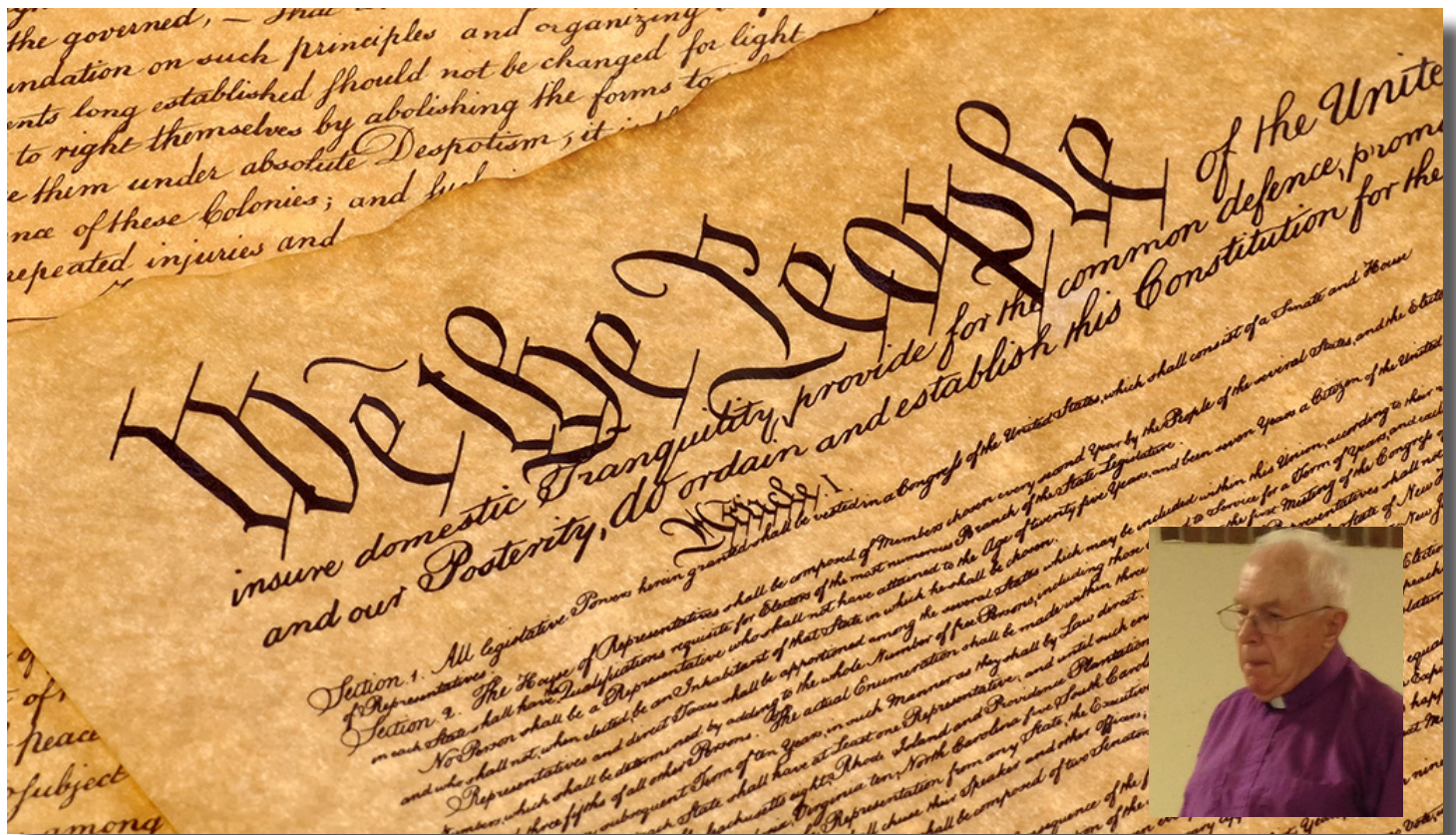
Wake up with God. You can join the prayer conference in the rhythm of daily morning and evening prayer. We have dedicated clergy and postulants faithfully hosting the prayer call daily at 7:00 am and 7:00 pm central time. Ask your clergy for the phone number.



In the Koinonia masthead, the circle with the cross in the center symbolizes the paten and the diverse elements which form a whole. The Mosaic represents the great cloud of witnesses and the church tradition. The red in the letters represents the blood of Christ with the font comprised of individual pieces of letters that are not joined until the blood unifies them. Koinonia is the official publication of the Anglican Province of the Holy Catholic Church-Anglican Rite (HCCAR) aka Anglican Rite Catholic Church. It is published quarterly at St. James Anglican Church, 8107 S. Holmes Road, Kansas City, MO 64131. Phone: 816.361.7242 Fax: 816.361.2144. Editors: The Rt. Rev. Leo Michael & Holly Michael, Koinonia header: Phil Gilbreath; email: koinonia@holycatholicanglican.org or visit us on the web at: www.holycatholicanglican.org Cover picture: Photo of the painting of The Adoration of the Shepherds by Guido Reni (1575-1642), oil on canvas, National Art Gallery London by Bishop Leo Michael.

Holy Baptism, Decalogue, Holy Eucharist

Rt Rev. Ken Kinner



JESUS IS LORD

-He speaks to his disciples: Luke 12:48b

“Everyone one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more.”

Today we begin the yearly cycle of pilgrimage with Jesus in His Incarnate life. His birth was humble and vulnerable. The heavenly host sang ‘Gloria’, only the shepherds heard.

