



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 13 Issue 38

Christmas - Epiphany 2020



“THE SON OF GOD
BECAME A MAN TO ENABLE MEN TO BECOME
SONS OF GOD”

This Koinonia comes after a year long pass. Well that's exactly what happened to our lives with the pandemic obstructing our life!

We have become stronger as a church, diocese and province with our committed faithful and clergy as others have sought greener pastures. Some came seeking the vainglory and once they got it, out they went. Others were lured by money and the reassurance that it gave them. Others could care less for the canons of the diocese and have become giddied with their purple shirts. Those who have been inhibited cannot in good conscience continue to be pastors and are doing a disservice to the church.

We have continued to rebuild God's kingdom faithfully and more especially during the pandemic. We have not given into fear but hold on to true faith in the Living and Merciful God, seeking His face and grace.

Some heroic priests like Fr. George Georgetti do as many as 16 funerals a day as well as visiting those hospitalized with Covid who reach out to him when none of the local RC clergy help. And yet Fr. George receives criticism by the same clergy who refuse to help. It is in desperate times that people reach out to God and search for God.

We are featuring the renovation of St James and the Episcopal visitation of Bishop LuisCarlos Medina to Ecuador and the commitment of the Franciscan Friars in Ecuador to the cause of God's kingdom. Anglo Catholicism is well and alive!



Happy 91st Birthday Chita Lebsack, the President of St. Gabriel's Bishop's Committee wins award for volunteering 6,000 hours and 14years at the Northern Colorado University. This was from 8 years ago. She has just celebrated her 91st Birthday. Over 4 decades of faithful membership to St. Gabriel's in Greeley CO.



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.

 f your Christian Charity, Please pray for my mother Mrs. Thakela Michael, because of whom I'm your servant today.
+ Leo

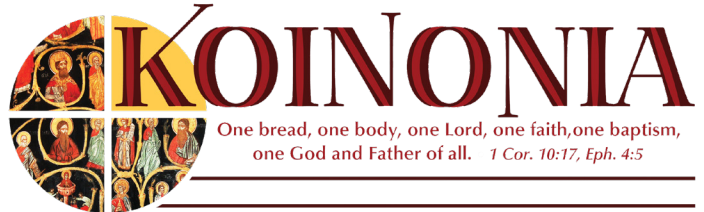
In Memoriam



Mrs. Thakela Michael

Born: September 22, 1925

Entered Everlasting Life: September 20, 2020



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: Virgin and Child with Saints Mary Magdalene, Peter, Clare, Francis, and an Abbess, The Museum of Fine Arts, Houston, Texas (Photo by Bishop Leo Michael)

CHRISTMAS



BLESSING

WWW.HOLYCATHOLICANGLICAN.ORG

GOD
THE GREATEST LOVER
SO LOVED
THE GREATEST DEGREE
THE WORLD
THE GREATEST NUMBER
THAT HE GAVE
THE GREATEST ACT
HIS ONLY BEGOTTEN SON
THE GREATEST GIFT
THAT WHOSOEVER
THE GREATEST INVITATION
BELIEVETH
THE GREATEST SIMPLICITY
IN HIM
THE GREATEST PERSON
SHOULD NOT PERISH
THE GREATEST DELIVERANCE
BUT
THE GREATEST DIFFERENCE
HAVE
THE GREATEST CERTAINTY
EVERLASTING LIFE
THE GREATEST POSSESSION

All therefore that the Son of God did and taught for the world's reconciliation, we not only know as a matter of past history, but appreciate in the power of their present effect" (Sermon 52, 1). St. Leo says that Jesus was truly one of us, possessing a complete human nature. He did not merely appear in human form, as in the biblical types and scriptural symbols of the Old Testament, like the patriarch Abraham or Moses. The mystery of our reconciliation with God could not have occurred unless he had stooped to assume our lowly nature even while fully possessing the divine nature of his heavenly father. The Creator of time was born in time. (St. Leo the Great)

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.

As we participate in the greatest of miracle, we see God the creator becoming one of us in everything but sin. God could have done in any other way He chooses.

We participate in the Divine Mystery that has a hallmark on human history – Not just like any human being but the Son of God born for us – Emmanuel God with us.

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.

There's a song Mary did you know. Yes Mary knew when the Angel told her of God's plan. This was confirmed by Joseph who was also told in a dream and they ought to name Him Jesus. Tonight is the night of redemption. A Child is born for us, a Son is given to us. He is wonder counselor, might God, Everlasting Father, Prince of peace. The government nay the plan of salvation rests on His shoulder.

Let us celebrate for its your redemption and mine.

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth.

"Dwelt among us," or, as it might be rendered, "within us," and oh, my brethren, may it be so with us this day! He comes to us as of old veiled in a mystery of lowliness, in mean elements; He, "whose goings forth have been from everlasting," lies hid in Bethlehem, which is by interpretation the House of Bread, Bethlehem the "little one." May the Incarnate God Who disdained not the lowly manger, come to visit us in this the humble mystery of His Altar, and make His tabernacle within our souls: may we have eyes to behold His glory, and in beholding to be changed.

Celebrating the events of the Incarnation of the Son of God is not merely remembering past events, but it is making present those mysteries that bring salvation. Today in the Liturgy, in the celebration of the sacraments, those mysteries become present and effective for us.

We all have our Christmas gifts, wanting to surprise the other, to see the joy in giving and receiving. Tonight the



Greatest Gift has been Given to us.

