

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 14 Issue 39

Christmas - Epiphany 2021



Editorial

Another year has passed since the pandemic has gripped the whole world. New variants, new fear. Yet Two Thousand and Twenty years ago was born for us in the City of David, Christ the Lord - Unto us a Son is given. He is the Son of the Living God. He is our constant in all the changing circumstances and challenges of our times. It is in Him that we live, move and have our being. So, if God is for us who can be against us? Neither death nor sword nor pandemic.

Rich Maffeo takes us through the acronym of Christmas and shows who we must cling on to even during this time of crisis. Holly Michael's Christmas is all about YOU is a good food for thought as we celebrate Christmas.

Fr. Pat Comerford speaks of the solace that he returns to, where his faith was shaped. St. James Anglican Cathedral was renovated and restored during the time of the pandemic and never shut its doors for prayers. Even during this difficult time our church was able to have its Diocesan and Provincial Synods and we are thankful for all God's blessings, especially the gift of four deacon: Enrique Camarillo (El Paso TX) Charlie Grom (Liberty, MO), Pat Kelly (Liberty, MO), Rodd Umlauf (Lake Tomahawk, WI) Congratulations to them all and to our newly appointed Archdeacon, Venerable George Georgetti. The harvest is aplenty, laborers are few and we are asked of the Lord and Master to gird ourselves up and continue serving God's faithful.

May His birth be an eternal assurance of Him being our EMMANUEL - God with us, at all times and in all places! Merry Christmas! Bishop Leo & Holly

NEW ORDER KALENDAR IS NOW AVAILABLE



Holy Trinity Anglican Seminary welcomes you!

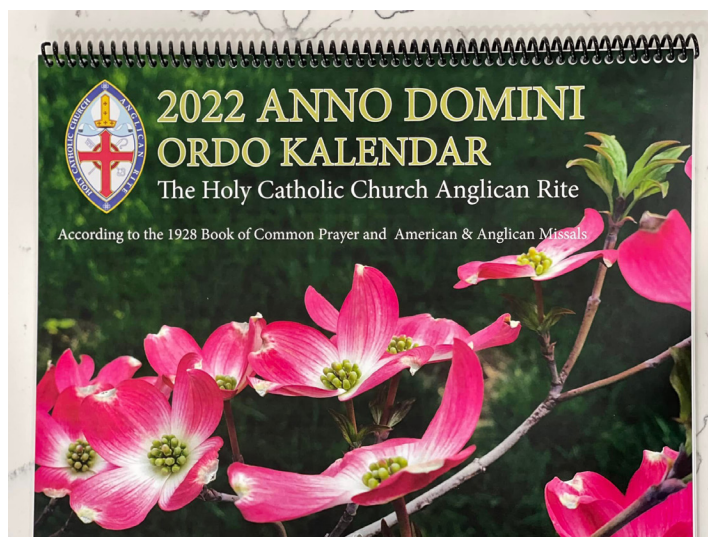
Holy Trinity Anglican Seminary (HTAS) is owned and administrated by the Holy Catholic Church Anglican Rite of the diocese of Holy Trinity and Great Plains. It's location in Kansas City, mid-America makes travel easy to meet the campus schedule. It forms part of a long tradition of the Holy Catholic Church 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.

 Koinonia 2



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: Rev. Canon Fr. Patrick Comerford



CHRISTMAS

by the Letters

by Rich Maffeo

Over the last three weeks we've looked at several Biblical texts surrounding the first Advent of Jesus when He entered humanity as a helpless baby. Today is the fourth and final Sunday of Advent –but I am sure not the last time we will rekindle our efforts throughout the next 12 months to better reflect the meaning of Jesus' birth to our families, friends, and neighbors.

I opened my message for the first Sunday in Advent by looking at how we can better prepare our lives for the 2nd Advent when our Lord returns for His bride – the Church.

On the second Sunday of Advent, we looked at Pilate's pronouncement to the jeering mob – Behold, the Man. And we asked ourselves the very timely question – what do We in the 21st century say about that Man?

Finally, last week, the third Sunday of Advent we looked at Pilate's pronouncement to the murderous mob – Behold, your King! And we asked ourselves also the very timely question – what will we in the 21st century do with our King?

This brings us to our message today – the fourth Sunday of Advent, just

days before Christmas day.

So, knowing what we know of Jesus' first advent – specifically WHY Jesus came to us in the first place – I want to use the word CHRISTMAS as an acronym – each letter of the word will serve as a springboard to the meaning we should derive from that first advent in a Bethlehem manger.

So, starting with the letter 'C' let's look at the phrase: Come to Jesus.

We know from repeated references in the NT that Jesus came to rescue sinners – that means you and me. Jesus came to rescue sinners from the jaws of hell and the Lake of Fire. He came to rescue not only horrible, murderous, adulterous, despicable sinners, but He came to rescue plain, ordinary, and, as many of us like to think of ourselves, 'not-so-bad sinners' from the SAME destiny of hell as murderous, adulterers, and so on.

And contrary to what some clergy like to tell their biblically illiterate sheep, hell is populated today, on this fourth Sunday of Advent, by those who have scoffed at God's commandments and died in their ongoing rejection of Christ's sacrifice for their sins.

Let us never lose sight of God's view of sin as told us throughout Scripture: All sin, all sin, any sin separates us from a holy, holy, holy God. And all sin, every sin, ANY sin results in eternal death for all who choose to die without repentance of their sins to God and living in obedience to Jesus the Savior.

Let us never lose sight of the nearly unspeakable and staggering truth that Bethlehem's manger held the Baby who would grow to be the Man who would redeem us by His death and resurrection from Satan's talons. The apostle John called Jesus the propitiation for our sins – a fancy word meaning the sacrificial satisfaction God requires as payment for our sins. You remember what St. Paul wrote: "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus." Romans 6:23

But just because Jesus CAME to do that job, His work is useless unless sinners – you and I – seal the deal. Listen to what the Lord said in Matthew's gospel: "Come to me, all you who labor and are heavy laden. TAKE MY YOKE upon you and learn from Me, for I am meek and humble of heart, and you shall find rest for your souls" (Matthew 11).

How do we seal that deal? How does a person come to Jesus? Let me tell you how I did it: I came to Jesus 49 years ago on Christmas Eve by telling God I was

sorry for my sins, and I asked His forgiveness of those sins. And then I promised I would serve Him through Jesus Christ all the days of my life. Shortly thereafter, I was baptized in the pool on the US Naval base by one of our chaplains.

So, the 'C' of Christmas urges us to Come to Jesus. Just as we are, sinners as we are – come to Jesus and let Him wash away your sins with His sacrificial blood.

Which brings us to the 'H' in Christmas. I use that letter to bring up the subject of hope – as in the hope of eternal life.

Hope, as I have shared many times in the past, hope in the NT is not like hope in the way we use the word today. 'I hope it won't rain on New Year's Eve next week' – but we know it might rain. The word hope, as translated from the Greek, is best translated as a 'confident expectation.' In other words, we have every good reason to believe what we hope for WILL happen.

I am amazed by how many Christians – how many children of God have a 'maybe-it-will-happen' hope about their eternal salvation, instead of that confident expectation of eternal life. If you ask them the question, "If you died today, will you spend eternity with God?" They will answer, "I hope so."

