



# KOINONIA

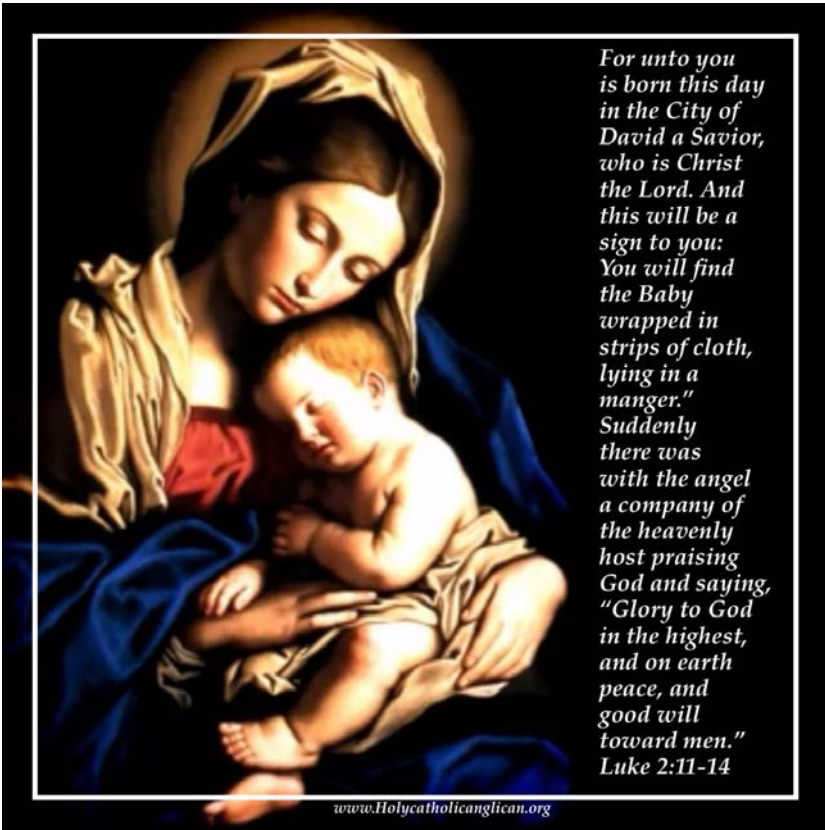
One bread, one body, one Lord, one faith, one baptism,  
one God and Father of all. • 1 Cor. 10:17, Eph. 4:5

Vol 17 Issue 42

Christmas Tide 2024A.D.



The Son of God, Born for us  
Emmanuel is His Name!



**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.

*Editorial*

MERRY CHRISTMASTIDE and God's gracefilled New Year of the Lord 2025!

Koinonia has become an annual edition for the past two years. However going forward we shall maintain its quarterly publication.

We thank the Lord for this passing year and hope for His blessings in the coming year. To all those who labored in His vineyard and are enjoying the everlasting bliss, our thanks. Our mission continues until His Second Coming, maintaining the Faith as the Lord Taught, As the Apostles Preached and As the Fathers of the Church Preserved.

This issue features great articles: Dr. Raymond Powell's 'On the Lessons from St. John Damascene,' 'Relevance of St. Athanasius on Incarnation for all times', Treebeards and Aslan vehicles of JR Tolkien and CS Lewis telling the problem of Good and Evil by Molly Haynes, and the pictorial presentation of the ministry of God's Kingdom carried by our clergy throughtout the world. God's Kingdom is alive and well, not in numbers but in lives well lived. Lex Credendi, Lex Orandi, Lex Vivendi; What we Believe (Based on Holy Writ and Holy Tradition) is How we pray (Acs 2:42) and is How we Live. Join us in the journey of our ancient church, compromising on nothing that the Apostles and Church have taught us!

Bishop Leo & Holly Michael

**We Believe...**

- The Holy Scriptures** of the Old and New Testaments to be the Word of God
- The Creeds** as standard of Faith mean exactly what they say
- The Holy Tradition** of the Apostles and the Fathers of the Church
- The Christian Morality** of the New Testament to be the sole guide for the Church
- The Sacraments** convey Grace and through them Christ is known and is present
- The Apostolic Ministry** of Bishops, Priests and Deacons was instituted by Christ and is male in character.
- The Worship of the Church** has as its basis the 1928 Book of Common Prayer and American & Anglican Missals

**We do not compromise** on matters of Faith, Order, Doctrine, Discipline and Morality

**Faith As the Lord Taught, As the Apostles Preached and As the Fathers of the Church Preserved.**

**HERE WE STAND**  
The Holy Catholic Church Anglican Rite

Everything Traditional: [www.HolyCatholicAnglican.org](http://www.HolyCatholicAnglican.org)