GOD the greatest Lover
SO LOVED the greatest degree
THE WORLD the greatest number
THAT HE GAVE the greatest act
HIS ONLY BEGOTTEN SON the greatest Gift
THAT WHOSOEVER the greatest invitation
BELIEVETH the greatest simplicity
IN HIM the greatest Person
SHOULD NOT PERISH the greatest deliverance
BUT the greatest difference
HAVE the greatest certainty
EVERLASTING LIFE the greatest possession

(Description anonymous)

><> + Bishop Leo Michael

Faith over fear

El Paso reverend works to comfort COVID-19 patient by Adriana Candelaria



The whispers reciting the rosary pierced the silence in the hospital's parking lot on a hot El Paso night. The candles of a makeshift altar illuminated a statue of the Virgin Mary as doctors and nurses came in and out of the hospital's gliding doors, too preoccupied to notice the group.

The group's strength was not in the number of participants, rather the vigorous devotion in which they prayed the rosary for COVID-19 patients and the souls who have left Earth.

Mostly every night at 10 p.m., Father George Georgetti leads the rosary's prayer through Facebook Live from his home. On this specific night, he chose to recite the rosary outside of the Hospitals of Providence Transmountain Campus. Georgetti and about six others dispersed foldable lawn chairs and wore facemasks as they carried out their amens.

"If I need to attend somebody that is another religion, Muslim or Jewish, I pray in what they believe [in] and for Christians the same – Catholics or no Catholics," Georgetti said.

A group of people crossing through the parking lot caught Georgetti's attention.

"They're talking to him," Georgetti said.

The group was waving at a patient looking down and waving back from one of the top floors of the hospital. Strict visitation restrictions due to the pandemic

have not allowed families to visit their loved ones for months.

That's not the COVID-19 floor," Georgetti said.

Georgetti knows about the hospitals' technicalities. He is one of a few people allowed into the hospitals.

I have to be in the hospitals when the people are in need," Georgetti said. "In particular during the pandemic, some people call me because no one wants to go."

Georgetti has taken it upon himself to be on the frontlines of COVID-19. He wears personal protective equipment just like medical professionals, but he is more of a doctor for the soul.

"When they close the [hospital room] doors, it's a feeling that you are on ground zero," Georgetti said.

"I'm feeling, 'Well, this could be my last, or the beginning of my last time in life,'" Georgetti said.

Georgetti said he has underlying health conditions that could be detrimental to him if he were to contract COVID-19, but he is placing faith over fear when he enters rooms with COVID-19 patients.

It's a different situation. Some people, they are conscious. We pray together. Some people, they are no more conscious. They're in coma, and I pray for them and I give their last rites," Georgetti said.

Father George, as his community calls him, was born in Argentina and was studying to be a priest when

the AIDS/HIV pandemic began. He arrived in El Paso more than 20 years ago seeking a better future, and he says he stayed because of the people.

Georgetti practices Catholicism Anglican Rite. He is not part of the Roman Catholic Diocese.

He prays for everyone and says he doesn't separate them because of their church or denomination. His practices have bound people together in their time of need. He specifically recalls a Baptist man who was asking for prayers for his wife.

"He told me, 'Tell my wife I love her.' She couldn't speak, but she can listen, and she was crying when I said that," Georgetti said.

To the more than 13,000 people impacted by positive cases of COVID-19, doctors and nurses, Georgetti said he wants them to know that he is praying for them.

I will be there until God wants. If somebody is in need to pray for their loved ones that they have in the hospital, they can call me," Georgetti said.

"If El Paso is suffering, then I am suffering. If El Paso is happy, I am happy. God bless you all," Georgetti said.

Georgetti can be reached at rev.3ggg@gmail.com.

EL PASO MATTERS

El Paso religious funeral practices dramatically impacted by COVID-19 by René Kladzyk (elpasomatters.org)

The Rev. George Georgetti, chaplain at Our Lady of the Abandoned Catholic Church Anglican Rite, said hospital nurses have helped him to Zoom call family members from COVID units while he gives a patient their last rites and anoints them.

George Georgetti, an Anglican priest, provides the last rites to a COVID-19 patient.

Georgetti has been inundated with requests from family members of sick and recently deceased El Pasoans, and said he averaged 16 funerals per day last week.

"I have a mission as a priest. If somebody calls me, I need to go. And this is what I am doing. But it's critical, the situation," said Georgetti, who has been all the more busy because the Catholic Diocese is not conducting funeral Masses. Georgetti is not part of the diocese, but practices in the Anglican tradition, which has some similarities to Catholicism. Consequently, many El Pasoans who would have sought a Catholic funeral Mass have



turned to him instead.

"The people say, 'I don't care if he's Catholic (or not Catholic),' I do for families who request evangelical, non-denominational (services). And you know, if you are Christian, Catholic or not Catholic, Lord Jesus is the same savior, for everybody," Georgetti said.

(Above: Fr. George given Anointing and Last Rites to Lupita Cortez, our cook manager Kitchen at Casa Vida for 18 years. Resident soverliving, institutional founder member. She passed away since) Georgetti has been leading rosaries on Facebook Live as a way for grieving El Pasoans to connect remotely.

Note: Both the articles were published in KFOX14 by Adriana Candelaria and René Kladzyk of El Paso Matters.



