



KOINONIA



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

Volume 5, Issue 16

Advent 2011A.D.



Some Let us Adore Him
Christ the Lord

Editorial

We begin another year of our wait and watch for the Second Coming of our Lord. The Holy Season of Advent is upon us. We prepare for the celebration of His historic coming in humility and await His glorious Second Coming to judge the living and the dead. Gospels tell us that we ought to be found faithful upon the arrival of our Master as stewards still found serving, for we know not at what hour the Son of Man will come.

With so much forboding about the end of the world and calamities that are happening, almost indicative of Biblical prophecies, we are not to panic but remain faithful in the Lord.

This issue of Koinonia is a celebration of His great coming highlighted in the article by Canon Partick Comerford of Christ Church Dublin, the very place where C.S. Lewis worshipped and Fr. Mark Rowe's article on the greatest gift of all - Christmas.

This year we also mark the 400th anniversary of the King James Bible. Our thanks to Christianity Today for letting us reprint the article "A World Without King James Version" by Mark Knoll.

Our deep appreciation and welcome to Canon Owen Loftus who had run the Epiphany Anglican Seminary in the days of his belonging to UECNA and has now joined HCCAR. We welcome him cordially and appreciate that he will be assisting with the Holy Trinity Anglican Seminary.

We also welcome Fr. Barry Sanders of South Carolina who will be inaugurating St. Alban's Anglican Mission this Advent. Let us pray for this mission as well.

God, the immortal, invisible, the all knowing and all powerful took the visible form of a human babe for us and endured like us in all things but sin. Christmas is a continuing belief in the eternal mercy of God, who gave us JESUS - one who will save His people from sin. As we prepare and await His second coming let us continue to worship the Lord and live a faithful life. In the meantime let us remember that He is Emmanuel - God with us through every situation of our lives and above all the He loves us.

Koinonia wishes all of its readers the blessing of the Nativity and we look forward to your faith and exemplary Christian life in the years to come, as long as the Lord lets us live on this earth.

Blessings + Leo

SUBSCRIBE TO KOINONIA REMEMBER KOINONIA THIS CHRISTMAS.


We appreciate the readership and faith sharing stories in this magazine. May the Good Lord continue to bless and keep us.

THINK OF THE HOLY TRINITY ANGLICAN SEMINARY THIS CHRISTMAS.

WE NEED PRIESTS AND DEACONS WHO ARE MEN OF GOD, EMPOWERED BY GOD'S WORD AND WITH ZEAL FOR HIS KINGDOM. A GOOD FORMATION ENSURES GOOD MINISTRY. A MONTHLY DONATION OF \$25 WILL GO A LONG WAY TO HELP GROW OUR SEMINARY. CONTACT YOUR RECTOR FOR DETAILS ON HOW YOU CAN HELP THIS MINISTRY.

December 12th: Feast of Our Lady of Guadalupe - Celebration, in Rogers, AR and Wichita, KS: Invitation prepared by Fr. Julio Jimenez.

HERMANO
GUADALUPANO
La Iglesia San José de Glastonbury
Te invita a acompañarnos para celebrar a



LA SANTA VIRGEN
DE GUADALUPE

El día Sábado 10 de Diciembre a las 6:00 de la tarde,
celebraremos y cantaremos Las Mañanitas a

La Santa Virgen de Guadalupe - Emperatriz de América:
A continuación tendremos la Adoración al Santísimo Sacramento
y concluiremos con la Santa Misa.

El Obispo de la Diócesis de La Santísima Trinidad y Los Grandes
Llanos de La Santa Iglesia Católica del Rito Anglicano, celebrará la
Santa Misa.

Ven y celebremos juntos a
La Santa Virgen de Guadalupe

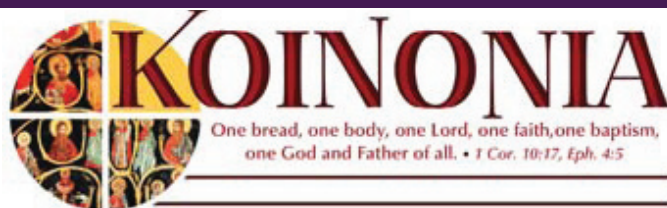
¿Dónde? En la Iglesia San José de Glastonbury (1309 W. Lydia St., Wichita)
¿Cuándo? El Sábado 10 de Diciembre, a las 6:00 de la tarde.

Si deseas traer flores como ofrenda para La Virgen, favor de traerlas
en un florero plástico. Para más información llamar a Padre Julio al
Teléfono: (316) 250-9820.



SOUL CARE! PHONE-LINE PRAYER CALL EVERYDAY!

When two or three are gathered together in His name, our petitions are granted. Ask your Rector for the phone number and password. Whenever you get time, join the prayer conference in the rhythm of daily morning and evening prayer. We have dedicated clergy and postulants who have been faithfully hosting the prayer call every day at 7:00 am and 7:00 pm central time.