**St. James Anglican Cathedral**  
342 N. Water St. Liberty, MO  
(Church of C.S. Lewis)

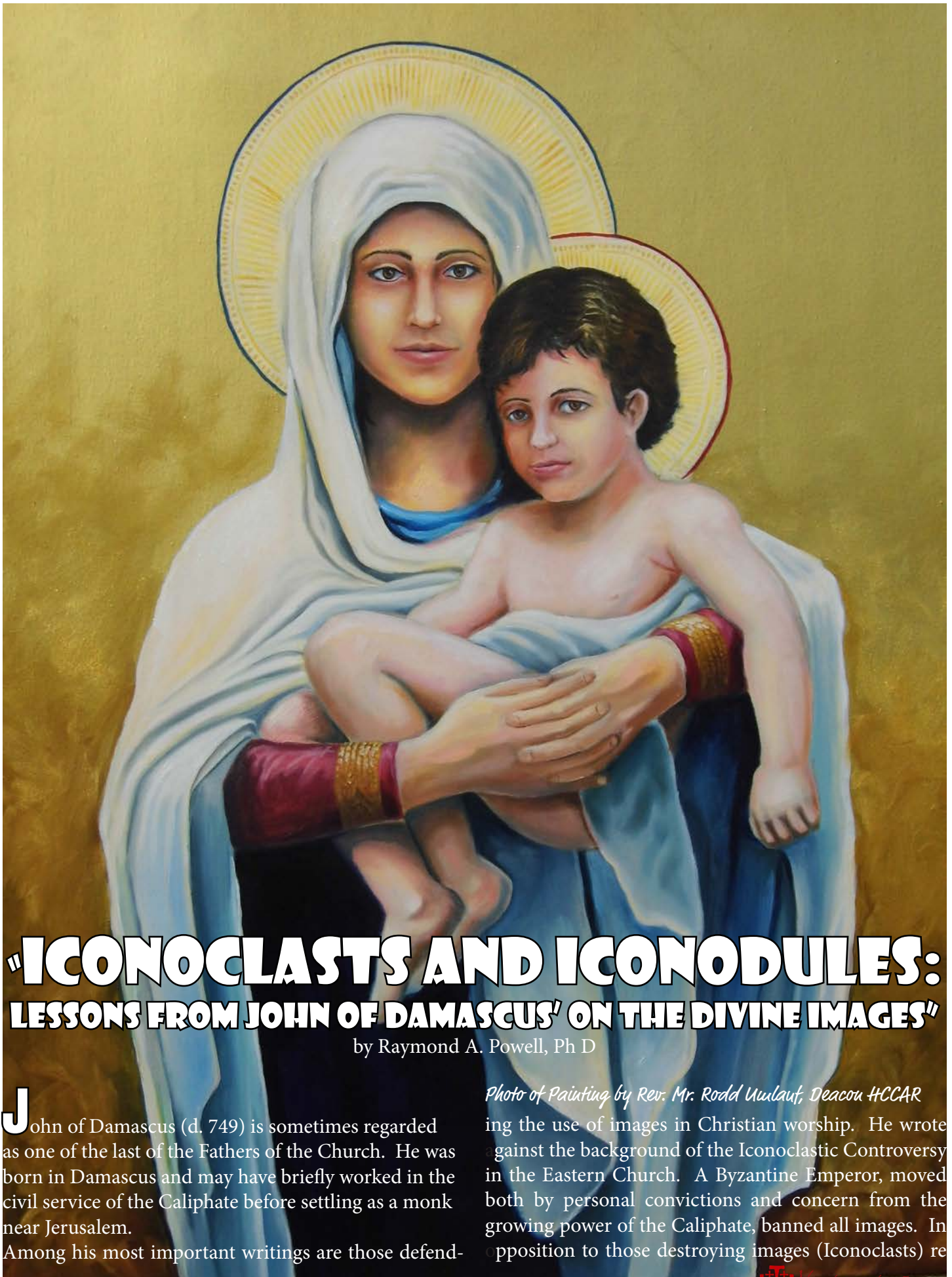
*Traditionally Yours!*

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

**KOINONIA**

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

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](mailto:koinonia@holycatholicanglican.org) or visit us on the web at: [www.holycatholicanglican.org](http://www.holycatholicanglican.org) Cover picture: Bishop Leo Michael, Photo of the Painiting of the Virgin and Child embracing by Sassoferatto @ National Gallery Museum, London



# "ICONOCLASTS AND ICONODULES: LESSONS FROM JOHN OF DAMASCUS' ON THE DIVINE IMAGES"

by Raymond A. Powell, Ph D

**J**ohn of Damascus (d. 749) is sometimes regarded as one of the last of the Fathers of the Church. He was born in Damascus and may have briefly worked in the civil service of the Caliphate before settling as a monk near Jerusalem. Among his most important writings are those defend-

*Photo of Painting by Rev. Mr. Rodd Uulaut, Deacon HCCAR*  
ing the use of images in Christian worship. He wrote against the background of the Iconoclastic Controversy in the Eastern Church. A Byzantine Emperor, moved both by personal convictions and concern from the growing power of the Caliphate, banned all images. In opposition to those destroying images (Iconoclasts) re-

Iconodules, supporters of the use of images. The greatest support for images came from monastic communities, and the best known and most able defender of images was the monk John of Damascus.

