



# KOINONIA



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

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Christmas Tide 2022 A.D.



## Editorial

Happy Christmas Tide and God's gracefilled New Year of the Lord 2023! Thank you for joining us in the journey of faith: based on Lex Credendi, Lex Orandi, Lex Vivendi, (what we believe is how we worship is how we live ). We continue to embrace the Faith of our Lord Jesus Christ, as He taught, as the Apostles preached and as the Fathers of the Church preserved. Our role is to remain faithful to Him until His Second Coming- Preserve, protect and pass on the Faith once delivered unto the saints.

Though a quarterly edition, due to the voluminous blessings that God continue to bestow on us, we have been publishing this our Koinonia once a year. Our thoughts and prayers continue to be with you through the year through our morning and evening prayers.

Praise God from whom all blessings flow. Grateful to Him for all the blessings that have been and all the blessings to come.

Thankful to our clergy and the faithful for the dedication and trust. Happy New 2023 Anno Domini!

Blessings Always

+ Leo & Holly Michael



### **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 Cover Picture - The Revelation Cross, painting Deacon Rod Umlauf:** In the book of Revelation, Chapter's 4-5, there is a description of four living creatures who surround the Throne which is in Heaven and continually sing, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Between the four living creatures and the twenty-four elders there is a "Lamb standing, as though it had been slain..." ( This scene corresponds to a vision seen by the prophet Ezekiel in Chapter 1). The four creature were like first, a lion, second an ox, third a flying eagle, and the fourth a figure with a face like a man. Traditionally exegesis connects the four living creatures with the four evangelists; Matthew, Mark, Luke, and John. The Four Gospels are seen as a symbol that the Gospel of the Kingdom would be preached to the four corners of the earth. The Lamb is the Christ, Jesus, who was slain for the salvation of the whole earth and who shed His blood for the entire world.



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.Br. Rodd Umlauf



# Mary Did Know.

Bishop Leo Michael

*ALTOBELLO, Francesco Antonio Adoration of the Shepherds*

Imagine life without the social media where only the community that you lived in was able to verify and attest to one's identity and integrity - a small town mentality if your will, where everyone knew each other. This was how it was at the time of the birth of our Lord. It was the 'word of mouth' that carried the 'word of God' - It's called the Oral tradition. The Bible as we know it is the result of the oral tradition until it came to be accepted as the canons of the Bible under the Church Fathers. However, the tradition was handed down through the Apostles and preserved through the Church Fathers. There are aspects of the role of Mary etched in the Scripture and others that have been passed on through Apostolic Tradition.

The Gospel of St. Luke describes the annunciation of the birth of Christ to a young virgin of Nazareth named Mary.

He greets her with, "Hail Mary Full of Grace" Mary's consent was needed for the birth of Jesus - the one who will save people from their sins. Mary, already betrothed to Joseph was confounded by the Angel's message and asks a frank question, "How can this conception be possible as I'm not married yet?"

The angel reassures her that the child she will conceive would be of the Holy Spirit and that her cousin

in Elizabeth, who was deemed barren, was already six months into her pregnancy. The angel asserted that there is nothing impossible with God, referring to this miraculous birth of the Savior of the world. Mary said yes in submission to the Angel, "behold the handmaid of the Lord, be it done unto me as you have said." And the Angel departed from her.

In the supernatural conception of the Son of God in the womb of the Blessed Virgin Mary, St. Leo the Great comments: "Lowliness is assumed by majesty, weakness by power, mortality by eternity. To pay the debt of our sinful state, a nature that was incapable of suffering was joined to one that could suffer. Thus, in keeping with the healing that we needed, one and the same mediator between God and men, the man Jesus Christ, was able to die in one nature, and unable to die in the other."

And thus began God's plan of Salvation to a lost humanity. The story of the birth of Christ is covered by St. Luke and Matthew and we are given the wondrous message of Christ's birth. It reveals the initial struggle of Joseph. Mary was already with the child before their arranged marriage. He wanted to quietly dismiss her to spare her of embarrassment and a cruel punishment of the sin of adultery. He was met by an angel in a dream.

The angel reassured him that the Child was of the Holy Spirit. And he submits to God's will, as Mary did.

Joseph then needed to obey the Emperor's dictate to a tax census and arrives at Bethlehem to register himself. There, Mary delivers the son of God. One of the contemporary Christmas songs, *Mary Did You Know?*, asks if Mary knew when she kissed the face of her little boy that she kissed the face of God. Mary knew. Joseph knew. They both knew that this was the Son of God as they kissed His face.

More confirmations come through the shepherds in the field who were watching the flock that night. They arrive at the manger to see this baby wrapped in swaddling clothes and lying in a manger. And they were told that a Savior has been born for them in the city of the David, which is Christ the Lord. And the angelic chorus glorified God and wished peace to people of good will. They came, they saw and believed. Mary saw this confirmation from others of God's marvelous act! Yes, Mary knew.

Then came the arrival of the wisemen from the East guided by a load star through fields and deserts and mountains. The star disappears in Jerusalem by King Herod's palace. The only option for them was to ask for a direction from Herod the King. Herod learns the birth of the messiah from the prophecy concerning Bethlehem. Herod is troubled by the birth of Christ. He asks the magi to let him know when they find Christ, only to do away with this new threat to his kingdom and sovereignty. His edict goes out to kill all the children under two years. The star reappears and brings the magi to the manger. They bring him gold for the King of kings, frankincense for the High Priest and myrrh for his embalment at his burial. How could a baby upon his birth could be destined to die. "For this child shall be the cause of many rise and fall in Israel" Prophet Simeon said upon seeing the Messiah with his own eyes. Mary knew what was in store for her son.

Mary and Joseph had to flee to Egypt to protect their newborn and raise him at the home in Nazareth

until the passage of Herod. St. Luke sums it up as 'Mary kept all these things and pondered in her heart. Mary knew.

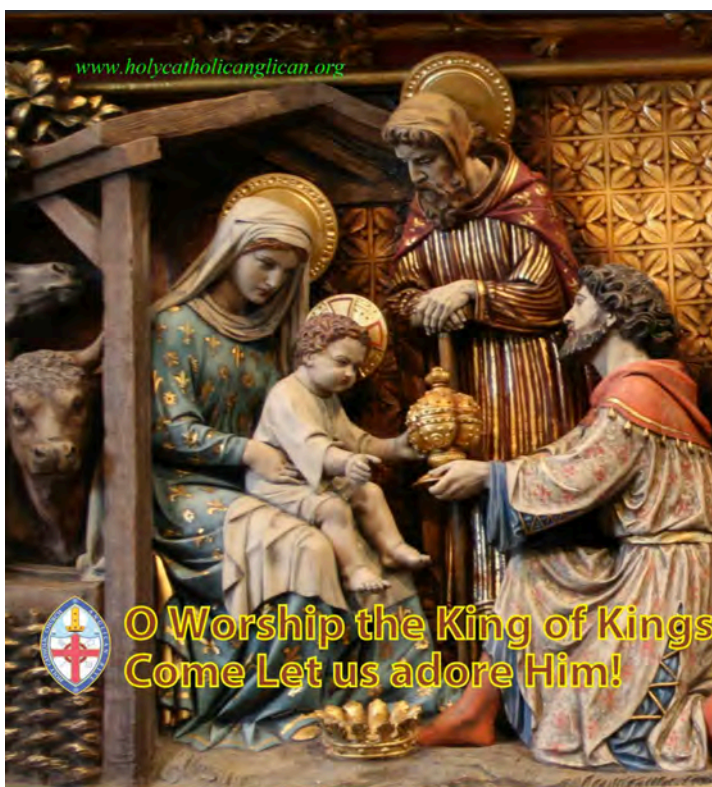
Then we see Mary at the first miracle in Cana at a wedding pleading 'son they have no wine' and Jesus responding, "woman my hour is not yet come' and Mary tells the servants, "Do as He tells you" The miracle happens. The woman that Jesus addressed his mother as is not derogatory but the fulfillment of Genesis 3:15. "And I will put enmity between you and the woman, and between your offspring [a] and hers; he will crush [b] your head, and you will strike his heel."

