



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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ברכות לחג המולד

கிறிஸ்துமஸ் வாழ்த்துக்கள்

تحیات عید المیلاد

क्रिसमस मुबारक हो

Gelukkige Kersfees

Buon Natale

Christmas salve

Feliz Navidad!

Joyeux Noël

圣诞快乐

Frohe Weihnachten

Рождественские поздравления

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Editorial

MERRY CHRISTMASTIDE and God's gracefilled New Year of the Lord 2024! We thank the Lord for this passing year and hope for His blessings in the coming year. In Memoriam: Fr. Herman & Margaret Hattaway, Kenneth Donald Sturges. We thank them for their service to our church and may they Rest in Peace.

This issue carries articles on Christ's presence in the Old Testament, Genesis of the Catholic Faith in Britain and on Franciscan Spirituality. The pictures tell the tales of our ministry throughout the world. We are thankful for these ministers of Christ.

If we truly believe that Christmas is just not a recollection of the birth of Christ but a moment of grace offered to us every year to claim all the blessings that the Babe of Bethlehem brought at His First Coming, we are truly blessed. The Creator of time was born in time. This is the greatest of all miracle. C. S. Lewis says: The central miracle asserted by Christians is the Incarnation. "They say that God became Man. Every other miracle prepares for this, or exhibits this, or results from this. Just as every natural event is the manifestation at a particular place and moment of Nature's total character, so every particular Christian miracle manifests at a particular place and moment the character and significance of the Incarnation."

The manger reminds us of the pregnant virgin and her betrothed husband in search of a place to deliver their new born. This is what the world had awaited – the Messiah – the One who will save His people from sin. There are shepherds keeping their night watch and the chorus of angels surprise them with Good News. Today in the City of David is born for you Christ the Lord. Joseph and Mary were told that Mary would bear the Son of God. As this is unfolding their boundless joy knew no bounds. They ponder all these things in their heart. May we in faith behold the Lord born for us and may His blessings abound in our selves, families and communities and in the nations of the world. + 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.

Below: Advent & Christmas @ Corpus Christi Anglican Church Rogers, AR and the newly designed altar rail and the steeple windows in the bottom picture by Vince Planetta. Thank you & God bless!



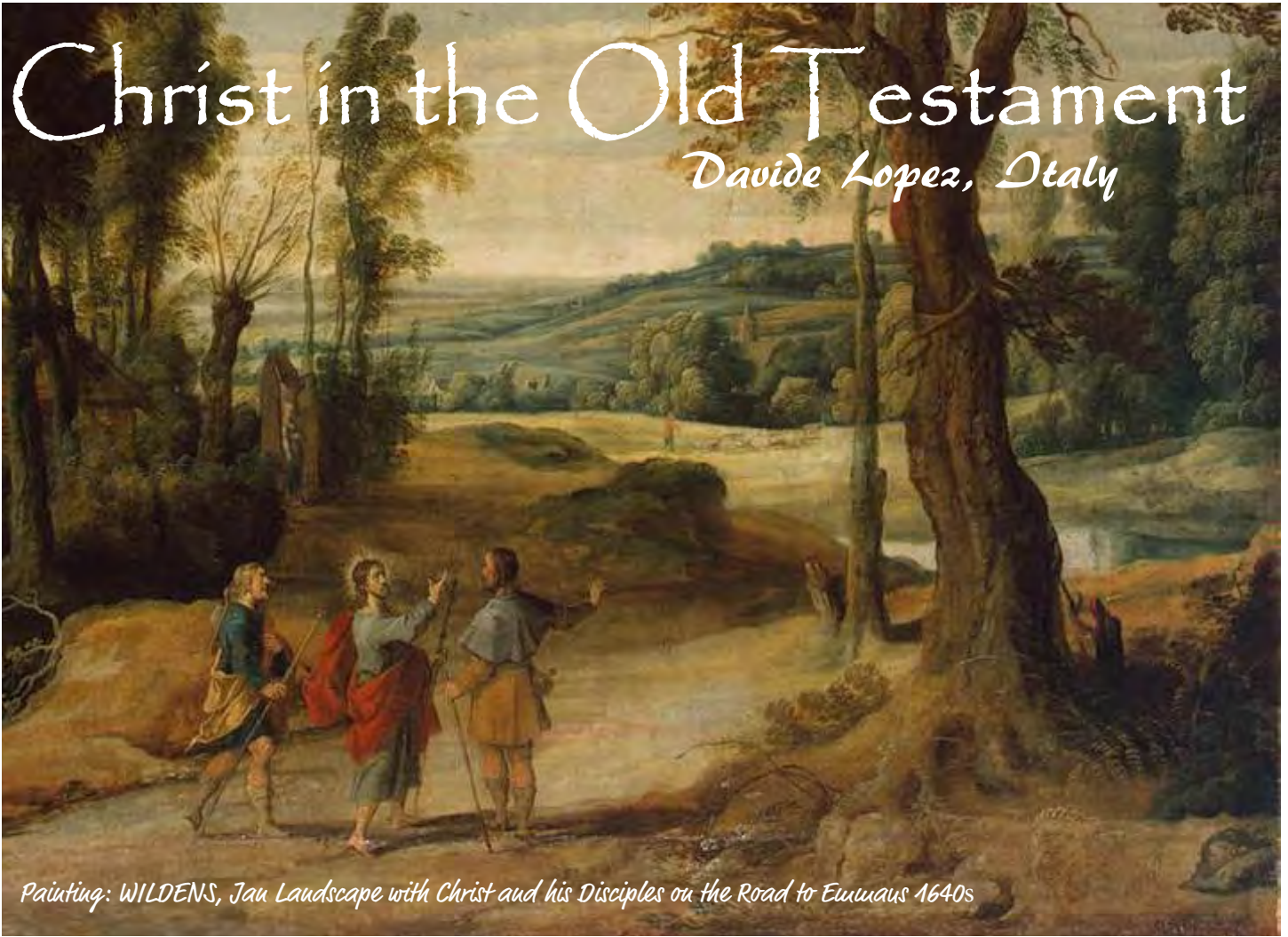
Our New Steeple @ St. James Cathedral, by the grace of God!



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, 342 N Water Street, Liberty MO 64068. 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: Bishop Leo Michael

Christ in the Old Testament

Daide Lopez, Italy



Painting: WILDENS, Jan Landscape with Christ and his Disciples on the Road to Emmaus 1640s

In Luke 24:27, it is narrated how Christ appeared to his disciples of Emmaus after his resurrection. They did not immediately realise that he was the Master, nor did they know that he had risen. The disciples were discouraged after the recent events that led to Calvary, and they could not find any solace in the Jewish Scriptures to regain some long-lost hope.

What then did the Master propose as he set out on the journey with them? During this walk, he listed every scripture that talked about him, from Moses and the other prophets. The revelation of the resurrected Christ begins from a summary of the entire Bible to which a new and surprising meaning is attributed. The Scripture talks about our Saviour before his own birth into this world.