In the Koinonia masthead, the circle with the cross in the center symbolizes the pattern 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: Embossed Nativity Scene on the reredos of Waltham Abbey Church, London. Photo by Holly Michael.



Advent, Adventus, Coming Parousia, Second Coming

Advent: A TIME of PREPARATION for the COMING of CHRIST

By Canon Patric Comerford



It is very difficult to prepare for Christmas when Santa has already arrived in every shopping centre here in Ireland, when the Christmas lights are already strung across the Main Street in every city, town and village, and many of our parish choirs are already

singing Christmas Carols. Indeed, it is hard to distinguish between Advent and Lent when you find Cadbury's crème eggs are already on sale.

But even in the Church, we often manage to confuse Advent and Lent, probably because they are both seasons of preparation when we change the liturgical colour from Green to Purple or Violet.

The word Advent, from the Latin word *adventus*, means "coming." That Latin word is simply a translation of the Greek word *παρουσία* (*parousia*), used for the Second Coming of Christ.

This season is a reminder of the original waiting for the coming of the Messiah. But more especially it is a reminder of our waiting for Christ at his the Second Coming. This season, which begins this year on 27 November, the First Sunday of Advent, is the season when the Church marks a time of expectant waiting and preparation for the coming of Christ, not just as a cuddly child in the Christmas crib, but his coming in glory and as king.

Throughout the four weeks of Advent, the readings, collects, post-communion prayers and the other seasonal liturgical provisions try to focus us on Christ's incarnation, but more particularly (if less successfully) on Christ's coming judgment and reign.

Because of that, the "Four Last Things" – Death, Judgment, Heaven and Hell – have been traditional themes for Advent meditation. The characteristic emphasis in Advent, therefore, is expectation, rather than penitence.

Purple is not a penitential colour ... it is a rich, royal imperial colour, originally derived from a very rare source. Πορφύρα (*porphyra*), the rare purple dye from Tyre, could command its weight in silver and was manufactured in classical antiquity from a mucus secreted by the spiny dye-murex snail. As a seller of purple, Lydia was a wealthy woman of independent means. And as Judith Herrin points out in her study of the powerful woman of Byzantium, *Women in Purple*, a child born to a reigning emperor was πορφυρογέννητος (*porphyrogénitos*), "born in the purple."

So, we change our liturgical colour in Advent to purple to signify that we are preparing for the coming of Christ as the King of Kings, the ruler of all, in all his royal, imperial, majesty, splendour and glory.

Although comparisons are often made with Lent, Advent is a time of preparation rather than a time of penitence, Lent too is a time of preparation for the completion of Christ's majestic task, seen in his passion, death, burial and Resurrection. It was a time too, in the Early Church, of preparation for baptism, which required penitence and repentance and *μετάνοια* (*metánoia*), conversion, turning round to face Christ.

Today's office parties, Christmas lunches, early Santas, hastily-planned carol services, and bringing the last posting day forward to the week before Advent, make it difficult to sustain this sense of being alert and watchful. Yet, can you remember with glee and warmth the child-like waiting and watching you experienced during the build-up for Christmas? In the cold and dark of winter, can you remember that warm glow you felt as you anticipated such a wonderful festival?

Popular observances

Christmas celebrations were suppressed from 1620 on in many New England colonies by the Puritans, who argued that Christmas celebrations had no Scriptural mandate. Those who tried to "to make merry" and play games at Christmas-time were reprimanded and offenders were fined.

In England, laws suppressing Christmas were enforced under Cromwell, with Parliament passing laws in 1644 and 1647 abolishing the observance of Christmas, Easter and Whitsun. All shops and markets were to stay open throughout 25 December, and no church services were to be held on that day. Mince pies, holly and other popular customs were victims of the Puritan attempt to eradicate last remnants of merry-making over the Christmas period.

But despite the threat of fines and punishment, many continued to celebrate Christmas in secret and to go to church. It is said that some of our popular Christmas songs developed from this time as a form of secretly teaching the stories surrounding Christmas, including: On the first day of Christmas.

These laws were repealed in England at the restoration in 1660. The common people were once again allowed to mark the Twelve Days of Christmas. Old traditions were revived with renewed enthusiasm and Christmas was celebrated throughout the country as both a religious and secular festival.

The laws were repealed in New England in 1681, but Christmas only became a Federal holiday in the US as recently as 1870.

In recent times, the most common, popular observances



of Advent are the Advent Calendar the Advent Wreath, with one door being opened in the calendar, or one new candle being lit on the Advent Wreath each day or each week leading up to Christmas Eve. But several customs can help the Church to restore and build up that sense of anticipation, of watching and waiting, to cheerfully inviting people into a time and space for praying in joyful anticipation.

The Advent Calendar

The Advent Calendar has its origins among German Lutherans, and may have been a family practice in German-speaking places from the 17th century on. The first known Advent Calendar was handmade in 1851, the first printed Advent calendar was produced in Hamburg in 1902 or 1903, and the first commercially produced Advent Calendar was produced in Munich in 1908. The custom spread from Germany after World War II.