But why is that when Scripture gives them the right to say, "Yes. I know so"? As St. Paul wrote to Titus: "But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope (e.g. the confident expectation) of eternal life." (Titus 3:4-7)

Or this word by the apostle John: (1 John 5:11-13) "And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life."

Christmas means God has given everyone who accepts His gift of salvation by faith, He has given every one of them the gift of forgiveness of sins and eternal life.

Are YOU confident of your salvation? If you are living for Christ, you have every reason for confidence.

Which brings us now to the R in Christmas, which I will

use to remind us of the resurrection of Jesus. Joined to the birth of Jesus as God's gift is the crucifixion of Jesus to pay the penalty your sins and mine deserve.

Isaiah 53:5 "But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, and by His scourging we are healed. 6 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."

It was Christ's death that purchased our redemption and forgiveness of sins, but it is His resurrection from the dead that, as St. Peter tells us, "caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

Jesus said to Martha after her brother Lazarus died, "I am the resurrection and the life. He who believes in Me will live, even if he dies. And everyone who lives and believes in Me will never die." Then Jesus asked Martha, "Do you believe this?"

And don't think for a moment Jesus is not asking you and me the same question even now: "Do you believe this?"

I hope you do.

Which brings us to the next letter in Christmas 'T'. I use the "T" in Christmas to remind myself how then ought I to live. For that, I refer to this simple but profound chorus Nancy and I used to sing in churches. Many of you will know the chorus yourselves:

*I am Thine, O Lord, I have heard Thy voice
And it told Thy love to me;
But I long to rise in the arms of faith
And be closer drawn to Thee.*

*Draw me nearer, nearer blessed Lord
To the cross where Thou hast died.*

*Draw me nearer, nearer, nearer blessed Lord
To Thy precious, bleeding side.*

I CANNOT live for Christ in obedience to Christ unless the Holy Spirit continues to change my heart, piece by piece, day by day, year in and year out. I know, as St Paul mourned, "that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good is not." (Romans 7:18), and that in my flesh not only do I not want to do God's will, but I am UNABLE to God's will (see Romans 8:7).

That is why I – that is why YOU – must come to Christ each day, taking up our cross, and seeking His Holy Spirit to not only show us our sins, but to change us to better reflect Christ to our families, our friends, and our neighbors.

The next letter in Christmas is 'S' And 'S' reminds me of the word Solace, meaning consolation. For many people, Christmas is the most wonderful time of the year. But for many others, Christmas is the most loneliest time of the year. Nevertheless, our Father in heaven is not unaware of your sorrow. He shares your grief.

Jesus knows what it is like to lose someone you love. He mourned His cousin, John the Baptist. He wept at the grave of Lazarus. And He weeps over your loss and your loneliness as well. Christmas is a time to remember that God remembered humanity, lost in our sorrows and grief. And He became human, like us, to share in our heartache. Surely, He is Emmanuel, God with us.

Yes, Christmas is a time to find assurance that God remembers you. I wonder if the writer of this hymn wrote the song from the depths of his own emotional pain – "Be Still My Soul":

*Be still, my soul; the Lord is on thy side;
Bear patiently the cross of grief or pain;
Leave to thy God to order and provide;
In every change He faithful will remain . . .*

*Be still, my soul, though dearest friends depart
And all is darkened in the vale of tears;
Then shalt thou better know His love, His heart,
Who comes to soothe thy sorrows and thy fears . . .*

*Be still, my soul; the hour is hastening on
When we shall be forever with the Lord,
When disappointment, grief, and fear are gone,
Sorrow forgot, love's purest joys restored . . .*

So, 'S' is for solace. God became flesh to give us solace. Let Him hold you close to Himself in your time of sadness and sorrow and loneliness.

And so we come to the next letter in Christmas 'T', which reminds me of Thankfulness this Christmas.

What good things has God done for you? Then make application of this song of encouragement: "When upon life's billows you are tempest tossed, when you are discouraged, thinking all is lost, Count your many blessings name them one by one, And it will surprise you what the Lord hath done.

Count your blessings, name them one by one;
Count your blessings, see what God hath done;
Count your blessings, name them one by one,
And it will surprise you what the Lord hath done."

It is not likely you or I will be able to recall all that God has done for us unless we get alone and get quiet

with Him. But please take the time this last week of the Christmas season to do so. Maybe bring a pen and a pad of paper and let the Holy Spirit take you on a remembrance tour. You may be surprised to remember the so many things for which you can be thankful to the Lord.

“M” is the next letter in Christmas’ – and we should never think of Christmas without thinking of the mother of Jesus – Mary.

Why did God choose Mary to mother His Son? We really don’t know the full answer to that question. But here are a few reasons to consider:

Mary demonstrated humility before God. And so, it was in humility Mary – knowing the scandal such a pregnancy would surely cause, Mary said to Gabriel: “Behold, I am the handmaid of the Lord. Let it be done to me according to your word.” The Greek word used here for ‘handmaid’ carries the idea of being a slave to God.

Next, Mary demonstrated obedience to God despite what that obedience could cost her. In Israel’s first century culture, unwed pregnancy was a capital offense punishable by stoning. Mary, knowing her pregnancy would cost her betrothal to Joseph, her reputation, and perhaps even her life, nevertheless laid herself at God’s feet and told the angel, “Let it be done to me according to your word.”

Finally (if there is a final thing we can say about Jesus’ mother), Mary loved the Scriptures. In an era when Israelite culture didn’t consider it a priority to teach girls the Scripture, it is clear Mary read and memorized God’s word. Her adoration of God (Luke 1:46-55) is an example. In those short ten verses of her Magnificat, Mary quoted or alluded to at least six Old Testament texts. (1 Samuel 2:1-10, Psalm 34:2, Psalm 35:9, Psalm 98:1, Psalm 103:17, Psalm 107:9).

Can we emulate Mary? Should we emulate Mary? Why not? After all, God thought well enough of her to choose her to bear and nurture His only begotten Son. If God thought so highly of her, why should we not think of her so highly?

And now for the next letter in Christmas: ‘A’ For me, the letter stands for the word, ‘all.’

All to Jesus, I surrender/All to Him I freely give/I will ever love and trust Him/In His presence daily live.

What does “all” mean? All my hopes, my joys, my pain, my disappointments, my unmet expectations, my loneliness, my losses, my ambitions, my dreams . . . All of everything that has ever come into my life – I surrender it all to the gentle hands of my Savior.

What about you? What have you surrendered to Jesus? What WILL you surrender to Him from this time forward?

And so, we come to the last letter, ‘S’ in Christmas. In this letter I see the concept of Service.

Christmas is not so much a time as GETTING as it is in GIVING. “God so loved the world that He GAVE us His Son, so that whoever believes in Him would not perish, but have eternal life.” And anyone who’s lived this long knows the joy of giving gifts to another – to see the joy in their eyes that you not only remembered them – but were thoughtful about your remembrance of them. And I am not talking only of family and friends now.

What about those less fortunate than many of you? There are so many needs out there – how can we hope to meet them all? We cannot. But there are organizations that combine five dollars here and ten dollars there that then help hundreds, even thousands of needy people. Nancy and I support organizations such as Samaritan’s Purse, and One Child Matters. And I hope many of you support Christian organizations as well – and especially at Christmastime.

