

Church of the Holy Communion Newsletter
Pro Cathedral—Diocese of Mid-America (REC)
17405 Muirfield Drive, Dallas, Texas 75287 972.248.6505
www.holycommuniondallas.org

THE CARILLON

February-March, 2017

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2017 Lenten Series

March 8—April 5
5:30pm Stations of the Cross
6:00pm Soup Supper
6:30pm Speaker

The Seven Deadly Sins and the Healing Power of the Gospel



March 8th

The Very Rev. Canon Charles Camlin *Dean of Church of the Holy Communion*

"Introduction and Overview"

March 15th

The Most Rev. Ray R. Sutton *Presiding Bishop, and Ordinary
of the Diocese of Mid-America, REC*

"Pride"



March 22nd

Deacon Michael Templin

"Envy and Anger"



March 29th

Dr. Timothy Ralston
Professor, Dallas Theological Seminary

"Sloth and Greed"

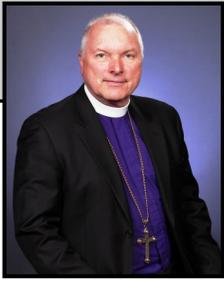
April 5th

Fr. Kasey Gage *Assistant Rector Church of the Holy Communion*

"Gluttony and Lust"



BISHOP'S PAGE



Re-enactment is a way of life. Humans like to re-enact stories, conversations, even larger moments of history. They particularly like to re-enact scenes of great struggle, especially battle events.

If you think about, it might seem strange to go back, dress up, and retrace historic moments of struggle. In one sense, why would anyone want to repeat what was once difficult and painful? In another sense, however, there is a powerful principle involved in re-enactment of any struggle or battle.

Re-enactment allows people to relive, to a certain extent, a historic moment. There is great benefit in reliving the past. In regard to a struggle or battle, people can regain some sense of the horror, the pain and the price paid by others who engaged in the battle. Then there is simply value in honoring a poignant moment in the past.

All of the value of re-enactment explains the importance of imitating to the greatest extent possible the moment that saved the world, the Cross. The devotion is called, *the Stations of the Cross*. How appropriate to re-enact this, the most difficult struggle in the history of the world.

The principle of re-enactment is quite Biblical. In one form or another the practice of returning to holy sites and even events has been a part of the faith of true believers since Biblical times. In the Old Testament, Israel was brought back to historic sites to renew its covenant with God. In the Book of Acts, Christians are inclined to return to Jerusalem where the Church begins. This process of going to Jerusalem continues even to this very day.

To be specific, retracing the steps of Christ as He made His way to the Cross has been in the Church since early days. The practice, in a more developed form, took place fifty years after Jerusalem fell to the Muslims in A.D. 1187. Forty years later in A.D. 1217, the Franciscans led by their founder, St. Francis, re-enacted the full passion of Christ. This practice has grown since then.

A number of years ago, we were given outdoor Stations of the Cross at Church of the Holy Communion. Austin Sutton, with the help of John Mulvey, planned and constructed them for his Eagle Scout project. We dedicated them in memory of Mark Mathieu, the last Station (#14), also being devoted to a lovely garden in his blessed name. We offer the moving devotions at each station during Lent, on Wednesdays before our soup supper. Each year the number of folks grows who take advantage of these devotions. It has become quite a popular worship service.

Unfortunately, when the weather is bad we have had to cancel or try to figure out a way to do the Stations inside the church, which is what most parishes do any way. It's just that others don't have such a lovely, pastoral setting as we do, to be able to have an outdoor Stations of the Cross. We will always continue our observances of the Stations of the Cross outside, weather permitting. Nevertheless, we have learned that we need the ability to do the Stations in the church from time to time. Our folks who come to the Stations do not want to miss them, especially during Lent.

Last year when we had such a horrible rainy season, we put up

simple white pieces of paper in the church with only the numbers of the Stations written on them. We walked around the inside of the church to all fourteen Stations doing our devotions. This approach worked, but it lacked the important symbols that go with the numbers. At the request of so many of our parishioners and with the approval of Vestry, we began to look for an appropriate indoor Stations of the Cross set of plaques that would fit our parish.

Since then thanks be to God, one of our many wonderful parishioners, Linda Frost Clark, has offered to give us the indoor plaques with the symbols of the Stations. These are donated with the approval of our Vestry in memory of Vincent Frost, Linda's loving son. How ironic, and yet touching, that both our outdoor and indoor Stations of the Cross are given in blessed memory of dear sons of our kind parishioners!