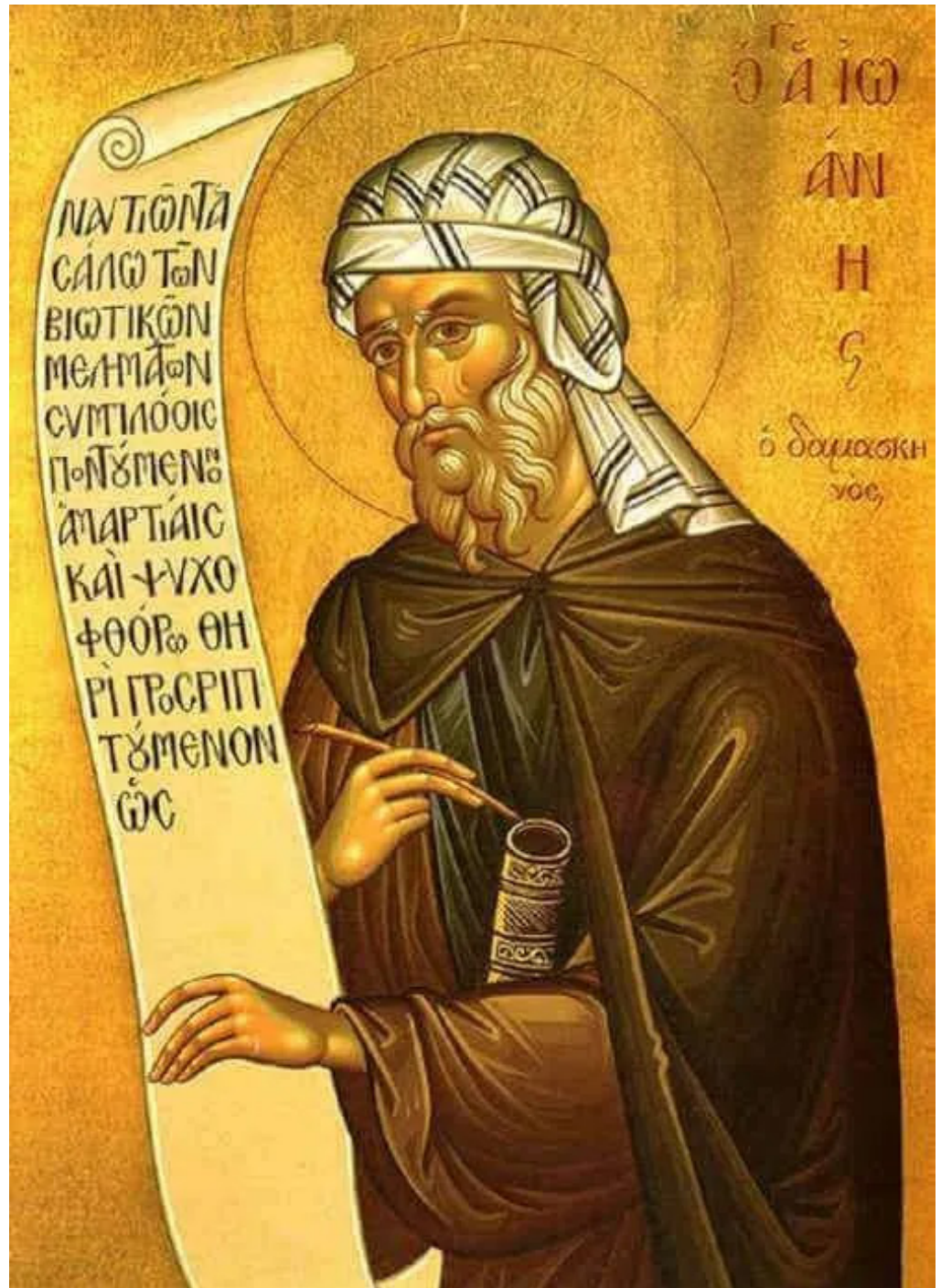
During the Iconoclastic Controversy, one Emperor called the Council of Hieria (754) which condemned images. This council, sometimes nicknamed “The Headless Council,” because it was held without the support of any of the Eastern Patriarchs, as well as without delegates from the Pope, was overturned by the Second Council of Constantinople (786-787), recognized today as the Seventh Ecumenical Council. Although the issue of Iconoclasm would arise again in the East, by the time of Constantinople II, both sides had staked out their ground, and ultimately, the decrees of Constantinople II would stand in both Eastern and Western Churches.

John of Damascus had died before Hieria, where he was condemned, and long before Constantinople II, where he was exonerated. Some of what John of Damascus’ wrote about images would have been of much greater interest to his contemporaries than to modern people. Nevertheless, his work *On Divine Images*, so integral to the Iconodule defense of images, continues to be of great value to Christians who want to understand the place of images within the Christian Church. The following is a summary of three important arguments for images in Christian worship based largely on the work of John of Damascus.

**What about the Second Commandment (and similar verses)?**

John acknowledges that the Bible states “Thou shalt

not make for yourself a graven image or any likeness of anything that is in heaven above or that is in the earth beneath,” “All worshippers of images are to be put to shame,” and many similar verses. However, John also points out that the same God who forbade graven im-



Above: Icon of St. John Damascene or St. John of Damascus from Public Domain

ages also commanded images to be made. Carvings of angels, at God’s command, were placed above the Mercy Seat on the Ark of the Covenant. John gleefully quotes at length from Exodus 31, where God “filled ... with the Spirit” workmen whom he commanded to outfit the

tabernacle with precious metals and costly jewels. John also reminds readers that the Temple was adorned with carved figures of angels and other images.

So, if God forbade images in some instances, but commanded them in others, John suggests that Christians need to look for a deeper meaning behind the different commands. He concludes two things. First, God's command against images in the Ten Commandments was because of concern for idolatry among the Jews. However, in the Incarnation, God opened a way for Christians to achieve greater truth. As we "enjoy the fullness of divine knowledge," and "attain to full manhood," "we are no longer under custodians, but we have received from God the ability to discern what may be

resurrection, and His ascension. And, John points out, the Bible also identifies other images, from the waters of the Red Sea representing baptism to the earthly temple representing the heavenly one.

For John, part of the reason for images is that the invisible God became visible in Jesus Christ. But also, by assuming physical matter, and using matter (the cross, the tomb, the altar for the Eucharist, the ink in each copy of the Bible) in our salvation, it means we can appropriately honor matter. It wasn't just Jesus who was transfigured on the Mountain; His clothes were transfigured as well. The physical matter of images is fitting and appropriate to be used by God and to be respected by humans.

*"When you contemplate God becoming man, then you may depict Him clothed in human form. When the invisible One becomes visible to flesh, you may then draw His likeness. When He who is bodiless and without form, immeasurable in the boundless of His own nature, existing in the form of God, empties Himself and takes the form of a servant in substance and stature and is found in the body of flesh, you may then draw His image and show it to anyone willing to gaze upon it. Depict His wonderful condescension, His birth from the Virgin, His baptism in the Jordan, His transfiguration on Tabor, His sufferings which have freed us from passion, his Death, his miracles which are a sign of His divine nature, since through His divine power He worked them in the flesh. Show His saving cross, the tomb, the resurrection, the ascension into the heavens. Use every kind of drawing, word, or color. Fear not."*

represented and what is circumspect." John also believed the commandment explicitly forbade attempting to make images of invisible things. The Jews could not have made an image of God, who could not be seen. Because the invisible God became visible in Jesus Christ, things changed.

