



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

April, 2014

Editor—Amy Brady

The Carillon is published on the Church website: www.holycommuniondallas.org

Holy Week

Palm Sunday: April 13th

9:00am and 11:15am Eucharist

Maundy Thursday: April 17th

7:00pm Eucharist 8:00pm-8:00am Prayer Vigil

Good Friday: April 18th Meditations on the Last Seven Words of Christ

12:00noon-3:00pm

Holy Saturday: April 19th Confessions: 2:00-5:00pm

Easter: April 20th

7:00am First Fire Eucharist

Breakfast served in Lunt Hall

9:00am Eucharist

10:00am Easter Egg Hunt

11:15am Eucharist

RECTOR'S PAGE



It may seem surprising, but one of the things I remember most about the residential time I was graciously allowed to study at Wycliffe Hall, Oxford University, were bells, bells, bells ringing everywhere, both outside and inside. There were so many churches, and they all rang their bells throughout the day.

There was St. Michael's and Mary Magdalene at and near the North Gate, St. Giles, and so forth. Inside the church, bells rang at the beginning and ending of a service, and even rang when the communion was consecrated. Then there were all the colleges that rang their bells for the same reasons. As I say there were bells, bells, bells everywhere, all places, and almost at all times!

So, too, at Church of the Holy Communion we have some new opportunities to ring bells: one bell on the outside of our church, and one bell on the inside. Members have been asking me to ring both of these bells for quite some time. But, before we talk about our bells, a brief summary on the Biblical and historical background of bells could help.

Bells in churches have a long history, starting with the language of Scripture. In the Old Testament we read, "And the Lord spoke to Moses, saying: 'Make for yourself two silver trumpets . . . and they shall be for you for the calling of the assembly . . . when you sound an alarm . . . and if you shall go forth to war . . . in your days of rejoicing'" (Numbers 10:1-10). In time, the people of God simply made bells for the purposes mentioned in these verses. If you notice the so called trumpets were to be made out of silver. These silver trumpets were not exactly the same as what we normally think of as a trumpet in our day. The Jewish ones were long and didn't have different notes. They would approximate more the pattern of ringing a bell.

A bell, therefore, is the New Covenant version of a trumpet. The Church has always rung bells to announce something special happening, whether the beginning/ending of the service or the consecration of the host, imminent danger (i.e. the beginning of a war), or times of great rejoicing like weddings, coronations and the end of a war. At Church of the Holy Communion we too have a long history of using a bell in relation to our services. What folks have been requesting is to ring the bell as we have done before.

Now to the specific bells at Church of the Holy Communion. The first bell I've been asked to ring has to do with one on the outside, which is the old original bell that hung in the bell tower in the little wooden church. If you remember, the Frankford Cemetery people asked us to take all of our possessions out of the old church when our lease expired in 2005. The old bell in the tower was part of what belonged to us. I still remember Fr. Sam Steere crawling up into the tower to take down the bell. The plan was to place the bell on a stand somewhere near the new church, always to remind us of our heritage. The best place turned out to be in the Anne Turbeville Memorial Garden. We rang it for the first time when we dedicated and paid off the new parish hall. We rang the bell again when we celebrated our fiftieth anniversary as a parish. Since we've installed the old bell in our courtyard I've been asked, "When and how often can we ring the old bell?" It seems to me the most logical places to ring the bell relate to Founder's Day and occasionally at services. The best services for ringing the old bell seem to me to be in conjunction with Maundy Thursday and Good Friday. For one, our parish was founded in the spring around the Holy Week/Easter season. Two, the sweetness and the solemnity of Maundy Thursday and Good Friday services fit

aesthetically with the kind of sound the old bell makes. The time for ringing the bell would be the same place we normally ring one, once at the beginning and once at the end of the service. The exception is at the conclusion of the Good Friday service. As people leave in silence the bell is normally rung thirty-nine times symbolizing the number of times Christ was flogged with the Roman whip. We did this many times with the old bell before we moved. It would be wonderful to again put it into this kind of service for our Lord.