Jesus himself told the religious leaders that defied him: "If you believed in Moses, you would believe me as well, because he wrote about me." Noteworthy is how the expression "Moses", according to the Jewish lexicon of the time, refers to the entire Torah, meaning the initial and principal part of the Bible, that was considered, at least partially, the work of Moses and of

which the Prophets and the Scriptures (that is to say the other two sections of the Scriptures of Israel) were considered completions and renditions.

What we call the Old Testament today is about Jesus, and it is Jesus himself that claims it and therefore it is considered an indisputable truth. If we analyse this matter by using the tools given to us by the historical-critical method, we can't deny that the persona of Christ was unfamiliar to the authors of the Jewish Bible, despite in late Judaism a line of thought of messianic character had developed. Although we believe that the Bible is God's word, inspired by the Holy Spirit, it is not wrong to assume that in the Scriptures there are some meanings that are unknown to the authors themselves.

Mainly it was the church fathers who attentively re-read all those passages throughout the Old Testament that could be referring to the work of Christ. They didn't do it for pure exegetical speculation, but in order to support with precise examples a significant theological conception: Jesus Christ doesn't reincarnate as an unforeseen *deus ex machina*, he has been and always will be the "centre of the cosmos and history". That means that history, more specifically the history

of salvation, finds in Him its own source and purpose. He is indeed "the Alpha and the Omega, the beginning and the end.": He is our maker, because God made the world through his Word (and Christ is, as a matter of fact, the "logos", meaning the word of God). It is our ultimate goal, because the redemption made by Christ is simultaneously the peak history and the beginning of creation. If it's true that the Bible can be defined as the tale of the history of salvation, then we can conclude that it has to be referred to Christ as a whole, no matter how much the authors knew and believed about him.

We can consider each biblical book as a detail of a big Renaissance painting: during the Renaissance each artist, who would work with the workshop master who conducted the construction, was assigned the creation of different parts of the painting, but in the end it was only the master who had the complete picture of the final product. Thus only the Spirit, who inspired the biblical authors, held the plan of salvation history, which was unknown to the authors themselves. It can even be said that we Christians today have a higher knowledge of the meaning of Scripture than that of the biblical authors themselves. We can observe the full picture because the Spirit himself has revealed it to us after the Artist has fully realised it.

The branch of theology that studies this "great fresco" of Scripture, not in individual parts but in the perspective of the economy of salvation is called "biblical theology". It is a discipline recently rediscovered in response to the attacks that the Christological interpretation of the Old Testament has undergone (and continues to suffer) by the two opposing sides of evangelical dispensationalism and theological liberalism.

While it is true that patristic exegesis, especially in the Alexandrian environment, has often covered the pure simplicity of Scripture in allegorical layers, textually and contextually unjustifiable, and frankly excessive, to the point of making the reader lose the original meaning of the passage in analysis, we must not lose sight of the substantial correctness of a biblical hermeneutics from Christ and in view of Christ; this would mean, paraphrasing a popular expression, throw away the child of the Christological interpretation of Scripture with the dirty water of bad exegesis.

A completely different thing is to confuse a "Christocentric" interpretation of the Bible with the anthropological readings of the same, which arose in the same Alexandrian habit and then multiplied to infinity in the theology of the mediaeval West: here in fact the figure and the work of Christ are dulled, and

sometimes even obscured, by allegories of a moral type which, far from putting the Saviour's redemptive action at the centre, they tend to reduce every biblical pericope to an exemplum of an ethical nature that can serve as a lesson for human action. Man's effort thus assumes a preponderant value at the expense of God's grace. So it happens for example when in an episode, such as the passage of the Red Sea, instead of prefiguring the salvation brought by Christ and communicated to us with the sign of Baptism, it essentially indicates the passage of the individual from vices to virtues. Such interpretations, already present in Hellenistic Judaism, can be adopted as long as they highlight the need for a human response to the mysteries of salvation; otherwise, they turn dangerously towards Pelagianism. The Reformation must be credited with having rid itself of such a spurious exegesis, although the evangelicals following the reformers, decidedly more ignorant, have thought well of getting rid of the Fathers, thus causing immense damage to the Church and her theological understanding.

As "Reformed Catholics", we Anglicans feel spiritually united with the "giants" who preceded us during the first millennium of the Christian era, when the Church was undivided, and therefore we feel ours the task of bringing the people of God to the knowledge of the treasures that the Fathers have bequeathed us.

The key to all patristic exegesis is simultaneously the rereading of the Old Testament that Jesus himself makes with his words and actions, and vice versa the Old Testament reread by the Church having in mind the words and work of Christ. For the Fathers everything in the Bible speaks of Christ: He is both author, protagonist and interpreter. The Fathers have sometimes operated forcing of the text or misunderstandings of the context, and rightly some of their pages appear unsustainable for modern criticism; however they continue to be "fathers" because with their immortal thought and their sublime writings announce to all Christians of all times that the Scripture not only holds the meaning it had in the conscience of the editors, but takes on a fuller and more perfect sense in relation to Christ.

It is therefore not surprising that the links between the Old and New Testaments, studied and described by them, have passed directly from the patristic pages to the liturgy of the Church: only in the liturgy the economy of salvation, begun in Genesis and culminated in the work of Christ, finds its full application in the life of every woman and every man.

It is not the purpose of this article to exhaus-

tively present all the Old Testament occurrences of the figure of Christ and all the prophecies that refer to Him. On such topics whole books were written. The bibliography will leave some indications for those who want to deepen such a study.

In my opinion, it is best to exemplify how, according to the Patristic reading, the figure of Christ is used to emerge in the Scripture.

The scheme is the following: since the Torah, passing through the Prophets and the Scriptures, Christ is symbolised, prefigured, promised and present.

Christ symbolised: some passages of the Old Testament contain a symbolism that becomes clear only by comparing them with the work of Christ. The classic example is the woman who crushes the head of the serpent in Genesis 3:15: If the serpent is a symbol of the principle of temptation and sin, then victory over the serpent symbolically represents victory over sin. And who overcomes sin but Christ? So in the image of the woman, according to the fathers, are represented at once the following realities: 1) humanity (summarised in Eve), because the over-comer of sin will be a man in every aspect, and therefore a remote descendant of Eve; 2) Mary, of whom Jesus is descended directly in an historical sense; 3) Finally, the Church, from which Jesus is generated every day in a spiritual sense.

Christ foreshadowed: It means that events (such as the Flood or the Passover) or rites (such as the Temple sacrifices) are actual realities whose full value is evident only in the light of subsequent events. For example: Passover was a founding event for the people of Israel, and therefore has considerable intrinsic value; however, it is a figure of a Passover far more important: the Passover of Christ dead and risen. Likewise, the sacrifices of the temple did not save the people from their iniquities but prefigured that immolated lamb capable of saving humanity. A particular figurative method is what we call "typological". A "type" is a person or reality of the Old Testament that anticipates certain aspects of Christ

and his work. For example, Moses can be seen as a type of Christ: in fact, after a characteristic birth, he faced the evil powers and led his people to freedom.

