



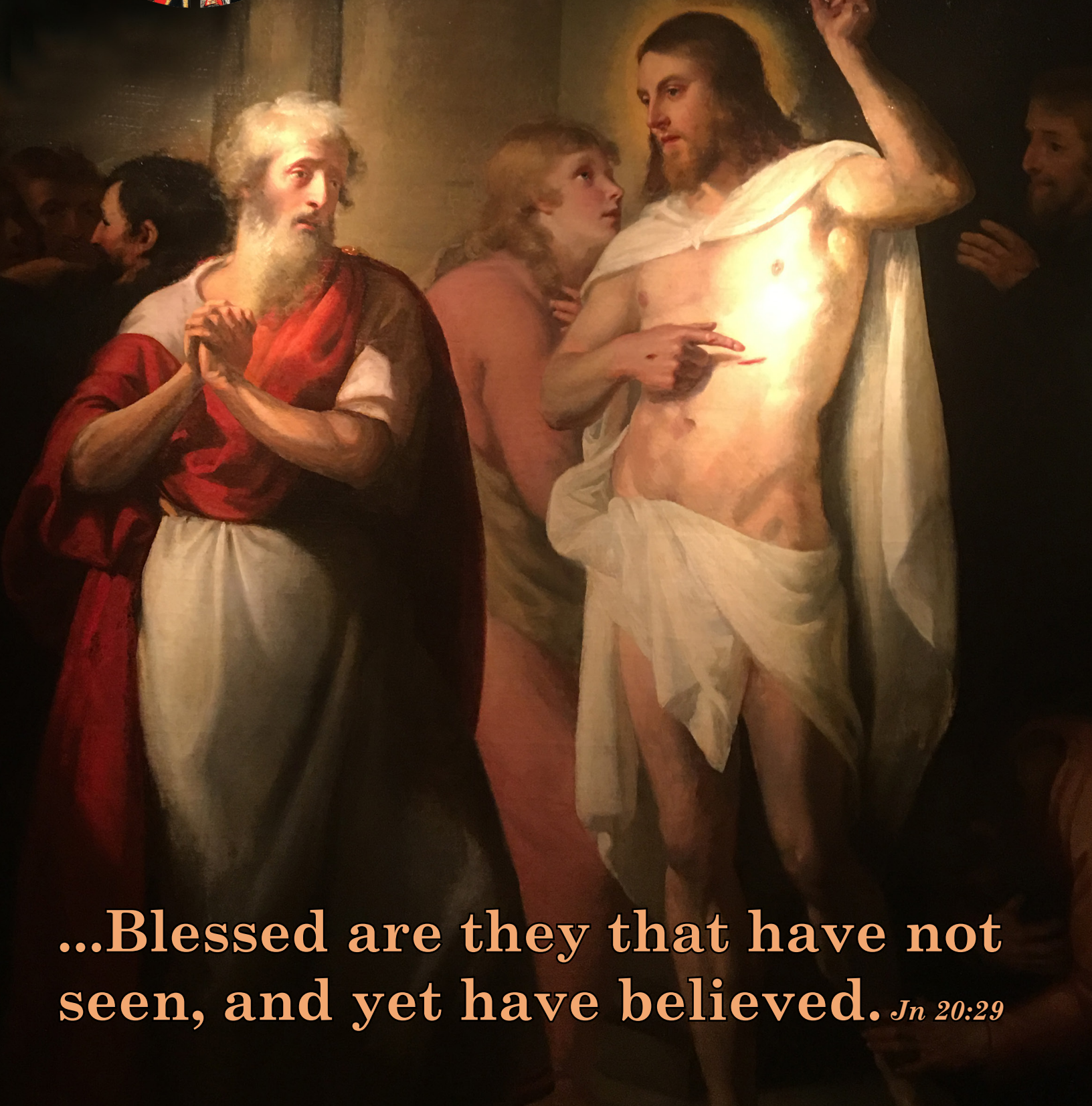
KOINONIA



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

Vol 10 Issue 33

Easter 2017 A.D.



...Blessed are they that have not
seen, and yet have believed. *Jn 20:29*

Dear Readers,

This edition is dedicated to the loving memory of Bishop Ronald L. Greeson who has entered everlasting life. Bishop Greeson was the Suffragan of the Diocese of Holy Trinity and Great Plains, one of the first deacons to be ordained by Archbishop Albert Chambers. He was also the Father Guardian of the Third Order of St. Francis and continued his prayer ministry from the nursing home as I would call and brief him. May he rest in peace, Amen.

One of the profound and engaging hymn of the Lenten Season and in particular the Holy Week is the hymn: "Ah Holy Jesus" When we ponder on the weight of our own and that of the world's sin, we can't but say:

Who was the guilty? Who brought this upon thee?
Alas, my treason, Jesus, hath undone thee!
'Twas I, Lord Jesus, I it was denied thee;
I crucified thee.

And then, the coming of the Lord is to redeem us poor and miserable offenders and that is reiterated in the next verse:

For me, kind Jesus, was thy incarnation,
thy mortal sorrow, and thy life's oblation;
thy death of anguish and thy bitter passion,
for my salvation.

What Jesus, the Lamb of God who takest away the sins of the world and died for us on Calvary is the same Lord Jesus who rises back to life and offers the life-giving grace and strength.

The power that the resurrection of Christ gives every believer is intense and immense reflected in the article by Bishop David McManness and by Canon Patrick Comerford. The Third Order Franciscans and all of us would appreciate St. Francis of Assisi and his encounter with the Lord on the Cross, thanks to Franciscan Media and the stories of our church vibrant with the love of the Risen Christ. +Leo

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.



The Clergy and the Faithful of Corpus Christi Anglican Church aka Northwest Arkansas Anglican welcomes you to the Diocesan and Provincial Synods!

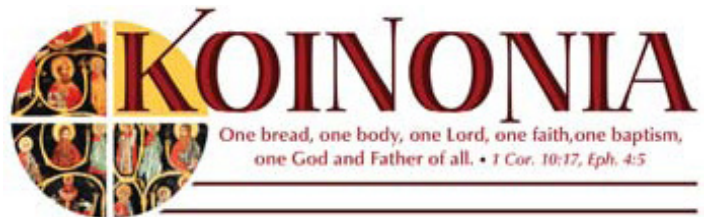
When: Tuesday June 6th: Retreat at 2:00 pm
Wednesday June 7th through Friday June 9th Synod
Diocesan and Provincial Synods. Third Order of Sanit
Francis will also meet during the synod.
Where: 1700 Prairie Creek Dr, Rogers AR 72756

Hotel Reservation details will be communicated via email.



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 John James Masquerier, Incredulity of St. Thomas 1800's, oil on canvas, Sacred Art Museum, Eureka Springs by Bishop Leo Michael.

EASTER PERSPECTIVE

Bishop David McMannes, St. Luke's Sedona, AZ

Easter puts things into perspective, and brings to mind an eternity in the presence of God.

Saint Paul gave the Colossians a powerfully succinct Easter message: "If you are risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth."

Here's a personal story of seeking those things which are above. It's about my grandmother, who had an apple tree in her back yard. Every time I would visit her I always tried to get some great green apples and have a feast.

She allowed me to pick the apples I wanted. I never picked them up off the ground. Instead, I'd always look up into the branches and pick right off the tree. They were fabulously delicious green apples, especially when sprinkled with salt - and they tasted heavenly - almost!

I picked them off the tree because they tasted better, and were better for me. No worms, dirt, etcetera.

What does that have to do with the Easter message and Paul's words of encouragement?

Any old fool can bend over and pick up the worm-filled apples which have fallen off the tree of life - the deadly carnal pleasures and sins.

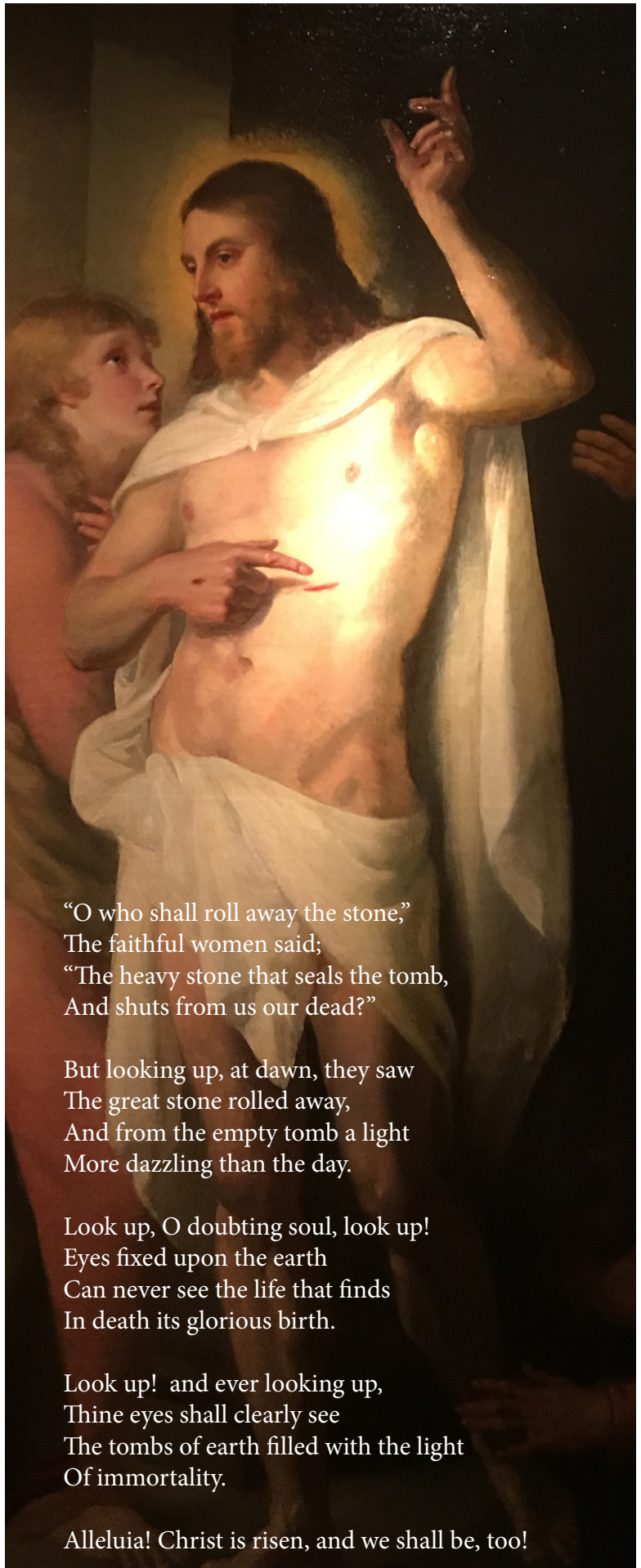
When we, as followers of Jesus, "Seek those things which are above," something extraordinary happens. We set our affection there." And if we "look up" long enough, we'll fall in love with God, also.