An Advent calendar allows us to count or celebrate the days of Advent, and to build up an anticipation of Christmas.

The Advent Wreath

The Advent wreath is said to have been the idea of Johann Heinrich Wichern (1808-1881), a German pastor and a pioneer in urban mission work among the poor in Hamburg. The custom spread from Germany to Britain in the 19th century and to North America in 1930s.

A new candle is lit in church each week, followed by a Bible reading or selected prayers. In most Anglican churches today, there are three purple candles and one pink candle in a ring, with a white or gold candle in the centre. The purple candles reflect the liturgical colour of the season, while pink marks the Third Sunday of Advent, when that colour change briefly to pink. There are many traditions about the meaning or theme of each candle. But the five traditional themes are:

Advent 1: The Patriarchs (Purple); Advent 2: The Prophets (Purple); Advent 3 John the Baptist (Pink); Advent 4: The Virgin Mary (Purple); Christmas Day: The Christ (White or Gold).



The Advent wreath in Christ Church Cathedral, Dublin

Today, most Advent calendars are made for children. But they could be for adults too, opening each day to reveal an image, a prayer, a poem, a Scripture text or part of a story related to the Nativity.

In this way, each Sunday reminds us of those who prepared for the coming of Christ. The pink candle on the Third Sunday comes from the mediaeval tradition of adopting a splash of colour on Gaudete Sunday or 'Rose Sunday,' reflecting the traditions surrounding Laetare Sunday (Refreshment Sunday), the Fourth Sunday of Lent.

The accumulation of light Sunday-by-Sunday is an expression of the growing anticipation of the birth of Christ, the light of the world.





Jesse Tree illustrated in the West Window Christ Church Cathedral, Dublin: Canon Patrick Comerford

The Jesse Tree

The Jesse Tree is a popular teaching aid in many Anglican parishes, although the earliest example probably dates from the 11th century

The Tree of Jesse depicts the Ancestors of Christ in a tree that rises from Jesse of Bethlehem, the father of King David. But it is also inspired by that passage from Isaiah: “There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots,” (Isaiah 11: 1).

The lineage of Jesus is traced by two Gospel writers, Matthew and Luke. The figures in a Jesse Tree are drawn from the genealogies in the Gospels, although usually showing only a selection. In many churches, the traditional Jesse Tree is decorated over the course of Advent with symbols representing stories leading up to the Incarnation – for example, a burning bush for Moses, a ram for Isaac or a crown for David.



Christingle Services:

The Moravian custom of a Christingle service become more widespread in the late 20th century, and are a good resource for Advent.

The Advent Prose

The Advent Prose, the Advent Antiphons, or the Great Advent “O Antiphons,” form the basis for each verse of the popular Advent hymn, O come, O come, Emmanuel. These antiphons, all beginning with “O ...,” were sung before and after the Canticle Magnificat at Vespers from 17 to 24 December, the seven days before Christmas.

They are addressed to God, calling on him to come as teacher and deliverer, and woven through with scriptural titles and images describing God’s saving work in Christ.

This tradition was developed in the Sarum Rite in mediæval England, and was reflected in the Book of Common Prayer, where the Anglican Reformers retained the title O Sapientia (‘O Wisdom’) as the designation for 16 December.

Advent carols

It is from this tradition that we have derived one of the best-known Advent carols, O Come O Come Emmanuel. But there are other special Advent carols and hymns for this season.

Saint Nicholas

Finally, it is worth reminding ourselves that Saint Nicholas has his feast day on 6 December, not on 25 December. He is an important pre-Christmas figure, and not because of he is roly-poly figure hijacked by Coca-Cola and advertising. His willingness to travel, even when his own life was at risk, makes him a role model for the church in mission.

As Bishop Nicholas of Myra he was a key defender of Trinitarian dogma at the Council of Nicaea (325). The stories of his bringing the victims of murder back to life is a reminder that Christmas is without meaning unless it is related to and connected with Good Friday and Easter Day, that the significance of the Incarnation is to be found in our Redemption and the Resurrection.

As a bishop who was the protector of vulnerable children and teenagers to point of risking his own place in society, Saint Nicholas is an important challenge to some of the ways the whole church has handled some recent difficulties.

As the free-giver of gifts, without expecting anything in return, Saint Nicholas is a reminder that God’s love is given freely and unconditionally at the Incarnation in his Son, Christ Jesus ... and what better sermon could we preach in the Season of Advent.

Canon Patrick Comerford is Lecturer in Anglicanism and Liturgy, the Church of Ireland Theological Institute, and a canon of Christ Church Cathedral, Dublin.

THE GREATEST CHRISTMAS GIFT OF ALL



Incarnation window at St. James, Kansas City

“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.” (John 1:14)

by Venerable Mark A. Rowe, Jr.