Christ promised: in the New Testament, Christ continuously refers to himself the prophecies of the Scripture. True faith has always been messianic because it is the "foundation of things that are hoped for and proof of those that are not seen" (Hebrews 11:1). All chapter 11, of the Letter to the Hebrews, reviews characters of the Old Alliance to show how the actions of these were ultimately motivated by faith in God's promises. They certainly did not know how such promises would be fulfilled. But now we understand that in their own belief, although

not knowing him, they were oriented to Christ, because only He is the realisation of those promises on which they founded their existence. In this regard, it is significant that the last book of the Old Testament according to the Christian canon, Malachi, corresponds to the last book of the prophetic section of



TIEPOLO, Giovanni Battista, *The Sacrifice of Isaac*, 1724-29

the Hebrew Bible. Why Malachi? Because it contains a clear prophecy of the coming of the Messiah (3, 19 ff.). As if to say: the Old Alliance necessarily tends to its completion in Christ and remains imperfect without Him.

Christ present: this is perhaps the most unknown aspect of biblical theology. Christ was not only symbolised, prefigured and promised in the Scripture, but was present in person in biblical episodes. For example, when God speaks to the patriarchs by his Name (I-am), Christ's presence is evident from the very fact that God, by speaking, communicates his logos, meaning his Word, which is Christ himself. That is why in John 8:56ff., Jesus implies that he witnessed the actions of Abraham: "Then the Jews told him: "You are not yet fifty years old and you have seen Abraham?" Jesus answered them: "In truth, in truth I tell you: before Abra-

ham was, I am". On the other hand, a basic knowledge of systematic theology is enough to understand that the Trinity did not begin with the incarnation of the Word, but the Son is eternally generated. This means that God has always, and forever will, worked in a trinitarian way; therefore, every time in the Old Testament God acts, Christ witnesses. This obviously does not mean that the Son of God was flesh before his incarnation in Mary's womb; therefore, we must not think of a Jesus incarnate in the Old Testament; rather we can say, paraphrasing Colossians 1:15 and John 1:18, that the Father is always mediated by the Son.

Lastly in some key passages of the Scripture we find the figure of Christ outlined in different ways. Among the many possible, let us limit ourselves to citing a significant example: Genesis 22, the notorious episode of the sacrifice of Isaac. Here we find simultaneously Christ prefigured, Christ promised and even Christ present. We shall see the story in detail.

Christ foreshadowed: If the event of Isaac's sacrifice were not, as a whole, a "type" of Christ's sacrifice, the words that God addresses to Abraham would be incomprehensible and even scandalous. So what does this son, that Abraham decides to sacrifice for obedience, represent? The seed of Abraham represents the hope of his offspring. All God's promises are oriented towards Him. If the child were sacrificed, there would be only two possibilities: either God would break his promises, or he would have to somehow bring him back to life to fulfil them. On the cross, the hope of the whole world passes through the obedience of Christ, similar to that of Abraham: He silently accepts, like Isaac did, the sacrifice of Himself; in this passage in death He deserves the resurrection for Himself and for all those who believe in Him, because God never fails in his promises. It is evident that the book of Genesis prefigures another sacrifice with a more authentic value, it is understood by the answer that Abraham provides his son: «God himself will provide the lamb for the holocaust» (22:8). Lastly, noteworthy is how Isaac carries wood on his back, like Christ carries the cross on the Calvary (cf. 22:6).

Christ promised: Abraham was convinced that he would have his son back from death (22:5): «In fact, he thought that God is able to raise even from the dead» (Hebrews 11:19). He then called the mountain (perhaps mount Zion) «The Lord provides» (22:14). For centuries, the Israelites will look to that high ground hoping for divine providence, for future redemption; The saints of the Old Testament saw in this event the promise of God and so, without knowing it, they placed their hope

in Christ.

Christ present In verses 11 and 15 we read how the angel of the Lord calls Abraham. Who is this angel? Though he is sent by the Lord, speak as if He were the Lord: I swear by myself [...] I will bless you with every blessing and I will make your progeny very numerous (16-17). Generally, when we encounter angels in the Scriptures, they insist on their total difference from God (cf. Revelation 22:9). But here there is only one messenger who comes from the Lord and who at the same time is the Lord. Paraphrasing the language of the Council of Nicaea, He is therefore "God from God". In Genesis 22, this "God from God" stopped the cleaver of judgment on Isaac; two millennia later, the same Mediator would climb the same mountain to take upon himself the judgment of God on humanity. This interpretation is corroborated by several fathers; Augustine applies to all: "Therefore under the name of "angel" Christ our Lord is indicated".

In conclusion, I like to quote an important Roman Catholic theologian, because different theological factors divide us from him. Joseph Ratzinger, in his volume on the childhood of Jesus, states: "There are words in the Old Testament that remain, so to speak, still without a master. From this correlation between the word "waiting" and the recognition of its protagonist finally appeared, the typically Christian exegesis developed, which is new, yet remains completely faithful to the original word of the Scripture». There are therefore passages, some of which are mentioned in this article, that "have no master" in the Old Testament, meaning that there are no valid interpretations. Only Christ is its 'master': only to him they comply perfectly.

Reading the Bible starting from Christ and in view of Christ is the challenge that the Fathers left us so that the Scripture can continue to speak to Christians of all times. Christ is indeed the same God who spoke to Abraham and revealed himself to Moses, and who awaits our announcement to reveal himself to the women and men of today. *Iesus Christus heri et hodie, ipse et in saecula.* <><

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Franciscan Mission (HCCAR) – Lake Tomahawk, Wisconsin



The Franciscan Mission in Lake Tomahawk Wisconsin is led by Deacon Br. Rodd Umlauf, a member of the Third Order of St. Francis. This ministry intends to shine the Light of the Gospel in the town of Lake Tomahawk, a small rural community in Northern Wisconsin. The ministry is devoted to sharing the Christian Faith by word and action according to a Biblical model and Francis Spirituality.

Local Assisted Living Facilities: Visitations to Residents with Word, Prayer, and Holy Communion. Individuals at Assisted Living Facilities have spiritual needs like all other people. Yet they are often neglected by the wider church. I attend two local facilities, Milestone in Woodruff and Lakeshore in Lake Tomahawk. I try to make visits bi-weekly. I attend these facilities with the assistance of Sr. Rosemary, a secular Franciscan from the local Roman Catholic Church.

We do our visitations with a personal touch, becoming friends with the residents. We either visit individuals in their rooms or gather them in a communal room. I will recite a Collect for the day and also the Scripture readings for the day. We recite the Apostles Creed together and the Lord's Prayer. There is also a time to pray for personal intentions and prayer requests. I often pray with residents kneeling by their side. We also go through a section of the Scriptural Rosary. This is followed by Holy Communion.

Franciscan Farms – Greenhouse and Gardens/Franciscan Farmers Market: I am very visible in the town of Lake Tomahawk, previously through my art studio, and currently by operating a plant and vegetable stand in the center of town where I used to have my art studio.