The beautiful set given by Linda to our parish is wooden, matching the inside of our lovely church. Mrs. Cheryl Coney, chairperson of our Interior Decorating Committee, has worked with Deaconess Mary Jane and me to pick out just the right set, and Cheryl procured one of her craftsmen to construct the wooden frames around the stations for our church. They are extraordinary!

Therefore, I have given approval to bless the new stations on Ash Wednesday. We will put them out in the Mary Altar area at the 7pm, evening service. I will go over there at our announcements time in the service, say a prayer and bless them. Then after they are blessed, they will be put up on the walls around our church. When we begin our Lenten series on the first Wednesday in Lent, we'll be able to use them as the weather dictates.

My special thanks to our donor, Linda Frost Clark, Cheryl Coney, Deaconess Mary Jane, James Dalton, all who have helped to make this project possible.

What a privilege it will be to walk the Via Delarosa at Church of the Holy Communion!

+Ray R. Sutton



2017 Lenten Series

“The Seven Deadly Sins and the Healing Power of the Gospel”



The Lenten Season is a time for repentance and renewal. And it takes place during spring, the time of year when we are thinking about planting a garden or working in the flower beds around our home. There is an intricate biblical connection between these ideas. In Jesus' Parable of the Soils, one of the hindrances from bearing fruit is the presence of weeds. Lent can be the time for pulling the weeds (sins) from our lives so that we might bring forth the fruit of righteousness instead.

Of course, one of the necessities in beginning such an activity is to be able to recognize what a weed looks like and what the desired fruit looks like. Our Lenten Series this year is intended to help us make such determinations. We are going to learn what sin looks like by exploring the ancient Christian idea of The Seven Deadly Sins. But our intention is not just to name and root out the weeds from our lives but also to talk about what ought to be growing instead—namely, the fruit of righteousness—or more simply, virtues.

Anyone who has ever had a garden understands these principles. If you leave the garden untended, weeds are going to grow and the seeds that you planted with the intention of bringing forth fruits or vegetables are never going to produce what you desired. The same is true with our spiritual lives—we cannot leave them untended and expect a crop of righteousness. Sins have a negative effect and they must be dealt with. Like weeds, we need to learn to recognize them so that we can root them out.

It is our prayer that this series, by God's grace, will help us to recognize the weeds in our life that need to be uprooted so that the fruit of righteousness might grow in their place. We hope that you will join us for five Wednesday nights during Lent for a bowl of hot soup, warm Christian fellowship, and a serious discussion on the topic of sin and the healing power of the gospel of Jesus Christ.

The Very Rev. Canon Charles Camlin



Wednesdays ... March 8—April 5

5:30pm Stations of the Cross

6:00pm Soup Supper

6:30pm Speaker

Invite your friends to come !

Everyone is invited to bring
SOUP, BREAD, or COOKIES for the Soup Suppers.

There is a sign-up sheet posted in Lunt Hall.

Please bring your favorite soup to share.



Baptisms

We welcome into the congregation of Christ's flock



Brody James Kimbrzell



Matthew, Connie, Dominick, Colin,
and Liam O'Hara

February-March 2017 ANNIVERSARIES

Ted and Linda Cox	Feb. 2
Doug and Madeleine Smith	Feb. 11
Jay and Charlene Wolthausen	Feb. 11
Noble Field and Donna Mallory	Feb. 14
Gordon and Nancy Asher	Feb. 15
Don and Cheryl Coney	Feb. 26
Steve and Chris Vajrt	Feb. 27
Bob and Joyce Pickering	March 5
Fr. Andrew and Jessica Brummett	March 10
Bill and Cathy Shep	March 16
Jim and Vicki Kuch	March 18
Cliff and Kelly Southard	March 19
Ron and Kathy Stauss	March 26
Richard and Julia Stafford	March 29
Doug and Susan Boone	March 30



A "bevy of beauties" at the Annual Meeting.

St. James Brotherhood Annual Meeting Saturday, March 4th 10:00am Miller Hall



All men of Church of the Holy Communion are invited to the annual meeting of St. James Brotherhood

Join us for the election of our new board members, a review of 2016 highlights, and a look forward to our 2017 activities.

After the meeting, everyone is invited to a fellowship lunch which will be held at a location close to the church.

***All men who are members of the church
are also members of St. James Brotherhood,
and we warmly invite you to the annual meeting.***

CONGRATULATIONS TO FR. CHARLIE!