(Above: Still photo from the KFOX14 TV interview)

God bless you Fr. George for your commitment, deidcation in being the sign and bearer of God's love and mercy to all those who have passed and all those who have died in the Lord. We are thankful to have such a dedicated priest in you! + Leo



Our Lady of the Abandoned Holy Catholic Church Anglican Rite
Confirmations By Bishop Leo Michael! Fr. George Georgetti's
dedicated ministry' This photo was from the 2018 Episcopal
visit to El Paso, Texas. God's work continues from this small
chapel. The Kingdom of God is Alive and Well! Ever to the
greater glory of God and the salvation of souls!





KNOW OUR CHURCH FATHERS

St. Athanasius is considered one of the greats among the early Church Fathers. He was Bishop of Alexandria. He is listed as one of the great doctors of the Church. He championed the doctrine of the incarnation so well and devoutly that it earned him the nickname of the “Father of Orthodoxy.” Athanasius was the first person to identify the same 27 books of the New Testament that are in use today. He was also one of the sharpest critics of the Arian heresy. He stood unwavering against one of the greatest heresies to ever threaten the Church. In doing so it caused much strife and anger from his opponents.

He was born around 296 a.d. to 298 a.d. in Alexandria Egypt. He was the son of prominent Christian parents at the time. He was ordained a deacon around 318 a.d. and served as Bishop Alexander’s secretary. It was around this time that Athanasius wrote his first theological work on the incarnation. He was witness to the rise of Arius and the heresy he espoused. Despite Arius being rebuked, his writings condemned, and being deposed along with several other clergy who supported him, he continued to spread his heresy and

made allies with the Bishop of Nicomedia, Eusebius and several other clergy from Syria. Arius and those who supported him were finally condemned at the Council of Nicea of which Athanasius was present and active in defending the faith against the Arian heresy

In 328 a.d. Bishop Alexander died and Athanasius was elected and consecrated Bishop of Alexandria and continued to contend for the faith against the Arian heresy.

As it does to all who hold to the faith once delivered and preach the pure gospel and doctrines of the Church, Athanasius became a target by his adversaries. They sought to have him removed from his bishopric. It was Bishop Eusebius who led this attack on Athanasius. He refused to denounce Arianism and he enlisted the help of the Meletians who were also propagating false doctrines.

In 330 a.d. Eusebius went to the Emperor Constantine and through lies and deceit convinced him to command Athanasius to reinstate the Arians back into the communion of the Church. Athanasius would not comply by stating “Catholic Church could not hold communion with heretics who attacked the divinity of Christ.”

These heretics continued to attack Athanasius even being so bold as to accuse him of murdering another Meletian Bishop. The problem was that this Bishop was still very much alive, and this false accusation landed back into their laps and made them to be fools. So many false accusations were made against Athanasius that a council was called to be held in Tyre against him. This council was stacked against Athanasius. Athanasius was exiled and went to Germany. From there he remained in contact with his flock who never stopped supporting him. In 338 a.d. after 2 ½ years of exile, Arius and the Emperor died and he returned from exile. This was just the first of many exiles due to the false attacks of his enemies.

Over the period of his life Athanasius continued to be attacked by the Arians and was exiled several more times. He once experienced violence in his Church during mass when soldiers by the order of Arian sympathizers rushed in and killed several parishioners. He barely escaped himself. His life was one of constant persecution by his enemies. But through it all he remained faithful and unphased in his work for the gospel and the defense of the incarnation of our Lord against the Arians.

Much of what he suffered was very similar to the way Christ and the Apostles suffered. He was betrayed. False accusations were constantly being thrown at him by His enemies. But through tribulations come bless-

THE ATHANASIAN CREED

ings. Because of all of the suffering, exiles, false accusations, etc., we have a treasure of writings and teachings from the hands of St. Athanasius. His writings shaped the church's doctrine on the divinity of Jesus Christ and His incarnation. He was a champion of the faith. He has become one of the greatest examples for all Christians to follow, especially for the clergy. He never once wavered. He never once wanted to give up. He gave up all for the defense of Jesus Christ and His Church and suffered many unjust hardships. He became one of the most prolific writers of early Church doctrines. His writings still to this day are used as a prime authority on the divinity and incarnation of our Lord. Athanasius was a giant. A pillar of truth. A strong defense against the lies and deception of the devil and wicked men who seek not the truth of the Lord, nor the primacy of the Lord, but seek out their own primacy in this world.

Today many know his name because of the Athanasius Creed. There is some question of whether or not he was the primary author of this creed. But it matters not. It was written based on his teachings of the incarnation of Jesus Christ. It is an expounding of the Nicene Creed. It is also considered authoritative in the Western Church and revered also by many of the Eastern Church.

I highly recommend every Christian become familiar with Athanasius and His writings. His doctrine is sound. His writings on the incarnation of Christ can be compared to no other. And His life is one that is to be emulated by all Christians.

Thankfully because of the technology we have today the writings of St. Athanasius are available to everyone via the internet. If you have not read or studied the writings of St. Athanasius you are robbing yourself of precious doctrinal jewels.

You can go to <https://www.ccel.org/ccel/schaff/npnf204.html> to read many of his select writings. You will certainly be enriched, and your faith will benefit. He is commemorated by the Western Church which observes his feast day on May 2nd. He is a shining example. He is a pillar and defender of the faith, truly a giant who's influence in the Church could never be overstated. May we always keep his feast day and let us honor him by going to his writings. By his preserved writings he still speaks, preaches and instructs the Church today.

“GRANT us grace, we beseech thee, Almighty God: that we may believe in our hearts, and confess with our lips, the true faith in thy Consubstantial Word; like unto that which thy blessed Bishop Athanasius maintained, and amid such innumerable labours and persecutions. Through the same thy Son Jesus Christ our Lord. Amen.” (Prayer from the Anglican Breviary).