In the midst of his public life of teaching and performing miracles and healings, someone announces, "behold your mother and brothers are here." Jesus replies, "Who is my mother and who are my brothers and sisters? Only those who do the will of God" Was this an insult or a compliment to a mother who carried out her God-given mission?

In his three years of public life, in spite of the mercy and goodness he gave to all who received him, he was deemed a blasphemer by the religious zealots for speaking the truth,

which Pilate himself could not fathom. Jesus was tried and crucified as a criminal between two thieves and there we see Mary at the foot of the Cross with John, where Jesus says, "Woman behold thy son; son behold thy mother." John took care of her from there on and then Mary awaits the Pentecost, the coming of the Holy Spirit.

This is all that we can glean from Scripture regarding Mary's role and presence in the life of the early church. But, before the New Testament came to us in its written form, there was oral tradition. The teaching of the Apostles handed down the greatest story of salvation in and through Jesus Christ. The early Church "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and in the prayers."



(Acts 2:42). The essence of the Apostles teaching is expressed by St. John the Divine: *“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have touched, concerning the Word of life—the life was revealed, and we have seen it and testify to it, and announce to you the eternal life, which was with the Father and was revealed to us— we declare to you that which we have seen and heard, that you also may have fellowship with us. And our fellowship is with the Father and with His Son Jesus Christ. We are writing these things to you so that our joy may be complete”* (1John 1:1-4)

The Apostolic teaching is what has been handed down by the apostolic traditions through the church fathers who preserved the faith all along through centuries. If we ascribe Mary’s role only based on the Scripture and assign her significance only as to her role in the birth of the savior, then we are mistaken. For the church tradition augments and reiterates the presence of Mary alongside the Scripture: *“He who is true God was therefore born in the complete and perfect nature of a true man, whole in his own nature, whole in ours. By our nature we mean what the Creator had fashioned in us from the beginning, and took to himself in order to restore it. In Mary’s Womb, God Becomes Man”* (This excerpt from a letter by St. Leo the Great (Epist. 28 ad Flavianum, 3-4: PL 54, 763-767)

When the church struggled with controversies concerning the nature of Christ whether he was only Divine or human or both, the church came down with the word ‘theotokos’ (God bearer) there by ending the controversy that Jesus was only human and asserting that He was fully God and fully Human. Yes, Mary did know that when she kissed her baby boy, she kissed the face of God.

Kenneth Henderson, the Catholic Blogger from Broken Arrow, Oklahoma simplifies this complicated heresy thus: *“Back in the 5th century, a teaching about Jesus Christ was being circulated by a man named Nestorius who taught that Mary bore only Jesus who was a man, not God. In contrast to our* (Orthodox, Catholic,

*and Protestant alike) articulation of Jesus Christ as one person in two natures, Nestorius claimed that Jesus Christ the man and the Divine Logos were two separate persons. For this reason, he refused to call Mary the Mother of God (Theotokos in Greek), a title given to her by early Christians, and instead called her the Mother of Jesus (Christotokos). This belief also led Nestorius to deny that the second person of the Trinity suffered on the cross, claiming that it was only the man, Jesus, who suffered, and not God.*

*As a result of this false teaching, later named Nestorianism, the third Ecumenical Council was called in Ephesus in A.D. 431. The council proclaimed that Jesus Christ was one person: one hundred percent God and one hundred percent man, with a rational soul and body, and in whom the Divine and human natures dwelt. The title Mother of God was given to Mary in order to protect the truth about Jesus Christ’s divinity, and is still used today in Orthodox and Catholic churches.”*

Hear what one of the earliest writings of the church fathers says: *“[T]he report concerning the child was noised abroad in Bethlehem. Some said, ‘The Virgin Mary has given birth before she was married two months.’ And many said, ‘She has not given birth; the midwife has not gone up to her, and we heard no cries of pain’”* (Ascension of Isaiah 11 [A.D. 70]).

The church pondered over the miraculous conception of Jesus in the womb of the Blessed Virgin Mary through the centuries. For the Son of God to be born in a womb, it would make sense that the womb would need to be a sinless receptacle. Not that Mary made herself sinless, but God could have made her so as He chose her to be the mother of His only son before she was even born. And hence the expression, ‘immaculate conception’ that she was conceived sinless or God made a sinless womb for the birth of His only Son. Could this have been possible with God? Yes, of course, for He is God who is Light and in Him there is no darkness.

The church tradition called her death as ‘*the dormition of Mary*’ or ‘*the Assumption of Mary*,’ that she was assumed body and soul into heaven. In St. Epiphanius’

classic Panarion (“bread box”) or Refutation of All Heresies, written about AD 350, this early Church Father affirms belief in the Assumption: “Like the bodies of the saints, however, she has been held in honor for her character and understanding. And if I should say anything more in her praise, she is like Elijah, who was virgin from his mIn St. Epiphanius’ classic Panarion (“bread box”) or Refutation of All Heresies, written about AD 350, this early Church Father affirms belief in the Assumption: other’s womb, always remained so, and was taken up, but has not seen death(Panarion 79).

Let not anyone fool us or mislead us about the role of the mother of our Lord as though the church founded by the Lord Jesus got fast forwarded to the sixteenth century when the Reformation came to be. Sadly, the baby was tossed with the bathwater, reformation purely was protestant- protesting against the excesses and overindulgence of the Roman Catholic Church then, keeping only the Scriptures as the sole authority and tossing out the Apostolic Teaching.

Here are the teachings of the Fathers of the Church regarding the Blessed Virgin Mary:

*Irenaeus*

“The Virgin Mary, being obedient to his word, received from an angel the glad tidings that she would bear God” (Against Heresies, 5:19:1 [A.D. 189]).

*Hippolytus*

“[T]o all generations they [the prophets] have pictured forth the grandest subjects for contemplation and for action. Thus, too, they preached of the advent of God in the flesh to the world, his advent by the spotless and God-bearing (theotokos) Mary in the way of birth and growth, and the manner of his life and conversation with men, and his manifestation by baptism, and the new birth that was to be to all men, and the regeneration by the laver [of baptism]” (Discourse on the End of the World 1 [A.D. 217]).

*Gregory the Wonderworker*

“For Luke, in the inspired Gospel narratives, delivers a testimony not to Joseph only, but also to Mary, the Mother of God, and gives this account with reference to the very family and house of David” (Four Homilies 1 [A.D. 262]).

“It is our duty to present to God, like sacrifices, all the festivals and hymnal celebrations; and first of all, [the feast of] the Annunciation to the holy Mother of God, to wit, the salutation made to her by the angel, ‘Hail, full of grace!’” (ibid., 2).

*Peter of Alexandria*

“They came to the church of the most blessed Mother of God, and ever-virgin Mary, which, as we began to say, he had constructed in the western quarter, in a suburb, for a

cemetery of the martyrs” (The Genuine Acts of Peter of Alexandria [A.D. 305]).

“We acknowledge the resurrection of the dead, of which Jesus Christ our Lord became the firstling; he bore a body not in appearance but in truth derived from Mary the Mother of God” (Letter to All Non-Egyptian Bishops 12 [A.D. 324]).

*Methodius*

“While the old man [Simeon] was thus exultant, and rejoicing with exceeding great and holy joy, that which had before been spoken of in a figure by the prophet Isaiah, the holy Mother of God now manifestly fulfilled” (Oration on Simeon and Anna 7 [A.D. 305]).

“Hail to you forever, you virgin Mother of God, our unceasing joy, for unto you do I again return. . . . Hail, you fount of the Son’s love for man. . . . Wherefore, we pray you, the most excellent among women, who boast in the confidence of your maternal honors, that you would unceasingly keep us in remembrance. O holy Mother of God, remember us, I say, who make our boast in you, and who in august hymns celebrate your memory, which will ever live, and never fade away” (ibid., 14).