Today we begin to prepare for Jesus’ coming again! This time Jesus will come, our Victorious King. The heavens will proclaim His advent with glorious singing, the whole Earth will know of His presence. As disciples of Jesus we have been given much. We joyfully look for His coming; our robes have been washed in the Blood of the Lamb.

Jesus taught us to have responsibility for our personal lives. He taught us to have responsibility for our corporate lives within and without His Body. “Render to Caesar the things that are Caesar’s”. What has America been given? Listen carefully to these words, never take them for granted!

“WHEN in the course of human Events, it becomes necessary for one People to dissolve the Political Bonds which have connected them with one another, and to assume

among the Powers of the Earth, the separate and equal Station to which the Laws of Nature and of Nature’s God entitle them, a decent Respect to the Opinions of Mankind requires that they should declare the causes which impel them to Separation.

WE hold these Truths to be self-evident, that all Men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the Pursuit of Happiness. “-----

in a few years followed by:

“WE THE PEOPLE of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare and secure the Blessings of Liberty to ourselves and our posterity do ordain and establish this Constitution “
--The ideas expressed therein represent a new, unique challenge for governing people ---later expressed as ‘of the people, by the people, for the people.’ All of this to be under and accountable to the Supreme Power of the universe.

The signers of the Declaration and the Constitution knew that they represented the Calvinist Congregationalists of New England, the Calvinist Presbyterians of New York/ New Jersey, the Free Will Baptists (and the Jews) of Rhode Island, the Quakers and Lutherans of Pennsylvania/ Delaware, the Roman Catholics of Maryland, the Anglicans of Virginia, the Carolinas, Georgia.

Some of the founders were committed disciples of Jesus/Lord- (George Washington among these.)

Some were believers in the actions of God, the Law, the Prophets, the Writings= the Old Testament. A few were 'deists' in a general way. It is evident that the Lord guided them all!

The Spirit of Almighty God gave to this nation much, very much -We are those "to whom much is given." Let us 'take care' -from us, "much will be required."

The challenges before us now!

Some Americans have been tempted to deny the morality engendered by 'self-evident Truth' so profoundly expressed at our beginning. Morality grounded in the American founding can be eroded by so called Progressivism. Value free relativism makes no value more important than another. All value judgments are equal. The single paramount value for many people is 'tolerance', proclaimed as 'diversity'. Progressive politicians advocate tolerance to the extent that they will sacrifice national sovereignty as proof of broad minded commitment. They are willing to destroy America in 'globalism,'

Secondly, one of the world's powerful religions, as evidenced by Doctors of Sharia Law, rejects all the ideas in our founding documents. Where their dominant concept of God exists now, and where they seek to impose their religion, none of these ideas, none of these of rights are permitted to exist

The answer Christians proclaim:

We acknowledge a 'Created Universe', from an omniscient Creator the creation is intelligible! Rights cannot be something private or subjective; Rights are part of an objective order. Every 'Right' has a corresponding duty, an obligation. Accepting and living with our duties is basic to preserving our freedom.

Life, human life, is in the Image of God. Every person, at conception, is a unique and miraculous creation, capable of inheriting eternal life. Every person has a God given vocation; each needs guidance in recognizing and growing in this expression of the Divine Will.

Liberty is rational liberty, not a natural right without moral obligation. Liberty demands justice & truth. We have before us in New York harbor a Statue of Liberty. This female symbol is holding aloft a brilliant torch of 'enlightenment', the light of Truth. Liberty from Truth and Justice.

The "pursuit of happiness' is not self indulgent pleasure. It depends on goodness. Public goodness relates to individual morality and joy. Disobeying the Divine Law can never result in true happiness. A sovereign nation must, in law, proscribe certain immoral behavior!

The vital importance of Citizenship

The American Constitution rightly defines these 'Rights' as applied to the nation's citizens. People in nations

around the world who seek these rights, who desire to come here, must do so, sub-ordering themselves to the Constitutional values of the United States. This requires secure, identifiable borders and understood requirements for citizenship. On the importance of citizenship understand the

Scriptural account of St. Paul's arrest:

Acts of the Apostles 22:22-29 READ 25:9-12 READ

Christians in the United States live in two citizenships: one 'natural' as Americans, the other 'spiritual' in the Body of Christ where Jesus is Lord.

In our baptism we accept the challenge

We "do sign you with the sign of the Cross in token that hereafter (you) shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto (your) life's end."



These shots come from Church of the Holy Family in Casper, WY - children decorating in preparation for Christmas. May we take pride in instructing these little ones who are so dear to Jesus. Let us sow the seed of faith. Photo courtesy Cris Galles.

All Saints Poinsettias

Patti Dickinson



The red flowers on the poinsettia are known as the flowers of the Holy Night. The shape of the flower and leaves are sometimes thought as a symbol of the Star of Bethlehem, which led the wise men to Jesus. The red colored leaves symbolized the blood of Christ. Now here is the story of our poinsettias. We bought the one on the left two years ago. After the Christmas season we kept it in the sacristy in the south window. We displayed it the 2015 season, and added two more to keep that year. The picture is of our three sweet poinsettias, starting to bloom again. Several of the leaves are already turning red.