### ***The Incarnation makes all the difference!***

The great difference is the Incarnation of Jesus Christ. Jesus is the image of the invisible God! John believes that the Incarnation transformed human ability to see God. After describing all the ways God was invisible to us, he writes "When you contemplate God becoming man, then you may depict him clothed in human form. When the invisible One becomes visible to flesh, you may then draw his likeness." John goes on to describe what may be depicted about God: His incarnation; His Virgin birth; His baptism; His transfiguration, His passion, His death, His miracles; His cross, the tomb, His

### ***Worship and Reverence***

John makes a stark distinction between worship/adoration, which is for God alone, and which scripture forbids to any created thing, and honor/reverence, which can properly be extended to creatures and created things. John points out Old Testament passages where Joshua and Daniel bow to angels, where David speaks of "venerating God's holy places," and of different biblical characters portrayed appropriately bowing to people. In some ways, modern American Protestants who formally reject the use of images have accustomed themselves to certain kinds of images in specific settings. Jesus is portrayed in the pages of children's Bibles, on popular shows like *The Chosen*, and in Nativity Scenes, and few Christians take offense. But John of Damascus believed that images had a more positive and important role to play in the life of Christians. Images teach, encourage, and inspire. Rejecting images, in John's mind, is rejecting a small portion of the Christian heritage, and



**Above: The Icon of the Triumph of Orthodoxy depicting the “Triumph of Orthodoxy” over iconoclasm under the Byzantine empress Theodora and her son Michael III, late 14th to early 15th century. (Public Domain)**

and this small deviation mars the Body of Christ. Though never to be worshipped, images are appropriate objects of respect and honor. <><><< <><

*This article was chiefly based on St. John of Damascus’ On the Divine Images (St. Vladimir’s Seminary Press, 1980).*

*Additional sources include Dr. Nathan Jacobs, “John of Damascus and his Defense of Images,” Christian Research*

*Institute (2021) and Dr. John Pepino’s Lecture on John of Damascus in Patristics 102, offered by The Institute of Catholic Culture*



# Treebeard, Aslan, and A History Lesson

by Molly Haynes

Critically acclaimed cartoonist Lynda Barry once said: “We don’t create a fantasy world to escape reality. We create it to be able to stay.” Fantasy movies and books have remained some of the most popular choices of entertainment since the early twentieth century. Harry Potter has earned a spot on the top ten highest revenue earning films of all time, and *The Wizard of Oz* is still one of the most watched movies eighty-four years later. Magic, dragons, and elves have captured the attention of all ages for generations. In fact, this genre took off so quickly, that this begs the question: how do ideas and authors of the past influence the future of literature? Many would say that the “father of fantasy” crown belongs to two men in particular: C.S. Lewis and J.R.R. Tolkien. Both men met at Oxford University and quickly became well acquainted with a local pub around the corner from the university called *The Eagle and Child*.

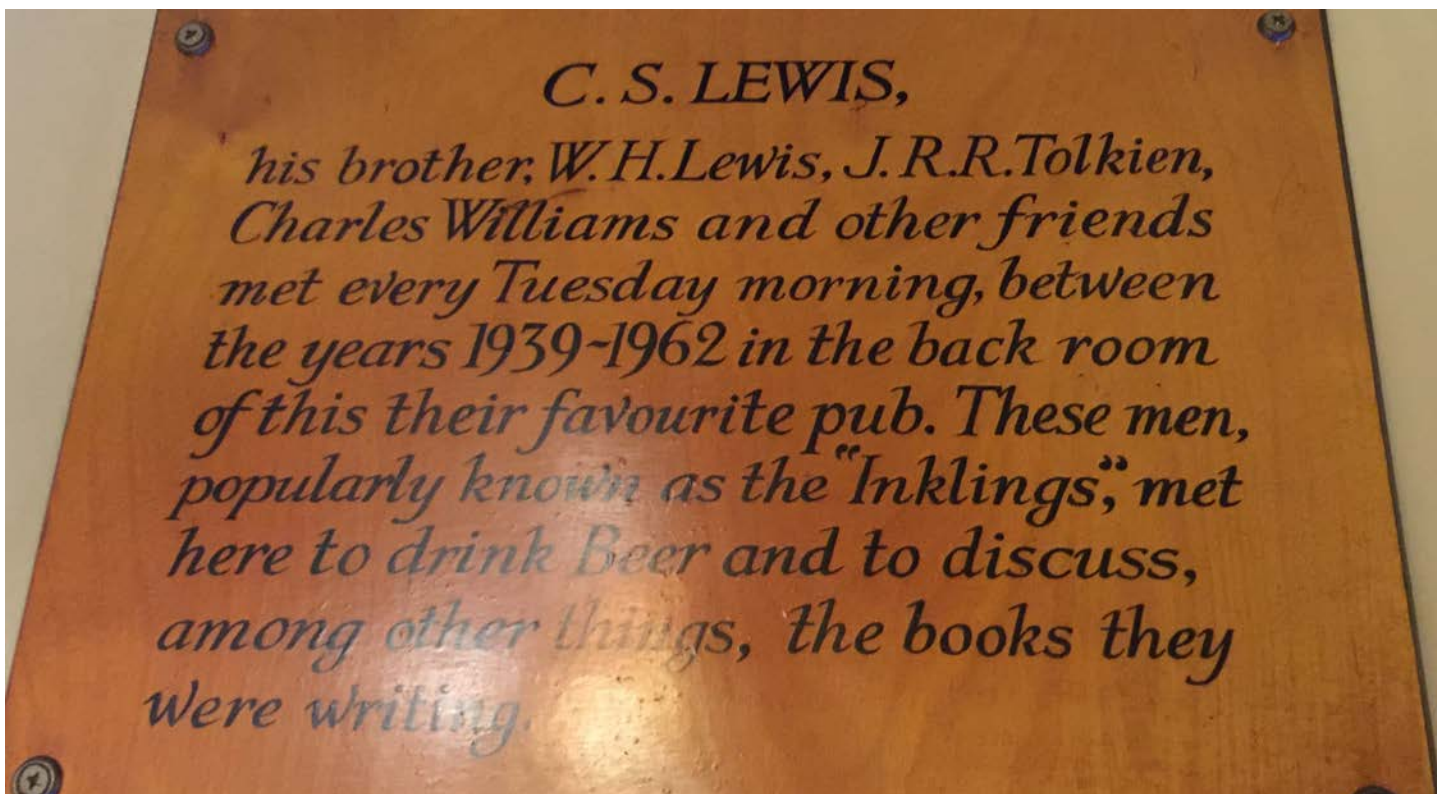
While both of these authors were fantasy writers, they had different ideas as to what “fantasy” should entail. Tolkien is most famously known for his works *The Lord of the Rings* and *The Hobbit*. Both stories follow hobbits, short human-like creatures that like to live their lives in uneventful peace, pursuing life saving adventures.