><> By Fr. Jay Rice.

1. WHOSOEVER will be saved, * before all things it is necessary that he hold the Catholic Faith.
2. Which Faith except every one do keep whole and undefiled, * without doubt he shall perish everlastingly.
3. And the Catholic Faith is this: * That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the Persons, * nor dividing the substance.
- 5 For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.
6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; * the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, * and such is the Holy Ghost.
8. The Father uncreate, the Son uncreate, * and the Holy Ghost uncreate.
9. The Father incomprehensible, the Son incomprehensible, * and the Holy Ghost incomprehensible.
10. The Father eternal, the Son eternal, * and the Holy Ghost eternal.
11. And yet they are not three eternal, * but one eternal.
12. As also there are not three incomprehensibles, nor three uncreated, * but one uncreated, and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, * and the Holy Ghost almighty.
14. And yet they are not three almighties, * but one almighty.
15. So the Father is God, the Son is God, * and the Holy Ghost is God.
16. And yet they are not three Gods, * but one God.
17. So likewise the Father is Lord, the Son Lord, * and the Holy Ghost Lord.
18. And yet not three Lords, * but one Lord.
19. For like as we are compelled by the Christian verity * to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the Catholic Religion * to say, There be three Gods, or three Lords.
21. The Father is made of none; * neither created nor begotten.
22. The Son is of the Father alone; * not made, nor created, but begotten.
23. The Holy Ghost is of the Father and of the Son: * neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; * one Holy Ghost, not three Holy Ghosts.
25. And in this Trinity none is afore, after other; * none is greater, or less than another:
26. But the whole three Persons are co-eternal together, * and co-equal.
27. So that in all things, as is aforesaid, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved * must thus think of the Trinity.
29. Furthermore, it is necessary to everlasting salvation * that he also believe rightly the Incarnation of our Lord Jesus Christ.
30. For the right faith is, that we believe and confess * that our Lord Jesus Christ, the Son of God, is God and Man;
31. God, of the substance of the Father, begotten before the worlds; * and Man, of the substance of his Mother, born in the world;
32. Perfect God, and perfect Man: * of a reasonable soul and human flesh subsisting;
33. Equal to the Father, as touching his Godhead; * and inferior to the Father, as touching his manhood.
34. Who although he be God and Man, * yet he is not two, but one Christ;
35. One; not by conversion of the God-head into flesh; * but by taking of the Manhood into God;
36. One altogether; not by confusion of substance, * but by unity of person.
37. For as the reasonable soul and flesh is one man, * so God and Man is one Christ.
38. Who suffered for our salvation, * descended into hell, rose from the dead.
39. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; * from whence he shall come to judge the quick and the dead.
40. At whose coming all men shall rise again with their bodies, * and shall give account for their own works.
41. And they that have done good shall go into life everlasting; * and they that have done evil into everlasting fire.
42. This is the Catholic Faith, * which except a man believes faithfully, he cannot be saved.



The Episcopal Visitation of Rt. Rev. LUÍS GARCÍA MEDINA to Ecuador

De: + OBISPO LUIS CARLOS GARCÍA MEDINA
 Para: OBISPO LEO MICHAEL, - SANTA IGLESIA CATÓLICA DE RITO ANGLICANO.

Asunto: VISITA APOSTÓLICA A ORDEN FRANCISCANA DE LA DIVINA COMPASIÓN - PROVINCIA NUESTRA SEÑORA DE LOS ÁNGELES, ECUADOR.

Fecha: GUAYAQUIL, 11 DE OCTUBRE DE 2019

El motivo de la presente Informe es para darle a conocer sobre mi visita a la República del Ecuador a los miembros de la ORDEN FRANCISCANA DE LA DIVINA COMPASIÓN - PROVINCIA NUESTRA SEÑORA DE LOS ÁNGELES, ECUADOR
ITINERARIO DE VISITA APOSTÓLICA DEL OBISPO LUÍS GARCÍA MEDINA

JUEVES 03 DE OCTUBRE

03:40 Salida de Colombia a Ecuador - Guayaquil
 08:25 Llegada del Obispo a Guayaquil - recibimiento,
 09:00 traslado del Obispo al lugar de residencia
 10:00 Desayuno

10:30 Ágape fraterno.

11:30 Reunión con el Formador y Párroco de la Parroquia de Rito Anglicano Nuestra Señora de la Nube.

- Tema: Sacramentos.
- Tema: Formación

13:00 Almuerzo Fraterno con todos los hnos., de la Provincia.

14:00 Descanso

16:00 Preparación para la Santa Eucaristía de Ordenación Presbiteral.

19:00 Santa Eucaristía de Ordenación Presbiteral.

21:00 **Reunión fraterna con todos los feligreses en general.**

22: 00 Merienda fraterna con todos los miembros de la Orden.