Franciscans are known for their close connection with nature and the earth. One feature common to Franciscans is a love for the created order and working closely with it. In the early Spring I start thousands of vegetable seeds in my attic and basement using grow lights. As the weather warms I move the plants out to my two greenhouses. As the plants mature I re-pot them and move them downtown to my Farmers Market stand. Here I am “sowing seeds” so to speak, promoting what is called “from farm to table”. Localism and a personal relationship with the customer is goal. I try to operate by a “Franciscan” business model and not by the standards of the world. Since I am not able to be at the vegetable stand during the day much because of other work I have a sign posted on the little green building with prices and then have a money pot for people to put the money from their purchases. My “Third Order of St. Francis” business cards are also available. Sales are on the honor system. People like being trusted and there is usually more money in the pot at the end of the day than their should be. I am also encouraging people to grow their own food in their own gardens for a healthy food source.

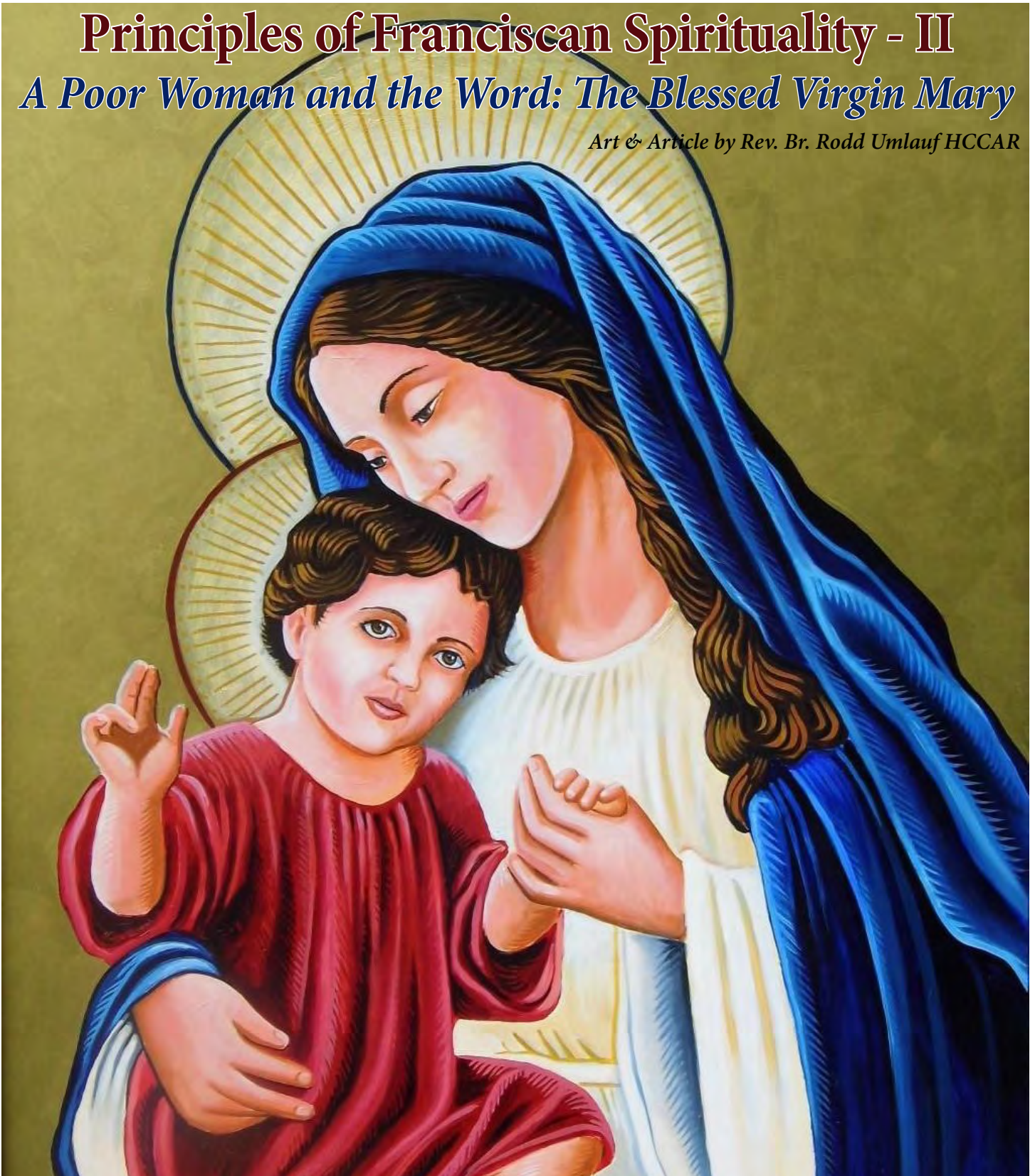
Franciscan Farms also has four vegetable gardens that I tend. Soon the produce will be ready to harvest from the gardens and taken to my Farmers Market. This is a lot of work but very profitable from a physical and mental health aspect and spiritually.

People know that I am Franciscan and often talk to me about faith topics. I also raise ducks and geese for eggs and meat. My goal is near self sufficiency as far as food goes. <><

Principles of Franciscan Spirituality - II

A Poor Woman and the Word: The Blessed Virgin Mary

Art & Article by Rev. Br. Rodd Umlauf HCCAR



Introduction: This study is a summary and paraphrase of principles of the Spirituality of St. Francis of Assisi, set forth in a 12 lecture audio 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”.

In Part 1 we saw that the spirituality of St. Fran-

cis of Assisi is based on hearing the Gospel and putting it into practice. St. Francis, and the Franciscan Spirituality that follows, begins by listening and reading the Word of God written: the Synoptic Gospels teach us about Jesus’ words and instructions to His disciples about how to live. The Gospel of John reveals who Jesus is, the Word made flesh, and how He is related to the

Father as the Son of God, the Eternal Word.

A human word can mean something spoken, such as oral tradition, and that kind of word becomes visible when it is written down. The Word of God, the Son, becomes visible through the Incarnation, as the Blessed Virgin Mary becomes the home of the Word in her womb. Francis writes a special prayer to the Virgin, called “The Salutation of the Blessed Virgin Mary.” He hails her as the robe, the dwelling, the home of the Word, giving her the unique title, “the virgin made church.”

I. Incarnate Word “Think of the spoken word: It is a vibration in the air—waves of sound. It is invisible when it is spoken. The word becomes visible when it is written down. In the 13th century, when St. Francis lived, that meant it was written on a piece of parchment, with a quill and some ink. The word has an “auditory” meaning—a sound”, says Br. Bill Short. “It also has a ‘visual’ meaning—something tangible, legible, readable”. In our modern world we have pencils and pens and now we often write words on a computer or text on cell phones.

We are, as illustration, using with two senses of the word, “word”, that are used throughout the tradition of Franciscan Spirituality. There is the Eternal Word: The Franciscan theologian St. Bonaventure refers to this as the Uncreated Word, the Eternal Word, the Divine Word, and the Beloved Son of God at the heart of the Trinity, as does Holy Scripture.