*Cyril of Jerusalem*

“The Father bears witness from heaven to his Son. The Holy Spirit bears witness, coming down bodily in the form of a dove. The archangel Gabriel bears witness, bringing the good tidings to Mary. The Virgin Mother of God bears witness” (Catechetical Lectures 10:19 [A.D. 350]).

*Ephraim the Syrian*

“Though still a virgin she carried a child in her womb, and the handmaid and work of his wisdom became the Mother of God” (Songs of Praise 1:20 [A.D. 351]).

*Athanasius*

“The Word begotten of the Father from on high, inexpressibly, inexplicably, incomprehensibly, and eternally, is he that is born in time here below of the Virgin Mary, the Mother of God” (The Incarnation of the Word of God 8 [A.D. 365]).

*Epiphanius of Salamis*

“Being perfect at the side of the Father and incarnate among us, not in appearance but in truth, he [the Son] reshaped man to perfection in himself from Mary the Mother of God through the Holy Spirit” (The Man Well-Anchored 75 [A.D. 374]).

*Ambrose of Milan*

“The first thing which kindles ardor in learning is the greatness of the teacher. What is greater than the Mother of God? What more glorious than she whom Glory Itself chose?” (The Virgins 2:2[7] [A.D. 377]).

Gregory of Nazianz

“If anyone does not agree that holy Mary is Mother of God, he is at odds with the Godhead” (Letter to Cledonius the Priest 101 [A.D. 382]).

Jerome

“As to how a virgin became the Mother of God, he [Rufinus] has full knowledge; as to how he himself was born, he knows nothing” (Against Rufinus 2:10 [A.D. 401]).

“Do not marvel at the novelty of the thing, if a Virgin gives birth to God” (Commentaries on Isaiah 3:7:15 [A.D. 409]).

Theodore of Mopsuestia

“When, therefore, they ask, ‘Is Mary mother of man or Mother of God?’ we answer, ‘Both!’ The one by the very nature of what was done and the other by relation” (The Incarnation 15 [A.D. 405]).

Cyril of Alexandria

“I have been amazed that some are utterly in doubt as to whether or not the holy Virgin is able to be called the Mother of God. For if our Lord Jesus Christ is God, how should the holy Virgin who bore him not be the Mother of God?” (Letter to the Monks of Egypt 1 [A.D. 427]).

“This expression, however, ‘the Word was made flesh’ [John 1:14], can mean nothing else but that he partook of flesh and blood like to us; he made our body his own, and came forth man from a woman, not casting off his existence as God, or his generation of God the Father, but even in taking to himself flesh remaining what he was. This the declaration of the correct faith proclaims everywhere. This was the sentiment of the holy Fathers; therefore they ventured to call the holy Virgin ‘the Mother of God,’ not as if the nature of the Word or his divinity had its beginning from the holy Virgin, but because of her was born that holy body with a rational soul, to which the Word, being personally united, is said to be born according to the flesh” (First Letter to Nestorius [A.D. 430]).

“And since the holy Virgin corporeally brought forth God made one with flesh according to nature, for this reason we also call her Mother of God, not as if the nature of the Word had the beginning of its existence from the flesh” (Third Letter to Nestorius [A.D. 430]).

“If anyone will not confess that the Emmanuel is very God, and that therefore the holy Virgin is the Mother of God, inasmuch as in the flesh she bore the Word of God made flesh [John 1:14]: let him be anathema” (ibid.).

John Cassian

“Now, you heretic, you say (whoever you are who deny that God was born of the Virgin), that Mary, the Mother of our Lord Jesus Christ, cannot be called the Mother of God, but the Mother only of Christ and not of God—for no one, you say, gives birth to one older than herself. And

concerning this utterly stupid argument . . . let us prove by divine testimonies both that Christ is God and that Mary is the Mother of God” (On the Incarnation of Christ Against Nestorius 2:2 [A.D. 429]).

“You cannot then help admitting that the grace comes from God. It is God, then, who has given it. But it has been given by our Lord Jesus Christ. Therefore the Lord Jesus Christ is God. But if he is God, as he certainly is, then she who bore God is the Mother of God” (ibid., 2:5).

Council of Ephesus

“We confess, then, our Lord Jesus Christ, the only-begotten Son of God, perfect God and perfect man, of a rational soul and a body, begotten before all ages from the Father in his Godhead, the same in the last days, for us and for our salvation, born of Mary the Virgin according to his humanity, one and the same consubstantial with the Father in Godhead and consubstantial with us in humanity, for a union of two natures took place. Therefore we confess one Christ, one Son, one Lord. According to this understanding of the unconfused union, we confess the holy Virgin to be the Mother of God because God the Word took flesh and became man and from his very conception united to himself the temple he took from her” (Formula of Union [A.D. 431]).

In conclusion Mary is venerated, i.e. respected as the Mother of our Lord and never worshipped. Our worship is only to God. And yet none of us could accomplish what she did from the cradle to the cross and resurrection and beyond. She is the greatest mother and disciple and the woman designated to conceive and bear the child, Emmanuel, who is God with us, Jesus our Emmanuel.

As Fr. Melville Scott at the turn of the nineteenth century commented: “We are to retain the truth of Christmas, pondering it in our hearts. Mary pondered the mystery of her motherhood; we are to ponder that of the Brother Who has united our nature to His own. We are to ponder the dignity of our nature, and to seek to rise to a life worthy of such a connection. We are to remember the mutual respect that there should ever be between man and man. Levelling socialism would abolish all tokens of respect to any, but our common brotherhood in Christ will lead us to tokens of respect to all. We are to ponder the new possibilities, or, rather, certainties, open to men, when this great mystery of grace shall usher in a mystery of glory proportioned to it. (A Devotional Exposition of the Teaching of the Christian Year.)

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# Thank God for Christmas!

Rich Maffeo



One of the things I very much enjoy about the Christmas season are the lights. Red lights, blue, white, blinking, bubbling – all kinds of lights. In some neighborhoods,

some people seem to compete as to how magnificent their home displays can be. I've read in the news – perhaps some of you have also – of homes so decorated with lights that people drive for miles just to see the decorations.

No one really knows why Christmas is celebrated in December. Theologians and other scholars have speculated Jesus was actually born in the early spring in Israel. But I think a December birthday commemoration is very appropriate.

December – at least in the western hemisphere – the same hemisphere where Jesus was born – is the darkest month of the year. And the week of Christmas

is darker still. It is the time of the winter solstice – the time of the shortest day and the longest night. This year the winter solstice will occur on December 21st.

In other words, during December, and especially during the week around Christmas, darkness reigns. Trees look dead. Shadows are at their longest.

I believe it is not at all coincidental that in the midst of that darkness, God orchestrated the celebration of His Son who is the Light of the World. In the midst of lengthening shadows, God tells us there is great and ineffable hope.

God gave His people many prophecies through Isaiah about the first Advent. Here is one of them. And it provides our text for today: “The people who walk in darkness will see a great light; Those who live in a dark land, the light will shine on them.” (Isaiah 9:2)

The Christmas season, introduced to us each

year on the first Sunday of Advent, is about light in the midst of darkness. No, it is about light EXPLODING from the darkness. It's about hope for everyone who seeks His light.

Let's look at only a few examples. First, Mark 5:1 You probably remember the story.

They came to the other side of the sea, into the country of the Gerasenes. When He got out of the boat, immediately a man from the tombs with an unclean spirit met Him, and he had his dwelling among the tombs. And no one was able to bind him anymore, even with a chain; because he had often been bound with shackles and chains, and the chains had been torn apart by him and the shackles broken in pieces, and no one was strong enough to subdue him. Constantly, night and day, he was screaming among the tombs and in the mountains, and gashing himself with stones. Seeing Jesus from a distance, he ran up and bowed down before Him . . .

And what did the Light of the world do? The desperate man lived alone, fearing and feared, cold, isolated, in darkness. And then he met Jesus. And Jesus healed the man, casting out the demons into the herd of swine grazing a short distance away.