On Saturday February 18, 2017, The Very Reverend Canon Charles Camlin was Installed as the Rector of Church of the Holy Communion





Provided by
Fr. Kasey Gage

Articles of Religion

Part 35

This portion of the 39 Articles of Religion was taken from Edgar Charles Sumner Gibson (1848–1924). He was the 31st Bishop of Gloucester. He was educated at Charterhouse and Trinity College, Oxford, and ordained in 1872. He served as chaplain and later vice principal at Wells Theological College, before becoming principal of Leeds Clergy School and then rural dean and vicar of Leeds Parish Church. In 1901, he was appointed honorary chaplain to Queen Victoria. His other works include *Northumbrian Saints*, *Self-Discipline*, *Commentary on the Book of Job*, and *The Old Testament in the New*..

ARTICLE 35 - OF THE HOMILIES

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

The History of the Homilies

The earliest mention of the Homilies is in 1542, when a certain number of them were introduced in Convocation with the design of having them promulgated and set forth by authority. The design miscarried, and we hear nothing more of them until after the death of Henry VIII. But in the first year of Edward VI, the scheme was taken up again, and what is now known as the first Book of Homilies was printed and authorized by Royal authority, being ordered to be read in churches every Sunday after High Mass. The book contained twelve Homilies, with the following titles:

A fruitful Exhortation to the Reading of Holy Scripture
Of the Misery of all Mankind
Of the Salvation of all Mankind
Of the True and lively faith
Of Good Works
Of Christian Love and Charity
Against Swearing and Perjury
Of the Declining from God
An Exhortation against the Fear of Death
An Exhortation to Obedience
Against Whoredom and Adultery
Against Strife and Contention

The authorship of the whole number has not been ascertained, but probably the first, on the Reading of Holy Scripture, and certainly the third, fourth, and fifth, of Salvation, of Faith, and of Good Works, come from the pen of Cranmer. The sixth, on Charity, is by Bonner; the second, on the Misery of Mankind, by his chaplain, Hartsfield; and it is said that the eleventh is by Becon.

In 1549, in order to render them more acceptable to the people, they were subdivided into thirty-two parts, and the Prayer Book, which had just been published, directed that “after the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided.” That the book was only intended as an installment is shown by the following note which stood at the close of it: “Hereafter shall follow Sermons of Fasting, Praying, Alms deeds; of the Nativity, Passion, Resurrection, and Ascension of our Saviour Christ; of the due receiving of His blessed body and blood under the form of bread and wine; against Idleness, against Gluttony and Drunkenness, against Covetousness, against Envy, Ire, and Malice; with many other matters as well fruitful as necessary to the edifying of Christian people and the increase of Godly living.” Accordingly the rubric in the second Prayer Book of Edward VI (1552) said that “After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.” The death of the king, however, occurred before anything more was done. Shortly after the accession of Elizabeth the Book of Homilies was reprinted (1560), and in 1563 a second book was added to it, presented to Convocation, and after some considerable delay authorized by the Sovereign. Meanwhile, as we have seen, the Article was rewritten and made to refer to the second book as well as the first. The direction in it, that **they are to be read in churches by ministers diligently and distinctly, that they may be understood of the people**, should be noticed. It was rendered necessary by the dislike with which the Homilies were regarded by many of the clergy, who revenged themselves by reading them unintelligibly. The dislike was not confined to one party in the church, for we find that in the “Admonition of Parliament” in 1571 one of the demands of the Puritans is this: “Remove Homilies, Articles, Injunctions.”

The second book, which contains twenty-one Homilies in forty-three parts, professes to supply “Homilies of such matters as were promised and entituled in the former part of Homilies”; but, as a matter of fact, those actually provided do not correspond exactly to the list of those promised at the close of the first book. Thus there are no Homilies expressly treating of Covetousness, Envy,

Ire, and Malice; while there are several which were seemingly not contemplated when the first book was issued. The writer who is supposed to have had the chief hand in the preparation of the book is Bishop Jewel, but a considerable number of the Homilies were only translations or adaptations of works that had previously been issued. Thus those on the Passion and Resurrection are taken from Taverner's Postils, which had appeared so early as 1540. That on Matrimony is taken half from Veit Dietrick, of Nuremberg, half from S. Chrysostom; and two-thirds of the first part of that on Repentance are translated from Randolph Gualther. The Preface, or "Admonition to all ministers ecclesiastical," was from the pen of Bishop Cox. It should be added that the last Homily, viz. That against Disobedience and willful Rebellion, was only added in 1571; the occasion which called it forth being the rebellion of the Earls of Northumberland and Westmoreland, which had taken place shortly before (1569), and to which the Homily itself clearly alludes.