“There is also the Expressed Word. The Word that is spoken. We could say the Word that is written down in flesh and blood in the event of the Incarnation. The Word becomes Flesh (John 1).

The Word becomes flesh in the view of Francis of what is actually an experience of hospitality.

The Eternal Word of God, desires to become a creature, to dwell with His creation, out of love. He begins this divine migration, this journey of God toward us from an eternal divine plan from the beginning. The Word comes to seek a dwelling place: a specific dwelling place in a specific individual— the young woman, Mary of Nazareth. The Eternal Word, the Divine Person of the Triune God, did not have human flesh before the incarnation; this was a gift. A gift to the Eternal Word from Mary, a poor young virgin woman from the poor town of Nazareth.”

In the little town of “Bethlehem”, which means “House of Bread” the Word and Bread of Life came down from Heaven and received the flesh of our humanity, through The Holy Spirit and Mary, humbling Himself and taking the form of a servant. Jesus received

the fullness of human nature, even with all of it’s frailty and weakness, but without the stain of sin. Jesus received this gift from the Blessed Virgin Mary. The per-incarnate Word, the Eternal Word, had never experienced human weakness, like hunger or thirst, the need of growing in knowledge and wisdom, getting tired, emotional stress, probably even getting a cold or catching the flu. Yet our Savior chose , out of love, to become one of us and to walk with us; through the free gift and hospitality of Mary when she herself as the handmaid on the Lord when she said “Yes” to God.

II. The Salutation of the Blessed Virgin Mary As stated in the introduction, St. Francis writes a special prayer to the Virgin Mary, called “The Salutation of the Blessed Virgin Mary.” He hails her as the robe, the dwelling, the home of the Word, giving her an interesting and unique title, “the virgin made church.”

Francis writes:

“Hail, O Lady, Holy Queen,
Mary, holy Mother of God:
you are the virgin made church
and the one chosen by the most holy Father in heaven
whom He consecrated with His most holy beloved Son
and with the Holy Spirit the Paraclete,
in whom there was and is
all the fullness of grace and every good.
Hail, His Palace!
Hail, His Tabernacle!
Hail, His Home!
Hail, His Robe!
Hail, His Servant!
Hail, His Mother!
And, hail all you holy virtues
which through the grace and light of the Holy Spirit
are poured into the hearts of the faithful
so that from their faithless state
you may make them faithful to God.”

As we look at this prayer various phrases are expected, such as, “Hail, His Home”, “Hail His Tabernacle”, even “Hail, His Robe” because Christ was clothed with Mary’s humanity and dwelling place. Yet look at the phrase “virgin made church”. What are we to think of that ? It is through the Beloved Son that Mary is consecrated by the Father, and in the Holy Spirit, to be the dwelling place of Jesus. And how does that relate to us ?

I’m going to depart from Br. Bill Short’s lectures now and turn to other studies of mine on the Blessed Virgin Mary from a personal experiences at the Jesuit Retreat House in Oshkosh Wisconsin and how it related

to Francis' title of Mary as "virgin made church".

I attended a Silent Preached Retreat with the Jesuits. The spiritual director gave a series of lectures in the course of a "silent" four day weekend. After each lecture based on the Spiritual Exercises Ignatius of Loyola, the priest would send us off to pray and meditate upon the spiritual insights that he had presented. The topic of the retreat was not the Blessed Mother, but the sacred space that I most often retreated to was in the lower level of the Retreat House; in a small beautiful chapel. Chapel of the Annunciation. This was a chapel dedicated to the annunciation by the Angel Gabriel to the Virgin Mary, that she is blessed among women and that she would bear a Son who would be the Savior of the world. Although modern in design, the chapel it is so beautiful and thoughtful in every detail. A statue of Mary was at the far end.

As I observed and meditated upon the beauty it was obvious after not too long, that the architecture was such as to portray Mary as the Queen of Heaven. There was a heavenly glow coming from the ceiling with tiny lights sparkling all around like stars in the galaxy. One could dim the lights for various contemplative effects. But after a number of visits I realized something at first puzzling. The shape of the chapel. I had never been in a room shaped like this. It was an irregular oval, nearly the shape of a woman's womb. WOW. Then it hit me; I was sitting within the Blessed Mother's womb and sanctuary as her own child, the Virgin made Church. If Jesus is the Son of Mary, and Jesus is my King and Brother, then I am also a son of Mary. Mary is the icon of the church. Just as Christ told Mary and John who stood at the foot of the cross ---

"When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home" (John 19:26-27 RSV).

On a surface reading of this text we could just draw what was literally true. Jesus who was hanging from the tree which brings eternal life was telling His mother Mary that His disciple John was going to be taking care of her in His absence. Which is true because St. John did take Mary into his home and then later became members of the Church in Ephesus. On a deeper level, John the Beloved Disciple, "whom Jesus loved", represents all faithful disciples of Jesus. And Mary whom Jesus calls "woman" throughout the Gospels points back to the first woman Eve, the mother of the living (Genesis 3:20). But that the first Eve fell in disobedience at

the foot of the tree in the garden, Mary the New Eve has brought salvation and life for all who believe in Her Son.

To explain more fully, here is a quote from one of the Early Church Fathers, St. Irenaeus (180 AD)

"The Virgin Mary was found obedient when she said, "Behold your handmaid, O Lord; let it be done to me according to your word" (Luke 1:38). In contrast, Eve was disobedient. For she did not obey when she was still a virgin.... Having become disobedient, she was the cause of death, both to herself and to the entire human race. Correspondingly, Mary, who was also a virgin, by yielding obedience, became the cause of salvation, both to herself and the whole human race.....So it was that the knot of Eve's disobedience was loosed by the obedience of Mary. For what the virgin Eve had bound fast through unbelief, this did the virgin Mary set free through faith."

The first Adam and Eve fell into sin, being tempted by the Serpent (Genesis 3). However after God pronounces a curse, He also gives a prophecy that foretells the demise of the serpent, the Devil, the evil dragon, through the seed of the offspring (Messiah) of the woman (a new Eve).

Genesis 3:15 reads, "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel."

This passage brings to mind the battle between the woman and male child and the serpent dragon in Revelation 12:1-5, "

"And a great sign appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars; she was with child and she cried out in her pangs of birth, in anguish for delivery. And another portent appeared in heaven; behold, a great red dragon, with seven heads and ten horns, and seven diadems upon his heads. His tail swept down a third of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bear a child, that he might devour her child when she brought it forth; she brought forth a male child, one who is to rule all the nations with a rod of iron, but her child was caught up to God and to his throne."

The woman clothed with the sun, the moon under her feet, and wears a crown of stars can certainly be interpreted as the Virgin Mary who bears the child who will rule the world. She is the Queen Mother of the Davidic King, the Messiah. And this Queen of Heaven wears a crown. What do we call a woman who wears a

crown —A Queen. This is why we give Mary the titles of “Queen Mother”, “Queen of Heaven”, and the “Ark of the New Covenant”.