Throughout these stories the reader is introduced to different characters such as: elves, dwarves, wizards, and the occasional troll. Whereas, Lewis’s story follows four human children who get transported to a magical world by climbing through a wardrobe. They meet mythical creatures, but they are witches and talking beavers instead of



elves. Though their stories differ, the two authors would discuss the stories that played out in their heads, and they did this in the same spot every week. According to Mike Biles, in his article titled “Aslan and

into the fire-lit abode. However, when they happened upon the bar they didn’t choose just any table to sit at; they sat at a worn table that had been sitting next to the fireplace for nearly three centuries. This



Gandalf Go for a Pint,” The Eagle and Child has been a pub since the 1650s. Before this it was either a play-house or a pay-house during the English Civil War in the 1640s. The name of the pub came from the Earl of Derby and the Stanley family. The Earl of Derby’s crest



featured a baby that had been raised by eagles, so the pub owner deemed it an appropriate title. It was here in the early 1900s that two of the founding members of “The Inklings,” a group of Oxford authors, stumbled

withered slab of wood became a meeting place that the two masterminds frequented every Thursday for lunch, according to Biles, to discuss their latest ideas in fantasy world-building. Biles states that historians report that the table where the two met never changed in all their years of meeting. Therefore, the table holds memories and stories that shaped the literary world as we know it today.

Where a writer chooses to draft their stories is crucial to the connection they have to developing their stories. According to the article “Writers and Places: Does Location Matter,” where an author chooses to set up shop

Bunting, is a local coffee shop in your hometown. There is something special about a table in the quiet chatter of life that inspires the flow of creativity. This idea is not dissimilar to what Tolkein and Lewis were doing when they met at their own table in front of a warm fire. The two met like clockwork with their favorite drinks in hand, at their place, and discussed the ideas that they had dreamt up the night before; the only difference is the time period.

Authors have started to discover how important it is to connect with their environment, so much so, that they have tended to go back to where fantasy first began. A



*Author Holly Michael sitting at the same place that the great men sat @ Eagle & Child Pub, 2014 A.D.*

is more important than most originally think. The article is written by author and blogger Joe Bunting and he states: “the environment affects all people” and “location can and does matter...” Therefore, how we surround ourselves when we are creating new characters and settings inspires us. People may feel more comfortable in a city landscape; whereas, others might only feel comfortable writing in the comfort of their own home. One of the most common places to write, according to