After we installed the old bell in the Anne Turbeville Garden, we had a little plaque inscribed for it with the words, "This bell hung in the belfry of the old Frankford Church. May it be rung to remember with honor, those who worked selflessly to secure our success. Celebrating fifty years dedicated this 21st day of April 2013." Therefore I'd like to ring the old bell at these times in conjunction with our services.

The second bell I've been asked to ring, and is even pledged to be given in memorial by one of our long-time-members, has to do with another old tradition at Church of the Holy Communion, but one we have not observed for many years: the ringing of a single bell at the consecration of the bread and the wine in Holy Communion. Since I've been at Church of the Holy Communion, many of our longstanding members have reminded me that CHC once used a single bell in the service of Holy Communion. Somewhere along the way the bell that was used disappeared. It may have belonged to the diocese to which the parish initially belonged. It has been suggested that the old bell was taken when the historic 1928 prayer books were removed from the old church. Perhaps the old bell was tucked somewhere in the old Depot that served as our sacristy. When the Depot was moved, the bell may have gone with it. No one knows for sure, but they do remember the use of a bell in the service many years ago. Others, from time to time without knowledge of this prior history, have asked if they could donate a bell for the same historic purposes. In the final analysis it really doesn't matter when or even if the bell was rung. The issue is whether it's a good and Biblical practice that can be done without changing the prayer book, which cannot be changed.

The history of the single bell, not the jingle of many bells, goes back to the ancient church around the 4th century. It is based on the same Biblical principle of announcing with the silver trumpet or bell the coming of the Lord to His people assembled. To this end a single bell historically would be rung in the bell tower when the priest raised the host and the chalice to remind the whole community, the one in the church worshipping and the world around the church that Christ had come into their midst. The bread and wine had mysteriously become the Body and Blood of Christ. For your information, I originally had wanted to do the same when we built our new church and bell tower. I had hoped I could ring the carillon bell at the consecration in the same manner as our parish had apparently done on the prairie around the old church for many years consistent with the historic simplicity and meaning of this rite. As many of you know, we became embroiled in a conflict with our neighbors over the ringing of bells. We struck a compromise that does not allow for the ringing of the bell in the tower except at the beginning and end of services. Nevertheless I think this is a good practice that is part of the previous history of Church of the Holy Communion. In parishes such as ours, where an eastward facing service is practiced, the people can't see when the host and the chalice are consecrated.

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The bell serves to remind all that Christ has now come into our midst in His mysterious way through the consecration of Bread and the Wine. The great solemnity of the moment is emphasized, which is good. It re-enforces the need for absolute quiet and silence at the consecration. I still remember my mother telling me I could not even cough or twitch at this time, so sacred is it.

Consistent with a previous tradition at CHC, one of our members, out of deep appreciation for the meaning for this historic practice, would like to give a modest, single bell (not the jingle bell kind) to be used at the consecration in Holy Communion at CHC (the bell is not used in Morning Prayer). Although there are many variations of how many times the bell can be rung, I would prefer a conservative application of the bell, the way it was done in ancient times, two times: once at the elevation of the host and once at the same time when the chalice is elevated. I don't think we will ring this bell in an offensive manner. It is a sacred practice that I hope all will understand it is something that is part of our parish worship of long ago that has very deep meaning for so many of our members. Judging by the Vestry support for this idea, many have wanted to return to this practice for a long time.

Nevertheless, to allow for adjustment and variation of practice, I'd like start by using the bell at Eucharistic services except at the 11:15 service; we'll not use it there and will simply continue to do the service as we have in the past given I think the presence of the Morning Prayer tradition in conjunction with this service. If enough folks in the 11:15 want the use of the bell on first Sundays when they have communion, I would consider using it there as well. Let's see how it goes at our other services. Whatever the case, the use of the bell at the 9am service and other Eucharists (feast days etc.) in no way changes the rubrics or the content of the prayer book. In fact the rubrics of the 1928 BCP allow for all kinds of variety in vestments and ceremony. Even so at CHC the complete use of the 1928 BCP remains as always unchanged.