23:00 Rezo de completas

SÁBADO 05 DE OCTUBRE

08:00 Desayuno

09:00 Paseo por la Ciudad de Guayaquil

13:00 Almuerzo fraterno con la Curia Provincial

15:00 Salida del obispo del lugar de residencia al Aeropuerto

17:05 Salida de Ecuador - Guayaquil a Colombia

El Ministerio Sacerdotal de la Denominación Religiosa **ORDEN FRANCISCANA DE LA DIVINA COMPASIÓN - PROVINCIA NUESTRA SEÑORA DE LOS ÁNGELES, DE LA HOLY CATHOLIC CHURCH ANGLICAN RITE**, se encuentra amparado por el artículo 11, 19 y 66 numerales: 8 y 11 de la Constitución política de la República del Ecuador, el Decreto Supremo 212, del 21 de julio de 1937 y el Reglamento de Cultos Religiosos, Decreto Ejecutivo 1682, del 11 de enero del 2000, y Decreto Ejecutivo 410 de 14 de julio de 2010, de la República del Ecuador; y la **Personería Especial (Eclesiástica) No.1158 del 17 de diciembre de 2015**, emanada del Ministerio de Justicia, Derechos Humanos y Cultos, por la cual la República del Ecuador reconoce a la Orden Franciscana de la Divina Compasión –Provincia Nuestra Señora de los Ángeles, de la Holy Catholic Church Anglican Rite, como una Entidad Religiosa debidamente reglamentada.

En mi visita apostólica como Obispo Protector de la Orden Franciscana de la Divina Compasión – Provincia nuestra Señora de los Ángeles, he tenido el grato honor de visitar el País de Ecuador, Provincia del Guayas, Cantón Guayaquil, donde se encuentra la Sede de la Orden Franciscana Anglicana de Rito Anglicano.

Fui recibido en el aeropuerto Internacional de Guayaquil José Joaquín de Olmedo por los siguientes Reverendos: Fray Luis Alberto Almache Morales, Ministro Provincial; Fray Vicente Augusto Robalino Reyes,

Guardian de la Misión San Francisco de Asís y el Hno. Postulante Christian Palma Tabares.

Luego de ello, inmediatamente nos estaba esperando el vehículo que me trasladaron al Hotel N.P.

Siguiendo el itinerario plenamente establecido con anterioridad, se dio la primera reunión con curia Provincial de la Orden Franciscana de la Divina compasión – Provincia Nuestra Señora de los Ángeles con los siguientes Reverendos: Fray Luis Alberto Almache Morales, Ministro Provincial y Representante Legal; Fray Vicente Augusto Robalino Reyes, Guardian de la Misión San Francisco de Asís y Definidor; Fray José Miguel Rojas Rojas, segundo definidor y Secretario Provincial y Fray Julio César Sánchez Ortega, Vicario Provincial y Párroco, en el cual dialogamos sobre los siguientes temas:

- Tema: Información sobre el estado jurídico de la Provincia
- Tema: Información sobre la estructura de la Orden Franciscana de la Divina Compasión – Provincia Nuestra Señora de los Ángeles y Parroquia Nuestra Señora de la Nube.
- Tema: Información de la estructura de la Santa Iglesia Católica de Rito Anglicano y de la Diócesis de Kansas y Sudamérica.

Puedo informar a Ud., que los documentos jurídicos de la Orden Franciscana se encuentran todo en orden, reconocido y certificado por el Estado del Ecuador como una entidad religiosa debidamente reglamentada. Además, me he dado cuenta que tienen una buena estructura y un organigrama bien detallado para



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



Rvdo. Padre Fr. Luis Alberto Almache Morales. OFDC
*Ministro Provincial Representante Legal
Orden Franciscana De La Divina Com-
pasi3n – Provincia Nuestra Se~ora De
Los Angeles.
Holy Catholic Church-Anglican Rite*



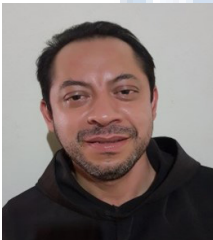
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HERMANO EN LA GRACIA DE DIOS
Rvdo. Padre Fr. Antonio Tobas Avils Freire. OFDC
*Orden Franciscana De La Divina Com-
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su buen funcionamiento.

Me dieron a conocer en tres folios toda la documentación de la orden: Documentación debidamente certificada por la secretaria de cultos, documentación original de todo lo registrado y recibido en dicha secretaria de Cultos, un folio con todo el contenido de cada hermano de la Orden bien detallado. Luego de haber escuchado, revisado de lo bien documentada que está la Orden, mi sugerencia fue que toda la documentación esté debidamente escaneada como respaldo a cualquier pérdida de los documento

Inmediatamente pasamos a celebrar la Santa Eucaristía Crismal en la Parroquia Nuestra Señora de la Nube con los miembros de la Orden Franciscana de Rito Anglicano. Eucaristía llena de fe y amor siguiendo nuestro propio Rito, de espaldas al Pueblo de cara a Dios



La Santa Misa Crismal asistieron todos los feligreses de la Parroquia además de los grupos que la conforman.

Después de haber celebrado tan hermosa Eucaristía Crismal y llegando al lugar de reunión les entregué un presente a cada hermano en forma de sorteo quedando todos muy contentos y agradecidos, la pasamos fraternalmente muy bien.

Luego de ello tuvimos la cena con todos los hermanos miembros de la Orden Franciscana, concluyendo el primer día de visita con el rezo de las completas y agradecido con Dios se dio el descanso según el itinerario planificado.

Se da inicio el segundo día de mi Visita y enseguida se da la reunión con todos los hnos. miembros de la Orden Franciscana de rito anglicano - Provincia Nuestra Señora de los Ángeles

Luego del almuerzo y el descanso respectivo, se dio la preparación para la ordenación de los Reverendos Frailes; Erwin Gilbert Galarza Morán y Armando Viniño Orellana Redrovan, que se tenía preparado para este segundo de día de visita viernes 04 de octubre, solemnidad del Seráfico Padre San Francisco de Asís.