So when food doesn't taste good any more, or your mother or father or child or any loved one dies, and the memories of their apple pies, or smiles or goofinesses begin to dim, things will still make sense, eternally.

Jesus has taken away the sin of the world, His death has destroyed death, and His resurrection has restored to us everlasting life.

Therefore we can make it through anything. The strife is over, the battle done, the victory of life is won.

Marian Franklin Ham puts the Easter message in poetic form, for those who love the Lord,



"O who shall roll away the stone,"
The faithful women said;
"The heavy stone that seals the tomb,
And shuts from us our dead?"

But looking up, at dawn, they saw
The great stone rolled away,
And from the empty tomb a light
More dazzling than the day.

Look up, O doubting soul, look up!
Eyes fixed upon the earth
Can never see the life that finds
In death its glorious birth.

Look up! and ever looking up,
Thine eyes shall clearly see
The tombs of earth filled with the light
Of immortality.

Alleluia! Christ is risen, and we shall be, too!

The Wedding at Cana

Rev. Mr. Frank Adams HCCAR (Deacon)



The Marriage at Cana by Maerten de Vos, c. 1596

Last November I was privileged to be able to make a long desired pilgrimage to Israel and to visit some of the places familiar to us from the Holy Scriptures. I booked a tour with a former atheist Jew from New Jersey who later came to be a believer in Jesus Christ, or as Messianic Christians know

him, Yeshua Hamashiach. Rabbi Jonathan Cahn capably led a group of 400+ on a 12-day whirlwind tour of Israel from north to south and east to west focusing on places where Jesus trod, as well as Old Testament figures and later, the founding cultural icons of the modern State of Israel. While every stop on the tour was worthy of comment, most especially the Old City of

Jerusalem, one seemingly innocuous stop in Kafr Cana in the Galilee left a deep impression on me as I began to consider these latter days in a new light after hearing of the matrimonial customs of Jesus' time.

Christians will recall from the Gospel of John 2:1-11 that Jesus, his mother and a few disciples journeyed to upper Judea, just west of the Lake of Galilee to attend a wedding, perhaps for a family member as Mary seemingly had a significant role in the wedding preparations. The pivotal point was that a terrible lapse occurred and the festivities were in crisis when the wine ran out – an occurrence sure to bring dishonor to the family in a culture where honor was held in high esteem. After the situation became critical Mary approached Jesus and appraised him of the problem to which Our Lord initially responded in a seemingly brusque manner, but nonetheless supplied her request in a decidedly miraculous way.

Not dissuaded in the least Mary commanded the servants at the feast to do whatever was told them by her son. Thus, at Jesus' command they took six stone jars - large vessels normally used in ceremonial purifications (each held 20-30 gallons) – to the well and drew up fresh water. Per their instructions, the servants then drew out a dipperful and presented a sample to the master of ceremonies.

Imagine the surprise of the host that after all the good wine (and presumably the “bad” wine as well) had been exhausted here was new wine of even finer quality not to mention in abundance. Even on its face the story is replete with delicious irony, but the underlying significance is richer by far.

Two conclusions stood out as our group listened to the Rabbi recount the incident. First, that Jesus as master of his creation has the power to provide above and beyond our needs in ways sometimes mysterious, even miraculous. That he chose ceremonial wash-water urns in which to transform water into wine seems symbolic of the efficacy of his blood shed on our behalf that washes away our sins. The sweet wine of salvation was thus poured forth on behalf of the Church as his bride for a healing balm to assuage the sin and guilt that ails us all. As such, the remembrance of his sacrifice surely merits our praises, thanksgivings and blessings each time we come to the appointed feast.

Second, and perhaps not so obvious without a bit of knowledge of the culture of that day, is the wed-

ding itself. At that time a marriage was unlikely to have been planned around the “falling in love” of the bride and the groom, a concept that would have been totally alien to any in the Middle East. Rather, the event was planned as a merging of families culturally, religiously and economically. The fathers would research each the other's family, engage in preliminaries, bargain and dicker, and finally arrive at a mutually beneficial agreement exchanging goods for the bride and additional assets to seal the marriage between the children, but extending to the joining of families. When the time arrived to execute the marriage contract a great feast was held at the home of the bride while the groom, along with all his relatives, would gather there as well for the betrothal ceremony. After an appropriate interlude of perhaps several days of feasting and merry making the bridegroom would withdraw with his entourage back to his home leaving behind his betrothed – now consid-

ered married, though not physically consummated. The bridegroom would not be seen by his betrothed while he built, or otherwise prepared a new home for her. Though he would not tarry, depending on the scope of the preparations he might return sooner or later. The wise attendants to the bride who kept vigilance would not shirk their duty to watch for the bridegroom who was

likely to come at night (the beginning of the new day in the Hebrew calendar). See the wise and foolish virgins parable Mat. 25:1-13

The clear lesson for the Church, we who are the bride of Christ, is that we too must remain faithful, true and vigilant to Christ's imminent return. In a like manner to the cultural contract of the Jewish wedding illustrated by the Cana story, we have been purchased to his account, by his shed blood, for his glory at the wedding feast even now being prepared for us upon his return to receive us into the heavenly banquet hall. As we wash our linens and beautify ourselves with Christ-like works, even yet Christians take to heart the yearning for the return of the bridegroom when we recite the Gospel acclamation: “Christ has died. Christ has risen. Christ will come again”. We must daily endeavor to be watchful, to keep our garments pure and to remain true in our love and fidelity to his sacrifice, all in keeping with the reality that we have been betrothed to the King of the Universe with whom we shall someday dwell and reign throughout all eternity. May it ever be so. Amen.

St. Francis & the Cross

The Challenge of the Damiano Cross

By Roch Niemier, O.F.M.

At San Damiano the Crucified Christ challenged St. Francis to “go rebuild My house.” That task meant Francis had to transform himself first. Every pilgrim who visits Assisi must make the short walk outside the city walls and spend time at the sanctuary of San Damiano. It is one of the most important places in the Franciscan story.

The event most often repeated about this place is the encounter between Francis and the image of Christ Crucified who spoke to him and said: “Francis, go rebuild My house; as you see, it is all being destroyed.” Thomas of Celano tells the whole story:

With his heart already completely changed—soon his body was also to be changed—he was walking one day by the church of San Damiano, which was abandoned by everyone and almost in ruins.

Led by the Spirit he went in to pray and knelt down devoutly before the crucifix. He was shaken by unusual experiences and discovered that he was different from when he had entered.

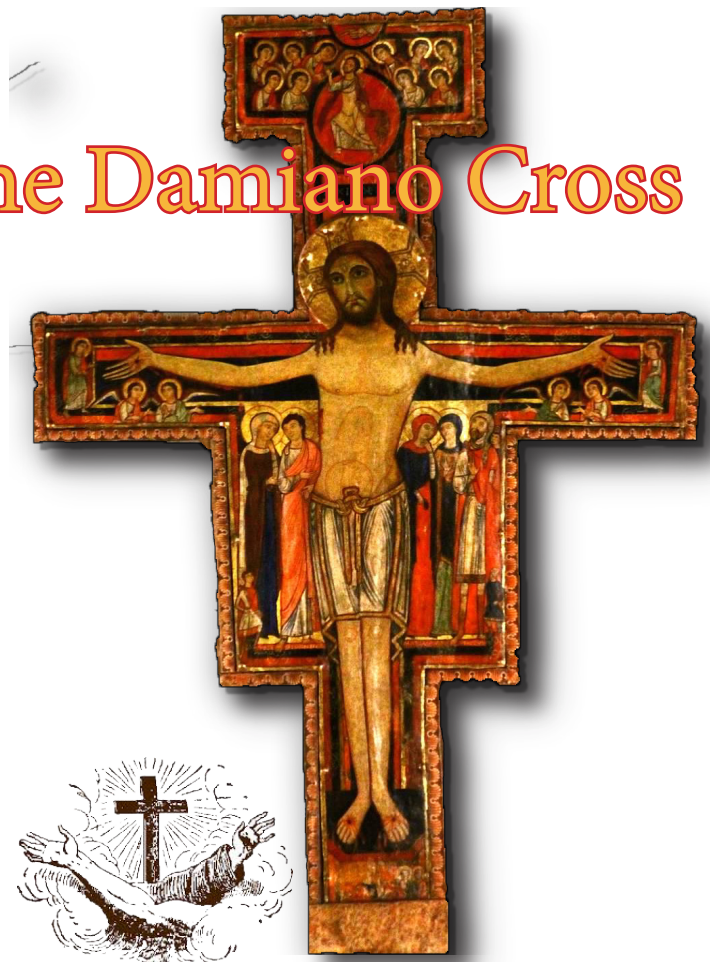
As soon as he had this feeling, there occurred something unheard of in previous ages: with the lips of the painting, the image of Christ crucified spoke to him. ‘Francis,’ it said, calling him by name, ‘go rebuild My house; as you see, it is all being destroyed.’