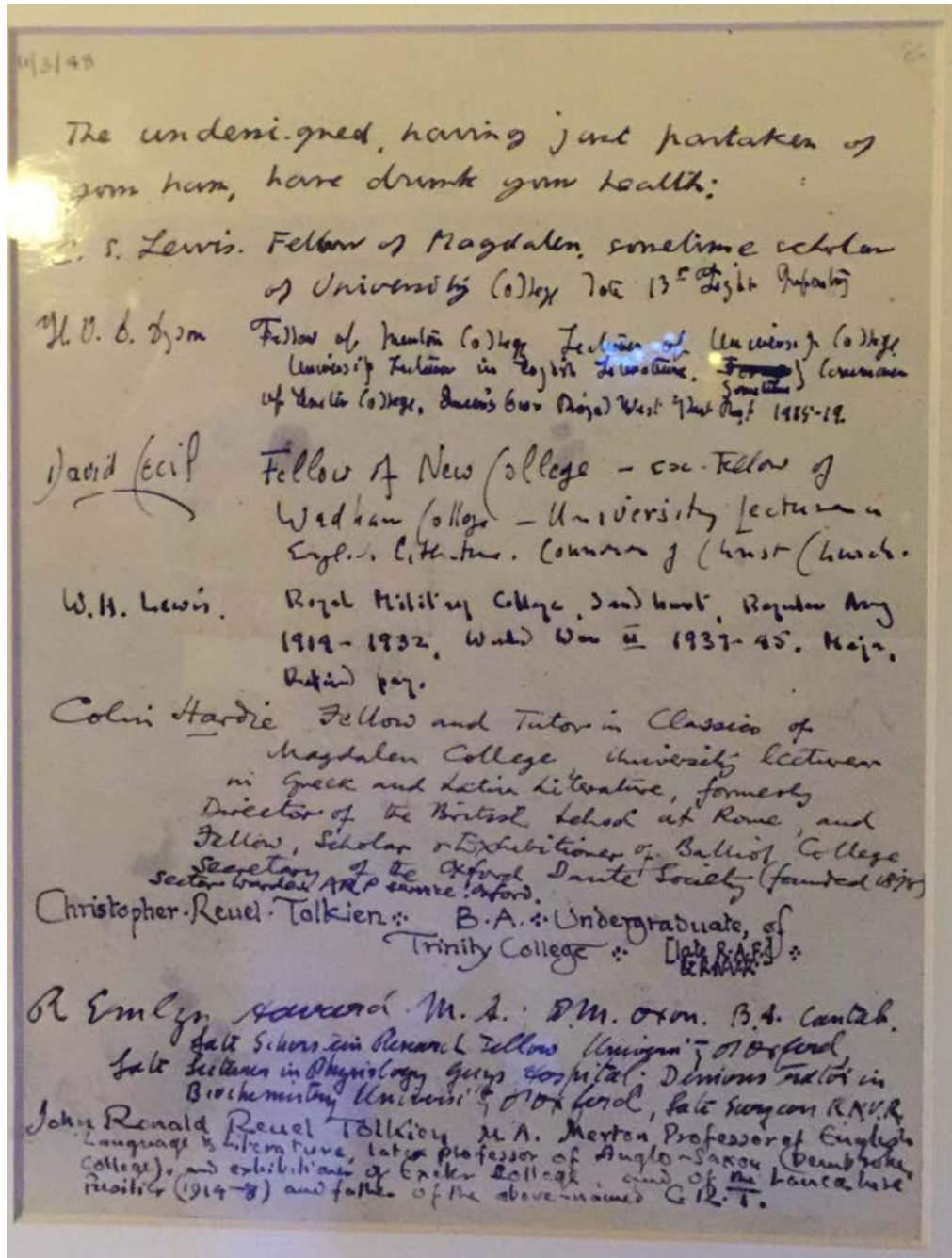
local Oxford journalist, named Imogen Matthews, took a deeper look into how people were reconnecting with the famous men. What she discovered is that people are taking walking tours of the college town, but they are only visiting the sites that are important to previous authors. In her article, “Inspiring Oxford Authors,” she explains how tourists and authors are asking to see the spots where Tolkein, Lewis, and others could be seen nearly a century ago. The most common place that is

asked to see, though, is The Eagle and Child and the famous table in front of the fireplace. Authors have come from all over the world in order to have the opportunity to sit where some of the greatest minds have and see if it influences their own. Due to these tours, the table is no longer just a place where someone used to sit. It's now a symbol of creativity and history that inspires the authors of today.

One group in particular, a pack of college kids, ven-

through that sacred space. The article they published documenting their adventures is titled: "The Eagle and Child." Through this article the students walk through their encounter with the table itself and how this changed the way they viewed the authors. They claimed that "Stepping into the Eagle and Child, and subsequently walking Oxford, put a day in Tolkien's life into much clearer focus for me" (The Single Leaf Team 2). By putting this author's life into perspective

the students felt called to create their own stories and write about their own experiences. Thus, the table that once only sat two men that simply wanted to create worlds has now allowed for the next generation to feel creative and inspired. Forging your own path is never easy and many choose to walk a different road. Fantasy novels and movies are full of characters that choose to fight for what they want no matter the cost. While finding your creative freedom might not be full of sword fights and rebellions, it can definitely be challenging from time to time. Therefore, it's nice to have the history of authors that came before you surrounding you as the writing begins. It's never too late to create a great masterpiece that will inspire generations to come. After all, fantasy novels started with a pint of beer and a scratched, wooden table.



tured to the pub looking for an opportunity to grow. They went to The Eagle and Child and were moved by the historical significance seeping from the walls. The group called themselves "The Single Leaf Team" as a play on the famous stories that have been passed

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 Photos by Bishop Leo Michael @ Eagle & Child Pub, Oxford



*ALTOBELLO, Francesco Antonio Adoration of the Shepherds*

## ST. ATHANSIUS “ON THE INCARNATION” – RELEVANT FOR ALL TIMES!

*Bishop Leo Michael*

In the beginning when God created heavens and the earth. He spoke and everything came to be. The Holy Spirit was hovering over the waters. God walked in the cool of the evening with Adam and Eve participating in the holiness of God. According to St. Athanasius, “The presence and love of the Word had called them into being; inevitably, therefore when they lost the knowledge of God, they lost existence with it; for it is God alone Who exists, evil is non-being, the negation and antithesis of good. By nature, of course, man is mortal, since he was made from nothing; but he bears also the Likeness of Him Who is, and if he preserves that Likeness through constant contemplation, then his nature is deprived of its power and he remains incorrupt. So is it affirmed in Wisdom: “The keeping of His laws is the assurance of incorruption.”

St. Athanasius commenting on this says; “ God had not only made them out of nothing, but had also graciously bestowed on them His own life by the grace of the Word. Then, turning from eternal things to things

corruptible, by counsel of the devil, they had become the cause of their own corruption in death; for, as I said before, though they were by nature subject to corruption, the grace of their union with the Word made them capable of escaping from the natural law, provided that they retained the beauty of innocence with which they were created. That is to say, the presence of the Word with them shielded them even from natural corruption, as also Wisdom says: God created man for incorruption and as an image of His own eternity; but by envy of the devil, death entered into the world.”

Then entered satan to disrupt the innocence and holiness of humanity through his tricks, being the harbinger of evil and death and destruction. To quote St. Athanasius, “When this happened, men began to die, and corruption ran riot among them and held sway over them to an even more than natural degree, because it was the penalty of which God had forewarned them for transgressing the commandment. Indeed, they had in their sinning surpassed all limits; for, having invented wick-

edness in the beginning and so involved themselves in death and corruption, they had gone on gradually from bad to worse, not stopping at any one kind of evil, but continually, as with insatiable appetite, devising new kinds of sins. Adulteries and thefts were everywhere, murder and rapine filled the earth, law was disregarded

human race was in process of destruction. Man, who was created in God's image and in his possession of reason reflected the very Word Himself, was disappearing, and the work of God was being undone."