Let me quickly conclude this message with a quick review of my Christmas points: Christmas is a time we can do at least nine things:

CHRISTMAS

COME to Jesus,

HOPE -- live a life of confident expectation before Him and others,

REMEMBER always the resurrection of Jesus because His resurrection assures us that we also will rise from the dead,

IN CHRIST alone are we complete

SOLACE comfort, consolation are available to us only in Jesus

THANK God for His goodness toward us,

MARY: to learn to imitate Mary the mother of Jesus,

ALL All to Jesus I surrender time, treasure, and talents to our Savior,

SERVICE Recommit ourselves to service in Christ’s name to others.

CHRISTMAS IS ALL ABOUT RECEIVING. IT'S ALL ABOUT YOU! Seriously.

by Holly Michael



The theme of Christmas is “Giving” We spend a lot of time and money shopping for the perfect gifts for our loved ones. Giving makes us happy. We are taught to be givers and not to worry about what we are getting. Right?

Wrong. Well, kind of.

Of course, Jesus is the reason for the season, but that sounds cliché and even if we know that, then why does the Christmas spirit seem fleeting? Why don't we discover true peace at Christmas that sticks with us longer than the buzz from the egg nog?

Maybe it's because we don't focus on the receiving part.

Yes, receiving.

It's all about you. Yes, you.

So what is this gift we should receive? I found it in five words in my favorite Christmas Hymn, “O Holy Night.” Reminding myself of these five words has had a huge impact on my life.

...the soul felt its worth.

That's It. Think about it.

Here's the context in the song:

O holy night the stars are brightly shining

It is the night of our dear Savior's birth

Long lay the world in sin and error pining

Till He appeared and the soul felt its worth

Till He appeared and...THE SOUL FELT ITS WORTH!

Christmas is all about Christ but Jesus says it's all about us. He's the True Giver. And He came into the world so that we would know the worth of our souls... so that we would FEEL the worth of our souls.

Here's more of the lyrics to the song...

A thrill of hope the weary world rejoices

For yonder breaks a new glorious morn

A new and glorious morning.

A fresh start. A new beginning. It's that simple. This Christmas, receive the gift that God gives: knowledge of the true worth of your soul.

FEEL the worth of your soul. Know what God thinks your soul is worth and not how you've been judged by others or what you've convinced yourself of your soul's worth. Once you know and feel what your soul is truly worth to your Creator, to Jesus, everything changes. Christmas Peace arrives in your heart. Lasting peace. No matter what our circumstances, nothing can take away the knowledge of the worthiness of our souls.

Here's the rest of the song...

Fall on your knees/O hear the angels' voices

O night divine/ O night when Christ was born

O night divine o night/ O night divine

O Night Divine... Christmas Eve is almost here. My prayer is that you will receive the knowledge of the worth of your soul...or remind yourself what you already know. Just ask the Christmas Giver, Jesus Christ, to show you what your soul is worth to Him. Be a Christmas receiver this year. <><

ABERDEEN ANGLICAN MISSION: ST. NOAH'S



St. Noah's Anglican Mission



Fr. Alfred and Michelle Sturges after serving the parish of St. Gabriel's in Greeley, Colorado, moved to Washington State with their family. There Fr. Alfred came up with the ingenious idea of a church on a boat made to float should the river rise. Aptly he called it St. Noah's. The dedication of the church took place on November 18th. We are thankful to the Sturges family and his contractor Vincent Conde who executed Fr. Alfred's plan.

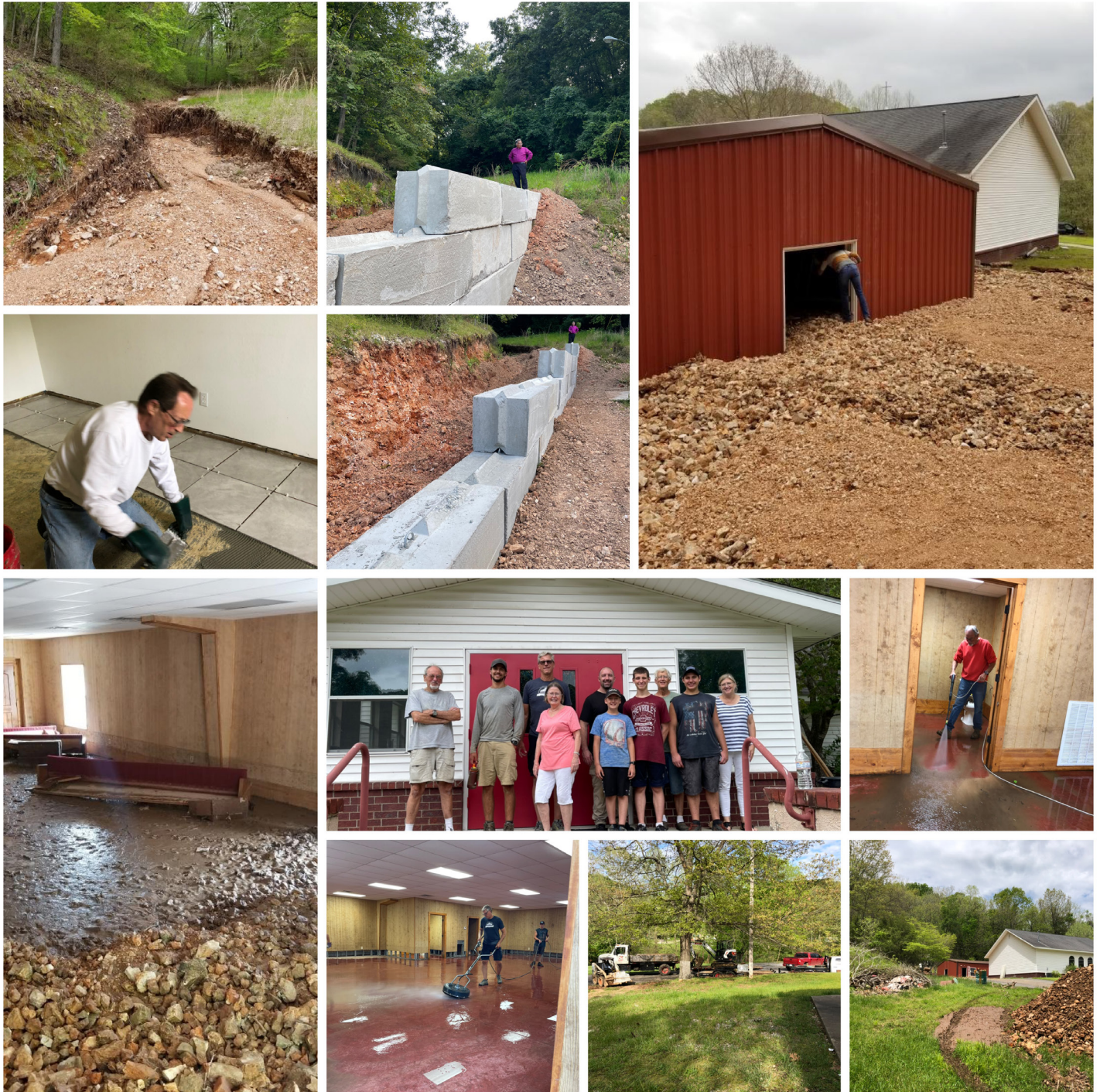
Congratulations Fr. Alfred and blessing to you and your family!