The Nature of the Assent demanded to the Homilies

The statement of the Article is that the Book of Homilies **doth contain agodly and wholesome doctrine, and necessary for these times**. It is obvious from this that the assent demanded to them is of a very general character, and cannot be held to bind us to the acceptance of every statement made in them. Nothing whatever is said about the *historical* statements contained in them, some of which are highly questionable, or even demonstrably false. And as to the doctrine, all that is asserted is that they "*contain* a godly and wholesome doctrine." On one subject certainly their teaching appears to be invested with a peculiar authority, viz. that of justification, owing to the express reference to them in Article XI. But on other matters wide discretion is left to the individual, and he cannot fairly be called upon to maintain any particular view simply because it is taught in the Homilies. The formal doctrinal teaching of the Church of England is found in the Articles and the Book of Common Prayer; and so far as the Homilies agree with these, and bring out the sense of their teaching, they are authoritative. But that is all. So much is confessed by all parties, and it has been frequently pointed out that it is impossible to tie persons down rigidly to the acceptance of every doctrinal proposition contained in these thirty-three sermons. The matter is well put by Bishop Montague in his *Appello Caesarem*, published in 1625 –

"I willingly admit the *Homilies* as containing certain *godly and wholesome exhortations* to move the people to honour and worship Almighty God; but not as the *public dogmatical resolutions* confirmed of the Church of England. The XXXVth Article giveth them to contain *godly and wholesome Doctrine, and necessary for these times*: which they may do, though they have not *dogmatical positions, or doctrine to be propugned and subscribed* in all and every point, as the Books of *Articles and of Common Prayer* have. They may seem secondly, to speak somewhat too hardly, and stretch some sayings beyond the use and practice of the Church of *England*, both then and now; and yet what they speak may receive a fair, or at least a tolerable construction and mitigation enough."

Still more important, as being of the nature of a judicial decision upon this very point, is the statement of Sir Herbert Jenner Fust in his judgment in the Arches Court of Canterbury on Nov. 19, 1838. The question before him was whether the Church of England regarded praying for the dead as an illegal practice; and the authority of the Homilies had been quoted against it. The judge entered fully into the matter, and decided that "it seemed clearly to have been the intention of the composer of the Homily to discourage the practice of praying for the dead; but it does not appear that in any part of the Homily he declares the practice to be an unlawful one." And then he adds the following important statement: "But supposing he had been of opinion that such prayers were unlawful, it is not to be necessarily inferred that the Church of England adopted every part of the doctrines contained in the Homilies."

Mark Your Calendars !

The PRIMETIMERS are hosting a very special Lenten event !

Plan to join us for a wonderful presentation by our very own

Linda Frost-Clark

who will portray "Claudia, Pilate's Wife"
in beautiful costume with a historic approach.

Friday, March 24th 6:30pm in Lunt Hall

Reception follows. Please bring an appetizer to share.



Valentines for Collinwood

HCW ladies and others met on a recent Saturday morning to make Valentine Cards for the residents of Collinwood Care Center.



Women, Wine, and Wisdom

Monday, March 20th 6:30pm=Food and Fellowship
7:00pm=Program



Ladies, plan to join us as
Jill Nowell continues her
discussion of the story of
Esther.



**Abby Furniss and
Cathy Shep
helped deliver the
Valentine Cards
to Collinwood.**

Believers in God, Faithful in Serving Him.

BIGFISH ... Shrove Tuesday Pancake Supper !

... and Clergy Pancake RACE !!!

Make plans to come out, eat a stack of pancakes,
and Cheer On your favorite Clergy in the race !

Tuesday, 28th 6:00pm in Lunt Hall

This is a BIGFISH Fundraiser !



Youth Confirmation Classes continue to be taught each Sunday. Our classes will run throughout the spring until Confirmation Sunday, on May 28th. Please contact Fr. Kasey to confirm your child's participation in the class. They will meet on Sunday's from 11:15-Noon in the Conference Annex in the Edman Building.

Friday Fun Night: All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, March 10th. FFN begins at 6:30pm and will include dinner, games, crafts and all sorts of fun activities. Fr. Kasey Gage will supervise this monthly event for the children and their friends on the 2nd Friday of the month, in Miller Hall.