Some of the happenings at All Saints Anglican Church: The vestry voted to have a fund available for those families that make too much income to get assistance, but don't make enough to cover a major problem. We have helped two separate families so far. One this summer we purchased a window air conditioning unit. The second we helped pay for a gentleman's car repair, so he could get to his job. Our parish feels so blessed to be able to help our community.

Fr. Martin has started having different services on Wednesday nights. Once a month we have an Evening Prayer service and followed by The Benediction of the Blessed Sacraments, another Wednesday the Litany and Holy Eucharist Service, then an Evening Prayer and Holy Eucharist and the fourth Wednesday of each month a Healing and Holy service followed by the Eucharist.



God and Manure

By Rich Maffeo

By Gerard van Honthorst - Google Art Project, Public Domain, <https://commons.wikimedia.org/w/index>.

St. Luke recorded Jesus' birth this way: [2:1] "Now in those days a decree went out from Caesar Augustus, that a census be taken of all the inhabited earth . . . And everyone was on his way to register for the census, each to his own city. Joseph also went up . . . to the city of David which is called Bethlehem, because he was of the house and family of David, in order to register along with Mary, who was engaged to him, and was with child. While they were there . . . she gave birth to her firstborn son; and she wrapped Him in cloths, and laid Him in a manger, because there was no room for them in the inn."

Two thousand years ago few people in Bethlehem recognized the significance of the stable where Joseph and Mary snuggled their newborn son. It's not hard to understand why others missed its significance. It wasn't the kind of place you'd expect to find anyone of importance.

The stable was not like the pretty pictures printed on Christmas cards. The grueling journey to Bethlehem left Joseph and Mary tired and hungry. They only wanted a place to bathe and a warm bed to sleep. Instead, they arrived in a city of strangers. Joseph searched in vain for a comfortable place for his wife to lie down. The best they could do was to settle themselves for the night in a darkened corner of a stable, to the smell of manure and rotting straw.

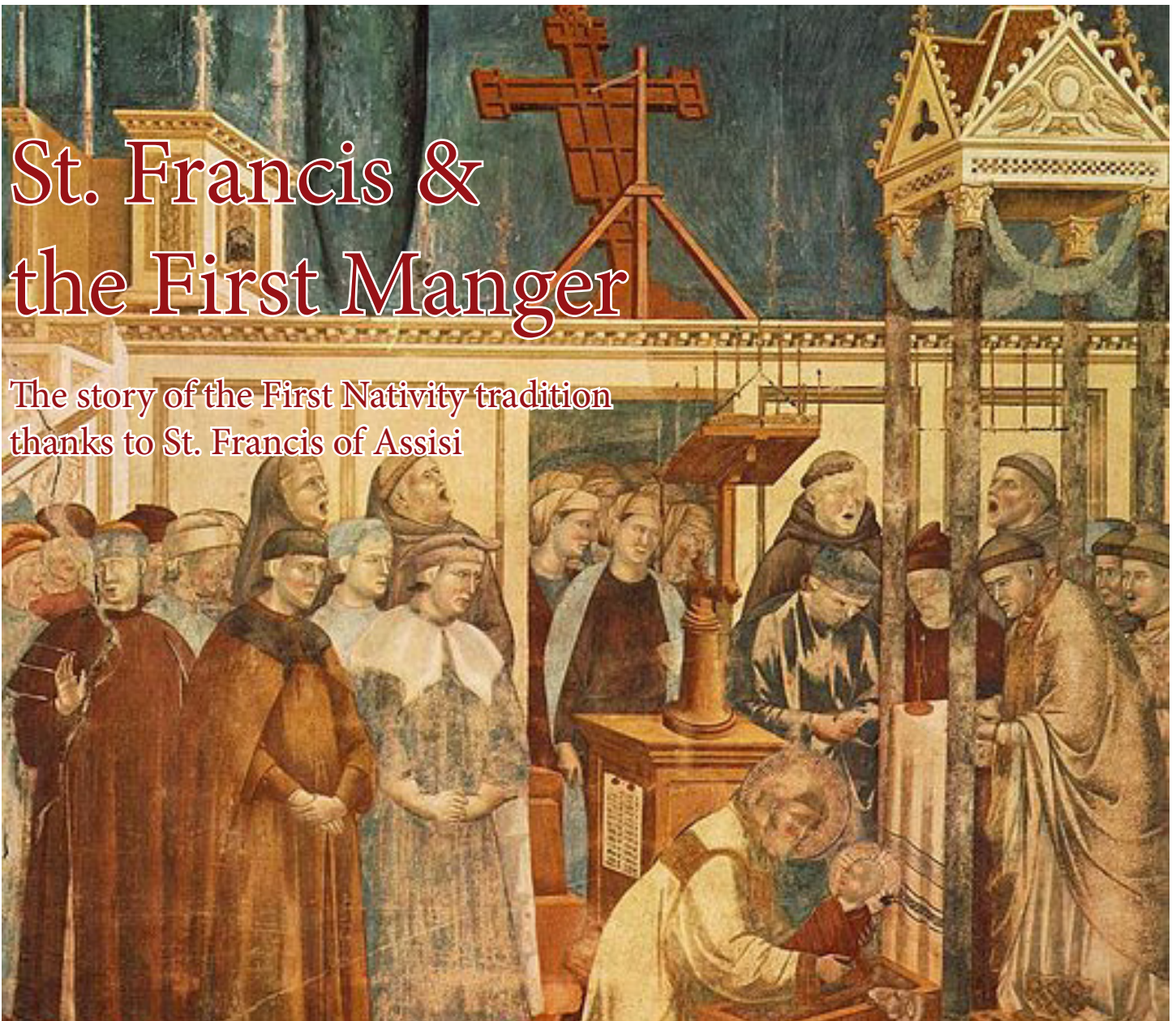
On this second day of Advent, I try to imagine myself in that stable where Almighty God took the form of a helpless Child. It is there, in that place for cattle and sheep and donkeys, among mice and rats, God stepped into humanity. It was there, in a smelly, dirty stable that a cataclysmic transformation took place in the relationship between us and the Almighty.