Then there is Bartimeus. Luke 18:35ff As Jesus was approaching Jericho, a blind man was sitting by the road begging. Now hearing a crowd going by, he began to inquire what this was. They told him that Jesus of Nazareth was passing by. And he called out, saying, "Jesus, Son of David, have mercy on me!" Those who led the way were sternly telling him to be quiet; but he kept crying out all the more, "Son of David, have mercy on me!" And Jesus stopped and commanded that he be brought to Him; and when he came near, He questioned him, "What do you want Me to do for you?" And he said, "Lord, I want to regain my sight!" And Jesus said to him, "Receive your sight; your faith has made you well."

But not all who come to Jesus are healed. Remember Fanny Crosby? I've mentioned her before – probably because of her passion for Jesus despite her physical darkness.

Blind for all of her life, Fanny Crosby, is the greatest hymn writer in the history of the Christian Church. She saw over 8,000 poems set to music and over 100,000,000 copies of her songs printed. Fanny gave the Christian world such songs as: He Hideth My Soul, I Am Thine O Lord, Praise Him Praise Him, Redeemed How I love to Proclaim it.

And then there is Augustine of Hippo: As a teenager, Augustine lived a profligate, reckless, godless life. Then he got caught up in religious heresy. Dark-

ness encompassed the prodigal son of the great saintly woman – his mother – Monica. But then he met Jesus. And light shone through his darkness. We today know him as Saint Augustine, one of the fathers of the Christian Church. He wrote two classics studied today: The City of God, and Confessions.

You might know the name of Horatio Spafford: I've also mentioned him before. Here is a very brief synopsis of his terrible darkness:

Safford's 4-year-old son died of Scarlet Fever. A year later, he suffered the loss of his business in a terrible fire. Two years after that, he sent his wife and four daughters for a vacation in Europe. He planned to follow shortly afterward. Enroute to England, the ship Mrs. Spafford and their children were on collided with another, taking with it 226 people to the bottom of the Atlantic. Among the dead were all four of Spafford's daughters. When his wife, Anna, finally arrived in England, she sent a six-word telegram to Spafford. It read "Saved alone. What shall I do?"

Spafford immediately followed on the next ship sailing for England. As his ship crossed the spot where his four daughters drowned, Spafford wrote these words: When peace, like a river, attendeth my way, When sorrows like sea billows roll; Whatever my lot, Thou hast taught me to say, It is well, it is well with my soul. Though Satan should buffet, though trials should come, let this blest assurance control, that Christ hath regarded my helpless estate, and hath shed His own blood for my soul. . . . And Lord, haste the day when the faith shall be sight, the clouds be rolled back as a scroll; The trump shall resound, and the Lord shall descend, even so, it is well with my soul.

Then there is John Newton, former captain of slave ships in the 18th century. He stuffed the ship holds with human slaves who had hardly enough room to stand amongst the filth and sewage and accompanying illness and death of his slaves. Newton considered their deaths as simply marked off as the cost of doing business – until God got hold of the evil man and changed his life. You know the song he wrote: Amazing Grace, how sweet the sound that saved a wretch like me. I once was lost but now am found, was blind but now I see.

I was blind, but now I see.

None of you know my story before I came to Christ. But my darkness was as black as any starless night. I won't rehearse for you my vile and most contemptible sins that deserve me a place in hell. I only ask you to trust me when I tell you – I lived and I reveled in hellish darkness. And then Jesus called me and saved

me and brought me into His most glorious and marvelous light.

So, what is YOUR story? If we took the time we would be here for hours, hearing from each one of you how the Lord Jesus shed His light on your life and rescued you from your own darkness.

And that is why Christmas is about light. And life . . . eternal life. There is good reason the Holy Spirit placed this psalm in our Bibles: Even though I walk through the valley of the shadow of death, I fear no evil, for You are with me; Your rod and Your staff, they comfort me. You prepare a table before me in the presence of my enemies; You have anointed my head with oil; My cup overflows. Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever. (see Psalm 23)

The Lord Jesus said of Himself, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." (John 8:12)

And again, the Holy Spirit tells us: This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. (1 John 1:5)

A few years ago, my wife and I were driving south along I-85, scanning the radio stations for something worthwhile to listen to on a Sunday afternoon. I've told this story before, but I must tell it again as I close this message on this last Sunday of Advent.

So, as we scanned the radio stations we came across a preacher in the middle of his sermon. From the way he spoke – his vocabulary and his manner of delivery – I conjured an image of many of the preachers Nancy and I sat under during our three decades in evangelical churches. There was nothing erudite about his delivery, or for that matter, what he said. But, oh! He captured our attention.

"Thank God for Jesus." He repeated that phrase again and again during the several minutes we listened to him.

He reminded his congregation, "Jesus came as a baby and lived 33 years so that He could die for your sins and my sins. Thank God for Jesus."

"He was glad to do what He did because of His great love for you and me. Thank God for Jesus." Then he asked his congregation, "Do you thank God for Jesus?"

Nancy and I heard a few voices in the congregation call out, "Amen," and "Yes, we do."

Then he said, speaking out of what I recognized was chapter 16 of St. Matthew's gospel, "Jesus said to the

people, 'Who do you say that I am? And some said Jeremiah, or one of the prophets.'" And then Jesus looked at His disciples and said: "But who do YOU say that I am?"

The preacher paused a moment and then continued to paraphrase from the text: "Peter said, you are the Christ, the Son of God." And Jesus said to him, "You are blessed, Simon, son of John, because flesh and blood did not reveal that to you, but my Father in heaven revealed it to you."

"Thank God for Jesus," the preacher said again. And then to his congregation he asked, "Has God revealed to you who Jesus is? Are you a child of God? Is Jesus your Lord?"

He continued, "Do you know of Jesus because your preacher told you about Jesus? Do you know about Jesus because your parents told you about Jesus? Or do you know Jesus because God told you about Jesus?"

"Do you thank God for Jesus?"

A few moments later, his simple sermon ended.

We turned off the radio and talked about what we'd just heard. The preacher, simple as his message seemed to be, reminded me of what the very erudite St. Paul wrote to the church at Corinth: "And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified." (1 Corinthians 2:1-2).

This Christmas, as we open the gifts set for us under the tree, Oh, may God help us reflect on the gift He gave us: "God so loved the world that He gave His only begotten Son, that whoever believes in Him would not perish, but have everlasting life. (John 3:16)

And, please God, help us say from our hearts, "Thank God for Jesus."

Thank God for the light of Christmas that shines from houses and Christmas Trees and department stores and supermarkets and so many churches across this country and around the world – reminding everyone and anyone with eyes to see – Jesus is the light of the world. The light that shines even in the darkest month – the darkest week of the year. The light that shines even in the darkest life and the darkest of experiences and the darkest of situations.

Thank God for Jesus. Thank God for Christmas!