The Church through history has also seen this woman to symbolize the Church. This is clearly seen in the Early Church Fathers. And yet the woman in Revelation 12 is both an individual person and a collective symbol. She is Mary, the Mother of the Messiah and the spiritual mother of His disciples (John 19:26-27). But she also symbolizes and represents all the faithful of the Israel of God, both the Old Covenant Church and the New Covenant Church throughout all of Salvation History.

St. Paul calls the Church “our mother” in Galatians 4:26

But what about Mary’s title as “The Ark of the New Covenant”.

This can be seen Biblically by a typo-logical reading of the Old Testament Scriptures; looking for “types” in the Old Covenant and seeing them fulfilled in the New Covenant.

If we look at Revelation 12 again but back up one verse Revelation 11:19 St. John sees the Ark of the Covenant.

“ Then God’s temple in heaven was opened, and the ark of his covenant was seen within his temple; and there were flashes of lightning, voices, peals of thunder, an earthquake, and heavy hail.

Don’t we find it interesting that St. John sees the Ark of the Covenant, and then goes on to describe in the very next verse the sign seen in heaven of the woman clothed with the sun and wearing a crown of twelve stars ?

The answer to this question can be found, I believe, in comparing two passages in Scripture side by side. The first being 2 Samuel 6, in which King David brings up the Ark of the Covenant. The second being in St. Luke’s Gospel , Chapter 1.

2 Samuel 6:2 And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God,

Luke 1:39 And Mary arose in those days, and went into the hill country with haste, into a city of Juda;

2 Samuel 6:9 And David was afraid....

Luke 1:29-30 she was troubled at his saying the angel said unto her, Fear not, Mary

2 Samuel 6:18 ...David blessed the people in the name of the Lord of hosts.

Luke 1:42 Blessed art thou among women, and blessed is

the fruit of thy womb

2 Samuel 6:9 ...How shall the ark of the Lord come to me?

Luke 1:43 whence is this to me, that the mother of my Lord should come to me?

2 Samuel 6:16 ... David leaping and dancing before the Lord

Luke 1:44 thy salutation sounded in mine ears, the babe leaped in my womb for joy.

2 Samuel 6:11 ... the ark of the Lord continued in the house of Obededom the Gittite three months:

Luke 1:56 And Mary abode with her about three months, and returned to her own house.

This typology making The Blessed Mother Mary the Ark of the New Covenant makes perfect sense. For within the Ark of the Old Covenant were the Ten Commandments—the Word of God, Manna/The Bread of the Presence, and the Rod of Aaron-- a symbol of the priestly office.

Within the womb of Mary”the Word became flesh”, the Bread of Heaven—because Jesus is the true Manna, and Jesus is our true High Priest.

Thus Franciscans and all Christians should have high reverence and veneration, rise up and say of Mary, “Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.”

Because as Mary herself proclaimed in the Magnificat,

My soul proclaims the greatness of the Lord,

my spirit rejoices in God my Savior,

for he has looked with favor on his lowly servant.

From this day all generations will call me blessed:

the Almighty has done great things for me,

and holy is his Name.

He has mercy on those who fear him

in every generation.

He has shown the strength of his arm,

he has scattered the proud in their conceit.

He has cast down the mighty from their thrones,

and has lifted up the lowly.

He has filled the hungry with good things,

and the rich he has sent away empty.

He has come to the help of his servant Israel

for he has remembered his promise of mercy,

the promise he made to our fathers,

to Abraham and his Seed forever.

Glory to the Father and to the Son and to the Holy Spirit, as it was in the beginning, is now, and will be forever. Amen. <><

Britain: Genesis of the Catholic Church

Rev. Mr. Pat Kelly HCCAR

The earliest of all peoples to become Christian in great numbers were the Celts.¹ Their conversion began in AD 37 with the arrival of some of Christ's dearest disciples and kindred in Provence, the Rhone Valley, and the trade routes through Brittany to the Channel and on to the South and West of Britain. Sabellius, the Roman priest and theologian, wrote in AD 235, "Christianity was privately professed elsewhere, but the first nation that proclaimed it as their religion, and called themselves Christian after Christ, was Britain.

The voyage which brought Christ's disciples and kindred to Gaul began in Caesarea in Palestine, the capital that Herod the Great had completed some fifty years earlier, and the Holy Land's only seaport.

1 Andrew Louth, Early Christian Writings: The Apostolic Fathers (New York, Penguin, 1987)

Remains of Glastonbury Abbey & Opposite the Staff of Joseph of Arimathea that has grown into a tree

Following Stephen's martyrdom and Gamaliel's intercession on behalf of the Apostles (Acts 5:33,34), a plan was hatched among some of the more ardent Pharisees, or perhaps Sadducees, to murder some of Christ's most important disciples. We can only speculate who these conspirators were or what their motivation might have been. What we do know from Acts 8:1 is, "At that time there was a great persecution against the Church which was at Jerusalem; and they were scattered abroad throughout the regions of Judea and Samaria."

The conspirator's plan was to seize fifteen disciples, put them on a boat without oars, sails or rudder, and then tow them out to sea from Caesarea and set them adrift. The plan was carried out but fortunately all fifteen survived the journey and arrived near the mouth of the River Rhone in southern Gaul.² On board were six women and nine men representing four groups of disciples, as recorded by nineteenth century historian Fredric Mistral³. Those groups included witnesses to Christ's resurrection, those personally closest to Christ, those for whom

Christ had performed the most renowned miracles, and men of wealth and position who had embarrassed the Jewish leadership by giving up all to follow Jesus.

The women onboard were Mary Magdalene, Mary Salome, mother of James and John, Mary Cleopas,

the Virgin's cousin and mother of Jude and James the Lesser, Martha, and two women servants, Marcella and Sarah. The men included Lazarus, whom Jesus raised from the dead, Sidonius, nicknamed Restitutus (Restored), because he was cured of congenital blindness (See John's Gospel), Cleon, Eutropus, Martial; Saturnius, Maximin, Trophimus and Joseph of Arimathea⁴, the Virgin's uncle, in whose tomb Jesus was buried. We are familiar with Trophimus and Joseph of Arimathea from

the Gospels. Maximin was the rich young ruler referred to, but unnamed, in Matthew 19, Mark 10 and Luke 18, who "went away sorrowful: for he had great possessions." He would later become a source of support and direction for some of the women in Gaul, especially Mary Magdalene and her community of women, acting as protector and provider. Trophimus would later become the first bishop of Arles after having traveled extensively with St. Paul.