As the new Christian year approaches with the coming of the Advent Season, often times even the most well-intentioned Christians can get caught up in the holiday season fervor. Instead of preparing for the Christian New Year and the Feast of the Nativity of Christ, we all too often focus on worldly cares - sale flyers for discounted items for holiday meals and gift giving; on what to do with the kids while they are home from school, holiday travel plans and schedules, and somewhere amidst the ‘busyness’ we may have cause to remember what God has revealed to us as the true meaning of Christmas.

For some, the spiritual gifts of the Advent prophecies, the tradition of the Advent Wreath and the tone of the season in preparation of the Incarnation falls by the wayside. We see bumper stickers and greeting cards saying, ‘Jesus is the reason for the season’, yet as we stock up our shopping carts and make our Christmas card lists, people all around us are hurting, hungry and homeless.

If we, as Christians, were to take a good and thorough self-inventory as we prepare for the season of Advent and the Nativity of Christ, would we continue in the ‘busyness’ and misguided focus we all too often hang on to, or would we make a sincere attempt to honor God by trying to put our hearts and minds into focusing on the thanksgiving due Him for His gift to us- His Only Begotten Son, Our Savior Jesus Christ?

We are all hopefully familiar with John 3:16 from Holy Scripture as part of the ‘comfortable words’ the Priest says to us each Sunday in our Anglican Liturgy :

“For God so loved the world, that He gave His Only Begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.”

What a beautiful gift! God wills all be saved, and even



though we be stubborn and at times insolent and selfish children, our Loving Heavenly Father sees past our sins, scars and selfishness to give us the ultimate gift—Our Savior.

God allowed the nature of humanity into the Godhead in the Person of Jesus Christ. In theology we refer to this as the hypostatic union. This hypostatic union of Christ as One Divine Person with two distinct and separate natures (God and man) set the plan in motion for the redemption of the world and would make the promise of the Kingdom of Heaven a reality.

We know that back in the Garden of Eden we were given a glimpse of the true relationship God wants with us. Scripture tells us that Adam and Eve walked with God in paradise. Through selfishness and sin, man was sent out from Eden, and yet God had willed from the beginning of time that we should walk with Him in paradise. God's gift of free will for His children and its subsequent results would require reconciliation. He could have done it by fiat or He could have done it anyway He wanted—after all, He is God. Because of His love for mankind, He chose the Incarnation as the means by which His children would learn how to be reconciled to Him.

As familiar as Christians are with the Good News found in John 3:16, many forget the verse that follows, which I believe is equally crucial in our understanding of the Incarnation: “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17) God's plan for us was that Christ would come to us and show us how to be reconciled to the Father. The early Church Fathers understood this part of God's plan.

As Saint Paul writes to the Church in Rome, “And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.” (Romans 5:18-19)

St. Gregory of Nazianzus said; “That which was not assumed, could not be redeemed.”

St. Athanasius in his work “On the Incarnation“ wrote:”... through this Union of the Immortal Son of God with our human nature all men were clothed with incorruption in the promise of the resurrection.”

The idea is that if we are to be saved, every facet of our existence has to be united with God so that God can overcome the sin that permeates our entire existence. This is what God does in the Incarnation: the eternal Son takes our entire human existence upon himself and, through living a life of perfect obedience to the Father, even to the point of seemingly total abandonment by the Father, reconciles humanity to God.

“For God so loved the world, that He gave His Only Begotten Son, to the end that all that believe in Him should not perish, but have everlasting life.” (John 3:16)

“For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” (John 3:17)

Now we look back at ourselves after reading this discourse. Even as I write this article, I can tell you my soul has come alive and I am not the same person that sat down to write. This is what the Good News of the Holy Gospels and the life and teachings of Christ were meant to do. We as Christians should be awed and inspired at the Nativity season. I challenge you this Advent and Nativity season to dust off this precious gift we have been given and admire all too often from afar. I charge you to not only recognize but embrace

the gift of Jesus Christ in your life and share this precious gift with someone you love. There is plenty of time to set your sights for this spiritual milestone.

Set aside the ‘busyness’ of everyday life and embrace Christ. Reset your holiday focus. Put Christ first. Seek out those in need. Be the hands and feet of Christ in your corner of the world. Step outside of your own comfort zone and share this gift with someone who needs it. The needy are all around you, if you but take the time to look.

As children of God and inheritors of the Kingdom of Heaven, may we all take the time to reflect on the greatest Christmas gift ever given – Our Savior Jesus Christ.