As for the actual service for starting the use of the sanctus bell, I would like to begin with our upcoming Maundy Thursday Communion service. To me this would fit with Jesus' first consecration of the first Holy Communion. The bell itself will stand on the floor beside the altar on the credence-table-side. It is not very big, 7-10 inches in circumference and about 12 inches tall, rung with a small wooden mallet by a deacon or an acolyte.

So let the bells ring this Lenten/Easter season! May all of us be drawn more reverently to worship the Lord in the beauty of holiness.

+Ray R. Sutton

April 2014 ANNIVERSARIES

Hub and Sherry Miller	April 6
Timothy and Shanna Reimer	April 10
Olin and Mary Atkinson	April 20
Marty Krawatsky and Paula McNeill	April 25
D.E. and Jane Lunt	April 27
Jason and Adrienne Charles	April 29
Jerry and Doris Gleason	April 29
Larry and Stephanie Boettigheimer	April 30
Michael and Kay Denis	April 30



New Members

Marcus and Melissa
Bell



CHC Sharpshooters

For a number of years, once a month, several of our Parish members have maintained an interest in meeting in Garland, TX for a morning of shooting.



Facilities are available for Trap Shooting, Rifle, and Pistols.

Our sessions begin about 10:00am and last for about 2 hours. Afterward, those attending, have lunch together at a local restaurant.

If you have a morning when you would like to join others for an outdoor activity, we would certainly welcome you to join our group.

Please contact Chuck Cassell, 972-423-4608 for more details.

Ladies' BUNCO

returns on Monday, April 7th !

6:00-6:30pm ... "Dinner" ... Please bring your favorite food/appetizer to share.

And bring your drink of choice. We will provide Coffee and Iced Tea.



6:30pm: Bunco game starts
This year, we're meeting in Lunt Hall.

If you haven't played BUNCO with us before, you are in for a treat !

Those who remember our BUNCO night in past years, will remember how full of FUN and FELLOWSHIP it was !

*Fr. Chris Woodall says
"Thank You" to all who attended his
Installation as Priest of the
Church of the Holy Comforter*



Stations of the Cross

Walk the Stations of the Cross with us each Wednesday during Lent.

This ancient devotion allows us to walk with Jesus to the cross.

The service begins in the Church at 5:30pm and moves outside for meditations and readings at all 14 stations.



HOLY SATURDAY CONFESSIONS

Saturday April 19th, sometimes called Holy Saturday, is a traditional time before Easter for prayer, quiet reflection, counsel and spiritual unburdening through confession of sin and absolution.

Sometimes this is called the Sacrament of Reconciliation.

On **Holy Saturday afternoon from 2pm to 5pm** the church will be available for any who would like to come and spend quiet moments before the Lord. The clergy vesting room will also be open if someone would like to have private time with a priest. Bishop Sutton or Clergy will be available in this designated area to offer spiritual direction and administer absolution for anyone in need of physical and spiritual healing (1928 BCP, 313, 3rd Rubric).

The ambulatory hall doors will be unlocked for access to the back of the church. Other clergy will be present behind the rail in the Lady Chapel to administer unction and prayer. Parishioners may come without appointment.

If they have any questions or would like to make an appointment, please call one of our clergy.

Lenten Series ... continues

April 2

“The Passion in Glass: Telling the Sacred Story in Light and Color”

Father Mark Bleakley

April 9

“The Gero Crucifix”

Bishop Royal U Grote

Seder Dinner Sunday, April 13 5:00pm in Lunt Hall



Seder Dinner

Palm Sunday, April 13th 5:00-7:00pm in Lunt Hall

Rabbi Shaul Katsav

a member of Sar Shalom and friend of CHC will officiate.