THREE NEW DEACONS FOR THE DIOCESE OF HOLY TRINITY AND GREAT PLAINS



The Diocese of Holy Trinity and Great Plains was blessed by the Good Lord with three new deacons: Charlie Grom, Enrique Camarillo and Rodd Umlauf. Each of them have their own unique calling on their secular front while choosing to dedicate their lives for the cause of God's Kingdom. Also officially received into postulancy were Sergio Gomes Jr and Pat Kelly

CORPUS CHRISTI ANGLICAN CHURCH ROGERS, ARKANSAS



15-18 inches of torrential down pour within a couple of hours caused a big mudslide and inundated the parish hall of Corpus Christi Anglican Church in Rogers, Arkansas. It was a prolonged restoration including the replacement of all the carpet with tile. The then postulan Pat Kelly was instrumental in undertaking and finishing the project. Also the local Calvary Church youth group volunteered to come and help the clean up, thanks to Steve Manks and the friends who posted about our desperate situation in the Nextdoor. The church is now protected with 150,000 tons of concrete, thanks to Thomas Sulzen and brothers who bore the brunt of clearing the debris. A special thanks to Bill and Jane Graves! for the new tabernacle and its painting, Br. Richard and Donna!



History of the Old St. James, now an Anglican Cathedral

by Christopher A. Harris

The first reference to things Catholic in Liberty occurs in the letters of Father Joseph Anthony Lutz, a priest of the St. Louis Diocese, written from the mouth of the Kaw River. In a letter dated September 28, 1828, to Bishop Joseph Rosati in St. Louis, he describes the process of mailing from Kawsmouth. “The little towns, however which supply mailing facilities, are more than fifteen miles away. Therefore, when we wish this thing to be done, we have either to take our letters there ourselves or send them by a trusted messenger. One of these is named Liberty, the other Independence. The latter town is situated on our side of the Missouri River, the former on the opposite side.”

In Lutz’s second letter, dated November 12, 1828, he states: “I went recently to the town of Liberty and found there only one Catholic soul (Amanda Benoist Curtis), the wife of Mr. (Cyrus) Curtis and a native of St. Louis. I will prepare her to receive Holy Communion when I return there.”

In October 1833, Fr. Benedict Roux, a French diocesan priest on loan to the St. Louis Diocese from Lyons, France, was sent by Bishop Rosati to minister to Catholics along the western frontier at Kawsmouth. Fr. Gilbert Garnaghan, SJ, describes his journey. “Father Roux arrived at Liberty in Clay County on November 4, 1833. This was the most considerable settlement at the time in western Missouri, with a population estimated at about six hundred.”



St. James the Great Catholic Church – N. Water Street

The parish was begun in November 1837, when Father Christian Hoecken, SJ, and the other Jesuit missionary made the decision to open a mission in Liberty and Plattsburg. The town was visited on November 22, 1837, and Father Hoecken baptized William Riley, Ann Virginia Curtis, and Josephine Esther Curtis.

The report was contained in the 1837 to the Jesuit Provincial at St. Louis and was cited by Rothensteiner. The report apparently no longer exists. The first parish church was built in 1847, the date inscribed on the cornerstone. Archbishop Peter Kenrick visited here in 1847. He reported that a church “is lately built” and was built by a convert to the faith. Father Donnelly reported to the authorities in St. Louis in November 1873, that “I also aided in building churches at Independence, Westport and Liberty.” He does not explain how he “aided.” Perhaps it was solely financial.

However, it was not until February 8, 1848, that Graham L. and Sarah L. Hughes conveyed to Bishop Peter Richard Kenrick Lots 12-13, 18-23 in Bird and Glasgow’s Addition for \$1,682.21 “on which said lots has been erected a Catholic Church.” The Hughes’ were converts to Catholicism from Kentucky.

Apparently prior to having a church the congregation worshipped in a facility by Graham L. Hughes. The new church cost \$2,500. It was located on N. Water Street two blocks north of present-day downtown Liberty.

During 1852-1853, the parish was a mission of Weston. Beginning in 1848 the parish was entrusted to the care of the pastor at Independence. Up through the Civil War, Denis Kennedy came to say Mass once a month. During the war the trip was exceedingly dangerous due to guerrillas and jayhawkers.

FOR SALE,
IN THE CITY OF LIBERTY,
The Catholic Church Property
with Improvements.

IT consists of eight town lots with a handsome brick Church, together with a small frame building, and a magnificent residence lately erected and built with a design to convenience and health. There are also on the premises two dozen choice fruit trees, some about to bear, and a never failing well of water.

To be sold altogether or in parts to suit purchasers.

If not sold before the first of May it will be for rent.

The property can be seen any time.
For terms, apply to Rev. T. Ledwith, or Rt. Rev. J. J. Hogan, St. Joseph, Mo.

April 2, 1869—46w4

April 2, 1869 – Liberty Tribune

In 1870 a parish house was built. Both church and rectory were later torn down [1913] and replaced by new buildings.

May 27, 1870 – Educational

In 1874, three Sisters of Humility of Mary came to operate a school for children. The school building which the Sisters built on church property was a two-story building. The Sisters lived in the school where they also accommodated boarders.



This building was located to the north of the church. The Sisters only remained a short time.

On May 4, 1880, they conveyed to Bishop Hogan Lots 12, 13, 22, 23, Bird and Glasgow Addition, for \$5. Since the Bishop already owned the Lots' it would appear that the Sisters were conveying to him the school building.

In 1880-81, the parish was a mission of Plattsburg. During 1882-83, the parish was a mission of Redemptorist parish in Kansas City. In 1883 the school building was rented out to a group who established "Hawthorne Institute." It was a non-sectarian school for girls but Christian in principle. It was not a boarding school. Enrollment was limited to 60 girls. Tuition was \$35 a year for primary grades. It cost \$4 a week to board with a family in town. This Institute closed in 1890. After June 1890, the first floor of the building was used for church and the priest lived on the second floor. The existing church had been declared unsafe. After a rectory was built in 1927 the building was sold as a residence. The building burned in 1935.

Fr. Edward Mallen came to the parish in 1912 from Nashua, Missouri. He said that he was able to scrape up only eight families. Nevertheless, he set about building a church. Fr. Mallen gathered photographs of more than a hundred churches in Europe. He gave them to a local architect, Mr. LaPeer. He told him the size of the parish, its financial condition and told him to go from there. Complete plans were drawn up but there was not enough money to finish the church according to the design.

In 1913 a brick church, in Gothic style, was built at 312 N. Water Street. The first Mass was held on Easter Sunday, 1914. The church was built of vitrified brick with Carthage and Bedford Stone trimmings. The building was 100' x 40', with a tower 100' tall. The church could seat 400. It was dedicated in the summer of 1914. The dedication was a major event. Several

Bishops came, along with the mayor of KansasCity and Liberty town officials. From 1896 to Mallens' coming, the parish had been a mission of Excelsior Springs. The priest came once a month.