Después de revisar la liturgia de Ordenación tuve un encuentro maravilloso con los hermanos candidatos al Orden del Presbiterado antes mencionados.

Pude revisar el Programa de formación para las Sagradas Ordenes, quedando muy complacido ya que es un programa de estudio acorde a la realidad civil y religiosa de la Orden Franciscana de Rito Anglicano tal cual me lo habían anunciado reiteradas veces. Después de revisar minuciosamente el programa de formación



sugerí se incluyera el Idioma Lengua Extranjera (inglés), ya que pertenecemos a una Iglesia con sede en Estados Unidos.

Tuve también una reunión con el Reverendo Fray Julio Sánchez Ortega, Párroco de la Parroquia Nuestra Señora de la Nube y con el Reverendo Fray Luis Almache Morales, Ministro Provincial y Representante Legal, donde hablamos sobre el tema relacionado a la Parroquia, mostrándome toda la documentación que los rige: Declaración solemne de pertenencia a nuestra Iglesia, que se les hace firmar a los padres de familia o representante legal del (a) niño (a) que realiza los distintos tipos de Sacramentos en la Parroquia; formulario de inscripción de cada Sacramentos que se realiza; las actas de cada Sacramento que se entrega cuando estos los requieran.

La Parroquia Nuestra Señora de la Nube tiene a cargo o siguiente:

**PARROQUIA NUESTRA SEÑORA DE LA NUBE
PÁRROCO**

Rvdo. Padre Fr. Julio César Sánchez Ortega. OFDC.
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**CAPILLA
SAN JACINTO
ENCARGADO**

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**ORATORIO
NUESTRA SEÑORA DE LOS ÁNGELES
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ENCARGADO**

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CAPILLA

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AYUDANTE

Rvdo. Hno. Christian Palma Tabares

E mail: kenny-christi@hotmail.es

Luego de todo lo acontecido, me trasladaron a lugar de Celebración para la Santa Eucaristía de ordenación, donde nos acompañaron 60 personas adentro del Templo Nuestra Señora de la Nube y afuera del Templo 100 personas en sus respectivos asientos con pantalla gigante donde se pasó la Eucaristía en vivo y en directo para que no se pierdan los feligreses ningún detalle. Fue una Misa de Ordenación al pie de la liturgia de nuestro propio Rito, que maravilloso acontecimiento. A continuación, algunas fotos.

Después de haber celebrado la Misa de Ordenación según nuestro Rito Anglicano, se dio inicio la solemne Precesión para honra y Gloria de Dios a través del Santo Patrono de la Orden Franciscana de Rito Anglicano SAN FRANCISCO DE ASÍS, hacia el lugar de reuniones.

Una vez llegado al lugar de reuniones, tuve una reunión con toda la feligresía general del la Parroquia Nuestra Señora de la Nube junto con todos los hermanos de la Orden Franciscana, que maravillosa reunión señor Obispo Leo Michael, es una comunidad movida por el



Espíritu Santo de Dios, una comunidad de fe y amor, se pudo compartir un ágape fraterno con todos los que pudieron acompañar.

Luego de cenar y de rezar las completas, nos retiramos a descansar.

En el tercer día de mi visita Apostólica, después de desayunar en fraternidad con los hermanos de la Orden franciscana, me llevaron a conocer la ciudad de Guayaquil, me hicieron recorrer los lugares más emblemáticos de la ciudad. Las fotos hablan por si solas.

Luego un maravilloso paseo por la ciudad Sede de la Orden Franciscana de Rito Anglicano, Invité a mis hermanos a almorzar en un restaurante “LOMO A LO POBRE”, el dueño de dicho restaurante Hno. Edinson Cabezas pertenece a nuestra Iglesia de Rito Anglicano como grupo de Apoyo de la Parroquia Nuestra Señora de la Nube. Después de una muy linda fraternidad en el hermano País de Ecuador, Provincia del Guayas, Cantón Guayaquil, me regreso a mi País natal Colombia – Barranquilla. Muy agradecido con mis hermanos de la Orden Franciscana de la Divina Compasión – Provincia Nuestra Señora de la Ángeles. Con mis deseos de volver muy pronto.

Estimado Señor Obispo Leo Michael, este es mi informe con respecto a mi visita Apostólica a la Orden Franciscana de Rito Anglicano con sede en Ecuador, Provincia del Guayas, Cantón Guayaquil. Es todo lo que puedo informar en honor a la verdad.

Fraternalmente

The Rt. Rev. LUIS CARLOS GARCÍA MEDINA

Obispo Provincia de América del Sur
 Obispo Protector de la Orden Franciscana de la Divina Compasión – Provincia Nuestra Señora de los Ángeles
 Holy Catholic Church-Anglican Rite



Our New and Permanent Home by the Grace of God!

St. James Anglican Cathedral, 342 N Water Street. Liberty



St. James is the name that's been etched on the arch above the narthex door since the mid 1800s. It's Providence that this church building, for sale, popped up on our radar while we were seeking a new church home in an area where we could finally grow. St James has been the name of our church for four decades in the Kansas City area. It was God who brought us to this wonderful land of Liberty, just outside Kansas City city limits and who gave us this new home, St James, for our cathedral.

As you will read from the next article on the history of the building, after being abandoned by the Roman Catholic Church in the 1980s, St James had gone from a pigeon home to possible demolition to an Inn and other venues.

St James sits on the top of a hill, in the historic district, just off of Liberty Square at the Clay County seat. From north, south, east and west of the city, the steeple, now a bit tarnished and in need of repair, has always been visible as the highest point in town.