Francis was more than a little stunned, trembling, and stuttering like a man out of his senses. He prepared himself to obey and pulled himself together to carry out the command. He felt this mysterious change in himself, but he could not describe it. So it is better for us to remain silent about it too.

From that time on, compassion for the Crucified was impressed into his holy soul. And we honestly believe the wounds of the sacred Passion were impressed deep in his heart, though not yet on his flesh.”

—*Second Life, #10, Francis of Assisi: Early Documents, Volume 2: The Founder, New City Press, p. 249*

Herein begins the mystery of the cross in Francis’ life. At first he interpreted his experience in a literal manner, doing all he could to provide the means, with stones and mortar, to rebuild the physical structure of



San Damiano, which actually was in ruins.

Although this may have been part of the intent of the revelation, Francis quickly realized that the rebuilding process had to include the transformation of his heart, his inner self. He would have to rebuild his inner self, and in doing so, discover his true identity. A simultaneous vocation unfolded: rebuilding the place and rebuilding his person.

Focused on Christ

How did Francis go about rebuilding his life? The process slowly unfolded from his gazing upon the Crucified Savior over time.

What were the steps? St. Clare, a contemporary companion of Francis, described it best in her Second Letter to Agnes of Prague, when she wrote: “Gaze upon Christ, consider Christ, contemplate Christ, imitate Christ.” Those four steps would become the pathway into the discovery of a new heart, a new power and a new self.

I want to focus on just the last of these four directives: “imitate Christ.” That is the key to understanding what happened to Francis at San Damiano and the key to an effective rebuilding of one’s life.

To imitate relates to the word “image.” In our context here, it means I become the image upon whom I gaze. Francis would learn that his self-image, that is, his identity, was to become that of Christ on the cross. Both Francis and Clare must have spent countless hours contemplating this mystery. The change that would take place within Francis’ heart was imaged by what he gazed upon, and this new self would become his tool for renewing the house of God.

The Incarnation Is Key

The key to this is the Incarnation. In the Incarnation, God revealed to us who God is. The Incarnation showed us the face of God. But what does this image portray? What do we see? What Francis and Clare saw in the person of the Incarnate Christ was humility, poverty and charity. The most visible, tangible expression of this was the cross.

In the Incarnation, Francis saw that becoming human was the basis for humility. In embracing our humanness, Jesus did not cling to being God. This choice was the epitome of humility. In so choosing, Jesus could accept everything to which human nature is prone, even death. This image of Christ as seen on the cross became an essential component of Francis’ new self.

Like Jesus, humility for Francis meant not to cling to anything or appropriate any goods, titles, honors or position. It meant to be a servant to all, even inanimate creatures. It meant generosity of spirit and generosity of heart, the willingness to let all others be first. It meant obedience to all, being subject to all, just like Jesus, the Word made flesh, who did not cling to honor, status or power.

In recognizing his true self in this image, Francis embraced the essence of his being and the realization that he needed nothing else to give him worth. The poverty Francis saw in the Crucified was the poverty of being a human creature. Although Jesus was God, he did not cling to this status. He didn’t hold on to it. In letting go of divinity, Jesus accepted the status of a human creature, being dependent, powerless, helpless and empty on his own.

This is the essence of poverty. Some call it poverty of being or ontological poverty. This true picture of humanity, modeled in the Incarnation, enabled St. Paul to write that Jesus, “though he was in the form of God, did not regard equality with God as something to be ex-

ploited, but emptied himself, taking the form of a slave, being born in human likeness” (Philippians 2:6-7).

Jesus, as God, chose to become human, or poor, in order to reveal God’s self, which is love, and teach us our true identity. Again, this poverty of God was most visible by the fact of God’s Son on the cross. Here Jesus embraced powerlessness, emptiness and utter helplessness and opened himself to complete abandonment and trust in his Father. These were, and are, essential components of the human makeup.

All-embracing Love

The other element that the image of Christ on the cross portrayed was that of charity, compassionate love. Jesus’ outstretched arms drew in all humanity, welcoming every creature into the embrace of God’s tender love through mercy, forgiveness and acceptance of all. This meant recognizing and accepting the worth and dignity of each one.

As we internalize the same, we are slowly transformed into the image of Jesus, which is the image of our true self.

The path into this discovery of self is the cross. The cross is a mirror. In seeing myself in that mirror, I see Christ Crucified, and in seeing Christ Crucified, I see my most authentic self. As I am transformed into that image, I become the person God has always intended me to be.

The distinguishing marks that identify me are the same I see in Jesus: poverty, humility and charity, which are identifying marks of the face of God. Paul’s words in Galatians 2:20 are then very fitting: “It is no longer I who live, but it is Christ who lives in me.” Then I am my true and genuine self.

This reflection is difficult to describe and I’m sure equally difficult to understand or accept. Yet it lies at the heart of Francis’ spirituality and mission. It also ties in most intimately with his experience before the San Damiano Crucifix and the invitation to rebuild the Church. It was a transformed heart, a transformed self, into the image of Christ that became the tools by which society, the Church and all life could be rebuilt.

As we embrace this process, we take a major step towards discovering who we are as a disciple of Christ; we are also well on the way to rebuilding our inner life and ultimately rebuilding the house of God.

*“Gaze upon Christ,
Consider Christ,
Contemplate Christ,
Imitate Christ.”*

God's Project

How can we make this real and concrete? It seems to me we must come to a moment in life where, like Francis, we say: "This is what I want and desire with all my heart." Once that is clear, then the rhythm of daily prayer is essential. We need to beg God for the kind of transformation of heart needed to have a dwelling place for humility and poverty and charity. We cannot achieve this on our own power. It is God's project, God's work, and only grace can make it happen.

The other arena is that of relationships, whether among friends, in the family, community life or one's workplace. It is here that humility, poverty and compassionate charity are brought to life and nowhere else.

Francis' biographers point out that, when people met up with Francis or heard him preach, it was not simply a question of listening to words of peace and joy. Nor were people merely persuaded to reflect upon reasons for forgiving each other, doing penance or thanking and praising God.

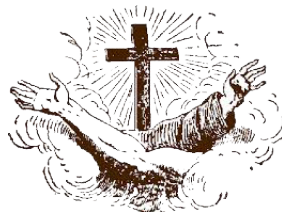
Rather, they were confronted with these realities in the person of Francis. They were in the living presence of forgiveness, peace, faith and love, because Francis had integrated these values into his person by taking on the image of Christ on the cross.

Francis became conformed to the Crucified to such a degree that at the end of his life he appeared like the Crucified with the wounds of Christ engraved into his flesh. This would complete what began at San Damiano when "the wounds of the sacred Passion were impressed deep in his heart, though not yet on his flesh."

Francis sought repeatedly for ways to encourage the brothers to give birth to these essentials, to strive for purity of heart, and thus give birth to Christ in their own lives. This is the transformation that must go hand in hand with all other endeavors in proclaiming the Kingdom of God. This is the inner rebuilding that gives life and spirit to any outward effort.

The image of Christ in Francis was very real, as we read in Celano:

*The brothers who
lived with him know
that daily, constantly, talk of Jesus
was always on his lips,
sweet and pleasant conversations
about Him,
kind words full of love.
Out of the fullness of his heart
his mouth spoke.
So the spring of radiant love
that filled his heart within*



gushed forth.

He was always with Jesus:

Jesus in his heart,

Jesus in his mouth,

Jesus in his ears,

Jesus in his eyes,

Jesus in his hands,

he bore Jesus always

in his whole body....

With amazing love he bore

in his heart and always held onto Christ Jesus

and Him crucified.

—Francis of Assisi: *Early Documents, Volume 1: The Saint*, New City Press, p. 283-4

Let the Crucifix Speak to You

A pilgrimage to Assisi would be incomplete without time at the sanctuary of San Damiano. This place is most quiet and suitable for prayer in the early morning before 10 or in the early evening. Sit before the crucifix, listen to your heart and hear Jesus say: "Jim, Joanne, David, Beth, Jerry, Bob, Susie, Carol, go rebuild my house; as you see, it is all being destroyed."

Or visit the Basilica of St. Clare within the walls of Assisi. The original crucifix of San Damiano is housed therein. It is unmistakably a place of prayer where the windows of one's heart may open to hear the voice of God.

In the cross, the pilgrim discovers his or her true identity and finds the rebuilding tools needed to renew the house of God.

Roch Niemier, OFM, accompanied thousands of pilgrims through places dear to Franciscans. From 1981 to 2005, he was director of Franciscan Pilgrimage Programs. He was a member of the Assumption Province of Franciscans and was ordained a priest in 1965. He received an honorary doctorate of humane letters from St. Bonaventure University in Olean, New York, in 2004. He died in 2010. This article is excerpted from In the Footsteps of Francis and Clare (Franciscan Media). Franciscan Media <https://www.franciscanmedia.org/>

Reflections on the Stigmata

The Greek word stigma means "a scar left by a hot iron: brand," according to Merriam-Webster's Collegiate Dictionary (Eleventh Edition). Stigmata—the plural form of the same Greek word—can also mean "bodily marks resembling the wounds of the crucified Christ." This provides a basic background for understanding the mysterious phenomenon of the stigmata in Christian history.