Main Dish is provided; Please bring a side dish to share (no pork or bacon, please)

Sign up sheets are in Lunt Hall for additional items needed for the Seder.

Children are encouraged to come; childcare will be provided.

Mary Carpenter is in charge of this event and NEEDS HELP !

Please contact Mary if you can help in any way. *THANK YOU.*

Lenten Series SOUP SUPPERS

We've had a wonderful turnout for each of our Soup Suppers.

Delicious Soups, Breads, and Desserts

**A big THANK YOU goes to the ALL SAINTS MINISTRY for hosting
(setting up and cleaning up) our Soup Suppers this year.**

(In past years, Helen Adele Johnson and Jean Baker did a wonderful job of hosting the suppers).



The Anglican Way Institute Summer Conference

will take place July 16—20, 2014.

Our Keynote Speaker this year is renowned author, Peter Kreeft, who will lead discussions on “The Inklings” ... C. S. Lewis, Charles Williams, J. R. R. Tolkien, and Dorothy Sayers.

Register for this conference and tell your friends !

You will not want to miss this event !

Pick up a brochure in Lunt Hall or the Edman Building.

Contact Fr. Kasey Gage if you have any questions ...
frkasey@holychurchdallas.org

.... OR ...

Go to the CHC website for more information:
www.holychurchdallas.org

KEYNOTE SPEAKER: DR. PETER KREEFT



Peter John Kreeft took his AB at Calvin College in 1959 and an MA at Fordham University in 1961. At the same university, he completed his PhD in Philosophy in 1965. He briefly did post-graduate studies at Yale University.

Dr. Kreeft is a Professor of Philosophy at Boston College and The King's College (Empire State Building) in New York City. He has also taught at Villanova University, St. Peter's College, Haverford College, Rosemont College, La Salle College, St. Joseph's College, St. Charles Seminary, Emmanuel College, Regis College, Newton College of the Sacred Heart, Boston State College, Berkeley College of Music, Gordon College, St. John's Seminary, and Our Lady of Grace Seminary.

Shortly after he began teaching at Boston College, he was challenged to a debate on the existence of God between himself and Paul Breines, an atheist and history professor, which was attended by a majority of undergraduate students. Dr. Kreeft later used many of the arguments in this debate to create the *Handbook of Christian Apologetics* with then undergraduate student Ronald K. Tacelli, SJ.

He has received several honors for achievements in philosophical reasoning. They include the following: Woodrow Wilson Fellowship, Yale Starting Fellowship, Newman Alumni Scholarship, Danforth Asian Religions Fellowship and Weatherfield Homeland Foundation Fellowship.

He is a popular writer of Christian philosophy, theology, and apologetics; is in wide demand as a speaker at conferences; and is the author of more than 67 books, including the *Handbook of Christian Apologetics*, *Sanctus Spiritus*, *Reverend Reason and Hell*, and *The Philosophy of Tolkien*. His books on C.S. Lewis include *C.S. Lewis: A Critical Essay*, *Shadowlands of C.S. Lewis*, and *C.S. Lewis for the Third Millennium*.

**ANGLICAN WAY INSTITUTE
SUMMER CONFERENCE**

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MISSION STATEMENT
Through worship, prayer, teaching, practical instruction, and fellowship, we seek to form the essentials of the Anglican Way in young adults, that they might mature and be equipped to disciple the nations according to Jesus' Great Commission.

(Matthew 28:19-20)

**ANGLICAN WAY INSTITUTE
SUMMER CONFERENCE PRESENTS:**



FEATURING KEYNOTE SPEAKER:
DR. PETER KREEFT

The Inklings

JULY 16-20, 2014 DALLAS, TX

Beautification Day

THANK YOU to everyone who came out and helped beautify our church.



BIGFISH ...



Believers in Christ, Faithful in Serving Him

Friday Fun Night: All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, April 11th.

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.