Few in that little town of Bethlehem knew humanity's temporal and eternal destiny revolved around that manger – and Calvary's cross looming in its shadow.

But you and I know it. God gives us yet another opportunity to thank Him who loves us so much that He gave us His most perfect gift, so those who would believe in Him would have everlasting life.

St. Francis & the First Manger

The story of the First Nativity tradition thanks to St. Francis of Assisi



Francis' highest intention, his chief desire, his uppermost purpose was to observe the holy Gospel in all things and through all things and, with perfect vigilance, with all zeal, with all the longing of his mind and all the fervor of his heart, "to follow the teaching and the footsteps of our Lord Jesus Christ." He would recall Christ's word through persistent meditation and bring to mind his deeds through the most penetrating consideration. The humility of the incarnation and the charity of the passion occupied his memory particularly, to the extent that he wanted to think of hardly anything else.

What he did on the birthday of our Lord Jesus Christ near the little town called Greccio in the third year before his glorious death should especially be

noted and recalled with reverent memory. In that place there was a certain man by the name of John, of good reputation and an even better life, whom blessed Francis loved with a special love, for in the place where he lived he held a noble and honorable position in as much as he had trampled upon the nobility of his birth and pursued nobility of soul.

Blessed Francis sent for this man, as he often did, about fifteen days before the birth of the Lord, and he said to him: "If you want us to celebrate the present fast of our Lord at Greccio, go with haste and diligently prepare what I tell you. For I wish to do something that will recall to memory the little Child who was born in Bethlehem and set before our bodily eyes in some way the inconveniences of his infant needs, how he lay in a manger, how, with an ox and an ass standing by, he lay upon the hay where he had been placed. "When the

good and faithful man heard these things, he ran with haste and prepared in that place at the things the saint had told him.

But the day of joy drew near, the time of great rejoicing came. The brothers were called from their various places. Men and women of that neighborhood prepared with glad hearts, according to their means, candles and torches to light up that night that has lighted up all the days and years with its gleaming star. At length the saint of God came, and finding all things prepared, he saw it and was glad.

The manger was prepared, the hay had been brought, the ox and ass were led in. There simplicity was honored, poverty was exalted, humility was commended, and Greccio was made, as it were, a new Bethlehem. The night was lighted up like the day, and it delighted men and beasts. The people came and were filled with new joy over the new mystery. The woods rang with the voices of the crowd and the rocks made answer to their jubilation. The brothers sang, paying their debt of praise to the Lord, and the whole night resounded with their rejoicing. The saint of God stood before the manger, uttering sighs, overcome with love, and filled with a wonderful happiness. The solemnities of the Mass were celebrated over the manger and the priest experienced a new consolation.

The saint of God was clothed with the vestments of the deacon, for he was a deacon, and he sang the holy Gospel in a sonorous voice. And his voice was a strong voice, a sweet voice, a clear voice, a sonorous voice, inviting all to the highest rewards. Then he preached to the people standing about, and he spoke charming words concerning the nativity of the poor king and the little town of Bethlehem.

Frequently too, when he wished to call Christ Jesus, he would call him simply the Child of Bethlehem, aglow with overflowing love for him; and speaking the word Bethlehem, his voice was more like the bleating of a sheep, His mouth was filled more with sweet affection than with words. Besides, when he spoke the name Child of Bethlehem or Jesus, his tongue licked his lips, as it were, relishing and savoring with pleased palate the sweetness of the word.

The gifts of the Almighty were multiplied there, and a wonderful vision was seen by a certain virtuous man. For he saw a little child lying in the manger lifeless, and he saw the holy man of God go up to it and rouse the child as from a deep sleep. This vision was not unfitting, for the Child Jesus had been forgotten in the hearts of many; but, by the working of his grace, he was brought to life again through his servant St. Francis and stamped upon their fervent memory. At length the solemn night celebration was brought to a close, and each one returned to his home with holy joy.

The hay that had been placed in the manger was kept, so that the Lord might save the beasts of burden and other animals through it as he multiplied his holy mercy. And in truth it so happened that many animals throughout the surrounding region that had various illnesses were freed from their illnesses after eating of this hay. Indeed, even women laboring for a long time

in a difficult birth, were delivered safely when some of this hay was placed upon them; and a large number of persons of both sexes of that place, suffering from various illnesses, obtained the health they sought.

Later, the place on which the manger had stood was made sacred by a temple of the Lord, and an altar was built in honor of the most blessed father Francis over the manger

and a church was built, so that where once the animals had eaten the hay, there in the future men would eat unto health of soul and body the flesh of the lamb without blemish and without spot, our Lord Jesus Christ, who in highest and ineffable love gave himself to us, who lives and reigns with the Father and the Holy Spirit, God, eternally glorious, forever and ever. Amen. Alleluja, Alleluja.

Here ends the first book about the life and acts of Blessed FRANCIS."