Lazarus settled in Marseilles, where he served as Bishop

until his death seven years later.⁵ Mary Magdalene spent the next fourteen years as a traveling evangelist between Gaul and Britain until AD 52, when she formed a community of women living in a large cave just below a mountain top some twenty miles east of Marseilles. The cave



² John W. Taylor, *The Coming of the Saints* (London: Covenant, 1969) pp. 121-2

³ Fredric Mistral, *Mireio: A Provençal Poem* (published 1859) citing Cardinal Cesar Baronius

⁴ Caesare Baronius, *Annales Ecclesiastici*, (Barri-Ducis, 1869)

⁵ Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.97

came to be known as “La Sainte Baume,” The Holy Cave.⁶

Joseph of Arimathea is described in John 19:38, Matthew 27:57, Mark 15:43, and Luke 13:50 as being a disciple, rich, an honorable counselor, a good man and just. The younger brother of Joachim, the Virgin’s father, he was also in a direct line of descent from King David. We know that Joseph was a dealer in metals and that he traveled regularly to Britain, buying tin in Cornwall, lead in Somerset, and copper in Wales and Scotland. He would have transhipped his cargos with pack-horses across Gaul, rather than taking a longer and more costly route around Spain. There are indeed legends of Christ having traveled with his great uncle to Britain as a boy.⁷

Joseph’s arrival in Britain, as evangelist, is reported to have taken place the same year as the group’s arrival in Provence, AD 37.⁸ St. Phillip designated him as Apostle to Britain in AD 63. While other Apostles followed Joseph’s arrival in Britain, namely Aristobulus (St. Peter’s father-in-law), Simon the Zealot, Barnabas, Peter, and Paul, Joseph of Arimathea is honored as founder of the British Church. Three ancient manuscripts, History of the Franks,⁹ written in AD 590 by St. Gregory, Bishop of Tours,

Fragmenta,¹⁰ by Haleca, Archbishop of Saragoss, and a letter written by Isidore, Archbishop of Seville (AD 600-636), attest to Joseph of Arimathea as being the first to preach the Gospel in Britain. Cardinal Baronius, Vatican librarian and author of Ecclesiastical Annales (a thirty-year work), attests to Joseph’s arrival in Britain with several companions and subsequent preaching there.¹¹ They quote an ancient English manuscript now buried

in the Vatican library. They further quote William of Malmesbury on St. Phillip’s having sent twelve missionaries to Britain to serve under Joseph of Arimathea.¹²

What is remarkable about the conversion of Britain is the great variety of opinions today regarding when it took place. Many point to AD 597, with the arrival of St. Augustine of Canterbury and his forty monks, as the beginning of Britain’s conversion to Christianity. Other historians claim Christianity arrived sometime in the second or third Centuries with Roman soldiers and traders. The Venerable Bede declares that this took place in AD 167, during the reign of Good King Lucius,¹³ great grandson of King Caradoc of Silures in South Wales, Pendragon of the Brit-

ish armies, who was, himself, already a Christian.¹⁴

During the Middle Ages, English bishops were



6 Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.97

7 Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.4

8 Lionel S. Lewis, *St. Joseph of Arimathea at Glastonbury* (Cambridge: James Clarke, 1922) pp.23-35

9 Lionel S. Lewis, *St. Joseph of Arimathea at Glastonbury* (Cambridge: James Clarke, 1922)

10 Leonel S Lewis, *St. Joseph of Arimathea at Glastonbury* (Cambridge: James Clarke, 1922)

11 Caesare Baronius, *Annales Ecclesiastici* (Barri-Ducis, 1869)

12 Caesare Baronius, *Annales Ecclesiastici* (Barri-Ducis, 1869)

13 Bede, *A History of the English Church and People* (New York: Penguin, 1956) I-4, V-24

14 Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.7



Photos opposite and above: Glastonbury – the cradle of Britain Christianity, holds the remnant vestiges of the catholic faith and praxis in England. This majestic church that saw through great defenders of faith did not escape the wrath of Henry VIII. Yet the Faith As the Lord Taught, As the Apostles Preached and As the Fathers of the Church Preserved continues on

given the first order of seating at every Church Council as recognition of their status as representatives of the first nation of Catholic faith. Many fathers of the early Church wrote of the Church in Britain, among them are, Clement I (third Pope), Irenaeus, Tertullian, Origen, Athanasius, Chrysostom and Augustine.¹⁵ Gildas the Wise, British monk and historian who died in AD 512, wrote, “We certainly know that Christ, the True Sun, afforded His light, the knowledge of His precepts, to our island in the year of the reign (AD 14-37) of Tiberius Caesar.”¹⁶

First and second century missions from Britain to the Continent provide perhaps the best evidence for an early and well-established Church in Britain. St. Beatus, baptized in Britain by Barnabas, arrived in the Alpine region as Apostle to the Swiss, no later than AD 85. He was a disciple of St. Peter and died sometime between AD 96-113 at Underseen in Helvetia.¹⁷ Mansuetus, an Irishman baptized in Britain, founded the Church in Lorraine and was martyred in AD 89.¹⁸ Maternus, Eucharius and Valerius, all said to have come from Britain, were in Treves from AD 50 until the close of the century, and were all, in the order listed, bishops of Treves.¹⁹ Maternus, after relinquishing his post to Eucharius, became the first bishop of Tongres in Belgium.

Given the above facts and citations, it is absurd to insist that Christianity first reached Britain in the final years of the sixth century. While it may be tempting to attribute the stance that British conversion began in 597 to provincial prejudice against the British Church as a result of Henry VIII’s rejection of Roman authority, it is ultimately fruitless to do so. Perhaps the best response to a whitewashing of history is to reaffirm history in the fullness of truth. By pointing to evidence, testimony, and tradition - the essence of Christian teaching - the Vatican may one day grant access to its vast archives and honor its own genesis in the British Isles.

¹⁵ Lionel S. Lewis, *St. Joseph of Arimathea at Glastonbury* (Cambridge: James Clarke, 1922) pp.129-141

¹⁶ Gildas Baronicus, *On the Ruin of Britain* (Phillimore, 1978)

¹⁷ Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.103

¹⁸ Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.103

¹⁹ Robert C. Harvey, *To the Isles Afar Off* (Rhinebeck, NY: Four Directions Press, 2009) p.103



HCCAR IN ECUADOR

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



The dedication of the Church in Guayaquil Ecuador and the ordination of a new deacon Fray Miguel Rojas for the community of Guayaquil, Ecuador! Congratulations and God's blessings upon your ministry!





CONFIRMATIONS IN ECUADOR

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



The signs of God's Kingdom: Bishop Luis Carlos Medina Garcia confirms the confirmands with Msgr. George Georgetti from El Paso, Texas, USA assisting him. Congratulations to all the confirmands. Blessings to all the Franciscan Friars and Priests and Deacon for your ministry in preaching the Gospel of the Lord!