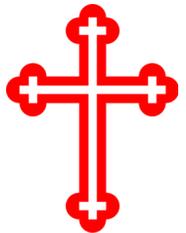
This is free time for the parents to enjoy an evening with friends or on your own.

UPCOMING ACTIVITY:

BIGFISH will attend the opening of the movie *Heaven Is For Real*, starring Greg Kinnear on Wednesday, April 16th. This is the true story of a pastor in Nebraska's son who claims to have visited heaven while having a near death experience. He talks about heaven, making claims that he could not possibly know, which authenticate his experience. The movie is based on the best selling book and should help to encourage and strengthen our hope in the resurrection this Easter year.

We will meet at 6pm at Miller Hall to leave for the show. The children will need money for popcorn, candy, and cokes, but BIGFISH will pay for their way to the show. Hopefully, it will be a great one!

THANK YOU for supporting our Shrove Tuesday Pancake Supper!

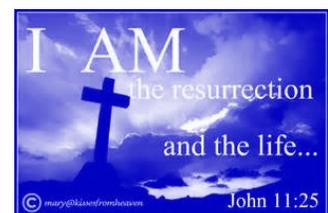


It's time to start signing up for
VACATION CHURCH CAMP!

"I Am the Resurrection and the Life"

June 16-20, 2014

Pick up registration forms in Lunt Hall and the Edman Building



ACTIVITIES INCLUDE: *Drama, Songs, Worship, Baseball, Kickball, Playground, Snacks, Crafts, Competitions, Story Time, Scavenger and Treasure Hunts, Nature Walk, Water Day, and much more!*

Our Missionary family in Malawi: the Fielders

Dear Praying Friends,

Recently I wrote of a traumatic experience on our hospital ward involving the death of a young mother, who left behind a one-year old son. The words of Tennyson's poem *In the Children's Hospital*, told from the standpoint of a nurse observing a visitor doctor, spoke to me powerfully:

Here was a boy--I am sure that some of our children would die
But for the voice of love, and the smile, and the comforting eye--
Here was a boy in the ward, every bone seem'd out of its place--
Caught in a mill and crush'd--it was all but a hopeless case:
And he handled him gently enough; but his voice and his face were not kind,
And it was but a hopeless case, he had seen it and made up his mind,
And he said to me roughly, 'The lad will need little more of your care.'
'All the more need,' I told him, 'to seek The Lord Jesus in prayer;
They are all His children here, and I pray for them all as my own.'
But he turn'd to me, 'Ay, good woman, can prayer set a broken bone?'
Then he mutter'd half to himself, but I know that I heard him say,
'All very well--but the good Lord Jesus has had his day.'
Had? has it come? It has only dawn'd. It will come by and by.
O, how could I serve in the wards if the hope of the world were a lie?
How could I bear with the sights and the loathsome smells of disease
But that He said, 'Ye do it to me, when ye do it to these'?

How could we serve without the Light of the World who abides among us? Why would we serve? There are greener pastures beyond the four hospital walls. We should do well to remember the promise we have in Jesus Christ, and not live as if "having no hope, and without God in the world" (Eph 2:12).