A year ago, late last summer, after signing closing documents, the congregation couldn't wait to get started on the renovations to make St. James, a church again, our home church and the cathedral.

We wondered how many sacraments—Holy Mass, baptisms, confirmations, weddings and funerals had been celebrated in this sacred structure and the work began to restore it back to a Sacramental Anglican Church.

With the previous location in South Kansas City finally sold,

and with the help of our competent contractor, Matt Brandt, we went to work dismantling the old St James, including the stained glass windows, and repairing and restoring and then finally moving the contents into the new church.

We had a few dust-covered services with just the regular congregation for a few Sundays, until Christmas. The congregation worked hard to clean up the construction dust and prepare for the celebration of the Birth of our Lord. We opened up to the public for the first service with quite a few neighbors in attendance with Lessons and Carols, followed by Midnight Mass.

In this past year, amid Covid19, St James has stayed open, following the local restrictions. We continued with Morning Prayer and celebrating Sunday Mass. We continue to offer Sacraments to the faithful.

We continue with renovations to the undercroft area and are finishing up the work in the church sanctuary. Still a lot more work remains to be done in the undercroft to turn it into a fellowship hall/coffee shop and bookstore. This past week we put down new concrete for a wonderful patio area and hope to have the undercroft finished this spring.

The steeple is our main concern now and finding someone to work on the 100-foot steeple has been a challenge. We hope to take on that project this spring as we continue to work to preserve this 173 year-old majestic Church building. We will restore a cross



to the top and St James will continue to be a church providing the Living Water on Water Street.

><> Holly Michael for the Vestry of St. James Cathedral



*Our New Church Home
By the Grace of God!*



*Friday July 19th
In the year of our Lord 2019*



The Old St. James Catholic Church

by Courtney Ryan



Courtney Ryan is a sophomore English and organizational communication major at William Jewell College. She is a member of Mu Beta, William Jewell's chapter of Sigma Tau Delta (English honor society). Her other home is Friend, Nebraska, with her parents, three younger sisters, and pets. Courtney enjoys reading, watching action and horror movies, and spending time with family and friends.

During the early 1800s, a line of bishops and fathers tried to establish a Catholic following in Liberty; their efforts led to the establishment of St. James Catholic Church. The first mention of Catholicism in Liberty occurs in letters sent from Father Joseph Anthony Lutz, a priest of the St. Louis diocese, to Bishop Joseph Rosati, a French diocesan priest on loan to the St. Louis diocese from Lyons, France. In a letter dated November 12, 1828, Father Lutz wrote that he ““went recently to the town of Liberty and found there only one Catholic soul”” (Garraghan 31). At the time, Father Lutz was attempting to start a mission among a tribe of Native Americans along the Kansas River. Five years after the unsuccessful effort, Bishop Rosati sent Father Benedict Roux to minister to Catholics at Kawsmouth.

When Father Roux arrived in Liberty, Missouri, on November 4, 1833, it ““was the most considerable settlement at the time in Western Missouri, with a population at about six hundred”” (Garraghan 40). He became the first resident priest in that quarter of the St. Louis diocese. On November 5, 1833, Father Roux left Liberty for Clinton County and spoke with William Hughes, who had expressed to Bishop Rosati a desire for a Catholic settlement to be established. Father Roux thought that Liberty would be a suitable place for Hughes' proposal. Intolerance by Methodist and Baptist inhabitants of the area presented a prominent problem, so Father Roux ruled the area not ready for a Catholic establishment at the time. Father Christian Hoecken and other Jesuit missionaries decided to open a parish in Plattsburg and Liberty four years later.

In 1847, Father Patrick Ward, the out-mission priest, and the congregation worked to build their first parish church in Liberty. Previously, they worshipped in a facility donated by Hughes where the

house of worship would be built. The new structure cost \$2,500 and was located at 342 North Water Street; at the time, there were 170 members (“St. James Parish History”). Archbishop Peter Kenrick consecrated the church in 1848. Father Bernard Donnelly, the previous priest, also aided with construction.

A parish house was added to the grounds in 1870 and a two-story brick school building in 1874 by three Sisters of Humility of Mary. Later, the congregation tore down the original church and rectory to replace them with new buildings. Located one space north of the church, the brick building served as a school, convent, and dormitory for pupils. At the end of term in 1880, the Sisters gave the school building to the father of the time and left the area. From 1883 until 1890, the building became the Hawthorne Institute, a non-sectarian school for girls. After June of 1890, the second floor of the building became priest’s quarters and the first a place for worship services because the church building had been declared unsafe. When a new rectory was built in 1927, the brick building was sold as a private residence—a fire of unknown cause burned it to the ground in 1935.

Until Father Edward Mallen took over the parish in 1912, St. James did not have a resident priest. There were only 8 to 12 families attending at the time. When Father Mallen came to Liberty the year prior, Excelsior Springs had the only other Catholic church in Clay County. As the church was in shambles, plans were made to construct a new one. While traveling through Rome, Italy, and Austria, Father Mallen gathered hundreds of photos of churches and cathedrals in Europe and enlisted the help of Mr. LaPeer, a local architect. Told to consider the size of the congregation and its financial situation, LaPeer designed a blueprint based on Gothic architecture. Construction began in 1913 at 312 North Water Street (which was later renumbered as 342 N. Water St.); despite incredible effort on the part of the parishioners, the building could not be finished according to the plans due to lack of money. Father Mallen held the first mass in 1914 on Easter Sunday, and the church was dedicated that summer. Thanks to the effort of the congregants, the church paid its debt by the second Christmas after the building was built.