St. Francis of Assis, the Christmas Crib by Thomas Celano is the courtesy of The Third Order Franciscans (www.franciscanfriarstor.com)

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were, a new Bethlehem."*

The Message of the Manger

Rich Maffeo

Children's eyes grow wide with wonder to hear it, but adult eyes rarely do the same. We've heard of the Baby in the manger so often, many of us have forgotten the message in the story.

But that manger is much more than what many relegate to children's picture books. It's much more than the silent night, the holy night when shepherd's quaked at the sight.

The message of the manger and that first advent is about me. And it's about you.

It's the message of God's personal intervention into history to rescue us from the eternal danger we faced because of our sins. It's about Golgotha's cross looming above the manger where the little Lord Jesus lay asleep on the hay.

The cross.

I love that old cross, where the dearest and best for a world of lost sinners was slain.

Some time ago I showed an elderly woman a painting of a crucifix – a cross with Jesus nailed to it. She physically shuddered and turned her head. It was too bloody. Too gruesome. She told me she prefers the empty cross. I interpreted that to mean she prefers a pretty cross – as many prefer the sterile barn, the clean hay, and cattle peacefully lowing in the background.

We don't like to confront the ominous cloud that overshadowed that manger. And yet, it was precisely for Golgotha Jesus was born in Bethlehem. "Now My soul has become troubled," He would say shortly before His crucifixion. "And what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour" (John 12:27).

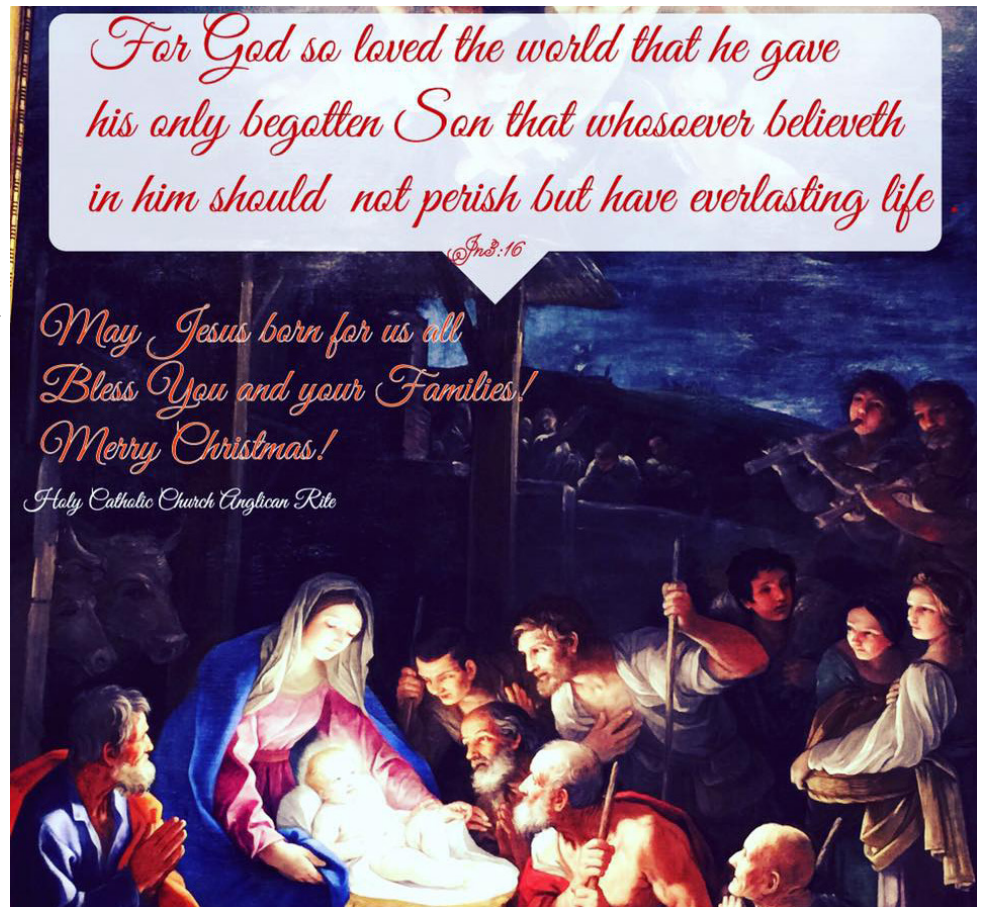
Long before Adam and Eve did what they did in Eden, Jesus knew what He'd have to do on Golgotha thirty years after Bethlehem.

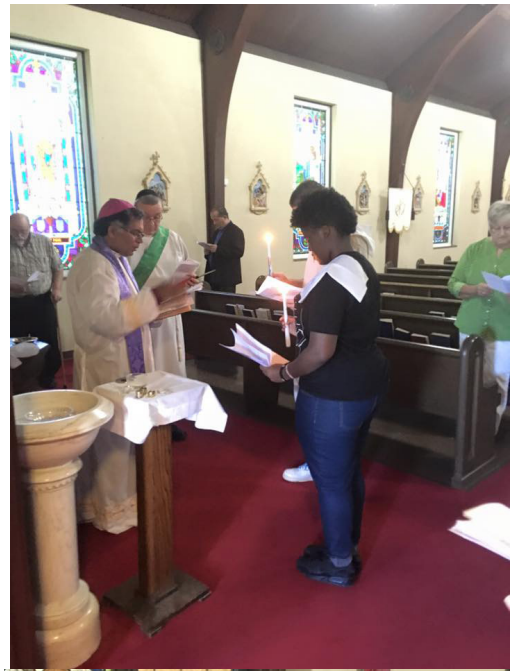
"But He was pierced through for our transgressions," Isaiah prophesied seven centuries earlier about Messiah. "He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him." (53:4-6)

It's nice to dress trees, wrap gifts, and receive picture-perfect Christmas cards for the holiday. The celebration of Messiah's birth is God's reminder to us year after year that He loved us – and still loves us – so much that He sent His Son into our world so that whoever believes in Him would have eternal life.