><> ><> ><>



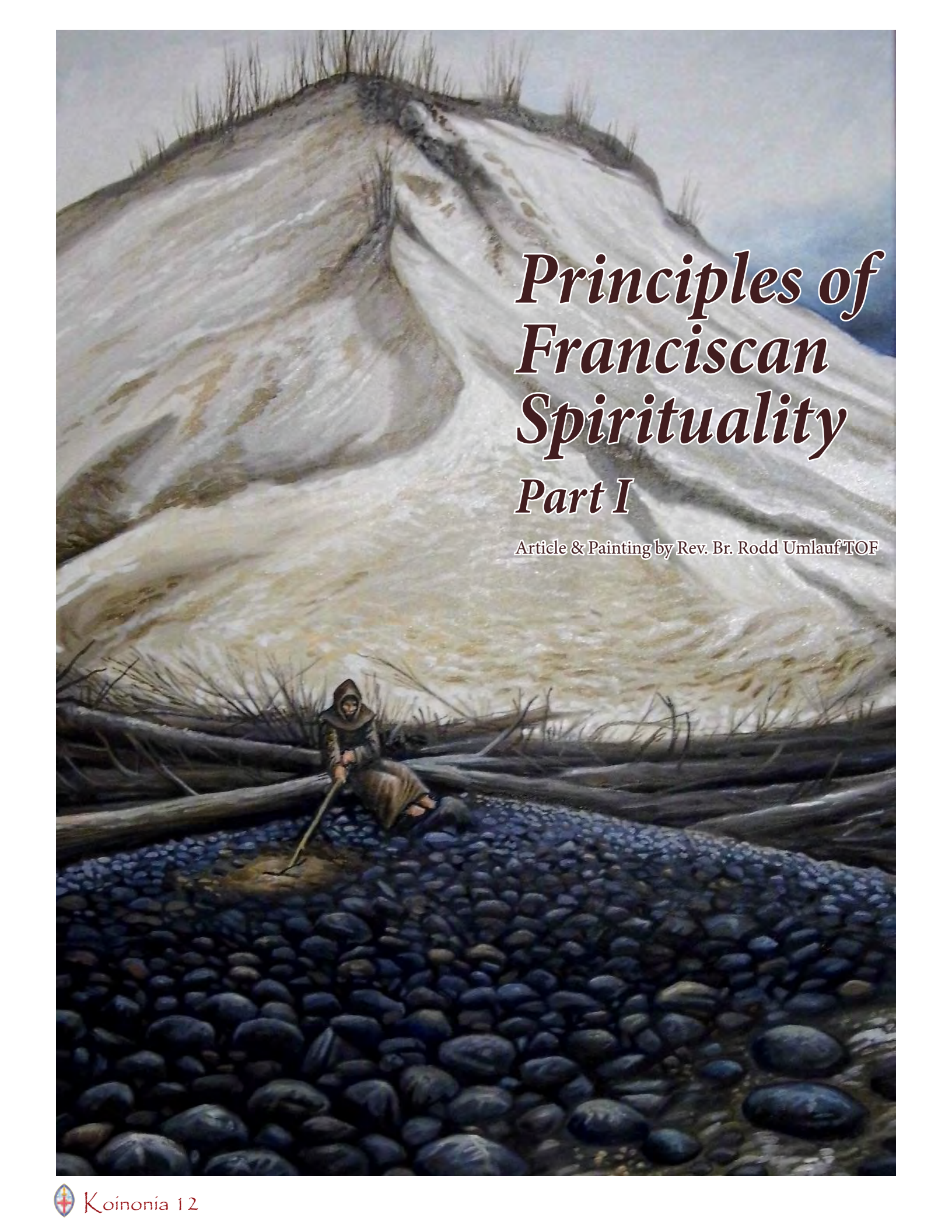
# HCCAR IN EL PASO, TX

## Our Lady of the Abandoned HCCAR

*Confirmations @ Our Lady of the Abandoned HCCAR in El Paso, Texas. Fr. George continuing his ministry pastoring to people and community of El Paso Texas, while assisting at Casa Vida - Rehab Center! God bless you Fr. George!*

*(Left): Fr. George cheering his team Argentina for the WORLD CUP SOCCER and GOOOOOOAAAAAAL! Congrats Argentina!*





*Principles of  
Franciscan  
Spirituality  
Part I*

Article & Painting by Rev. Br. Rodd Umlauf TOF

## **Introduction:**

This study is a summary and paraphrase of principles of the Spirituality of St. Francis of Assisi, set forth in a 12 lecture course by Br. Bill Short, O.F.M. and produced by “Now You Know Media” (also known as Learn25). The original title of the course is “The Treasure of a Poor Man”.

The goal of the Christian life is to live a life that is Christ-Like, Christ-Centered; following in the footsteps of Jesus, being sanctified by the Holy Spirit for holy and godly living. In short, to live as disciples and followers of Jesus is to be imitators of Christ following His teachings and commandments.

In the overview of the course, Br. Short begins with the statement: “The spirituality of St. Francis of Assisi is based on hearing the Gospel and putting it into practice. He [Francis] begins by listening: the Synoptic Gospels teach him about Jesus’ instructions to His disciples about how to live. The Gospel of John reveals who Jesus is, and how He is related to the Father. Francis is an example of someone who reads the Word of God prayerfully. He also prays the Psalms in the Divine Office, participates in the Eucharist, and takes time for silent meditation in solitude. These spiritual practices are basic elements of his spirituality.”

### ***Spirit & Life: Hearing the Gospel & Practicing it***

We must realize that spirituality is not just a set of religious doctrines and beliefs, but it is the way these beliefs are lived out, expressed in how we live, and made visible to the world.

Thomas of Celano, a companion of Francis and first biographer, wrote: “He was the man with the evangelical vocation in truth and in faith the servant of the Gospel...His supreme desire, his ardent wish and his highest principle was to observe the Gospel in all things and above all things...” (The Life of Saint Francis by Thomas of Celano, chapter 30, 84)

In his Admonitions VII, Francis speaks of being brought to life by the spirit of the “divine letter”. This Divine Letter are the words of Scripture; the actual written words of the text.

He talks about the spirit of the divine letter as not in opposition to each other, but that the spirit of the letter is enclosed within the letter of the text, and that the text gradually opens up and reveals the spirit which is enclosed in the letter. This is accomplished by reading or hearing the text, pondering the text and thinking on it, and then he “returns that Word to the Most High God” by “doing” what the text says (in following the example of what the text requires one to do in order to act out the Gospel). The text goes from being an intellectual

exercise and knowledge of the text and becomes a living experience by acting the words out.

In this way, Francis says, we return the Word to the “Most High God”. By returning things to God we return things to their proper owner. Every good thing that we have and are, our insights, health, things, belong to God. This includes our knowledge of the material world and even our knowledge of Scripture.

To hang onto this knowledge and not share it with others by living it out would be selfish, especially if we withhold it from those in need.

### ***Grounded in the Word***

Francis was grounded in the Word of God. This means the whole text of the Bible. He loved the Psalms and prayed them every day of his life in the Daily Office. But in particular, the Word of God for Francis meant, “The Word of the Gospel”. In this sense, the Gospel meant all 4 books of the Gospel; Matthew, Mark, Luke, and John. The Gospel told according to the four evangelists.

Within these four sacred texts Francis looked for what he called, “the Fragrant words of Our Lord Jesus Christ”. What are the words that Jesus spoke in the Gospel? He pays special attention to specific words, every single word. It is said that Francis had committed to memory all of Jesus’ words recorded in the four Gospels.

Why are these words so important? Because they are the words of the Word of God, who has become flesh in Jesus (as we are told in the beginning of John’s Gospel). Jesus is the Beloved Son, the Eternal Word of God, who has become a man and taken on human flesh and nature in the Incarnation.

It is these words that Francis found in the Gospels and he made them a pattern for his life and taught his followers. The actual words of Jesus in the Gospel are the “outline” and foundation of Franciscan Spirituality.

Franciscan Spirituality begins by reading and listening to the words of Jesus. This listening leads to understanding the Word, then treasuring the Word in our heart, and then living and acting out and expressing the Word outwardly, which is to do what the Word requires of us.

In reading the Gospels, the Church has made a distinction between what are commonly called the “Synoptic Gospels” (Gospels of Matthew, Mark, and Luke, which describe events of Jesus’ life from a similar or singular point of view, as contrasted with that of John). The Gospel according to John has a more theological and sacramental point of view.

Francis looked to the Synoptic Gospels to give instruction on how to be a disciple and follow Jesus. This is the practical side of life; how to treat those we meet. The Gospel of John, in contrast, tells most clearly who Jesus is as the Divine Son of God, but more specifically, giving us a form of prayer of Jesus and how we address Almighty God. John chapter 17 is the most common cited passage in the writings of St. Francis. He meditated upon this conversation between God the Father and Jesus the “Beloved Son” for many years. In the course of his life, Francis makes this prayer of John 17 his own prayer. There is a deep identification with Jesus, getting into the mind of Christ and seeing God as abba, Father, but also a conformity to Jesus in one’s own life, following Jesus’ teachings and placing our feet, as it were, into His footsteps. According to Francis, the deeds of Jesus are what are called “vestiges” of Jesus, His footsteps (how Jesus taught, healed, fed, and accepted suffering, etc.). We imitate Christ as literally as humanly possible.