The church was built of vitrified brick with Carthage and Bedford stone trimmings. It had a 100 foot tower with a large bell. Five years after construction, a painting of the Crucifixion by a German painter graced the west wall of the sanctuary. Mrs. Jim McGowan donated Stations of the Cross, hand-painted on copper, in honor of her husband. Through the generous giving and work of the congregation, stained glass windows were installed shortly after the Stations of the Cross.

Father Mallen served as St. James' priest until 1955, except for a couple years of service in Oklahoma. During Father Mallen's time as priest, the number of parishioners increased from 170 in 1938 to 255 in 1949. It continued to grow and reached 1,650 in 1984. For a church designed to seat 400, this presented a problem. Even before membership escalated to that point, the church tried to gather funds for a newer and larger church in 1959; however, this dream was not realized. Instead, the church underwent a serious renovation in 1965: a new heating/cooling system was put in place, the old altar was replaced with a walnut alter, matching pedestals were bought to hold the tabernacle and the statue of the Virgin Mary, new matching pews were installed, the walls of the nave were painted light blue and the ceiling white, walnut paneling was mounted, and fluorescent cove lighting brightened the new interior.

When the Precious Blood Fathers took control of the parish in 1977, mass transferred to the Precious Blood seminary chapel on Ruth Ewing Road because the church was too small. Although several sites were considered, authority figures decided in 1978 that a new church would be built at 309 South Stewart Road. The property, consisting of a church, rectory, and parish offices, was finished in 1981 and dedicated on April 5, 1981. In 1996, the church expanded to include an activity center, complete with a stage, kitchen, gym and meeting rooms; a cafeteria; music and art rooms; six more classrooms; and more parking spaces.

After the congregation left, the church building on North Water Street faced new owners, renovations, and the threat of demolition. In 1982, George and Normalee Carter bought St. James and worked hard to restore it in hope that another congregation would make it their home. The Carters cleaned up a lot of pigeon guano from the belfry, polished the bell, restored some of the windows, removed the carpeting and cleaned the maple hard-wood floors, and used many gallons of paint. Despite the care the Carters put into the building, no church family adopted the building; instead, Howard L. Miller, a St. Joseph developer, purchased it sometime in the mid-1980s. Miller tried to turn it into low-income housing, but the financing fell through so the building sat dormant for several years while he tried to sell—Miller even offered demolition as an option while under pressure from officials concerning code violations. Ending the debate over whether the building was worth saving, David Kimbrell bought the church in December 1990 with the intention of launching a dinner theater. His alternative plan, if zoning officials would not agree, was to turn it into a private residence. Neither of these plans transpired: Kimbrell alternatively opened James Inn, a bed and breakfast, in 1993. Some officials and citizens struggled to come to terms with the building's new identity; however, Kimbrell and others considered it a way of preserving history.

Kimbrell's dedication led to a striking finish that resulted in full rooms most weekends after only seven months of operation (Garrison). Check-in took place at an altar with a brass cash register, above which hung the original mural depicting the Crucifixion from 1918. Guests could relax in a whirlwind pool in the old choir loft or an outdoor hot tub on the deck, exercise on the lower level, or check out the library. Visitors enjoyed breakfast in a nook with 40-foot high ceilings surrounded by natural light from 25-foot high arched windows. The seven bedrooms had four-poster, queen-sized beds, a Jacuzzi, and local antiques for décor. With the renovations also came full access for persons with disabilities.

It is unclear when James Inn sold, but the next owners, Richard Held and Matthew Wilson, opened the Steeple Inn and Spa on October 1, 2007 (Borgedalen). According to reviews still available online, it was well-received. Steeple Inn boasted between four and six guest quarters with queen-sized beds fitted with handmade bedding, cable television, wireless internet access, and lofted bathrooms with two-person jet tubs. Guests could enjoy the spa services, a hair salon, the restored sanctuary, live grand piano music, the library, or utilize one of the meeting rooms.

In 2011, Family Bible Church of Liberty opened Kidzone Creations after the Steeple Inn closed ("Imagine a place where your child"). Kidzone is a faith-based early learning childcare center, and remains the current function of the address. The diverse history of 342 N. Water St. makes it a true testament to historic preservation. Through the hard work and care of many owners, the structure has survived threats of demolition, the discontent of city officials and residents, and times of abandonment. With each new identity, the former St. James Catholic Church building takes a step into the future and leaves footprints in history.

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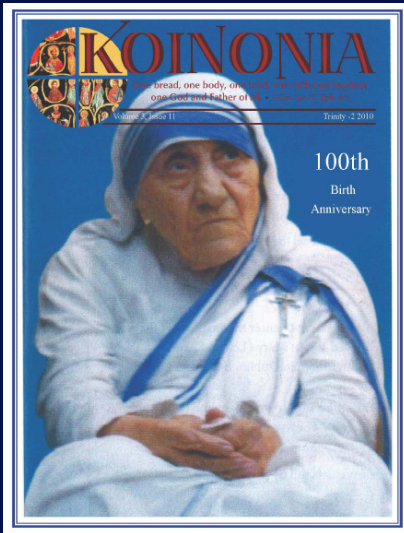
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Note: We couldn't track down the author and since it is available on the google forum with good faith we have published it in its entirety to help folks understand the historicity of this building. Thanks to the author! Bishop Leo Michael And below is the interior of St. James restored! To God be the Glory! All @ St. James!





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