I begin my reflections on the mystery of the stigmata by confessing that the first person I think of as having such bodily marks, apart from Jesus, is St. Francis of Assisi, who died in 1226. As the founder of the Franciscan Order, St. Francis is certainly a primary

shaper of Franciscan spirituality. St. Francis therefore is a preeminent focal point in helping us contemplate the meaning of the wounds of Christ and of his own wounds and thus to come to a Franciscan understanding of suffering.

The crucified Christ appears to Francis

On two separate, dramatic occasions, Francis had a vision of Jesus, wounded in hands, feet and side, suffering on a cross. If we look carefully at the two visions we will see them as closely interrelated. Both visions are described in St. Bonaventure's *Life of St. Francis*. It's helpful to remember that Bonaventure, as a Franciscan theologian and spiritual writer, often described God as a God of overflowing goodness and love.



The first vision happened to Francis shortly after his conversion from a rather worldly life. After that experience, Bonaventure tells us: "One day, while Francis was praying in a secluded spot and became totally absorbed in God through his extreme fervor, Jesus Christ appeared to him fastened to the cross. Francis' soul melted at the sight, and the memory of Christ's passion was so impressed on the innermost recesses of his heart that from that hour, whenever Christ's crucifixion came to mind, he could scarcely contain his tears and sighs."

Bonaventure points out that from that time on Francis began "rendering humble service to lepers with human concern and devoted kindness....He visited their houses frequently, and generously distributed

alms to them and with great compassion kissed their hands and their mouths."

Francis' vision on Mount La Verna

About two years before his death, St. Francis had a second vision of Christ fastened to the cross. Here is how St. Bonaventure sets the scene in his *Life of St. Francis*: "On a certain morning about the Feast of the Exaltation of the Cross [September 14], while Francis was praying on the mountainside, he saw a Seraph with six fiery and shining wings descend from the height of heaven. And when in swift flight the Seraph had reached a spot in the air near the man of God, there appeared between the wings the figure of the a man crucified, with his hands and feet extended in the form of a cross and fastened to a cross. Two of the wings were lifted above his head, two were extended for flight and two covered his whole body.

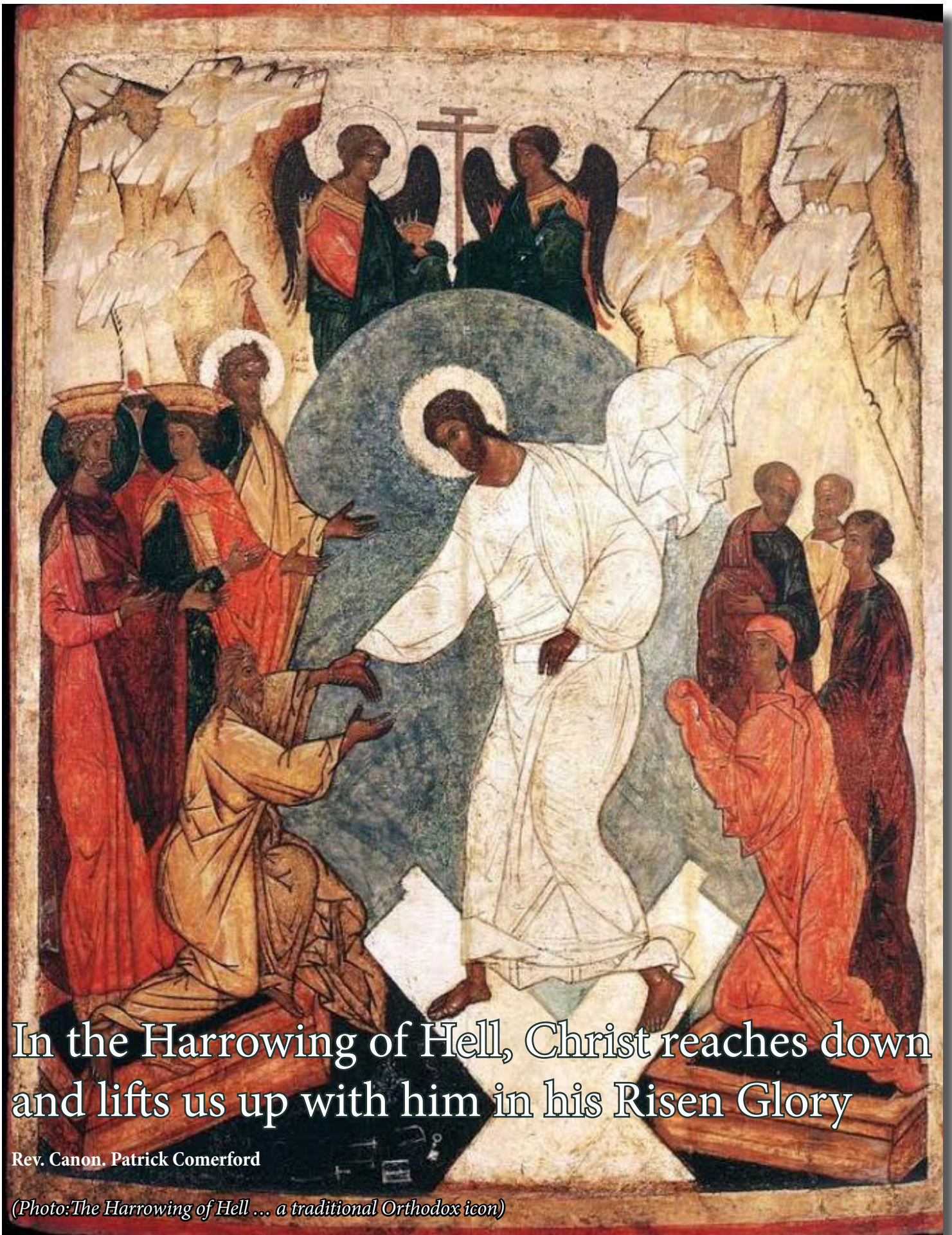
"When Francis saw this, he was overwhelmed and his whole body was flooded with a mixture of joy and sorrow. He rejoiced because of gracious way Christ looked upon him under the appearance of the Seraph, but the fact that he was fastened to a cross pierced his soul with a sword of compassionate sorrow."

This is a good place to say a word about the Seraph. Seraphs are those angels closest to God, burning with love as they bow before the Most High God, shouting "Holy, holy, holy!" (see Isaiah 6:2-3.) Their fiery wings, as depicted here, suggest the flaming intensity of God's love that Christ communicated to Francis, which in turn, set Francis' heart afire. The word seraphic is often used to describe Francis' passionate style of relating to God and is often applied to the whole Franciscan Order, which is sometimes called the Seraphic Order.

The meaning of the Stigmata

As suggested earlier, St. Francis is an important key for us in unlocking the meaning of Christ's Stigmata. September is a good month to contemplate the meaning of the Stigmata for any of us who consider ourselves followers of St. Francis. As many of us know, Franciscans celebrate the Feast of the Stigmata of St. Francis of Assisi each year on September 17, which is an estimated date of his receiving the wounds of Christ at Mount La Verna in 1224, two years before his death.

When St. Francis saw in his vision of the Crucified Christ the incredible outpouring of God's love upon him, he was inspired to respond with the same kind of overflowing love. We too contemplate that vision and try to respond in the same spirit. (Franciscan Media)
(Artby(Bartolomeo_Della_Gatta_-_Stigmata_of_St_Francis)



In the Harrowing of Hell, Christ reaches down and lifts us up with him in his Risen Glory

Rev. Canon. Patrick Comerford

(Photo: The Harrowing of Hell ... a traditional Orthodox icon)



Giorgios Koros (1923-2014), who died recently, was one of the finest Greek solo violinists of our time. He was born on the island of Evia in Greece. He started playing the violin at the age of eight, when his father – who was a church cantor and a teacher of Byzantine music – decided to replace the mandolin with a violin and a bow without strings.

His professional career began a year later, when he began playing at weddings and feasts with his father, and he began appearing on stage in 1947, collaborating with many famous Greek folk musicians.

His mother spurned the opportunity for him to have a classical musical education. But George Koros later revolutionised Greek folk music through the introduction of the fiddle as an accepted instrument. He became an acclaimed, self-made musician, who has composed about 2,000 songs, and he was awarded many gold and platinum discs for his albums.

But, despite his reputation in Greek folk music, for me he stands out for his Byzantine hymns. In these hymns, he returns to his roots in Byzantine music and with his violin he recreates the tradition of the early hymns he learned from his father in church as a boy. In one such hymn, he uses his violin to plaintively recall the sorrow of the tomb: I see thy resting place and Life in the Holy Sepulchre.

In the Western tradition of the Church, at this time of the year, we have traditionally contemplated the cross, and then the empty tomb. As the Irish writer and journalist John Waters pointed out recently, the deep joys of the Resurrection have often been overshadowed in the Western Church by the way of the Cross, as though the Cross leads only to death. We have neglected Christ's resting place, his tomb, and given little thought to what was happening in the Holy Sepulchre on this day.

Holy and Great Saturday is observed solemnly in the Orthodox Church, with hymns and readings that truly explore the theme of the Harrowing of Hell in depth. For this Saturday is the day on which Christ's body lay in the tomb, this is the day on which he visited those who were dead.