The parish had to work very hard to pay off the debt on the church. For a long time, the women of the parish served dinner every Monday in the church basement. Monday was the day the people came to town to do their shopping. However, it was quickly paid off and the parish was out of debt by the second Christmas after the church was built.

It is said that some of the statues, the altar, and some other items from the 1847 church were obtained by the owners of Oak Ridge Manor to equip the chapel on their estate. It is also said that from time-to-time priests would offer Mass in this chapel for the convenience of people staying on the estate. Founded in 1840, the estate remained in the hands of the Compton family until 1954 when it was sold to Darwin and Louise Sandstrom. In the 1980's the manor was bought by Mike and Dennis Donegan, and James Hogan and served as Stroud's Oak Ridge Manor restaurant. The chapel, equipped with the above-named articles can still be visited.

There is a bell, which is part of a collection located at the Red-X Store in Riverside, Missouri which came from the Catholic Church in Liberty. An article from the Liberty, Missouri Sun of August 17, 1963, indicates that the bell was left hanging in the 1913 church when it was abandoned. It was later sold as were the windows. The bell was made in Cincinnati.

About five years after the church was built a painting of the Crucifixion was applied to the west wall of the sanctuary. Stations of the Cross were purchased, which were hand painted on copper and made in Italy. They were donated by Mrs. Jim McGowan in memory of her husband. When the present church was built, these stations were cleaned, restored, and framed and erected at the new site. Shortly after the statues were acquired, it was decided to replace the glass in the church with stained glass windows made at the Wagner Paint Company in Kansas City. When Fr. Mallen was 71, the church steeple needed painting. Unable to find a painter willing to undertake the project, he climbed to the top, rigged a block and tackle and painted it himself.

June 4, 1913 – Liberty Advance

The foundation of the Catholic Church has been completed and the brick work has been started and is well under way. This church will be of brown vitrified brick and will be one of the prettiest churches in Liberty. It will have a large concrete basement under the entire building. The work is being pushed rapidly and the church will probably be ready for occupancy by September.

These churches [also the Methodist Church in article] of the very best construction and will add materially to the beauty of the town. The cost of each one will be about \$20,000.

June 5, 1914 – Col. John W. Morrison this week showed us the original petition to the Bishop asking for the location of a Catholic Priest in Liberty.

June 5, 1914 – Dedication Next Sunday

Splendid New Catholic Church in Liberty to be Dedicated by Bishop Burke.

Next Sunday will be a happy day for the members of the Catholic Church in Liberty. At that



time their fine, \$25,000 church building will be dedicated. The services will be in charge of the Rt. Rev. M. F. Burke of St. Joseph, bishop of this diocese. He will be assisted by Rev. Fr. Mallen, the local pastor and a large number of visiting Clergy. There will be a large number from out of town and preparations are being made to serve dinner to about 5,000 visitors and friends. Dinner will be served on the church grounds and also at the home of This procession will be comprised of the Bishop, Fr. Mallen, the visiting clergy and the choir. The doors of the church are then to be unlocked and the blessing of the inside of the building will take place. After this, Bishop Burke will celebrate high mass. This will be followed by a sermon by the Bishop from the church entrance, so that all can hear. Of course, should the day be a rainy one, the sermon will have to be delivered in the church.



Above the Catholic congregation on Water Street then!
On the Right: The Old St. James is back to being a Church, An Anglican Cathedral, after it has exchanged so many business hands.
This house of God shall forever be His House from where blessings flow!



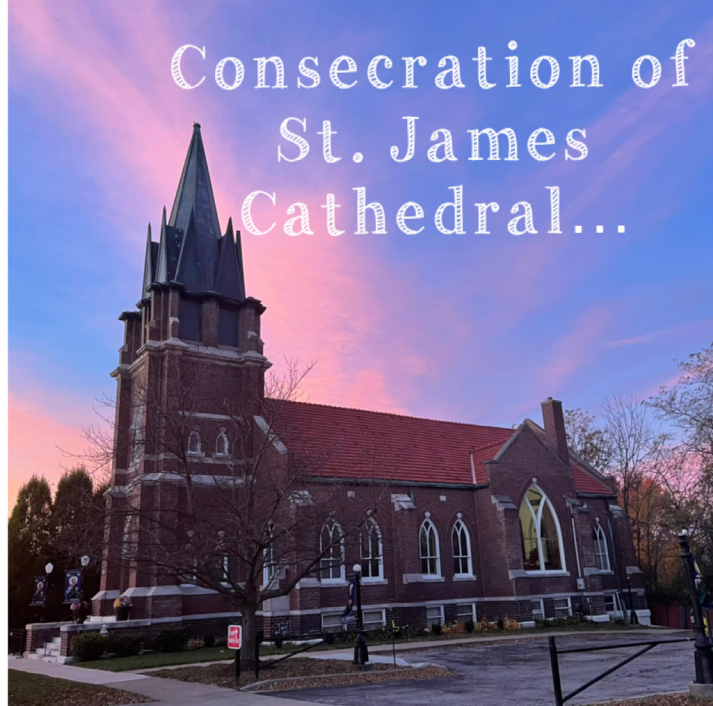
St. James Anglican Cathedral

342 N. Water St. Liberty, MO
 (Church of C.S. Lewis)

Traditionally Yours!

Whoever drinks of the water that I shall give will never thirst. - John 4:14





Appreciate Bishop Edmund Jayaraj and all the clergy who travelled from out of town to attend the Consecration of the Cathedral. It was indeed a wonderful and momentous service. Thanks to Russ Parsons, the Senior warden of St. James, we were able to have the Ribbon cutting ceremony broadcast on the local tv station.





Thanks to Katie and Robert we were able to host the first day of our Diocesan synod at the Linwood Lawn in Lexington.. This also presently serves as St. Cecilia's Anglican Mission, under Deacon Charlie and Leta Grom. Leta Grom is a Franciscan member of the Third Order and is the director of the local food pantry. Franciscans are shining examples!

Members of St. James during the Liberty Fall Fest giving water to the thirsty and preaching the Gospel. Thanks to all the volunteers who made this a great success. It took quite a preparation to get ready for this community event.



CONGRATULATIONS!

Ven. George Georgetti, Archdeacon to Bishop Ordinary of the Diocese of Holy Trinity and Great Plains of the Holy Catholic Church Anglican Rite.

Confirmation of Ellyse and Donovan Grom and Christopher A. Harris. Reception of the new members into Chris's one Holy, Catholic and Apostolic Church: Caroline Neal, Donna Kelly, Seth, Sara, Kate and Jane Parker, Dr. Steve and Brenda Yingling, Keith and Diane Montague, Katie Twigg, Sean, Megan and Elijah Sensenich, Postulant Pat Kelly! Congrats to all!



GRATEFUL TO GOD FOR ANOTHER DEACON PAT KELLY!