But unless we also remember the Man who hung on a cross as much as we focus on the Baby in a manger, we will never mature beyond a sterile picture-perfect faith. It is by the manger and the old rugged cross that God demonstrates the true message of Christmas.

Thanks be to God for His indescribable gift!





(Top to Down:)Adult baptisms at St. James: Anglican Church, Kansas City: Jada, Andrew being baptised during the Sunday Holy Mass.



Confirmations El Paso, TX



500 years after Wittenberg,

WHAT WAS LUTHER'S IMPACT ON THE ANGLICAN REFORMATION?

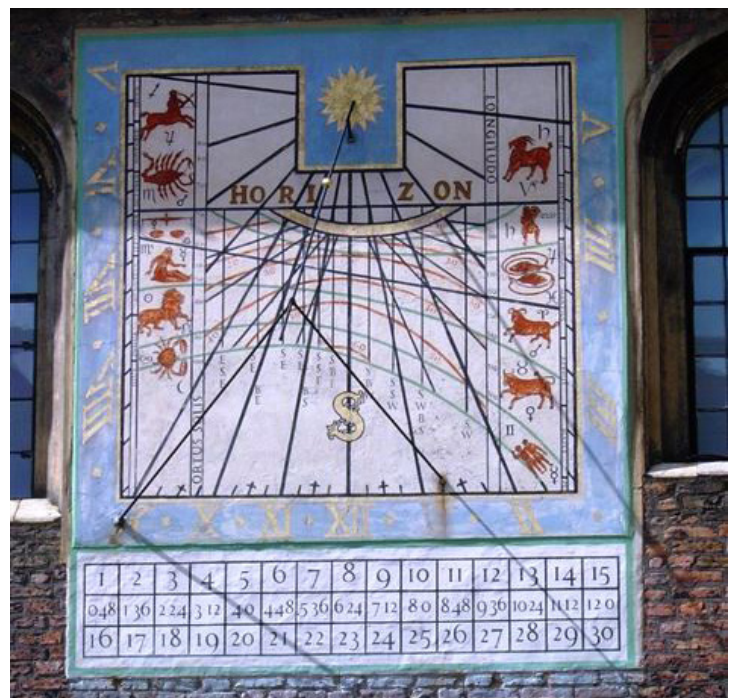
BY CANON PATRICK COMERFORD

The year 2017 sees the fifth centenary of the Lutheran Reformation and the five-hundredth anniversary of Martin Luther (1483-1546) setting in process the Reformation when he nailed his 95 theses to the door of the church of Wittenberg on 31 October 1517.

But for Anglicans, what is the legacy of Martin Luther, and what are his lasting influences on Anglicanism? How Lutheran was the Anglican Reformation, what were the Lutheran influences on the Reformation in the Church of England Lutheran, and how did Cambridge become known as 'Little Germany' and the 'Birthplace of the English Reformation'?

Long before Luther is said to have nailed his theses to the door of the Church in Wittenberg in 1517, Desiderius Erasmus was at Queens' College, Cambridge. There between 1511 and 1514, Erasmus translated his new Greek and Latin versions of the New Testament that would inspire the kind of Bible study that created an interest in Luther's writings and theology.

In 1520, Luther wrote *The Babylonian Captivity of the Church*, challenging the traditional sacramental system. Incensed by Luther's attack, King Henry VIII of England published his reply, *An Assertion of the Seven Sacraments* in 1521. Henry VIII earned Papal approval for his refutation and was honoured as 'Defender of the



The moon dial at Queens' College, Cambridge, where Erasmus lived while he taught Greek in Cambridge (Photograph: Patrick Comerford)

Faith. The exchange between the English monarch and the former monk was an important factor in the history of the English Church and Luther's uncharitable and injudicious invective closed the door to Henry's later ac-



Key figures in the story of the Anglican Reformation depicted in a window in Trinity College, Cambridge, from left (top row): Hugh Latimer, Edward VI, Nicholas Ridley, Elizabeth I; (second row): John Wycliffe, Erasmus, William Tyndale and Thomas Cranmer (Photograph: Patrick Comerford)



ceptance of the Augsburg Confession.

Although books were burned in Cambridge in 1520 and 1521 in efforts to suppress sympathies for Wycliffe and the Lollards and for Luther, English merchants trading between London and Antwerp became a source for Luther's writings, which were soon read widely in the universities in Cambridge and Oxford.

'Little Germany' in Cambridge

In 1521, the Archbishop of Canterbury received complaints that Oxford was infested with Lutheranism. But Cambridge became the nursery of the English Reformation, and many of the English reformers and some of the early martyrs were students and scholars there. The White Horse Inn, on a site that is now part of Chetwynd Court at King's College, Cambridge, became the meeting place for these young scholars. Because of their interest in Luther's writings and theology, the White Horse Inn became known as 'Little Germany.'