“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.” (John 1:14)

Nativity Sermon

By St. Isaac the Syrian (d. AD 700)

*This Christmas night bestowed peace on the whole world;
So let no one threaten;*

*This is the night of the Most Gentle One -
Let no one be cruel;*

*This is the night of the Humble One -
Let no one be proud.*

*Now is the day of joy -
Let us not revenge;*

*Now is the day of Good Will -
Let us not be mean.*

*In this Day of Peace -
Let us not be conquered by anger.*

*Today the Bountiful impoverished Himself for our sake;
So, rich one, invite the poor to your table.*

*Today we receive a gift for which we did not ask;
So let us give alms to those who implore and beg us.*

*This present Day cast open the heavenly doors to our prayers;
Let us open our door to those who ask our forgiveness.*

*Today the Divine Being took upon Himself the seal of our humanity,
In order for humanity to be decorated by the Seal of Divinity.*



A World Without the King James Version*

Where we would be without the most popular English Bible ever.

Mark Noll

This article was made possible on the printed edition of Koinonia with permission from Christianity Today.

The full article can be found on Christianity Today

<http://www.christianitytoday.com/ct/2011/may/worldwithoutkjv.html?start=1>



**IN THE BEGINNING
WAS THE WORD,**

**THE WORD
WAS WITH GOD**

**AND THE WORD
WAS GOD...**

**AND THE WORD
BECAME FLESH
AND DWELT
AMONG US.**

*(From the Prologue of the Gospel
according to St. John)*



KING JAMES' "GIFT" TO THE ENGLISH SPEAKING WORLD by Canon Owen Loftus, HCCAR

KING JAMES BIBLE
400 YEAR
ANNIVERSARY
1611 - 2011



Picture Courtesy of <http://www.kingjamesbibleonline.org>

Without a doubt, the version of the Bible which has made the greatest impact on the English-speaking world is the Authorized Version of 1611.

Copies of it have graced coffee tables and desks of homes in the Southern United States almost exclusively until, say the late 1940's and early 1950's when the (Old, for there is a New one) Revised Standard Version was published.

This Bible was scrutinized carefully and criticized heavily by conservative Protestant Christians, (and ignored by Roman Catholics) when it was first published.

Who would ever dream that it would become the basis for a joint Protestant-Catholic-Orthodox common Bible Version which came out in 1971)

So much of the wording was the same as the wording with phrases taken from hallowed version of the King James Version.

Furthermore, the passages of Scripture for the Eucharist propers in the Book of Common Prayer's (1928) were from the King James Version.

Not for the Psalter, however, they were taken from an earlier translation, the Bishops Bible, which reflected the work of the earlier translator of the Bible into English, William Tyndale and Miles Coverdale and the "dissenters" who translated the Geneva Bible.

Yet for many years the translation which was taken to Sunday School throughout the English speaking Protestant world was that of the King James Bible.

And it is ironic, because this Bible was AUTHORIZED (including the Apocrypha as THE BIBLE to use in Daily Morning and Evening Prayer (as well as the Holy Communion) by the Reformed CATHOLIC Church of England and its daughter Churches. This includes the Protestant Episcopal Church in the United States of America.

Now other translations are being read there. Meanwhile many conservative Anglo-Catholics who "fled" the Episcopal Church and who organized "continuing Anglican Churches still

hear the King James Bible being read from the 1928 Book of Common Prayer and the lectionary Bibles in their churches.

Now, however some allow the "common" Bible of the (Old) Revised Standard Version, with the Apocrypha, for the sections assigned to be read at Morning and Evening Prayer.

Most of the readings from the Apocrypha are from the Book of Wisdom (full title "The Wisdom of Solomon" and Sirach (full title "Ecclesiasticus, or the Wisdom of Jesus, the son of Sirach").

Ask yourselves, "Have I EVER read those books?" If the answer is "No", then you have been short-changing yourself.

While Article VI of the XXXIX Articles of Religion (see Historical Books on page 604 of the 1928 Book of Common Prayer says these "Books, (as Hierome (Jerome) saith), though "we do not "apply them to establish any doctrine..." but the Church "doth read for examples of life and instruction of manners"

(The Roman Catholic Church uses passages in a book of Maccabees to "prove" the doctrine on Purgatory) Maybe that is why we shun them!

At any rate, if your Bible does not have the Apocrypha in it, you can order separately bound copies (RSV) from your favorite bookstore or Christianbooks.com (Ed. Note: HCCAR believes in the 1611 KJV Authorized Version in its entirety as originally promulgated. Such bound copies are available today.)

Basically what these books in the Apocrypha, (in the King James and other versions of the Bible) do, is give an expansion or a commentary on the books such as Proverbs or other "Books of Wisdom (from Job to Song of Solomon).

In other words, you read them along with the rest of the Bible to develop a "life style"

Anyway, getting back to the Authorized, or King James Version of the Bible, it was finalized in 1611 as THE BIBLE to be used by Anglicans, to take the place of the "Bishop's Bible" (1568) produced by Bishops and scholars of the Church of England.

Ironically, for Protestants, it has taken the place of or the "Geneva Bible" produced by English "dissenters" who took refuge in Geneva during the persecution of them by the Roman Catholic Queen Mary who took England out of the "Protestant" realm and back into Roman (Papal) obedience.