### ***Reading the Word of God Prayerfully***

In depth meditation on Scripture, and more specifically on Gospel texts, the Word enters the heart. Many in our modern era speak of “Daily Devotions” where we read a passage of the Bible and then a commentary on the passage. We Anglicans follow the Lectionary for the Psalms and Scripture readings of Morning and Evening Prayer. The contemplation on the text of Scripture should be so deep, that it becomes one with the person and begins to form the way a person thinks, acts, and reacts toward others.

An example might be that Jesus was concerned for the poor and the sick. It would follow, that as those attempting to walk in the steps of Jesus, we should be concerned with the poor and needy and visit those in desperate situations, even those in prison. In so doing, we see the face of Jesus in all we encounter (See Matthew 25 and the parable of the Sheep and the Goats).

The daily practices of Francis and his followers involved daily prayer. This was through communal prayer in praying the Daily Office recited seven times daily together with the Psalms appointed for that day, and also private prayer. This was in fact a following in Jesus’ footprints because Jesus prayed the Psalms according to the Jewish lectionary, which meant praying certain Psalms on certain days and according to certain hours of the day.

Francis and his followers also set aside time for silence and solitude so that they could contemplate the Scriptures and prayer and listening to God in quietness.

This was often done in remote locations, often times on high mountains, and sometimes for 40 days at a time: again, following Jesus’ footsteps. This experience gave them a deep awareness of Jesus as recorded in the Holy Gospels.

### ***Cleaning House: The Word of God in Our Hearts***

Central to Franciscan Spirituality is the Word of God. This cannot be overestimated. But Francis emphasized this using the phrase “Word of God” on two levels, not just in reference to the Bible. The first and foremost was to the Word of God as the Incarnate Word become man in the person of Jesus; Capital “W”. The second was the word of God in the written words of Scripture; lower case “w”.

Br. Bill Short begins his second lecture this way: “The Word of God comes toward us, in a kind of migration. Philippians 2 [verses 6-8] describes the journey of the Incarnate Son from equality with God to sharing our humanity. To receive this Word in our hearts, we need to clean our inner house as a dwelling place. By receiving the Word and expressing it in our actions, we participate in a ‘holy activity’ or ‘sacred action.’ In this way, the Word of God takes flesh in concrete examples”.

Br. Short continues and discusses this “Divine Migration” and the journey of the Word towards us in the Incarnation. The Word, the Son, reveals to us God’s name, who the Father is. In the beginning of the “Lord’s Prayer”, which was St. Francis’ favorite prayer, Jesus reveals to us that God is Abba = Father. It is a family name, a friendly name, an affectionate loving name, like a child who calls his father “Daddy”. And we see how the Father reveals the name of Jesus, the “Beloved Son” in Jesus’ baptism and the transfiguration. These names are revealed to us through the Holy Spirit because only in the presence of the Holy Spirit do these names have family meaning because God in His true nature is a circle of family love.

Jesus, as the Eternal Word of God and the heart of the Trinity, travels to us in the Incarnation to be with us by the power of the Holy Spirit. We recite from the beginning of the Gospel at the end of each Mass, John 1. And we also recite during Mass from the Nicene Creed “...[He] “came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man...”

Jesus, born of Mary, had made a humble journey, a voluntary exile from the glory of heaven and accepted the position of lowly servant, born in a barn with sheep and cows and oxen, because there was no room for Him in the family guest room (The “Inn”). Think about that...

the King of Glory in Heaven humbled Himself for our sake and became one of us, our Brother. What was the reason? He loved us so much. Jesus let go of His divine powerful status and He emptied Himself to become a servant for us, even to accept suffering and dying for us on a tree, which is the true tree of life.

St. Francis saw how the Word humbled Himself and came to us in the shape of a servant, in a shape of someone of little importance, and a person like a pilgrim far away from the home in the heart of the Trinity....” He came to those who were His own, but His own received Him not....”... “Though He was rich, He became poor...” For us! And who and through Him, we and everything was made (John 1:3).

These thoughts impress upon Francis greatly. The Word, sent from God, takes on a humble form, a poor little babe of little importance, born of humble circumstances to a poor virgin woman, in a little town, and whose first bed was a food trough for animals to eat from.

This certainly plays a role in Francis, following in the example of Jesus, voluntarily gives all of his family positions of wealth and high social status to become a poor man serving the poor.

Do we recognize the Word made man which has come to us as a poor servant, born in humble circumstances in the little town of Bethlehem and raised in lowly status in Nazareth?

### ***Is there room in our proud hearts for Him?***

There is a long section in St. Francis’ “Earlier Rule” composed with his brothers around the year 1221 which revolves around the idea of allowing the Word to come into our “house”. It is an extended meditation on accepting this Word and letting the Word enter a dwelling place in us, that is, the heart. This meditation begins with the parable of “The Sower” (Matthew 13:1-9, 18-23). The Word of God is the seed, the Son, who wants to make our hearts His dwelling place. In the parable of the Sower the soil is the rich dirt of our heart where the seed of the Word seeks to take root. Yet not all hearts have good soil and even then, some do not understand and the Devil comes and snatches away the seed of the Word that was sown. There are some hearts full of stones and the Word cannot take root there. Other hearts love

earthly treasures and the cares of the world too much to be concerned. We all know the story of the sower well but do we take the time to test the soil of our hearts to see if there is good ground for the seed of the Word to live?

Francis gives us an explanation of how the Word comes into the soil, the rich dirt of our hearts:

“Let us beware of the malice and craftiness of Satan, who does not want anyone to turn his mind and heart to God. And prowling around he wants to ensnare a person’s heart under the guise of some reward or assistance, to choke out the Word and precepts of the Lord from our memory, and, desiring a person’s heart, to blind it

through worldly affairs and concerns and to live there. The Lord says: When an unclean spirit goes out of a person, it roams through arid and waterless regions seeking rest; and not finding any, it says: “I will return to my home from which I came. And coming upon it, it finds it empty, swept, clean and tidied. And it goes off and brings seven other spirits more wicked than itself, who move in and dwell there, and the last state of that

person is worse than the first.... Let us always make a home and a dwelling place there for Him Who is the Lord God Almighty, Father, Son and Holy Spirit “.

Here Francis combines two of Jesus’ parables and uses homelike images of someone doing interior house-cleaning to talk about making room for the Word in one’s heart, sweeping away distractions, but warns not to let the quiet inner emptiness be left vacant because other bad things could sneak in. We should sweep our heart clean but be careful of an empty heart. We must be eager to invite someone in to dwell there (the Word/Jesus). Otherwise there will be someone else ready to move into the empty house; Satan and seven of his evil buddies (Luke 11:14-28).

Francis’ advice: Fill up the heart with the Word, do not just clean it and leave it empty. Our hearts need to be occupied by Jesus, not vacant. Our hearts should not so much be filled with good words and ideas and thoughts, but with a personal presence of Divine Love filling our inner house so that we can live it out.

***“As We Believe, So We Pray, So We Live”, for the love of the Father, and the Son, and the Holy Ghost.***

(Above) Deacon Rod in Prayer



# HCCAR IN ECUADOR

The Ministry of the Franciscan Order of Divine Compassion Holy Catholic Church Anglican Rite



**LA ORDEN FRANCISCANA DE LA DIVINA COMPASIÓN - PROVINCIA NUESTRA SEÑORA DE LOS ÁNGELES.**

FRANCISCANOS ANGLICANOS EN ECUADOR PERTENECIENTES A LA SANTA IGLESIA CATÓLICA DE RITO ANGLICANO CELEBRA LA NOVENA AL NIÑO JESÚS EN FAMILIA CON TODOS LOS FELIGRESES EN LOS DIFERENTES SECTORES DE LA PARROQUIA - SANTUARIO NUESTRA SEÑORA DE LA NUBE.