The Cambridge scholars who met at the White



A plaque at King's College, Cambridge, marking the site of the White Horse Tavern or 'Little Germany' (Photograph: Patrick Comerford)

House from 1521 came to include Thomas Cranmer, future Archbishop of Canterbury, Robert Barnes, Prior of the Austin Friars in Cambridge and future martyr, Thomas Bilney, who would change Latimer's views about the Reformation, Stephen Gardiner, later Bishop of Winchester, Miles Coverdale, translator of the Bible into English and future Bishop of Exeter, Matthew Parker, later Archbishop of Canterbury, William Tyndale, Bible translator, Nicholas Shaxton, later Bishop of Salisbury, John Bale, later Bishop of Ossory, and the martyr Hugh Latimer.

Many of this group were influenced both by the new edition of the New Testament produced by Erasmus and by the ideas of Luther. Many in this group also preached at the Church of Saint Edward King and Martyr, close to King's College. This Cambridge church played a unique role in the early days of the English Reformation, and was closely associated with the Austin Friars, whose priory stood on the site of Corpus Christ College. The North Chapel of the church had been built

for the use of Trinity Hall and the South Chapel for the use of Clare Hall (now Clare College).

In 1522, Hugh Latimer of Clare College was nominated as university preacher and university chaplain. When he received the degree Bachelor of Divinity (BD) in 1524, Latimer publicly defended the Pope's authority and refuted the new Reformation ideas on the Continent, in particular the opinions of Philip Melancthon, who would become the leading Reformer in Germany after Luther's death in 1546.

However, Thomas Bilney, one of the White



Hugh Latimer's pulpit in Saint Edward's Church, Cambridge (Photograph: Patrick Comerford)

Horse group, came privately to Latimer in his study. Latimer was convinced by Bilney's arguments and soon became one of the leading advocates of the Reformation. He began to preach publicly on the need for a translation of the Bible into English.

At the Midnight Mass in Saint Edward's in Christmas 1525, Robert Barnes preached what was probably the first openly evangelical sermon in a church in England, proclaiming the Gospel and accusing the Church of many heresies. And so Saint Edward's became 'the cradle of the Reformation' in England, and the pulpit from which Latimer preached is still in use.

Barnes was forced to make a recantation, Bilney was forced to make humiliating penance for his offences, and Latimer was prohibited from preaching in the university or in the Diocese of Ely. However, the pulpit of the Augustinian Friars in Cambridge – now part of the site of Corpus Christ College – was outside episcopal

The Church of Saint Edward King and Martyr, where many of the early English reformers preached (Photograph: Patrick Comerford)



control. There Robert Barnes was the prior, Myles Coverdale, translator of the Bible, had joined the community in 1523, and Erasmus was close to the community while he was at Cambridge in 1511-1514.

In 1528, Cardinal Wolsey admonished Latimer, but then gave him a special licence to preach throughout England. In December 1529, Latimer preached two sermons that caused a turbulent controversy in the university. But it was reported to King Henry VIII that Latimer favoured the king's demand divorce, and he was invited to preach before Henry VIII in Lent 1530.

Prompted by Christian II, the exiled king of Denmark, Luther sent a letter of apology to the king in September 1525. But a royal letter of ridicule and rebuke followed 10 months later. By 1527, however, Henry's views were changing. He wanted a male heir and also wanted to marry Anne Boleyn in the hope that she would become the mother of a male heir.

Luther concluded that the king was bound under pain of eternal damnation to retain the wife he had married. But the divorce issue was settled for Henry in 1533 when Thomas Cranmer, Archbishop of Canterbury, dissolved the marriage to Catherine of Aragon and declared the king lawfully married to Anne Boleyn.

Secure in Henry VIII's protection, Latimer wrote a letter on the free circulation of the Bible. Latimer left Cambridge in 1531 to become a vicar in Wiltshire. But in March 1532, he was censured, excommunicated and imprisoned. He was freed through the intervention of the king and confessed he had erred not only 'in discretion but in doctrine.'

Cranmer finds favour

Meanwhile, another member of the White Horse group was finding favour with the king too. Thomas Cranmer (1489-1556) was six years Luther's junior, and was martyred 10 years after Luther's death. As a student in Cambridge, Erasmus was one of his favourite authors, but it was Luther who drew his attention to the Scriptures.

He found favour with the king in 1529, when he suggested that the king's divorce was a problem to be settled by theologians and not by canon lawyers. The king sent Cranmer as his representative to the Italian universities and to the Emperor. In Germany, he made his Lutheran connections, and married a niece of Andreas Osiander



of Nuernberg.

When Cranmer returned to England, he left his wife behind in Germany and became Archbishop of Canterbury in 1533. One of his first acts as Archbishop was to declare Henry's marriage to Catherine of Aragon void and to validate his marriage to Anne Boleyn. After Cranmer's consecration, Latimer's fortunes changed, and he became Bishop of Worcester, in succession to four Italian absentee bishops who had been placed in the diocese, one after another.



In 1534, Henry VIII formally repudiated the authority of the Pope. Latimer began to advise Cranmer and Cromwell on legislative measures, and became the royal chaplain to Henry VIII and Anne Boleyn. That year, Convocation called for a translation of the Bible into English, and the Ten Articles in 1536 mark the beginning of doctrinal reform. Since Tyndale was considered a heretic, Myles Coverdale was enlisted as the translator of the Bible. His translation, edited by John Rogers, was printed in Antwerp under the pseudonym of Thomas Matthew, and a new edition was published in 1540, with a preface by Cranmer.