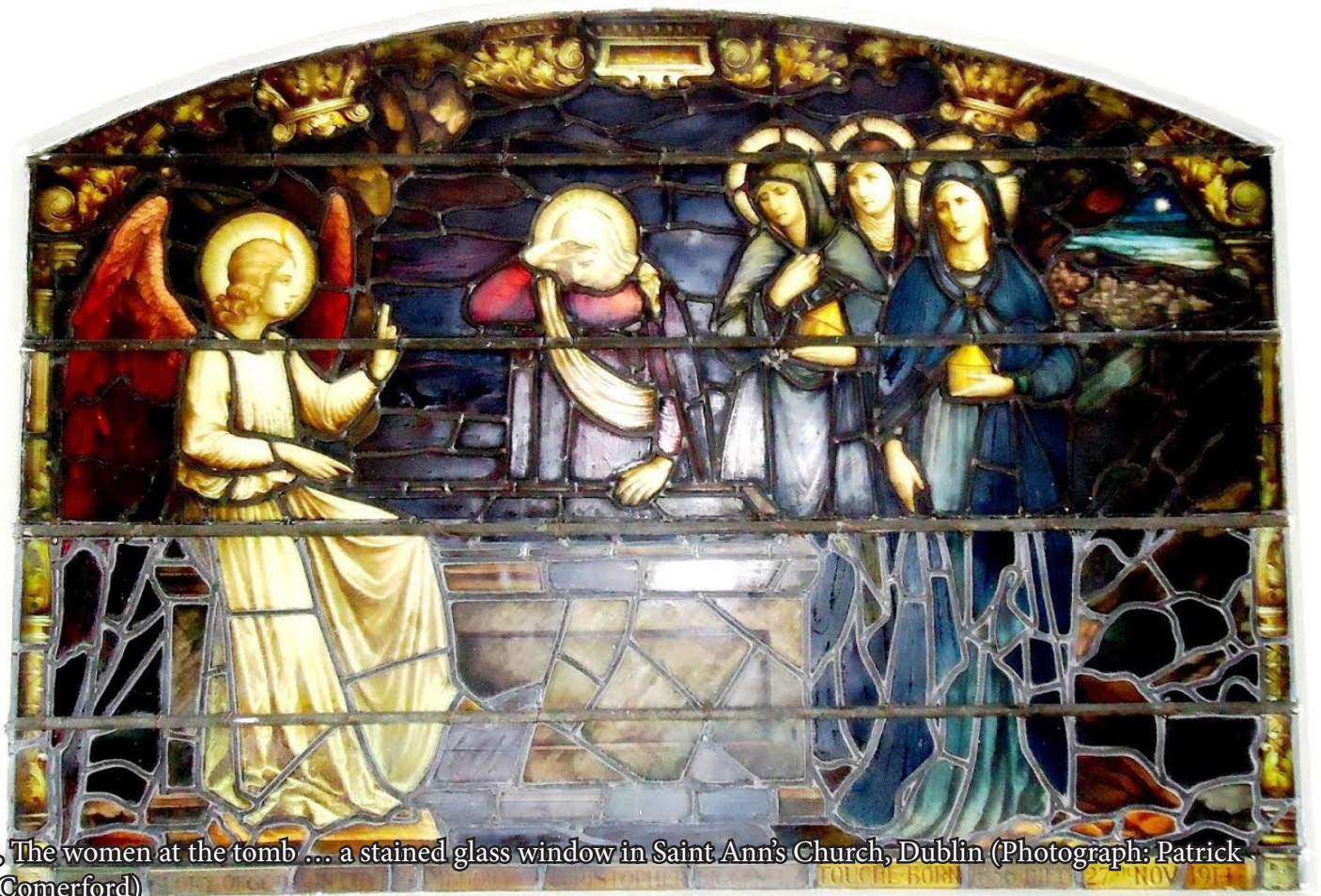
The icon of the Harrowing of Hell reminds us that God reaches into the deepest depths to pull forth souls into the kingdom of light. It reminds us how much we are unable to comprehend – let alone take to heart as our own – our creedal statement about Christ's descent into Hell – 'He descended into Hell.'



The Resurrection ... an Easter scene in a stained glass window in Christ Church Cathedral, Dublin (Photograph: Patrick Comerford)

Christ's descent into Hell is captured in Peter's Pentecost sermon in Acts 2, which is part of one of the appointed readings for tomorrow week. In one of our readings this evening (I Peter 3:15b to 4:8), we are told that when Christ died he went and preached to the spirits in prison 'who in former times did not obey ... For this is the reason the Gospel was proclaimed even to the dead, so that ... they might live in the spirit as God does.'

In the NRSV, I Peter 4: 6 reads the gospel was 'proclaimed even to the dead ...' reflecting original Greek: 'εις τουτο γαρ και νεκροις ευηγγελισθη ...' The New International Version, however, says the Gospel 'was preached even to those who are now dead ...' But the word 'now' is not in the Greek text. It was inserted to rule out the idea that Christ preached to those who were dead when they were preached to, and instead it says that he brought his good news to people who were dead at the time I Peter was written. If you remove the word 'now,' the English becomes ambiguous on that point, just like the Greek is ambiguous there.



„The women at the tomb ... a stained glass window in Saint Ann’s Church, Dublin (Photograph: Patrick Comerford)

The Early Church taught that after his death Christ descended into hell and rescued all the souls, starting with Adam and Eve, who had died under the Fall.

The Harrowing of Hell is intimately bound up with the Resurrection, the Raising from the Dead, for as Christ is raised from the dead he also plummets the depths to bring up, to raise up, those who are dead. The Harrowing of Hell carries us into the gap in time between Christ’s death and resurrection.

In Orthodox icons of the Harrowing of Hell, Christ stands on the shattered doors of hell. Sometimes, two angels are shown in the pit binding Satan. And we see Christ pulling out of hell Adam and Eve, imprisoned there since their deaths, imprisoned along with all humanity because of sin. Jesus breaks down the doors of hell and leads the souls of the lost into heaven.

It is the most radical reversal we can imagine. Death does not have the last word, we need not live our lives entombed in fear. If Adam and Eve are forgiven, and the Sin of Adam is annulled and destroyed, who is beyond forgiveness?

In discussing the ‘Descent into Hell,’ Hans Urs von Balthasar argues that if Jesus’ mission did not result

in the successful application of God’s love to every intended soul, how then can we think of it as a success. He emphasises Christ’s descent into the fullness of death, so as to be ‘Lord of both the dead and the living’ (Romans 5).

However, in her book *Light in Darkness*, Alyssa Lyra Pitstick says that Christ did not descend into the lowest depths of hell, and only stayed in the top levels. She finds untenable his view that Christ’s descent into hell entails experiencing the fullness of alienation, sin and death, which he then absorbs, transfigures, and defeats through the Resurrection. Instead, she claims, Christ descends only to the ‘limbo of the Fathers’ in which the righteous, justified dead of the Old Testament awaited the coming of the Messiah.

Her argument robs the Harrowing of Hell of its soteriological significance. For her, Christ does not descend into hell and experience the depths of alienation between God and humanity opened up by sin. She leaves Christ visiting an already-redeemed and justified collection of Old Testament saints to let them know that he has defeated death.

However, Archbishop Rowan Williams has written beautifully in *The Indwelling of Light* on the



The Empty Tomb ... a fresco in Saint John's monastery, Tolleshunt Knights, Essex (Photograph: Patrick Comerford)

Harrowing of Hell. Christ is the new Adam who rescues humanity from its past, and who starts history anew. 'The resurrection ... is an introduction – to our buried selves, to our alienated neighbours, to our physical world.' He says: 'Adam and Eve stand for wherever it is in the human story that fear and refusal began ... (This) icon declares that wherever that lost moment was or is – Christ (is) there to implant the possibility ... of another future.'

I ask myself: what's the difference between the top levels and bottom levels of hell? Is my hell in my heart of my own creation? In my mind, in my home, where I live and work, in my society, in this world? Is hell the nightmares from the past I cannot shake off, or the fears for the future when it looks gloomy and desolate for the planet? But is anything too hard for Lord?

The icon of the Harrowing of Hell tells us that there are no limits to God's ability to search us out and to know us. Where are the depths of your heart and your soul – where darkness prevails, and where you feel even Christ can find no welcome? Those crevices even you are afraid to think about let alone contemplate, may be beyond your reach. You cannot produce or manufacture your own salvation from that deep, interior hell, hidden from others, and often hidden from yourself.

Christ breaks down the gates of Hell, and as the

icon powerfully shows, he rips all of sinful humanity from the clutches of death. He descends into the depths of our sin and alienation from God; and by plumbing the depths of hell he suffuses all that is lost and sinful with the radiance of divine goodness, joy and light. If hell is where God is not, and Jesus is God, then his descent into hell pushes back hell's boundaries. In his descent into hell, Christ reclaims this zone for life, pushing back the gates of death, where God is not, to the farthest limits possible.

Christ plummets even those deepest depths, and his love and mercy can raise us again to new life. When we remember Christ lying in the grave, we can ask him to take away all that denies life in us, whether it is a hell of our own making, a hell that has been forced on us, or a hell that surrounds us. Christ reaches down, and lifts us up with him in his Risen Glory.