**THE FRANCISCAN ORDER OF DIVINE COMPASSION - PROVINCE OUR LADY OF LOS ANGELS.**

ANGLICAN FRANCISCANS IN ECUADOR BELONGING TO THE HOLY CATHOLIC CHURCH OF THE ANGLICAN RITE CELEBRATE THE NOVENA TO THE CHILD JESUS IN THE FAMILY WITH ALL THE PARISHIONERS IN THE DIFFERENT SECTORS OF THE PARISH - NUESTRA SEÑORA DE LA NUBE SANCTUARY.

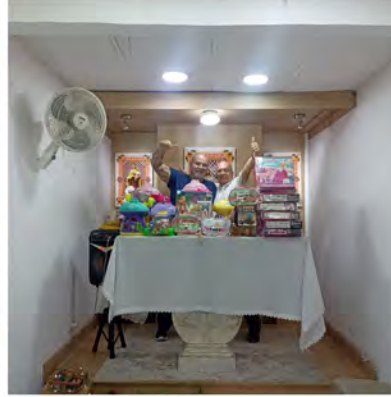


(Above) FRANCISCANOS ANGLICANOS DE ECUADOR Y NUESTRA SANTA IGLESIA CATÓLICA DE RITO ANGLICANO JUNTO CON TODOS NUESTROS FELIGRESES ESTAMOS AVANZANDO EN LA CONSTRUCCIÓN DE LA PARROQUIA - SANTUARIO NUESTRA SEÑORA DE LA NUBE. TENEMOS FE Y EWPERANZA EN DIOS Y CON DEVOCIÓN A LA SANTÍSIMA VIRGEN MARÍA DE LA NUBE MÁS LA AYUDA DE LOS FELIGRESES Y AMIGOS BENEFACTORES TERMINAREMOS LA CONTRUCCIÓN DEL TEMPLO PARA HONRA Y GLORIA DE DIOS.

ANGLICAN FRANCISCANS OF ECUADOR AND OUR HOLY CATHOLIC CHURCH OF THE ANGLICAN RITE TOGETHER WITH ALL OUR PARISHIONERS, WE ARE PROGRESSING IN THE CONSTRUCTION OF THE OUR LADY OF THE CLOUD PARISH - SANCTUARY. WE HAVE FAITH AND HOPE IN GOD AND WITH DEVOTION TO THE BLESSED VIRGIN MARY OF THE CLOUD PLUS THE HELP OF PARISHIONERS AND BENEFACTOR FRIENDS WE WILL FINISH THE CONSTRUCTION OF THE CHURCH FOR THE HONOR AND GLORY OF GOD.

# HCCAR IN COLOMBIA

The Ministry of Bishop Luis Carlos Garcia Medina in Barranquilla, Colombia., Holy Catholic Church Anglican Rite



La entrega de Regalos a los niños del Grupo Pre Juvenil Cazadores de Sueños.

Atendemos a 42 niños a quienes les formamos en Valores, Diversión y Fe.

Todos los sábados charla, Eucaristía, Diversión y Almuerzo.

La entrega de Regalos Navideños y las Camisetas.

Los regalos con el Dr. Carlos Gutiérrez, Presidente Honorario de la Fundación Litoral Atlántico.

Actividad Lúdica y entrega de Regalos a los niños del Grupo de la Comunidad Afrodescendiente.

Recordando nuestra ordenación Sacerdotal en Noviembre 25 de 2006. En la foto el padre Rafael y el Padre Fausto, ambos que de Dios Gozan. QEDP.

El Comedor de los Niños del Grupo Cazadores de Sueños en el Barrio El Pueblo.

Parroquia Nuestra Señora del Carmen, Estación de Predicación Santo Tomás Beckett. Antes.

Campaña de La Fundación Litoral Atlántico, Providencia Católica de Rito Anglicani del Litoral Atlántico y Suramérica de Construcción de Vivienda para personas más desfavorecidas y con restricciones físicas.

Se derrumbó la casucha de madera, el tugurio. Para proceder a la construcción de la vivienda.

Hola

Ella es Verónica.

Te quería contar sobre un Proyecto Necesidad. Obra de Misericordia para ayudar a Verónica quien de niña sufrió de poliomielitis.

Con respecto al proyecto de adecuación de la vivienda para Verónica pudimos cotizar los materiales y la mano de obra.

El proyecto consistiría en levantar la pieza en material, con los muros repellados.

El techo y la acometida eléctrica. Piso en planilla de cemento.

Ya hemos logrado construir el 50% de la Obra.

Se puede observar la casa ya levantada con algunas comodidades. Continuamos construyendo la vivienda digna para Verónica.

En la Misión Parroquia Nuestra Señora del Carmen, Estación de Predicación Santo Tomás Beckett

The delivery of Gifts to the children of the Pre Juvenile Group Cazadores de Sueños.

We serve 42 children whom we train in Values, Fun and Faith.

Every Saturday talk, Eucharist, Fun and Lunch.

The delivery of Christmas Gifts and T-shirts.

The gifts with Dr. Carlos Gutiérrez, Honorary President of the Fundación Litoral Atlántico.

Playful activity and delivery of gifts to the children of the Afro-descendant Community Group.

Remembering our priestly ordination on November 25, 2006. In the photo, Father Rafael and Father Fausto, both of whom enjoy God. QEDP.

The Children's Dining Room of the Dream-catchers Group in the El Pueblo neighborhood.

Our Lady of Mount Carmel Parish, Santo Tomás Beckett Preaching Station. Before.

Campaign of the Fundación Litoral Atlántico, Catholic Providence of the Anglicani Rite of the Atlantic Coast and South America for the Construction of Housing for the most disadvantaged people and with physical restrictions.

The wooden shack, the slum, collapsed. To proceed with the construction of the house.

Hello

She is Veronica.

I wanted to tell you about a Necessity Project. Work of Mercy to help Veronica who suffered from poliomyelitis as a child.

Regarding the project to adapt the house for Verónica, we were able to quote the materials and labor.

The project would consist of raising the piece in material, with the plastered walls.

The roof and the electrical connection. Floor in cement template.

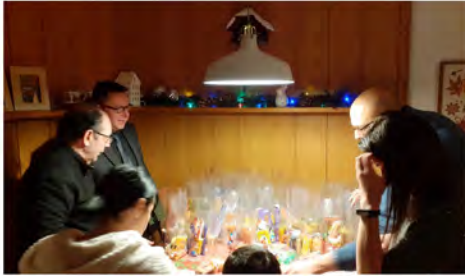
We have already managed to build 50% of the Work.

You can see the house already built with some amenities. We continue to build decent housing for Verónica.

At the Nuestra Señora del Carmen Parish Mission, Santo Tomás Beckett Preaching Station

# HCCAR IN ITALY

The Ministry of Fr. Luca de Pero HCCAR, Holy Catholic Church Anglican Rite



TI ATTENDE!

**SABATO 17 DICEMBRE  
DALLE 10 ALLE 12**

ALL'ALBERO DI NATALE DEL RIONE SANTA MARIA ASSUNTA  
(D'AVANTI EX CONAD):

TUTTI I BAMBINI RICEVERANNO UN PACCO DI DOLCIUMI  
GRATUITO PER FAR FESTA A NATALE!



*Alcune attività della nostra Missione in Italia del nord: la festa del quartiere con la pittura dei volti ai bambini ed i palloncini colorati e la distribuzione di torte. Mese di ottobre: pellegrinaggio al Santuario della Madonna di Chiampo, vicino alla città di Vicenza. Novembre: benedizione delle tombe e funzione al cimitero di Merano. Dicembre: Inizio dell'Avvento e accensione della corona d'Avvento con i bambini. Raccolta di torte per i bambini e distribuzione, iniziativa "il pacco degli angeli".*

*Some activities of our Mission in northern Italy: the neighborhood party with the painting of faces for the children and the colored balloons and the distribution of cakes. Month of October: pilgrimage to the Sanctuary of the Madonna di Chiampo, near the city of Vicenza. November: blessing of the graves and service at the Merano cemetery. December: Beginning of Advent and lighting of the Advent wreath with the children. Collection of cakes for children and distribution, "the package of angels" initiative.*



Local Memorial Service  
 In Memoriam  
 Her Majesty Queen Elizabeth II



Join us in the Evensong  
 at St. James Anglican Cathedral  
 Monday September 19th at 5pm  
 342 N Water St, Liberty MO 64068

St. James Anglican  
 LIBERTY MISSOURI  
 Traditionally Yours!