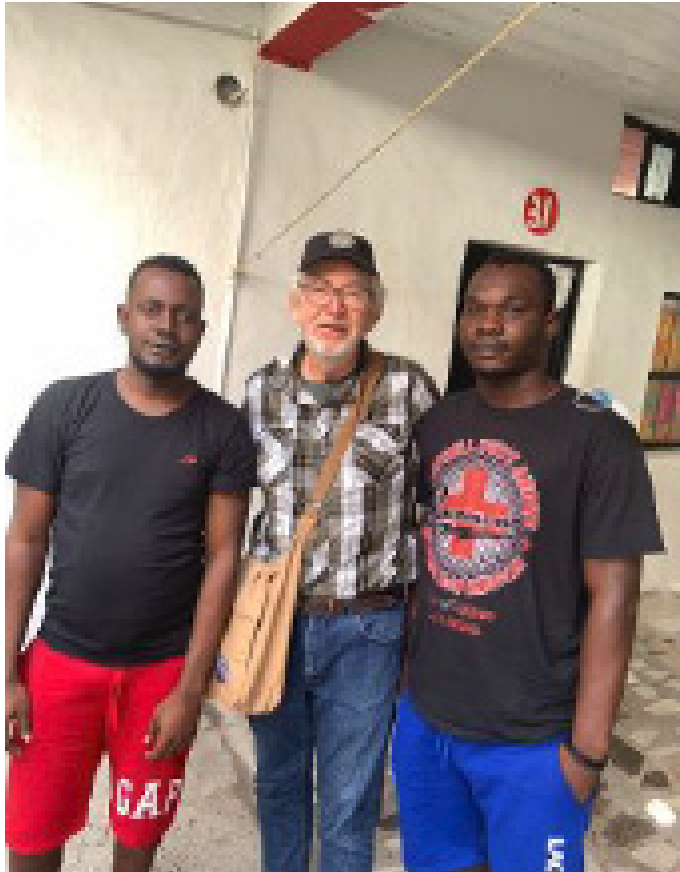


St. James has been blessed with Deacon Pat Kelly, who served as an altar boy in this very church and attended the nearby parochial school of St. James. He is a pilot, Santa Maria Symphony Maestro and now a clergy dedicated to serve the Lord in His faithful. He and his wife Donna have committed themselves to the service of God's kingdom. Congratulations and welcome aboard in His service.

LOVE NEVER FAILS

P.O Box 1923 Rogers, AR 72756, luvneverfails@aol.com 479-402-2777 Dec. Newsletter 2022

Sitting beside Ponchin, Pastor Alfonso's son, in his old beat-up suburban (a gift given to Alfonso by some American friends) old memories passed through my mind. I had been down these road's many times over the years, visiting different churches, handing out food and clothes to the poor, and doing street ministry. It had been a while since I was back in Mexico and was able to use my Spanish, but I was excited to be back in the saddle doing what God had called me to do.



Pastor Alfonso had asked me if I would be interested in ministering to a group of Haitians living in an old apartment complex in a poor area of Reynosa close to the border of Texas. I thought it would be a great opportunity to be able to share the gospel with a group of immigrants living in Mexico. They were trying to get into the United States but ended up stuck in Mexico because of all the legal restrictions. Now whole families were cramped in small apartments trying to survive while figuring a way to cross the border into the U.S.

As we arrived at the apartments, we were met by a Church group of Americans from Midlothian, Texas. Pastor Dan Cooper coordinated the trip with me and asked if I could help interpret. They had a well-organized ministry team to minister to the children as well as the adults. I was able to talk with the Haitian men about God and their situation. We spent several hours sharing the gospel message through singing and drama. The Midlothian group shared the gospel message to the

Haitian children while the parents watched. Many of the mothers that I shared with had a Catholic background and understood the need to pray and seek God.

Pastor Alfonso and his church prepared 100 meals to be given out as a love offering to the Haitian people. Many of them spoke English, but others spoke Portuguese, and some Spanish. It was interesting for me to go from Spanish to English depending on what dialect they knew. Sign language also helped for those that only knew Portuguese.

The women at Pastor Alfonso's house prepared the meals to be given out for the outreach to the Haitians. Alfonso's wife, Rebecca supervised the operation taking place in her kitchen.

Pastor Alfonso and Rebecca will be celebrating their 8th year as pastors of this church. This is a church we had planted over 20 years ago. The original pastor





had passed away suddenly from heart problems and had never legalized the church. We finally were able to accomplish all the legal red tape to resurrect this church once again. Alfonso and Rebecca have done

a tremendous job of reaching their community and now have a wonderful church family which continues to grow. They are also in the process of building a second story onto the building that is attached to their home.

Dr. Marwel in Nicaragua loves working with the poor and visits those in need that have no way to get to the Jehovah Rapha clinic. He recently lost his mother to COVID but continues to help people at the clinic and in

homes. We are honored to support him in all that he does not just physically but spiritually sharing the gospel and praying for his patients.

Please keep him in prayer along with Pastor Alfonso, Raul and Sandra, his wife, who oversee the Celebrate Recovery Program in Nicaragua, and also Jose Matias and his team of workers that are going around to the villages in Nicaragua preaching the gospel through street ministry.

Thank you for your prayers and continued support for these ministries that we support to reach the lost for the glory of God. Rich and Donna



Love Never Fails is the ministry of Br. Richard and Donna., Third Order Franciscan at Corpus Christi Anglican Church in Rogers, Arkansas. God bless your ministry Br. Richard!



BARRANQUILLA, COLOMBIA, SOUTH AMERICA

Bishop Luis Carlos Garcia Medina actively involved in assisting the spiritual and material needs of the poor. He is in the process rebuilding an abandoned church so that the faithful can have a place to worship