And so God chose to send His own Son, the word of the Father to take upon our human flesh in everything except sin. And the Word was made flesh and dwelt among us.

St. Athanasius continues: "The Word perceived that corruption could not be got rid of otherwise than through death; yet He Himself, as the Word, being immortal and the Father's Son, was such as could not die. For this reason, therefore, He assumed a body capable of death, in order that it, through belonging to the Word Who is above all, might become in dying a sufficient exchange for all, and, itself remaining incorruptible through His indwelling, might thereafter put an end to corruption for all others as well, by the grace of the resurrection"

This baby, the eternal Son of God, came to bear the weight of sin and shame of the world to assure us everlasting life. Hence the celebration of the Incarnation. C.S. Lewis quoting St. Athanasius would say: "Son of God became Son of Man so that we may become the sons(children) of God." If we can accept that Jesus died for our sins, then we must adore Jesus born to die for our sins. The son of God became son of man that we may become the children of God.

Can we remember that we come from God, we belong to God and we go back to God. And in the Mass we behold this incarnation.

Today in the city of David, a savior is born for which is Christ the Lord. Can you behold in this babe of Bethlehem your eternal salvation? That is why it is Christmas. He is with us in every step of the way. He knows our condition. He is there to love us and to care for us. The Epistle for Christmas Day reads thus:

"11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:11-14

*O Come Let us Adore Him Christ the Lord, Emmanuel God with Us!*



Above Painting Adoration of the Magi by Peter Ruben

in corruption and injustice, all kinds of iniquities were perpetrated by all, both singly and in common. Cities were warring with cities, nations were rising against nations, and the whole earth was rent with factions and battles, while each strove to outdo the other in wickedness. Even crimes contrary to nature were not unknown, but as the martyr-apostle of Christ says: "Their women changed the natural use into that which is against nature; and the men also, leaving the natural use of the woman, flamed out in lust towards each other, perpetrating shameless acts with their own sex, and receiving in their own persons the due recompense of their pervertedness."

Though written in fourth century, the foregoing paragraph almost sounds prophetic for our times. How sin has crept into this world to the degree there is no distinction between good and evil.

And St. Athanasius continues "...because death and corruption were gaining ever firmer hold on them, the



# St. Francis of Lake Tomahawk HCCAR

The Ministry of Deacon Br. Rodd Umlauf, Lake Tomahawk, WI



Rev Br. Rodd Umlauf (TOF) lives his life of simplicity by his example and Franciscan life in Lake Tomahawk Community. He grows community garden, visits the sick and has his own prayer chapel until he rented this space to help his ministry and art studio. Rest in pictures... His painting, ministry, performance of wedding...



**FRANCISCAN MISSION - LAKE TOMAHAWK, WI**

**REV. BR. RODD UMLAUF, TOF**  
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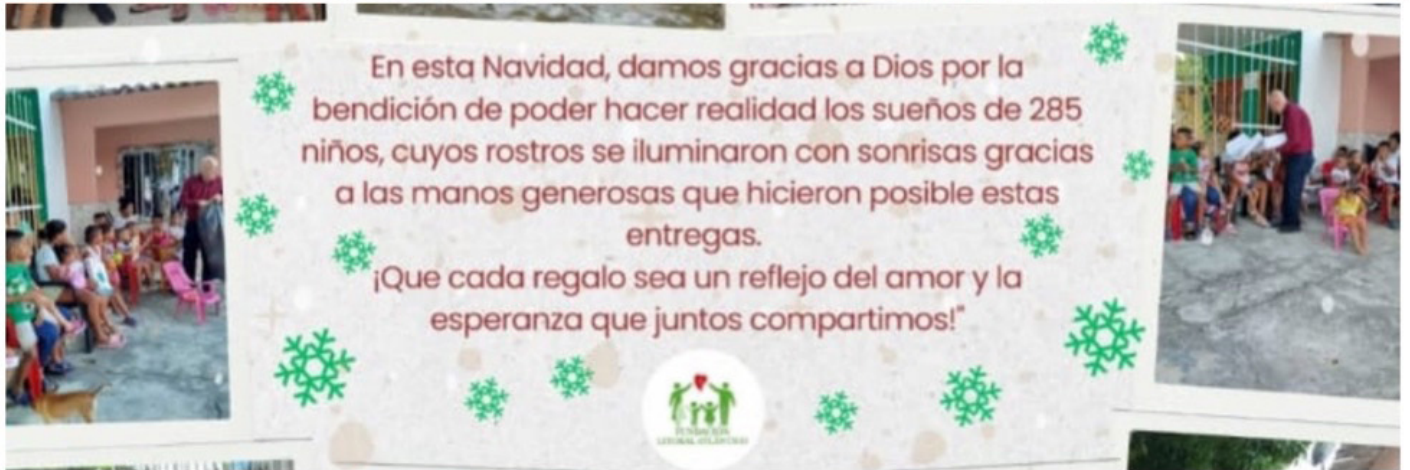
**HOLY CATHOLIC CHURCH - ANGLICAN RITE**





# HCCAR IN COLOMBIA

The Ministry of Rt. Rev. Luis Carlos Garcia Medina in Baranquilla, Colombia, South America



*Rt. Rev. Mons. Luis Garcia Medina, is the President of the HCCAR in South America. While continuing his ministry in Baranquilla, Colombia, he continues to help and assist the poor in the barillos and also extends his oversight as the protector guardian of the Franciscans of Divine Compassion in Guayaquil, Ecuador. He is very vibrant and dynamic and is a great strength to our church and presence in South America. God bless His ministry!*