Lex Orandi Lex Vitae  
 Lex Crebendi Lex Fidei  
 Lex Fidei Lex Vitae  
 So We Pray So We Live  
 StJamesAnglican.net



[www.Holycatholicanglican.org](http://www.Holycatholicanglican.org)



*In Memoriam: As an Anglo Catholic Parish, St. James participated in the Queen's Tea preceded by an Evensong in the late Queen's memory at St. James Anglican Cathedral, Liberty, Missouri*

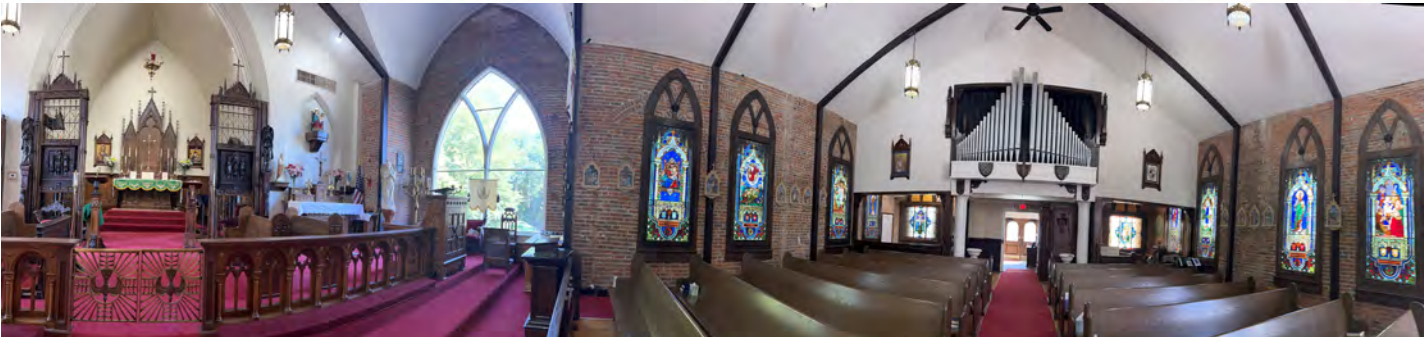


**Come Home**  
 Experience the Beauty & Awe of  
**Christmas**  
 in the Sacramental Worship

Dec. 24 10:30pm  
 Lessons & Carols,  
 Midnight Mass

Dec. 25 10:00am  
 Christmas Day Mass

**St. James Anglican Cathedral**  
 342 N. Water St. Liberty MO 64068 816.361.7242



**Christmas at St. James Anglican Cathedral, Liberty, MO**  
 Preparation for Christmas and the Lessons and Carols St. James Anglican Cathedral in Liberty

# DHTGP & HCCAR SYNODS 2022 A.D.

The Annual Diocesan and Provincial Synods at the Cathedral Parish of St. James




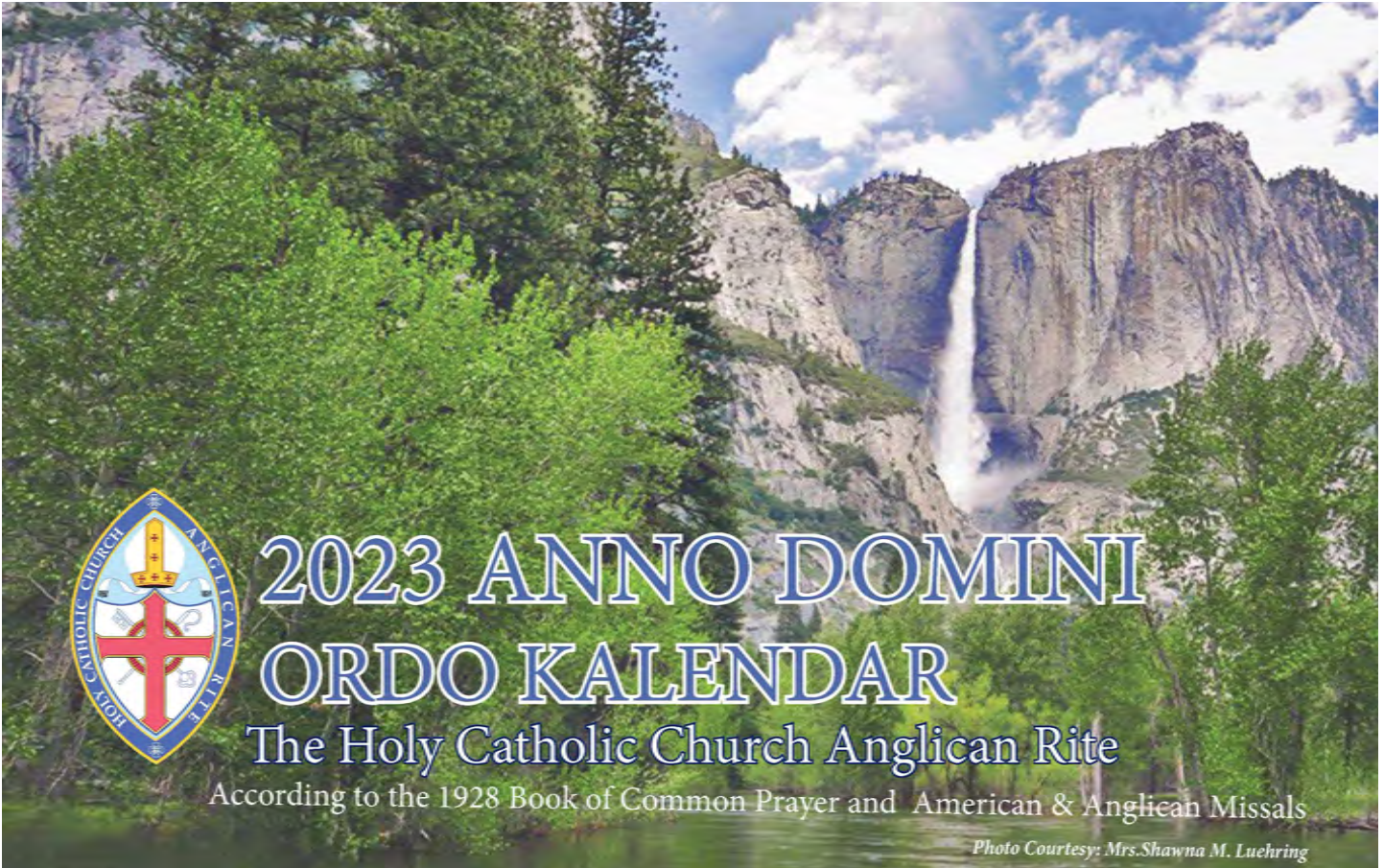
*The Synodal Mass of the Diocese of Holy Trinity and Great Plains, accompanied by the dedication of the Pipe Organ to the memory of Kate Daniels by Mr. James B. Daniels Esq., Bishop Edmund Jayaraj address the synodal attendees. The 2023 Synod will be June 13-16th at St. James Anglican Cathedral in Liberty, MO*

*Come and Celebrate the Start of the Holy Season of Advent*

*Lessons & Carols with the  
Inaugural Presentation of our New Pipe organ  
by Concert Organist  
Josh Peden*

*St James Cathedral  
342 N Water St, Liberty  
December 2 @ 6:00 pm  
Refreshments following*





**KOINONIA**  
Publication of the Anglican Province of the  
Holy Catholic Church Anglican Rite  
St.. James Anglican Cathedral  
342 N. Water St, Liberty, MO 64068