Meanwhile, Latimer was forced to resign as Bishop of Worcester when he opposed Henry VIII's Act of the Six Articles in 1539, and was imprisoned. Cranmer, however, continued to enjoy Henry's favour until the king's death in 1547. Henry VIII died before Latimer's final trial could take place, but Latimer declined to return to Worcester. Instead, he became a court preacher in the court of Edward VI.

The Lutheran influence that was dominant in the early Reformation in England diminished during the reign of Edward VI, when England became a haven for religious refugees, including Martin Bucer from Strasburg, who had once tried to bring Luther and Zwingli together and who influenced Calvin's doctrine of the Lord's Supper.

Cranmer invited Melancthon and Calvin to England for a conference to discuss a united confession but that conference never took place. The Lutherans were unfriendly to these exiles because of their denial of the real presence, and the heirs of exiles were among the later Puritans rather than among the Anglicans.

Martyrs in Oxford

When Edward VI died, his sister, Mary I, came to the throne in 1553. She hated Cranmer, who by annulling the marriage of her mother Catherine of Aragon to Henry VIII had declared her illegitimate.

In 1554, papal commissioners began to examine Latimer, Cranmer and Nicholas Ridley, former Bishop of London. The commissioners tried to demonstrate that Latimer did not share the same faith as the Early Fathers, but Latimer replied: 'I am of their faith when they say well ... I have said, when they say well, and bring Scripture for them, I am of their faith; and further Augustine requireth not to be believed.'

Latimer was burned at the stake in Oxford on 16 October 1555, alongside Nicholas Ridley, outside Balliol College. As the flames rose, Latimer is said to have said to Ridley: 'Be of good cheer, Master Ridley, and

play the man, for we shall this day light such a candle in England as I trust by God's grace shall never be put out.' It was said he 'received the flame as it were embracing it. After he had stroked his face with his hands, and (as it were) bathed them a little in the fire, he soon died (as it appeared) with very little pain or none.'

Cranmer had outlived Luther. In the hope of saving his life, Cranmer signed a recantation, but he was deceived, and he too was also burned at the stake at the





Hugh Latimer (right), depicted in a window of the Chapel in Clare College, Cambridge (Photograph: Patrick Comerford)

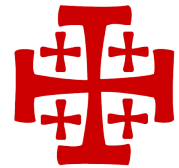
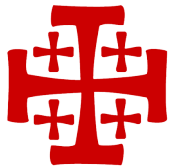
same place in Oxford on 21 March 1556. On the day of his burning, he publicly recanted his recantation, confessed his faith, and thrust into the fire the offending hand that he said had ‘written contrary to his heart.’

Of almost 300 people burned during Queen Mary’s reign, the most famous are the Oxford martyrs. The Martyrs’ Memorial in the city centre, near the site of their execution, commemorates the ‘faithfulness unto death’ of these three martyrs.

Cranmer drew on Lutheran catechisms, litanies, and liturgies as he compiled the Book of Common Prayer, Tyndale gave England its Bible, and Barnes gave it a Lutheran theology. No English denomination ever emerged that could call itself the Lutheran Church. But the 39 Articles were strongly influenced by phrases and sentences in the Augsburg Confession, and the Lutheran imprint is impressed on the Book of Common Prayer and the Anglican form of worship. Like the Lutheran Reformers, Cranmer and his heirs combined music and a polished vernacular prose style to achieve new heights of grandeur in the service of God in worship.

(Revd Canon Professor) Patrick Comerford lectures in the Church of Ireland Theological Institute, Dublin

In Loving Memory of



Mrs. Priscilla Sturges Kinner

Born: Sept 7, 1927 Entered Everlasting Life: Dec 20, 2016

As this Koinoina was going to print, we received the sad news of the passing away of Mrs. Priscilla Kinner, the beloved spouse of Bishop Ken Kinner. She entered the pearly gates into the loving arms of our Heavenly Father on 20th December 2016.

In the office for the burrial of the dead we read: "I heard a voice from heaven saying unto me, Write, from henceforth blessed are the dead who die in the Lord: even so said the Spirit; for they rest from their labors." And in the preface of the dead we pray: Lord for thine faithul life is not ended but changed.

Mrs. Priscilla Kinner had been a great spouse, mother of four sons, grandma of twelve and great grandma of twenty. She had been an immense strength to Bishop Ken Kinner, supportive of the ministry beginning from the New England States to Wyoming.

Born in Danbury and raised in Ridgefield, CT, Ms. Priscilla graduated as a nurse from Roosevelt Hospital, New York City. She served as nurse in New York and Wyoming. She workded as the Purchasing Agent for Wyoming Machinery Company for 25 years.

Her heart for the American Indian People knew no bounds, regardless of where they were. Her love for the Lord crossed all barriers of distance. One of the recent missions that she began together with Bishop Kinner is the Church of the Holy Spirit in Meeteetse, Wyoming. Mrs. Priscilla was a dedicated, hardworking great soul who had enjoined her dear husband in life, family and ministry. We have gained an intercerssor before the mercy throne of God.

A special thanks to Wyoming Hospice where she spent her last two weeks and where the family experienced utmost care, dignity and love. Memorials could be made to Church of the Morning Star, Ethete, Church of the Holy Family, Wyoming or Central Wyoming Hospice and Transitions.



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