HCCAR IN COLOMBIA

The Ministry of Bishop Luis Carlos Garcia Medina in Barranquilla, Colombia

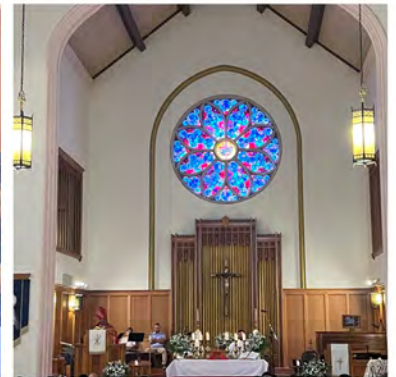


Bishop Luis Carlos handing out Christmas gifts to 350 children in Seven Barillos of Baranquilla in Colombia. His ministry includes assisting the elderly, catechism besides the celebration of Holy Eucharist and other spiritual and sacramental needs of the faithful. Thanks Obispo Luis Carlos Garcia Medina



HCCAR IN EL PASO, TX

The Ministry of Ven. George Georgetti & Deacon Sergio Gomez
@ Our Lady of Abandoned Holy Catholic Church Anglican Rite



Confirmations 2023 ! We are grateful to the Lord for the ministerial opportunity at Casa Vida and all the spiritual care Ven. Georgetti extends to all the residents and the faithful of our Lady of Abandoned by Bishop Leo Michael



DHTGP & HCCAR SYNODS

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



Clockwise: Baptism of Eduardo and Carlotta, the son and daughter of Fr. Luca and Elisa De Pero from Ital, the installation of Msgr. Luca De Pero as the Archdeacon of Europe, Reception and Incardination of Fr. Howard Hillman from Michigan, the habitting of Sr. Caroline Neal into the Third Order of St. Francis at St. James Anglican Cathedral, Liberty, Missouri, USA





DHTGP & HCCAR SYNODS

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

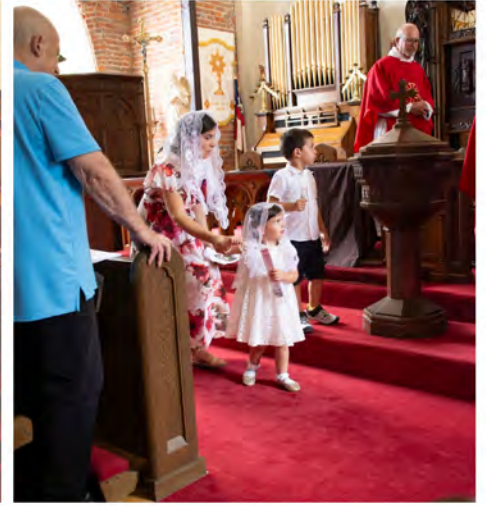


Clockwise: The ordination of Postulant Sergio Gomez to the Diaconate for Our Lady of Abandoned Holy Catholic Church, El Paso, Texas, by Bishops Edmund A Jayaraj and Leo J Michael at St. James Anglican Cathedral, Liberty, Missouri, USA. Present Msgr. Luca De Pero, Msgr George Georgetti, Fr. Alfred Sturges, Fr. Howard Hillman and Deacon Pat Kelly. Congratulations Deacon Sergio and may your ministry be blessed!



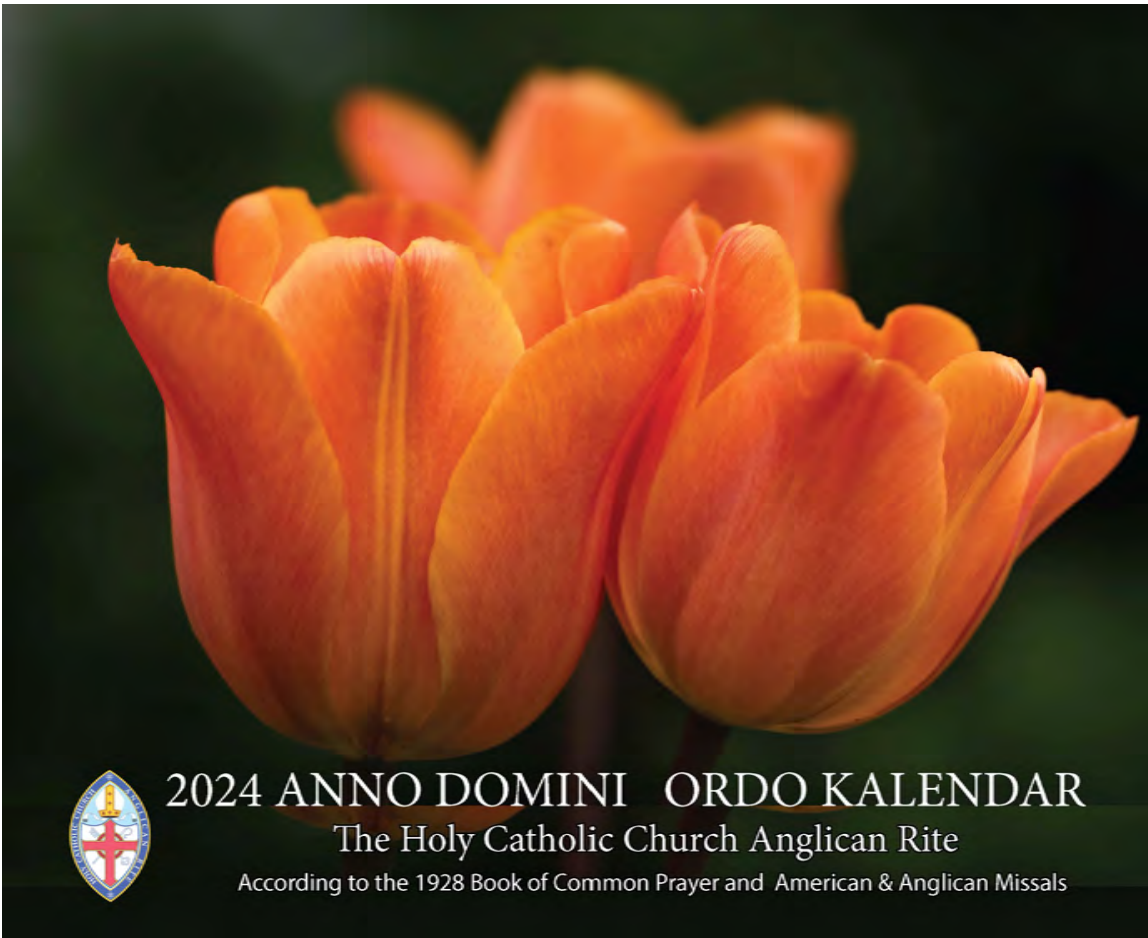
DHTGP & HCCAR SYNODS

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



St. James Anglican Cathedral, Liberty, MO - Steeple Update!
More pictures of the Diocesan and Provincial Synods 2023 A.D . Opposite page: Baptisms, Confirmations, Wedding, Christmas concert and all God's blessings at St. James Anglican Cathedral in Liberty MO USA



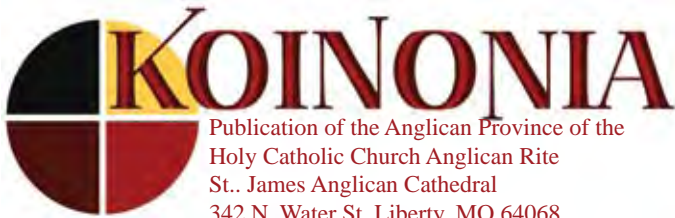


2024 ANNO DOMINI ORDO KALENDAR

The Holy Catholic Church Anglican Rite

According to the 1928 Book of Common Prayer and American & Anglican Missals

WALK
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2024 A.D.



Publication of the Anglican Province of the
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St.. James Anglican Cathedral
342 N. Water St, Liberty, MO 64068