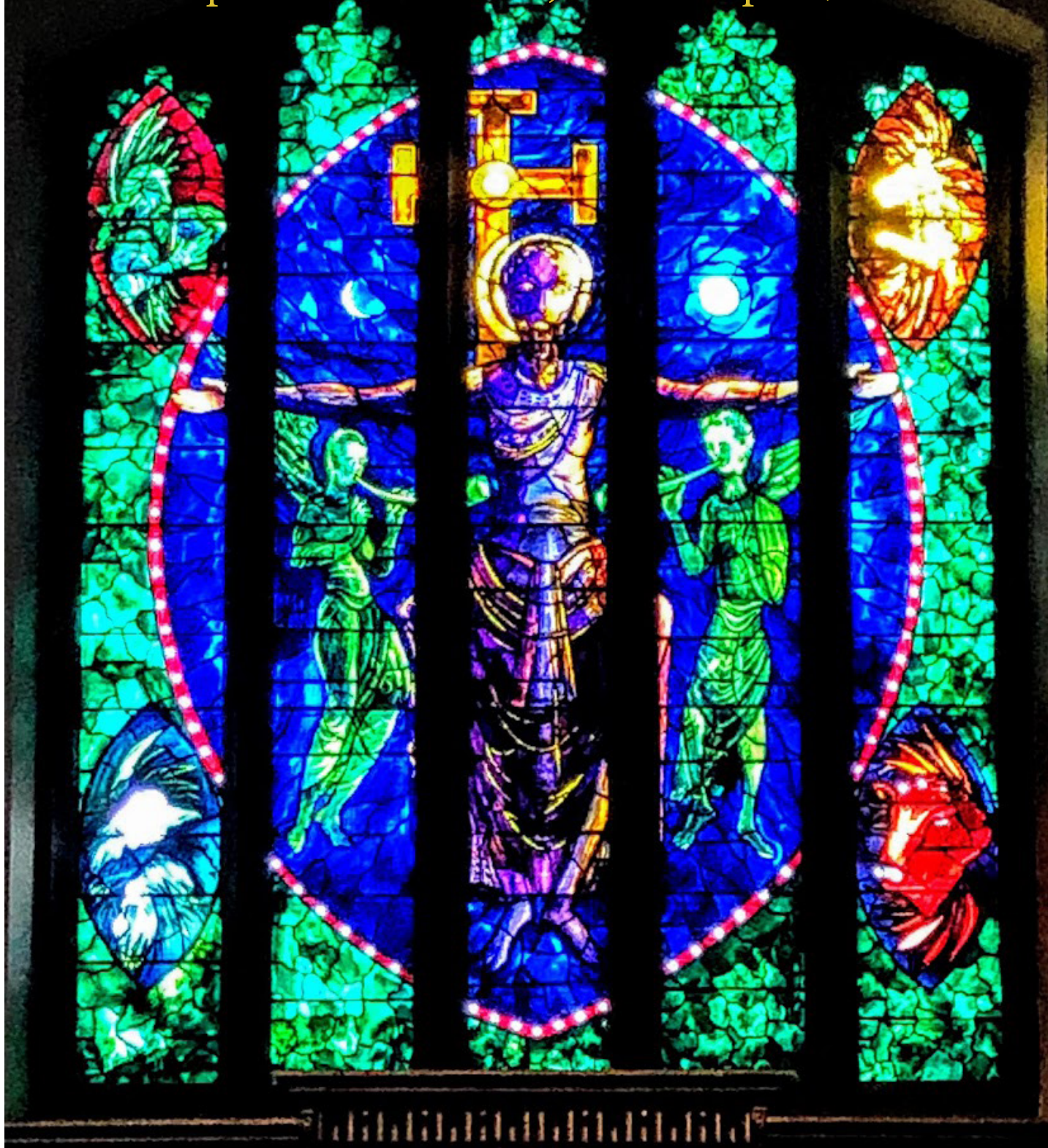
FRANCISCANS in GUAYAQUIL, ECUADOR



Franciscan Friars in Guayaquil, Ecuador constructing a sanctuary for the faithful. Those in the picture are friars working hard to build a shrine for Our Lady of the Clouds. They are involved in pastoral ministries for the poor while themselves working secular jobs for the livelihood. As the Lord told St. Francis in a dream, "Rebuild My Church", the friars continue their walk as St. Francis followed Christ the Lord!
On the Right: Windows are going up at the shrine!



Returning to a place of spiritual sanctuary in the chapel of Saint John's Hospital, Lichfield



Patrick Comerford returns to his spiritual home in the English cathedral city of Lichfield

For 50 years now, I have found spiritual sanctuary and spiritual rest in Lichfield in the Chapel of the Hospital of Saint John Baptist without the Barrs. Fifty years ago, by happenchance, I walked into this chapel late on a summer afternoon, and felt filled with the light and love of God.



I was only 19, it was 1971, and it was a foundational moment in my life, changing my values and priorities, challenging my social, political and personal values, offering me a new focus and new directions in life, and eventually leading me along the path to ordination.

Ever since, I have made efforts to return each year to the Chapel in Saint John's Hospital, to give thanks for the gift of the light and love of God's in my life. The Covid-19 pandemic restrictions throughout 2020 and 2021 interrupted these regular visits. Otherwise, I have returned to this chapel two or three times a year, and it was a special privilege to be invited to preach at the Festal Eucharist in Saint John's on Saint John's Day, 24 June 2015.

It was natural, then, that the chapel in Saint John's was one of the first places I returned to when the travel restrictions in Europe eased in Autumn 2021, allowing me to spend a few days on my own, personally-tailored retreat in Lichfield.

I was interviewed in the chapel some years ago by the local historian David Moore for a series of five short YouTube films, talking about my life, my connections with Lichfield, and the links between Lichfield and the Comberford family. Inspired by this, I recorded a short video clip for a school assembly in the chapel, and two others outside Lichfield Cathedral and inside the ruins of Coventry Cathedral.

However, this latest visit to Lichfield was – first and last – about prayer, thankfulness and gratitude.

Saint John's Hospital and its chapel date back to 1135. Saint John's Hospital now provides sheltered housing for retired people, and it is one of the finest 15th century brick buildings in England. The chapel and the east range facing Saint John Street are part of the original mediaeval foundation, but ancient and

modern come together with John Piper's magnificent interpretation of 'Christ in Majesty' in stained glass, which was installed in the East Window in 1984.

It is interesting to see, as the years pass, the changes that take place in Saint John's. Simon Manby's sculpture of 'Noah and the Dove' was commissioned by the trustees in 2006 and stands in the quadrangle. Saint John's was extended extensively in recent years, and the new almshouses were opened by the Duke of Gloucester on 25 July 2017.

John Piper's East Window, 'Christ in Majesty', was installed in 1984. It was probably inspired by Graham Sutherland's large tapestry in Coventry Cathedral, and since its installation it has become an integral part of my own spirituality and prayer life.





John Piper (1903-1992) is best-known for his Baptistry window in Coventry Cathedral, and throughout his working life, he collaborated regularly with the artist Patrick Reyntiens (1925-2021), who died earlier this year. Working closely with Patrick Reyntiens, John Piper designed the stained-glass windows for the new Coventry Cathedral as well as the East Window in Saint John's, Lichfield. This window is Piper's last major undertaking, and it was executed by Patrick Reyntiens in 1984.

Piper's inspiration for the window came from his drawings and paintings of Romanesque sculptures during his many visits to France from 1955 to 1975. The window shows 'Christ in Majesty,' dressed in royal purple and flanked by angels within a mandorla surrounded by the symbols of the Four Evangelists: Matthew (angel), Mark (lion), Luke (ox) and John (eagle). They appear aged, perhaps because Piper was thinking of the elderly residents of Saint John's Hospital who pray daily in the chapel.