# HCCAR IN APPLGATE, MI

The Ministry of Fr. Howard Hillman  
@Ss. Cosmas & Damian HCCAR Mission



*Fr. Howard Hillman wasn't kidding when he said he was going to build a chapel and have the healing ministry and mission in Applegate, Michigan. This is his handiwork and what a wonderful dedication that is! Grateful to Susan & Fr. Hillman for their continued support of the church. The mission is named after Saints Cosmas and Damian, Bishops and Martyrs. May the Good Lord continue to bless your ministry Fr. Hillman*



# ORDINATION IN ECUADOR

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





# ORDINATION IN ECUADOR

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

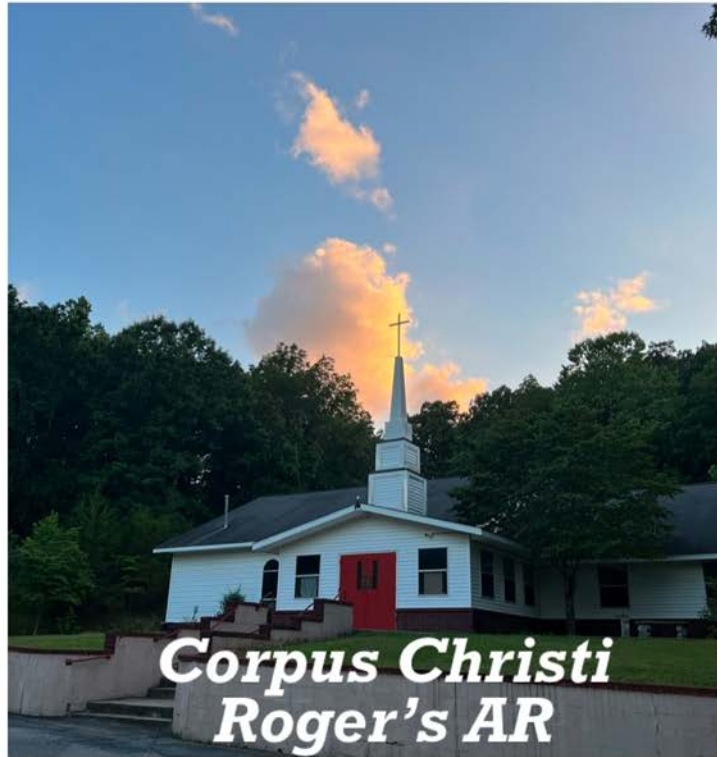


*Ordenación Diaconal de Fray Celso Galarza Morán de manos del Obispo Luis García Medina  
Diaconal Ordination of Friar Celso Galarza Moran by Rt. Rev. Luis Carcia Medina  
Diaconal Ordination of Friar Celso Galarza by Rt. Rev. Louis Carlo Garcia Medina, the Protector of the Franciscan Friars*





# Corpus Christi in Rogers, AR



*Corpus Christi Anglican Mission continues its faithful presence in the Northwest Arkansas Region. Every single member of the church from Mr. Bill and Jane Graves to the youngest of the Planetta family assists in music, worship, food prep and Altar Guild. May God's blessings abound!*



# HCCAR IN EL PASO, TX

The Ministry of Deacon Sergio Gomez  
@Ss. Francis & Clare HCCAR Mission



*Silently and faithfully our mission of Ss. Francis and Clare continues to grow. The Third Order Franciscans have done a tremendous service in establishing this mission. They rented a space and all of them contributed to the restoration and preparation of the home for the mission. Thanks to Deacon Sergio Gomez, Jaylan Rojas and Sr. Eloisa Martinez and their ongoing care of the parish. Thanks to all the members and participants in the Deacon's Mass. God bless you all!*



# DHTGP & HCCAR SYNODS

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



One of the important duties of the Diocese and Province is to continue the Annual synod of the Diocese of Holy Trinity and Great Plains and the Province of the Holy Catholic Church Anglican Rite. We thank all the delegates who participated in the governance of our church. Thanks to Bishop Edmund Jayaraj and his son Dr. Augustine Jayaraj who accompany him faithfully. During the synodal Mass we received the vows of Sr. Eloisa presented by Deacon Sergio Gomez and Jaylan Rojas of Ss. Francis and Clare HCCAR Mission in El Paso Texas. The Third Order Franciscans have been active and accomplishing the Lord's Mission. Shout out to Jerry McCaslin and Dr. Yingling for their contribution to the palette and ears!



# Baptism & Christmas

at St. James Cathedral



*One of the proud moments for us at St. James Cathedral is the baptism of our first Grandbaby Lennon Bee, the daughter of our son Jake and Mikaela and her Godparents Nick and Jordan. Grateful for John Hamilton, who built the Christmas Manger and Holy Grounds for hosting St. Nick's Day with Santa's visit. What a glorious and solemn Silent Night it was! Words can't express the blessings that we have been receiving from the Good Lord! To God be the Glory - Holly and Bishop Leo Michael*



# Christmas @ St. James

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



*The music ministry of Dr. Steve and Mrs. Brenda Yingling and Arica Clay organized the Christmas Concert on St. Nick's Day and Christmas. These gifted folks have spared no time, effort and resources in getting the choir together and pulling off this Christmas Concert. Needless to mention that they are there at the Cathedral serving the Lord with their music. God bless you all!.*



# Confirmations @ St. James

St. James Cathedral Holy Catholic Church Anglican Rite




*Baptism, Confirmation of Steve and Renee Baker, the Deckinger Family, Jerry and Pat McCaslin, Matthew and Michael our altar servers and Raymond and Rebecca Powell. We are eternally grateful to the Lord for their presence and service at St. James Cathedral!*



# 2025 ANNO DOMINI ORDO KALENDAR

The Holy Catholic Church Anglican Rite

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

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Publication of the Anglican Province of the  
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St.. James Anglican Cathedral  
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