The third Saturday night of the month, Saturday, March 18th, is Game Night for BIGFISH from 7-10pm. The event is geared toward fellowship of our youth and their guests in a safe, fun, and wholesome environment. There will be all kinds of games (board games, card games, video games, ping pong, foosball, et. all) available for the children over the course of the evening with plenty of snacks and drinks. Please mark the third Saturday of each month on your schedule and plan to attend and bring your friends!

BIGFISH is scheduled to help out with our annual church Beautification Day on Saturday, April 8th. The plan is for BIGFISH to clean up around the outside of our campus from 9am-Noon. Work to beautify the rest of the campus will continue on throughout the day, and you are welcome to help out. Children will need to wear comfortable clothes that they don't mind getting dirty as well as closed toe shoes. All cleaning supplies except work gloves will be provided.

Ladies' BUNCO !

Join us for a night of
FUN and FELLOWSHIP !

**Monday, March 6th 6:00pm
in the Library.**

If you want, bring an appetizer to share ...
and your favorite beverage.

Bunco Players Have Talent
They Can Roll Dice
And Talk At The Same Time



**Monday, March 6th
6:30pm=grill opens/fellowship
7:00pm=Program**

Dr. Guido Verbeck will discuss

Here is what Guido has to say about the topic:

Science Fiction is an incredible mechanism to draw people in to create extraordinary situational morality, and challenge the teachings of the Church. I will introduce some of these mechanism, and show how they appeal to viewers, and often backfire. A fun evening discussing an incredibly vast genre.



veritas

what is truth?™



What is veritas?

Veritas is an opportunity to make friends, share a meal, and ask questions about life, God, and the Gospel of Jesus Christ. Veritas presents a brief introduction to the Gospel of Jesus Christ in an environment that is informal, fun, relaxed, and friendly with no pressure. Listen, learn, discuss, and discover. You can ask anything; no question is off limits and you're free to discuss as much or as little as you wish.

Who is it for?

Veritas is for everyone, especially those who have given up on church, want to investigate Christianity, are new to the Christian faith, or want to grow in understanding and faith. The presentation and format doesn't assume any background knowledge in Christianity.

How does it work?

Veritas is presented as a 5 week course. Each session begins with food, followed by a short talk. After that, there's a time for discussion in a friendly, small-group setting.

What is the cost?

The 5-week course is free, although you can make a contribution toward the meals.

**Join Us on Sundays: March 12—April 9, 6:30–8:00pm
in Lunt Hall.**

RSVP: www.holycommuniondallas.org/veritas or 972-248-6505



Holy Communion Christian Academy

Pre-K and Kindergarten has a place for your child grandchild, or friend's child.

*Our school is proud to be accredited by the highly respected NAEYC
(National Association for the Education of Young Children)*



Holy Communion Christian Academy is Now Enrolling for the 2017-2018 school year!

Parishioners of CHC and their immediate family are not only considered priority enrollments, they also get 1/2 off of the application fee and 25% off the tuition! Please contact Monica Dalton at director@hccadallas.org or [972-248-7610](tel:972-248-7610).

We offer Extended Hours and Academic Year or Year Round Terms

Hours: 7:30am-6:00pm **Days:** Monday-Friday **Term:** Academic Year or Year Round **Ages:** 6 weeks through Kindergarten

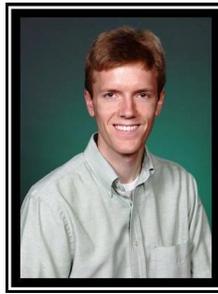
For more information, please contact Director, Monica Dalton, 972-248-7610 or go to the school website: www.hccadallas.org.

Annual Parish Meeting: January 29th

Congratulations to our new Vestry Members:



Trace Furniss



Chris Hoyt



Nic Osmond



PrimeTimers' Mardi Gras Party

Lunt Hall was filled with *fabulous decorations* and *delicious pots of Gumbo* as Parishioners and Friends honored the late Betty Rathheim, PrimeTimers Co-founder.



As so many people said,
"Betty always loved
a good party!"
This party was great !



Prayer Shawl
Ministry



The *Prayer Shawl Ministry* meets on the 4th Saturday of each month at 10:00am in the Conference Room Annex in the Edman Building.

If you like to knit or crochet, please join us as we make Prayer Shawls, baptismal blankets, and other items to give to our parishioners.

We welcome new members!