The Harrowing of Hell in a fresco behind the icon screen in the Chapel of the Resurrection in Saint John's monastery, Tolleshunt Knights, Essex (Photograph: Patrick Comerford)

(Revd Canon Professor) Patrick Comerford is a lecturer in the Church of Ireland Theological Institute, Dublin, and Canon Precentor of Saint Mary's Cathedral, Limerick



FROM
OUR OWN
FLOCK...
RECEPTION
OF NEW
POSTULANTS
TO
THE HOLY
ORDERS



**Church of the
Holy Family
HCCAR
Casper, WY**

Introducing our Postulants

Fr. Jimmie Dean, Church of the Holy Family

Jeff and Michele Johnson:

Jeff is retired from Sinclair Oil refinery after 31 years. He is always ready to help with the needs of the church, whether it is plowing snow, road repair, cleaning, etc. He came up with a great idea for repairing the cracks in the logs on the outside of the church. He had used a product called "Restore" that saved us a lot of time in place of caulking. Jeff is a great guy with an infectious smile. His input at bible study is inspiring to us all.



Michele is an office manager in a medical clinic. This is a very challenging job with many responsibilities. With all the changes in health care, Michele has to be a multi-tasker and has great concern for others and their difficulties. "Prayers for the Whole State of Christ's Church" is always on her mind. Jeff and Michele have been members of our parish for 25 years.

John and Cathy Becker:

John is a (buck private. LOL Just kidding. Had to throw that in John) Seriously he is a Lt. with the Natrona County Sheriffs Dept. He probably would be our sheriff if he would have run for the office. I know I would have voted for him. He has been with Sheriffs Dept. for 33 years. John is an honest guy with a great sense of humor and is always there when needed. He is also our Senior Warden.



Cathy is soft-spoken (a real noticeable quality of hers) and a great listener. She likes to learn and when she laughs it makes you feel good. She likes to play softball. Cathy has been a Loan Operations Supervisor for 22 years at First Interstate Bank. John and Cathy have been members of our parish for 23 years.

Dan and Cris Galles:

Dan is a retired electrical supervisor from the oilfield. Now he is a part time custodian at St. Anthony's school (K-8) He is active with the local pro-life organizations. Dan is very knowledgeable about building construction, electronics, and all things necessary to keep our church building in good operating condition. He is one of the busiest guys around and is always there to help. Saying "no" is not in his vocabulary. Dan is our Junior Warden.

Cris is retired from an oilfield related company as a bookkeeper. She now works for St. Anthony's school as an accountant for the schools foundation contributions. She is also active in the local pro-life organizations and is treasurer for "Youth for Christ" When ever we have a need or a question regarding computers or "on-line" communications, we ask Cris. She is very conscientious and involved in Holy Family concerns and activities. Dan and Cris have been members of our parish for 15 years.

We are blessed with a very caring and close "family" here in Casper. Everyone's heart and motivations are genuine and in the right place and so often at the right time. You can feel the love in the room when we are together. Thanks to all of you for being a part of Holy Family Parish and to "THE SIX" that stepped up to continue God's Work.

"Praise God from whom all Blessings Flow"

In a moving ceremony, the spouses of the postulants placed their hands on the shoulders of each one's spouse and together with Bishop Ken Kinner, Bishop Leo Michael and Fr. Jimmie Dean they were prayed for and received into the postulancy of the Holy Orders.

Congress of
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Walking the walk...

This year being the 40th anniversary of the Congress of St. Louis, we continue to walk the walk pastorally and spiritually to preserve, protect and pass on the Faith once delivered. In this series, we will publish excerpts from the late Captain Walt Swindells who did so much for the pursuance of the conservative Anglican Churches. I was fortunate to have Captain Walt Swindells as my parishioner and advisor. From what he gave me I'm glad to remember all the faithful and clergy who gave their all for the continuation of the Catholic Faith in the Anglican Tradition. - Editor

From Captain's Vault

FROM THE FIRST FOUR BISHOPS OF THE CHAMBERS' SUCCESSION

GREETINGS in our Lord and Saviour Jesus Christ:
We, the Council of Bishops, meeting in West Palm Beach, Florida, this 14th day of April 1978, do affirm the following:

We uphold the Faith of our Lord's One, Holy, Catholic and Apostolic Church, This Faith is rooted in the Holy Bible, The Holy Scripture contains all Faith for all men, The Book of Common Prayer is the standard expression of this Faith as we witness to our Anglican heritage. We cannot compromise the historic Catholic and Apostolic Faith, and we must contend against all false teaching and error in religion,

We commit ourselves to the principle of the Sacramental life.

We shall do all in our power to foster and nurture the Godly and Scriptural concept of Christian family life,

We dedicate ourselves in work and purpose to the creation of a Christian Society,

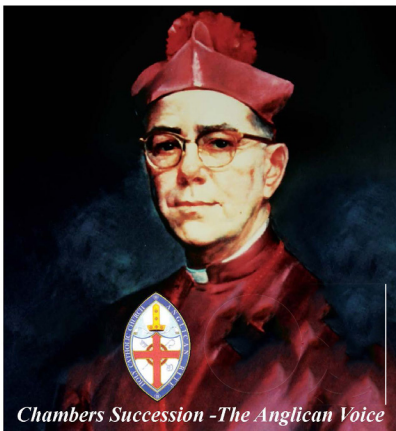
The Sacrament of Christian Marriage is sacred as a gift from Christ Himself and we do here bear witness to its indissoluble character, We rejoice that God gives His love to those who are one in Him, and believe further that peace and harmony will be found in society again only when the sacredness of Christian Marriage is reaffirmed by all

Christian people,

We believe in the sanctity of life, We oppose with every fiber of our being the abort- ing of God's holy, innocent, unborn babies, and we pledge ourselves to the protec- tion of all human life at any stage, We abhor the casualness with which life is now destroyed, We believe that God is the "Lord and giver of Life", It is God who gives it and only God who can take it away,

We are opposed to all atheistic governmental systems; and, further, declare that Almighty God must always have His place in the affairs of men, Man can best find himself and his dignity as he is free, Man living in respect for others and God will find his purpose, It cannot be otherwise,

We commit ourselves to the young people of this land in upholding before them the highest Christian moral standards, We base Christian Morality on the Holy Scriptures and the Faith of Christ's Church, We are not concerned with fads or vogues nor with the opinions of men or "modern" theologians about what Christian Morality really is, or is supposed to be, in any generation, We know what it is, and we see it given clear and concise description in Holy Scripture, It is Holy Scripture that dedicates Christian Morality and nothing else, We hold that human sexuality is holy and sacred, and only finds its



purpose and fulfillment in holy marriage, All sex outside marriage is illicit,

We do assure the faithful that a high standard of training and education will be kept for the clergy, The clergy will be trained in the doctrine and dogma and teaching and practice and tradition of our Lord's Church, Theological education will have a place of priority, and the moral and spiritual integrity of the clergy insisted upon. We will strive to produce a clergy that is in some way worthy of the Office to which its members are called by God, We do earnestly pray for His grace and direction in this Holy endeavor,

We do, further, state here that it is what a Christian believes that is of the essence and matters, In our own tradition, we may have expressions of worship--in ritual and ceremony, We do value them all, In continual love for one another in the holy Faith we live in deep respect and mutual tolerance, Diversity in worship expression does not diminish our tradition, but greatly enriches it, Right belief then --let it be clear-is the substance of our witness,

We do announce here--and with prayers of thanksgiving--that our first seminary will open this fall in Berkeley, California, We do, especially, beg the prayers of the faithful for it. We ask your prayers for the faculty and students, and that God will prosper it according to His will and purpose.

As bishops in the Church of our Lord Jesus Christ and believing all the Faith of His Catholic and Apostolic Church, we do this Faith through the Anglican claim to be true Anglicans, and part not only do we love, but we

It is our intention to be ference to be held in July and We are saddened to learn that Anglican Communion have been

We believe that for "po- Also, so far as can be surmised at

of prejudice about who should attend the Lambeth Conference and who should not. We do pray for the guidance of the Holy Spirit upon this Conference. It is our fervent prayer that this particular Lambeth Conference does not destroy the Anglican tradition of our Lord's Church. We do sincerely pray that the Catholic and Apostolic Faith will be preserved in its integrity and truth.

The Council of Bishops has appointed the Reverend George Clendenin [Holy Apostles, Glendale, California] as liaison officer to make arrangements for the Bishops to attend events surrounding this meetina. As well, the Bishops will be in England conversing with many loyal and faithful Anglicans --bishops, priests, deacons and laymen--who are determined to keep the Faith; and who are, as well, planning for the future witness of the Faith of our Lord's Church in the Anglican tradition.

In joy and unity with one another we do send our warm felicitations to all the faithful. May God keep you in His love and grace always. Please be assured that the Faith of Christ's Church that we hold in trust --and in-succession from the Apostles themselves--will be kept --and to His honor and glory.

The Holy Spirit is your strength, The Victory is ours. Jesus is Lord.

Given this day, 14 April, under our hand and seal:

- + *Peter Francis Watterson, Bishop of the Diocese of the Southeastern United States*
- + *C. Dale David Doren, Bishop of the Diocese of the Midwest*
- + *James O. Mote, Bishop of the Diocese of the Holy Trinity*
- + *Robert S. Morse, Bishop of the Diocese of Christ the King*

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thank God that we have come to know tradition and expression. We assert our this blessed tradition of which we are a intend to keep.

in England during the Lambeth Con- August in this year of our Lord 1978. not all of the bishops of the world-wide invited to participate.

litical ecclesiastical" reasons this is so. this point, there seems to be some note

From Yesterday, Today & Tomorrow

Brochure from the Fellowship of Concerned Churchmen

INTRODUCTION

By the Ven Carroll E. Simcox, PhD

Second President of the FCC

IT is my pleasure to introduce you to the three gentlemen whose short essays are here presented.

Perry Laukhuff, a layman and the first president of the Fellowship of Concerned Churchmen, has been an inspired and inspiring leader in the Anglican loyalist movement from its beginning. We are all in his debt, and we who have served with him over these past years cannot imagine what the FCC could have accomplished without his leadership.