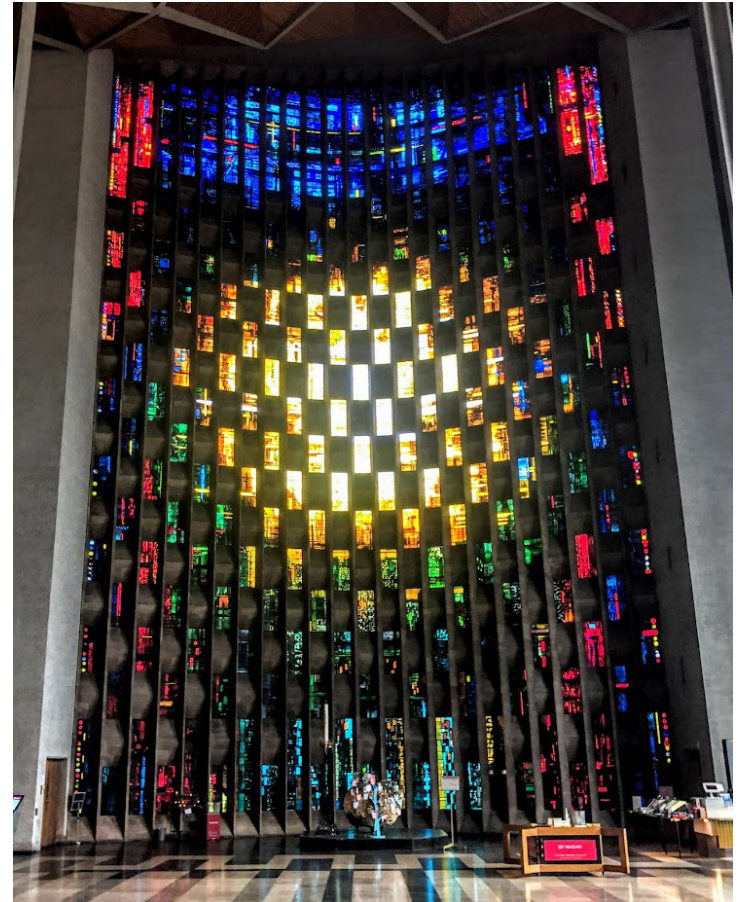


The window provides a splash of deep, vibrant colour above the altar in the chapel. But it is also a window of great solemnity power. The cross behind Christ is in the shape of the Mercian cross, the cross that also features on the coat-of-arms of the Diocese of Lichfield.

While Piper occasionally painted and etched,

discussed or supervised some of the painting and etching of some of the glass used in his windows, he did not make the windows himself. The majority of the work was done by artist craftsmen, most particularly Patrick Reyntiens.

Piper wrote in *Stained Glass: Art or Anti-Art?*: 'The great windows of modern times are all the work of artists working with collaborative craftsmen.' Sometimes he did not see the glass from delivering the cartoons until a window was near completion, before the leading process, as he trusted the interpreters. This was mostly the case with the Saint John's window.



Patrick Reyntiens, who translated Piper's design, moved to a new workshop in Dorset before he began making the window. Penelope Betjeman (1910-1986), writer and wife of the Poet Laureate John Betjeman, had first introduced them in 1954, and for over 35 years Piper collaborated with Reyntiens, who was 22 years younger and soon became one of the leading 20th century stained-glass artists in Britain.

Piper's faith has been described as middle-of-the-road, traditionalist Anglican; Reyntiens was committed to his Roman Catholic faith, which he interpreted liberally but regarded as a central aspect of his life; in both cases, their faith added profoundly to their projects.

The Reyntiens family was of Flemish and Russian descent. Patrick was born in at 63 Cadogan Square, London, on 11 December 1925, and was educated at Ampleforth, Regent Street Polytechnic School of Art, and Edinburgh College of Art, where the life models included Sean Connery, the future Bond actor, and where Patrick met his future wife, the painter Anne Bruce (1927–2006).

He soon focused on stained glass and received the Andrew Grant Fellowship, a two-year travelling fellowship in 1954–1955. When he returned to England, he became assistant to the master Arts-and-Crafts stained-glass maker Joseph Edward (Eddie) Nuttgens (1892–1982), a neighbour and friend of Eric Gill.

From Eric Gill's ideas, Reyntiens inherited the concept of the need for integrity in one's craftsmanship and a belief that to be a craftsperson was a 'holy' pursuit and a spiritual calling. Eventually, Patrick became Head of Fine Art at Saint Martin's School of Art and Design in London.

After Penelope and John Betjeman introduced John Piper and Patrick Reyntiens, Patrick contributed much to John's glass designs. He had suggested the theme behind the Coventry Cathedral window: the architect Basil Spence had originally conceived the Baptistry window to be of 'pale, almost white glass with a slight tint of pink and pale blue.' When John was stuck for inspiration, Patrick suggested that he should imagine a bomb or burst of glory, symbolising the power of the Holy Spirit at the centre of the Baptistry window and design a huge explosion of light around it, similar to the aureole of light around the dove above Saint Peter's throne in the basilica in Rome.

Reyntiens also contributed to the inspiration of the Corona in Liverpool Metropolitan Cathedral. He recalled a description in Dante's Divine Comedy of the Trinity as three great eyes of different colours communicating with each other. The spectrum of colour in the corona was arranged around three intense bursts of white light, which relate to each other across the lantern yet focus different colours into the interior liturgical space as the day progresses.

Encouraged by John Piper, Patrick and Anne began a school teaching design and manufacture at Burleighfield House, Loudwater, near High Wycombe, which they ran from 1963 to 1976. They then opened a larger teaching workshop in Beconsfield in 1977.

The glass for Saint John's Chapel, Lichfield, is more conventional in its creation in leaded glass, although its design is deliberately bold and uses many

techniques in painting and etching the glass, as well as creating different intensities of light.

By the late 1970s and early 1980s, when the Lichfield window was commissioned, tensions had arisen between Piper and Reyntiens over the financing of Piper's projects. However, they continued to work together creating impressive, vibrant and harmonious art.

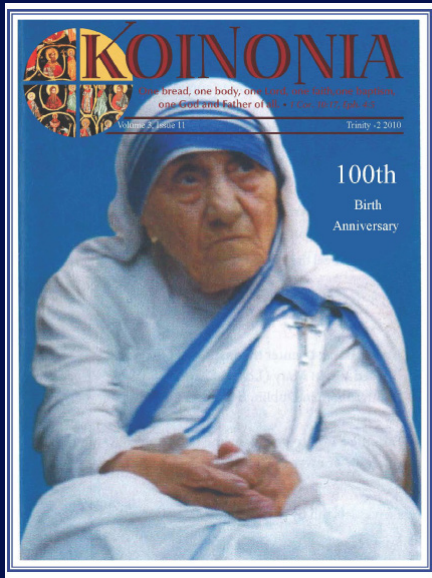
The tensions between these two great artists is reflected in their correspondence during the process of commissioning and making the window for Saint John's. The delays in confirming and financing the project meant that Reyntiens suffered financial losses. He had ordered glass, booked studio time for the window and given more focus to the commission because of its significant importance. It proved to be a difficult commission practically and financially. Nevertheless, Patrick was professionally and spiritually committed to making a success of their last major collaboration.

The commission may have come about because John Piper had several connections with Lichfield. He was commissioned by the Dean of Lichfield, Frederic Iremonger, in 1947 to design the poster for the cathedral's 750th Anniversary celebrations. He also designed a textile cover for the chancel reredos, and John and his wife were close friends of the photographer Janet Woods (1912–1998), daughter of Edward Sydney Woods, Bishop of Lichfield, and her husband, the wood engraver Alan Reynolds Stone. Piper also wrote in 1968 about his admiration for the 16th century Herkenrode Glass in Lichfield Cathedral, which has undergone a major restoration in recent years.

The East Window in Saint John's was commissioned to replace a window of plain quarry glass that had been installed in 1870. It was John Piper's last major project with Patrick Reyntiens, who created the patterns for the leadwork which, in the blue mandorla of the chapel window especially, adds extra life and radiance to Piper's design.

In his detailed study of the window, the British painter and art historian Ian McKillop identifies many differences between Piper's cartoon for the Lichfield window and the finished stained glass are seen in the differences between media and the choice of coloured glass. The blues of the mandorla, reds of the ox, greens of the angels and surround are far richer than in the cartoon. But the greatest difference in colour is found in the yellows of the light radiating from Christ's face, the Cross and the lion.<><

Photos & Text: Rev. Canon Patrick Comerford, Ireland.



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