According to one text I read (Bible Commentary by F. F. Bruce, et al), NEITHER the rationale for including these books in the Greek translation of the Old Testament by Jewish people in Alexandria, Egypt in 250 B.C., (NOR adding them to the Old Testament in Hebrew is very clear.

What is clear is the early Church continued to view the both Hebrew and Greek books, - Old Testament and Apocrypha alike --as the basis of the translation of the Bible into Latin, by St. Jerome.

This is called the "Vulgate" which was the basis for early Roman Catholic Versions of the English Bible.

The only Roman Catholic authorized English Bible for many years was the Douay-Rheims-Challoner version which I grew up with.

As a boy "growing up Catholic" I did not have a complete copy of the Bible, but I had a St. Andrew's Daily Missal which had the Mass "propers" the Epistles (mostly from the New Testament,



and mostly Pauline) and the Gospels, and I used it to follow the Mass, being said in Latin.

Now as an Anglican and a clergyman, I know that while hearing the Bible read at Morning Prayer or at the Holy Communion (which now includes a recitation of a section of the Psalms, and an Old Testament lesson) is spiritually uplifting, it is not the same as reading DAILY from the King James (Authorized) version of the Bible.

While there are many good modern versions of the Bible “out there” they don’t have the same “ring” to them as the Authorized or King James Version.

Conversely, so many copies of the King James Version do not have the Apocrypha included.

A good compromise for Anglicans for TRADITIONAL WORDING and COMPLETENESS both is to own and READ the afore-mentioned New Oxford Annotated Bible with the Apocrypha – Expanded edition of the Revised Standard Version -- an Ecumenical Study Bible-- common to Protestant, Roman Catholic, Orthodox and Anglican alike.

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Jeff and Michele Johnson, of Holy Family Parish, Casper, Wyoming are now trained volunteers at ‘Central Wyoming Hospice & Transitions’.

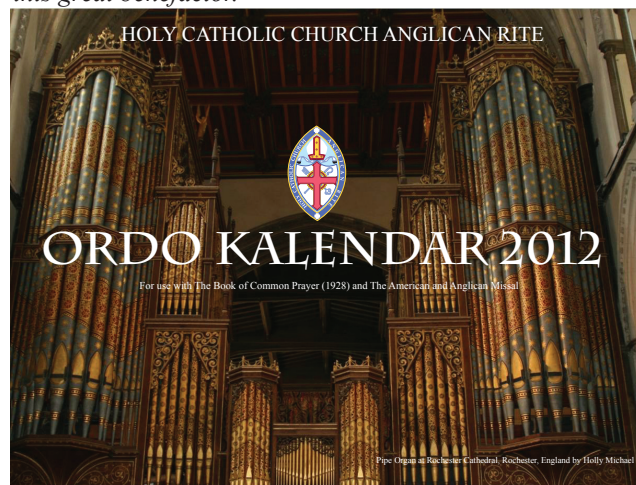
Hospice is end of life care provided by doctors, nurses, other professionals and volunteers. Help is given to provide companionship, running errands, or just holding hands and listening. Transitions helps people with life-limiting conditions that are not necessarily terminal. Volunteers can be ‘direct’ - helping patients one on one, or ‘indirect’ - helping with special events, cooking special treats, and administrative matters. Bishop Kinner will present them to Bishop Leo, on Sunday, November 20th, requesting prayers and blessing for their new ministry. The Johnsons have been faithful communicants of the Church for many years. Michele is also a member of the Parish Vestry.



Alan William Bourne
January 16, 1931–October 18, 2011
Family man, Musician, Historian, Artist and Patriot

Alan Bourne served as an artillery officer in Korea. He then served 30 years in the Wyoming National Guard, retiring as a Lieutenant Colonel. He spent over one year in his favorite ‘hobby’, iron working, to create the grand iron and wooden appointments for Holy Family Church: altar rail with Gospel scenes in silhouette, office and eucharistic candlesticks, sanctuary lamp, lectern, two flower stands, processional cross, baptistry stand in shape of a tree trunk with vines, with water bowl hammered out of iron, a large candelabra, prayer desk, and an outdoor Celtic Cross made of tractor parts over the front door. His son Steve created the wooden parts and helped with the installation. The Burial Office for Alan was in Sheridan, Wyoming, his hometown. Lord, may this kind benefactor grow with Thee in the Church Expectant !

Ed. Note: Bishop Kinner attended his funeral and offered eulogy for this great benefactor.