Walter R. Swindells, a retired captain of U. S. Marines, also has served in the Fellowship virtually from its beginning, and as Secretary-Treasurer he does most of the actual day-to-day work of the organization.

Our new President, Dr William White, is the third of our four presidents to date to be a layman. He is firmly committed to the vital Anglican principle that the people of God are a people-not a caste system to be dominated by either prelates or "lay popes."

One of the early English Bible translators rendered Genesis 39:2 thus: "And the Lord was with Joseph, and he was a lucky felowe. "It is for the same reason that I am lucky felowe enough to have as my friends and fellow travelers Perry, Walt and Bill. If I didn't believe in what they believe in, I'd have grave doubts about my disbelief.

THE FCC IS BORN

By Perry Laukhuff, First President of the FCC

IN the summer of 1973, Canon Albert J. duBois, American Church Union head, convened a small meeting at ACU headquarters in Pelham Manor, New York, in an effort to unify the growing opposition to various trends in the Episcopal Church. Present were: Canon Francis W. Read of the ACU; Walter Sullivan, John Aden and Harold Weatherby of the Society for the Preservation of the Book of Common Prayer; Dorothy Faber, editor of *The Christian Challenge*; and Perry Laukhuff,

editor of *The Certain Trumpet*.

Those people shared a common devotion to the doctrine, discipline and worship received by the Episcopal Church through the Church of England. They agreed to work together to preserve their heritage. Thus was born the Coalition (soon renamed the Fellowship) of Concerned Churchmen.

At the Louisville General Convention of 1973, the group issued the first declaration of its position. "Here We Stand" outlined the theological bases for the Fellowship's opposition to the proposed Prayer Book revision and the ordination of women, as well as other adds in the Episcopal Church. The Fellowship rapidly gained new adherents. They added *The Anglican Digest*, Dr Carroll E. Simcox (*The Living Church*), Canada's Council for the Faith, the Order of St Augustine, the Society of the Holy Cross, the Rev Robert C. Harvey, the Rev Harry J. Sutcliffe, the Episcopal Renaissance, and others. The Fellowship organized itself more formally and closely and was incorporated by 1977.

After the Minneapolis General Convention of 1976, organizational separation from the Episcopal Church was seen as necessary to continue the historic faith. The Fellowship then prepared for a Church Congress, held at St Louis, 14-16 September 1977. The Congress drew 1800 Episcopalians, overwhelmingly united in their determination to remain faithful to traditional Anglicanism. With rapt approval, they heard the Affirmation of St Louis, a statement of fundamental principles prepared by the Fellowship. That became the Charter of the continuing Anglican movement and Church. The Congress urged loyalty to traditional Anglicanism, formal separation from the Episcopal Church, and organization into dioceses.

The Fellowship then devoted itself to working with the Rt Rev Albert A. Chambers, retired Bishop of Springfield, to make possible the consecration of the continuing Anglican bishops being chosen in new dioceses. Those efforts were crowned with success on 28 January 1978, in Denver, when Bishop Chambers and Bishop Francisco J. Pagtakhan, of the Philippine Independent Church, with the written consent of Bishop Mark Pae, Anglican Bishop of Taejon, Korea, consecrated C. Dale David Doren, James O. Mote, Francis Peter Watterson and Robert S. Morse as Bishops in the Apostolic Succession.

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The Fellowship's next and final step in the organization of the Anglican Church in North America (later renamed) was to prepare, at the request of the new bishops, for a Constitutional Assembly.

That Assembly/Synod was held in Dallas 18-21 October 1978. There a provisional Constitution and Canons were adopted and the Anglican Catholic Church came organizationally into being. The first phase of the Fellowship's work was thus completed.

THE FELLOWSHIP TODAY

By Capt W. R. Swindells, USMC, Ret'd
Secretary-Treasurer of the FCC

IN this year of our Lord 1983, the Fellowship's primary role and current activities are best summed up in Section 2 of its Statement of Purposes: "To provide for the encouragement and education of Episcopalians and Anglicans in steadfastness in the Anglican Faith and the preservation of the same in the Anglican communion by sponsoring and organizing meetings, by publishing periodic and/ or other kinds of materials, and by use of any other means of communication."

Since 1978, the Fellowship has published a newsletter. Today the Anglican News Exchange is mailed to 46 of the 50 states, plus Puerto Rico and the District of Columbia; to six Canadian provinces and one state in Mexico; and to ten countries overseas. In the first six months of 1983, 25 states, five countries other than the United States, and 17 jurisdictions (provincial and diocesan) were represented by "news and views" in NewsX.

The Anglican News Exchange seeks to cover all the continuing Church by direct reporting and by selecting what has already been printed in parish, diocesan, provincial and organizational publications for reprinting and further circulation.

The second current activity of the Fellowship in direct support of "encouragement and education" is its distribution of lay reader's sermons written by clergymen of the continuing Church. In 1982, some 2600 sermons were distributed and current distribution stands at about the same rate.

The 1983-84 edition of A Directory of Churches of the Continuing Anglican Tradition is off the press and being distributed. Drawn from diocesan directories, parish bulletins, personal letters and the public press, it is published primarily for those who travel and seek a church of the Anglican Continuum in which to worship. The Directory cuts across jurisdictional lines, listing 334 congregations in 15 jurisdictions. Forty-four states, the District of Columbia, Puerto Rico, Canada, Ecuador, England and Mexico are represented. The Directory is published annually.

OUR AIM

By William C. White, MD, President of the FCC

IF the aims and the Affirmation of the Congress of St Louis are to be carried out, the FCC today confronts a very important task.

At St Louis a Church family conceived by the FCC came into being. It was delivered in Denver and reached adolescence in Dallas. Then, unfortunately, members of the family began running away from home. Large segments of the family were ignored and left stranded with no church home and no future. These who had brought the family a vision were told that they were past their usefulness. But the FCC refused to hold. Like a proud parent it strives in any way it can to help its progeny to thrive, prosper and grow closer together until it finally reaches the unity for which we say "where it is divided re-unite it." Those who received the vision of St Louis were primarily "the people" and it was not until some bishops, clergy and canonists took over that the entire movement began to fragment. Now the FCC must try, with God's help, to restore the nucleus and focal point around which all can rally. The Fellowship is the out growth of the needs of the people. What it was born to it must continue to be now perhaps more than ever more. It must restore the original vision of a truly Anglican fellowship of Christians united by a shared faith, love and worship "as this Church hath received same." To that task of leadership and service we wholeheartedly committed.**

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FCC's STATEMENT of PURPOSES

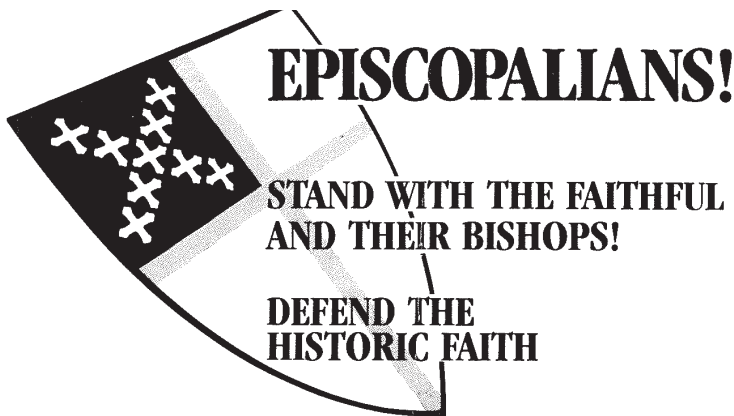
1. To provide for the continuation of Anglicanism in North America on the basis of the Apostolic Faith contained in Holy Scripture, the Catholic Creeds, and the decisions of the Ecumenical Council, with the Apostolic Ministry in the three orders of Bishops, Priests and Deacons (being men) and with the sacramental life centered on Baptism and the Holy Eucharist, as this Apostolic Faith is witnessed by the historic Book of Common Prayer, by providing for the holding of a Church Congress or Congresses for the furthering of the foregoing object.

2. To provide for the encouragement and education of Episcopalians and Anglicans in steadfastness in the Apostolic Faith and the preservation of the same in the Anglican communion by sponsoring and organizing meetings, by publishing periodic and/ or other kinds of materials, and by use of any other means of commu-

nication.

3. To provide for the continuation of a common standard of doctrine, discipline and worship fundamentally as currently established in the Book of Common Prayer.

4. To provide by every means possible for cooperation to these ends with individuals and groups in the Episcopal Church in the United States of America, in the Anglican Church of Canada, in the (Anglican) Church in the Province of the West Indies, in other parts of the Anglican communion, and in other parts of the Holy Catholic and Apostolic Church.-Article II of the By-Laws of The Fellowship of Concerned Churchmen [Note: When these By-Laws were written the Book(s) of Common Prayer "currently established" were the 1928 edition in the United States and that of 1962 in Canada.]



Invitation to the Historic Faith-one of the earliest ads.
- Editor

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- Holy Scripture
- Apostles' & Nicene Creeds
- Baptism & Holy Communion
- The Historic Apostolic Ministry

Please Sign and Mail this Declaration Today.



DECLARATION OF COMMON FAITH AND PURPOSE
In the Name of the Holy and Undivided Trinity:
Father, Son, and Holy Spirit. Amen



I, _____, a Lay Member/Deacon/Priest/Bishop of the One Holy Catholic and Apostolic Church serving God in the Episcopal Church, affirm the following, in common with the Bishops who have declared in their Pastoral Letter of November 11, 1988 their intention to seek a way in which faithful witness to apostolic Faith and Catholic Order may be continued within this Church:

I believe our Lord Jesus Christ has given His Church an Order which claims the loyalty of faithful Christians above and beyond any deviation sanctioned by any humanly-invented institution, whether secular or ecclesiastical.

I accept the Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith and morals.

I accept the Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed as the sufficient statement of the Christian faith.

I accept the two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him.

I accept the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church; and I do not consider that the churches of the Anglican Communion have authority to change the historic tradition of the Church that the Christian ministerial priesthood is male, and I will refrain from any and all actions which might signify acceptance of such purported change.

I will do what God grants me the strength to accomplish to uphold the Church's Order, both materially and spiritually.

I will resist all present and future attempts to compromise the integrity of this Order, without regard to the temporal consequences that may be inflicted by the Episcopal Church.

I will be guided in this endeavor by the Godly counsel of the Bishops who share this common faith and purpose and of the Synod convoked by them.

In making this Declaration, I accept all the responsibilities which pertain to the common witness of all who participate in this endeavor, and I ask God's blessing upon our labors.

Signature _____	Date _____
Print Name _____	Address _____
City/State/Zip _____	Phone _____
Parish or Mission _____	ECUSA Diocese _____

The original signed and completed Declaration should be returned to:

The Rt. Rev. A. Donald Davies
ECM Executive Director
6300 Ridgela Place, Suite 1112
Fort Worth, Texas 76116

Details related to the Synod (June 1-3 in Fort Worth, Texas at the Worthington Hotel) will be sent to the address provided on the Declaration.

If you have a question, please call 800-225-2666.



OUR LADY OF THE
ABANDONED HCCAR
EL PASO, TX

Lent is a special time to convert our life and soul to Our Lord Jesus Christ. Above, residents in Casa Vida recovering from their ADDICTIONS (drugs, alcohol, etc) Chris H. finished his 100 days recovery program and is continuing to attend Mass every Sunday with his family. He said, "I finish my recovery program, but I rediscover GOD here"... a child is giving good advice to Chris... Deacon Ken of St. Clements, is a new resident under recovery... MIRACLES EXIST... Fr. George Georgetti, El Paso TX - USA



FUNDRAISER TODAY
CHICKEN, RICE, AND BEANS



*Fundraising,
Feeding the hungry*

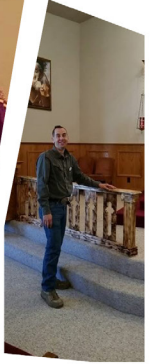


*St. Joseph of
Glastonbury HCCAR
Wichita, KS*



OPP Page: Fundraiser Nicole's Homemade Patriotic Cheesecakes, Some members of the Fundraiser team. Lázaro Martínez (Senior Warden), Fr. Julio Jiménez, Nicole Jiménez, Natalia Jiménez, Mareus Jiménez, Gladys Martínez, Julisa Martínez, Martín Mares (Junior Warden), Servando López (Postulant). Picture taken by Óscar Martínez (Acolyte). Lázaro Martínez painted the road sign and he together with Fr. Julio Jiménez and Martín Mares walked the sign 2 blocks to Seneca street. Gladys Martínez, Mary Castillo-Mares y Julisa Martínez @ kitchen preparing to serve. Óscar Martínez installing the bouncy castle for the children. Feeding the homeless: Óscar, Gladys & Julisa Martínez; Fr. Julio, Nicole, Natalia & Mareus Jiménez; Luz Amelia Rodríguez; Tomás & Rafaela Maldonado; Alex, Arturo, Fabiola & Vanessa Soto; Martín Mares, Servando & Chantal López; Noemí Maldonado. Picture taken by Lázaro Martínez.

Above, Ash Wednesday 2017 Fr. Julio and the congregants during the imposition of ashes. and the baptism of The Baptism of Luke Anthony Sanders on Saturday, April 1st. 2017. Luke with his parents Tony & Sharon Sanders and Fr. Jimenez family.



*Corpus Christi
Anglican Church
Rogers, AR*

Venue of our
Synod 2017

Reception of new members
into the Church, the new
communion rail thanks to
Bill Jonk & Fr. Jay



*All Saints
Anglican Church
Pittsburg, KS*



Signs of Growing in Grace



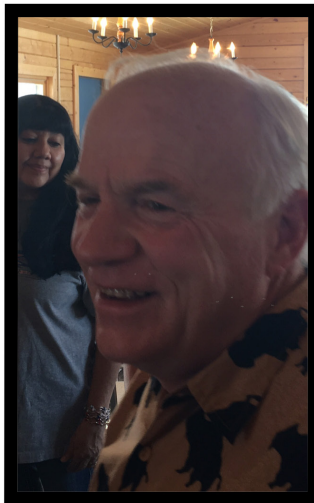
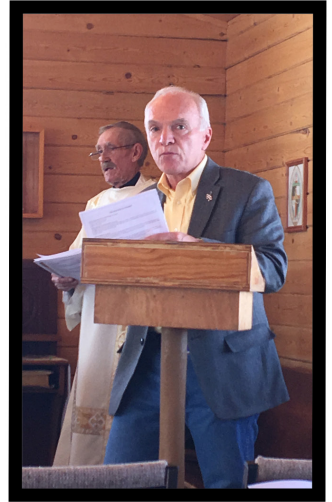
*Above: Confirmation of Kyle Lisenbee as the member of All Saints Anglican Church in Pittsburg, KS. He is the son-in-law of Fr. Martin and Patti Dickinson.

*On the Left: Baptism of Landon, the son of Robert and Katherine Simpson (Wyoming) and grandson of Dr. Kirk and Lynn Baxter.

*Baptism of Tracy at St. James in Kansas City and the new sign erected by St. Peter's HCCAR in All-buquerque, NM, thanks to Fr. Steve Baker and the faithful of St. Peter's



Church of the Morning Star Bids adieu to Mrs. Priscilla Kinner



Wind River
Reservation
Ethete, WY

Representative Mark Kinner
shares the Kinner family's
commitment to the American
Indian people

+ IN MEMORIAM +

Ronald Greeson Obituary - Springfield, Illinois | Legacy.com
Legacy.com › obituaries › name › ronald...

Feb 21, 2017 - Ronald Greeson passed away on February 21, 2017 at the age of 83 in Springfield, Illinois. Funeral ...



Rt. Rev. Ronald Greeson
Holy Catholic Church Anglican Rite



St. James Anglican Church Kansas City MO at St. James Anglican Church Kansas City MO.

Posted by Leo Michael
January 18 · Kansas City ·

Monte Bruce Hildreth's Memorial Service at St. James Anglican Church this Saturday at 9:00 am 81st & Holmes #KansasCity



MONTE BRUCE HILDRETH's Obituary on Kansas City Star

Read the Obituary and view the Guest Boo...
legacy.com



St. James Anglican Church Kansas City MO at St. James Anglican Church Kansas City MO.

Posted by Leo Michael
January 23 · Kansas City ·

Till we meet at Jesus' feet: St James bids farewell to Jim Jones: Tuesday January 24th 9:30am visitation, 10:30am Requiem 2:30 interment at National Cemetery, Leavenworth KS #kansascity #leawoodks



James Jones Obituary - McGilley Memorial Chapel | Kansas City MO

Obituary for James Jones, JAMES IRVIN J...
m.legacy.com



Leo Michael shared a link.

Just now · Kansas City ·



LESLIE HOOVER Obituary - Prairie Village, Kansas | Legacy.com

LESLIE HOOVER passed away in Prairie Village, Kansas. Funeral Home for Services for LESLIE are being provided by Cremation Society of Kansas and Missouri. Obit is fea...

www.legacy.com

We are saddened by the loss of our dear Bishop Greeson and members of St. James Anglican Church. Monte was a good and great inquirer: Jim Jones was a seeker and easily initiated a friendly conversation with any person regardless of their age. Ms. Leslie was a neighbor more than a year in the nursing home and fell in love with our traditional worship, even though she was a deacon in the Episcopal Church. May the Word and Sacraments you received while with us make you grow from strength to strength in His loving presence.

AN APPEAL TO YOUR BENOVOLENCE

The Holy Catholic Church Anglican Rite (HCCAR) is providing integral places of worship both in the USA and abroad. As small church families, we faithfully provide worship services as well as numerous other events in many communities throughout the year.

In living up to our mission, we carry out the work of God well beyond the walls of our own churches. We shelter and feed the homeless, rehabilitate alcoholics and drug abusers; visit prisoners and take the word of God to any and all who would hear us.

We ask your help in continuing to grow and serve our Lord, especially now when there is so very much to do in His service. Many have chosen to help us with continuing donations, but others have been moved to include our mission in their will as a final gesture of thanks for God's love and His Blessings.

We need you to continue the mission of our Lord faithfully until His Second Coming.

Won't you help us? Send your tax-deductible donations to: HCCAR Treasurer, St. James Anglican Church 8107 Holmes Road, Kansas City, MO 64131

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WEDNESDAY JUNE 7TH - FRIDAY JUNE 9TH

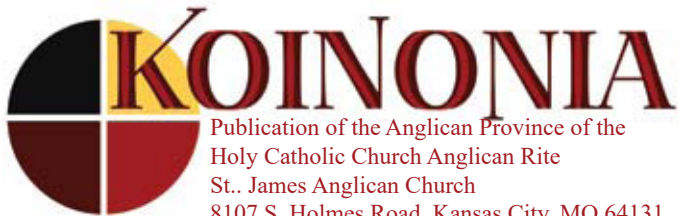
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Faith As the Lord Taught, As the Apostles Preached

As the Fathers of the Church Preserved

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Publication of the Anglican Province of the
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