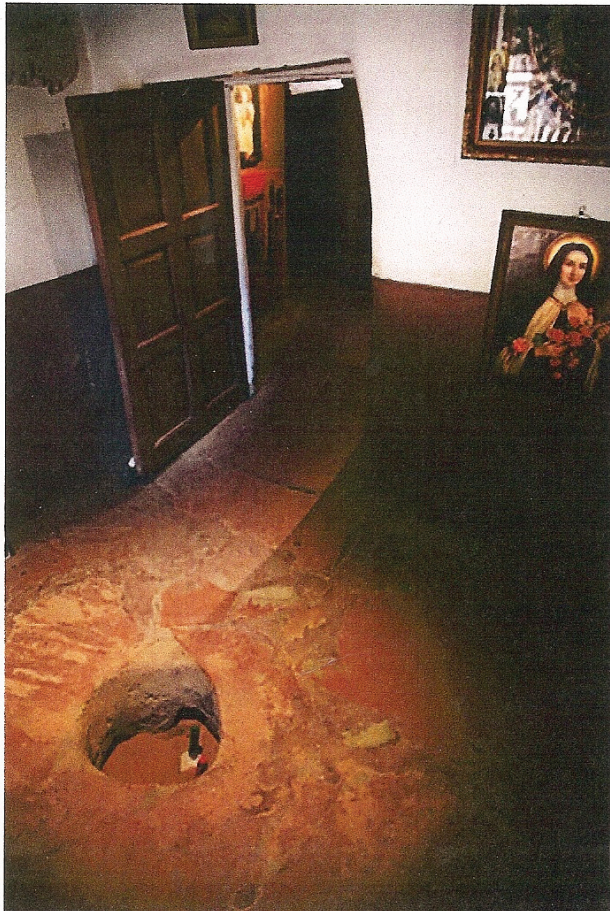
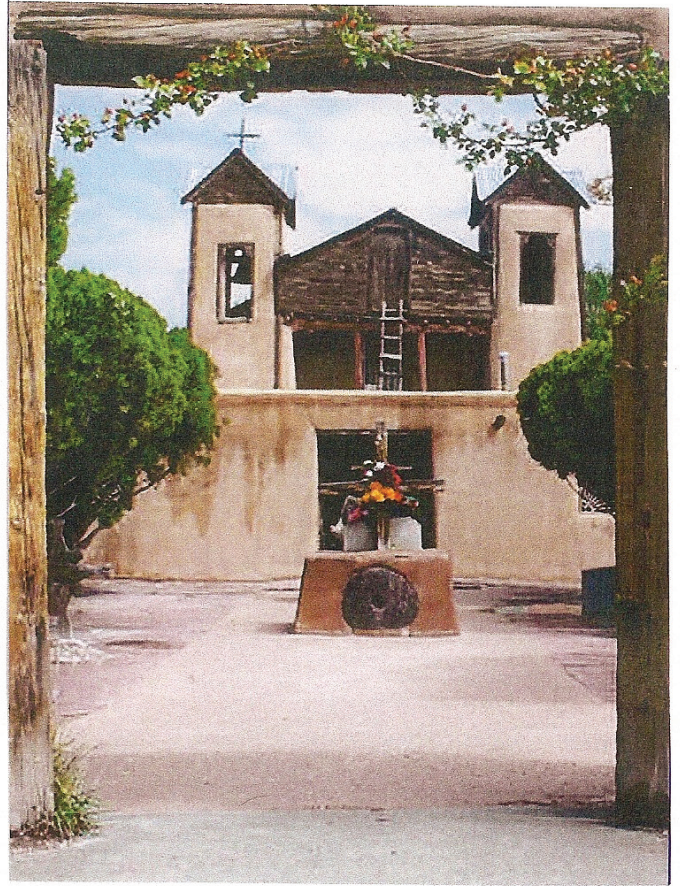
A Great way of sharing your faith: Gifting this to families and sharing beautiful Anglican heritage. Walk with the Lord through the year. Includes Public Holidays as well. Place your order with your rector.



From the Shepherd of the Reservation Bishop Ritter

El Santuario de Chimayo Shrine New Mexico

About 1810, a Spanish friar was praying on a hillside when he saw a light bursting from the ground. Digging he found a crucifix, brought it to Santa Cruz, but three times it disappeared and was later found back in the hole. The third time everyone realized that the Lord wanted the Image of His Son's sacrifice to remain in Chimayo, a small chapel was built on the site. Then miraculous healings began. Pilgrimages became so numerous that an adobe mission was built on the site. So many healings have been witnessed at the "sacred sand pit", that over 300 hundred thousand people a year come to pray and seek help. The Shrine is now called the "Lourdes of America." The Prayer Room next to the 'pit' is filled discarded crutches, braces, and offerings.



SACRED EARTH

from this pit was lovingly brought to both Casper and Ethete by *Glenn & Joanna Aragon* who carefully made the 'Sign of the Cross' with this 'earth' on the exact site where the

Church of the Holy Family
and the

Church of the Morning Star
were soon to be erected. In offering these church buildings to the Lord, we have seen what we believe are miracles in nature:

Visits by golden eagles !

A mighty wind that would not tear down a cross on the hillside, until the cross was erected in the church itself.

Another mighty wind that took a raging wild fire away from the building.

And the wonderful gift of humble and loving people -- so many of you ! **Alleluia !**



THIS LITURGICAL YEAR.. WHAT IF YOU CAN'T AFFORD A CANTOR, OR NEED A BACK-UP ?

Minor Propers !



Minor Propers Disc I	1. 657 Advent I 1-5	2. 658 Advent II 15-15	3. 659 Advent III 11-15	4. 660 Advent IV 16-20	5. 661 Christmas Eve 21-25	6. 662 Christmas Day 26-30	7. 663a Christmas Dawn 31-35	8. 663 Christmas Day 36-40	9. 664 St. Stephen 41-45	10. 665 St. John 46-50	11. 666 Holy Innocents 51-55	12. 667 Sun AN Christmas 57-61	13. 667a Circumcision 62	14. 668 Epiphany 63-67	15. 669 Epiphany 1 68-72	16. 670 Epiphany 2 73-77	17. 671 Epiphany III 78-82	18. 672 Sexagesima 83-87	19. 673 Sexagesima 88-92	20. 674 Quinquagesima 93-97			
Minor Propers Disc II	1. 675 Ash Wed 1-5	2. 676 Lent I 6-10	3. 677 Lent II 11-15	4. 678 Lent III 16-20	5. 679 Lent IV 21-25	6. 680 Passion 26-30	7. 681 Palm Sun 31-35	8. 682 Maundy Thurs 36-39	9. 683 Invention of + 40-43	10. 684 Holy Cross 44-49	11. 685 Good Friday Tract 47	12. 686 EASTER DAWN 48-53	13. 684 Low Sun 54-57	14. 688 Easter I 58-61	15. 689 Easter II 62-65	16. 687 Easter IV 66-69	17. 690 Easter V 70-73	18. 688a Rogation Days 74-77	19. 690 Ascension Day 78-81	20. 690 Sun AN Ascension 82-85	21. 691 Whl Sunday 86-93	22. 692 Trinity Sunday 91-95	
Minor Propers Disc III	1. 693 Trinity I 1-5	2. 694 Trinity II 6-10	3. 695 Trinity III 11-15	4. 696 Trinity IV 16-20	5. 697 Trinity V 21-25	6. 698 Trinity VI 26-30	7. 699 St. Philip & St. James 1-4	8. 700 St. John the Baptist 5-9	9. 700 St. Peter & Paul 10-14	4. 700 The Holy Name 15-19	5. 700 St. Michael, All Angels 20-24	6. 731 All Saints 25-29	7. 732 Blessed Sacrament 30-39	8. 733 The Departed 38-40	9. App: Holy Spirit 41-47	10. App: Blessed Sacrament 48-54	11. App: Sacred Heart 55-61	12. App: Roman Christendom 62-68	13. App: Propagation of Faith 69-75	14. App: Pilgrims, Travelers 76-82	15. App: Marriage 83-89	16. App: St. Joseph 90-96	17. App: St. Gregory 97-98
Minor Propers Disc IV	1. 713 Trinity XIX 1-5	2. 713 Trinity XXI 6-10	3. 714 Trinity XXIII 11-15	4. 715 Trinity XXV 16-20	5. 716 Dedication church 21-27	6. 717 An. Ev. Pentecost/Easter 28-30	7. 718 Martyr not Bishop 31-36	8. 719 An. Martyr, Ecclesiast 37-40	9. 720 Bishop, Confessor 41-47	10. 721 Myr Bishop 48-51	11. 722 Confessor not Bishop 52-76	12. 723 Virgin Martyr 77-83	13. 724 Conversion St. Paul 84-98	14. 725 The Purification 89-93	15. 726 The Annunciation 94-99								
Minor Propers Disc V	1. 728 St. Philip & St. James 1-4	2. 727 St. John the Baptist 5-9	3. 728 St. Peter & Paul 10-14	4. 729 The Holy Name 15-19	5. 730 St. Michael, All Angels 20-24	6. 731 All Saints 25-29	7. 732 Blessed Sacrament 30-39	8. 733 The Departed 38-40	9. App: Holy Spirit 41-47	10. App: Blessed Sacrament 48-54	11. App: Sacred Heart 55-61	12. App: Roman Christendom 62-68	13. App: Propagation of Faith 69-75	14. App: Pilgrims, Travelers 76-82	15. App: Marriage 83-89	16. App: St. Joseph 90-96	17. App: St. Gregory 97-98						

Minor Propers : Anglican Liturgical Chants



Minor Propers
Vol. 1 - 5
Anglican Liturgical Chants

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*The Bishops, Clergy and the people of the Holy Catholic Church Anglican Rite wish all the readers of Koinonia God's love filled Christmas & His grace-filled New Year..
Be assured of our prayers during the Christmas Mass.*

HOLY TRINITY ANGLICAN SEMINARY

GOOD FORMATION ENSURES GOOD MINISTRY!

The Holy Catholic Church Anglican Rite is working on its seminary program which will encompass on-line as well as on campus studies. Let us implore the Lord's blessing on this initiative that we may raise up shepherds after God's own heart (Jeremiah 3:15), who in turn will tend His flock.

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