Grace, Jon, Amanda, Matthew, Aaron, and Anna

~~~~~Katundu

A family brought us a man from a town one hour away. We found the patient to be HIV-infected with tuberculosis spread widely throughout his body. Confused, with low blood levels, he could not speak but merely shivered.

Many Malawians seek better-paying jobs in South Africa. Falling ill two months ago while working there, the man finally reached such a sorry state that his employer put him on a bus, paid his ticket, and told the driver not to drop the patient off before reaching Malawi. Who cared for him on the trip? How did he eat? Was he washed and cleaned?

When the bus arrived at the border, his wife received a phone call:

"Zatengani katundu wanu."

"Come and collect your luggage."

He had been reduced to mere baggage. She collected him, and they came to Partners in Hope. How did we determine that he was suffering from TB? There are tests on urine or sputum which can confirm the diagnosis, but these assays are imperfect. In this instance, the patient could produce no sputum, anyway. What he had was severe anemia and enlarged lymph glands in his neck. In Malawi, the number one cause of severe anemia is TB. And the number one cause of enlarged lymph glands is TB. When you put these features together in a patient with fever and obvious brain infection, you come up with TB of the blood, and lymph glands, and brain--and probably other areas if we could look.

Treatment was started promptly, but the prognosis remains grim.

Please pray, and call him Tengani.

The Fielder children on their way to school.

**The Fielders will be here to visit our church in July.**



# Articles of Religion

Part 6



Provided by  
Fr. Kasey Gage

We are publishing monthly commentaries on the 39 Articles of Religion using all or portions of a work produced by an English priest serving in South Africa named The Rev. Dick Begbie. The author served in the Royal Engineers from July 1939, being mentioned in dispatches in 1944, made an M.B.E. in 1945 and an O.B.E. in 1958, until retiring as a Lt. Col. in 1958.

He was converted in 1947 through the ministry of the Officers Christian Union and was an active Christian worker ever since. Since coming to South Africa in 1958, he was active in the Church of England in South Africa and was ordained in 1969. He founded several new churches and served as a volunteer chaplain in the South African Army for 12 years. He was also awarded the Pro Patria medal for spells of duty on the South West African Border. The Rev. Begbie went to be with the Lord on Thursday, May 12<sup>th</sup>, 2011.

## 6. ALL THINGS NECESSARY FOR SALVATION

### 6.1. ARTICLE 6 - OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION

Holy Scripture containeth all things necessary for salvation so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation, In the name of the holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Numbers of the Canonical Books

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, The First Book of Samuel, The Second Book of Samuel, The First Book of Kings, The Second Book of Kings, The First Book of Chronicles, The Second Book of Chronicles, The First Book of Esdras, The Second Book of Esdras, The Book of Esther, The Book of Job, The Psalms, The Proverbs, Ecclesiastes or Preacher, Cantica or Songs of Solomon, Four Prophets the greater, Twelve Prophets the less.

And the other books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are the following:

The Third Book of Esdras, Baruch the Prophet, The Fourth Book of Esdras, The Song of the Three Children, The Book of Tobias, The Story of Susanna, Of Bel and the Dragon, The Book of Judith, The Prayer of Manasses, The rest of the Book of Esther, The First Book of Maccabees, The Book of Wisdom, The Second Book of Maccabees, Jesus the Son of Sirach.

All the Books of the New Testament, as they are commonly received we do receive, and account them Canonical.

### 6.2. THE OLD TESTAMENT

Some say that at sometime the Church must have sat in judgment over the sacred writings to decide which should be included in the canon and which should not. So how can you now say that the Bible sits in judgment over the Church? We do so because our Lord repeatedly testified to the inspiration of Holy Scripture. He appealed to them again and again as having absolute authority. He based His preaching, particularly the Sermon on the Mount, on numerous passages of the Old Testament. He corrected the false interpretation of the Scriptures by the orthodox church of His days, the scribes and the Pharisees, and reinstated them with the full weight of His own Divine authority. If in His opinion any part of the Old Testament should be rejected as lacking Divine interpretation and authority, He would have told us so.

Throughout His life and right through to His death He submitted Himself to the authority of these same Old Testament Scriptures. As He rose from the Last Supper, well knowing what lay ahead, He said, 'The Son of man goeth as it is written of Him'. In His days, pages from the whole of the Old Testament were read each Sabbath in the synagogue. He Himself read from Isaiah when called upon to read in the synagogue.

As you know the early Christian Church grew out of the Jewish Church, and the early church continued to accept the Old Testament Scripture as authoritative just as the Jewish Church had done. The very same Old Testament Scriptures are still used in the synagogues to this day.

The early Church followed the example of the Lord Jesus Christ in submitting herself to the authority of the infallibly inspired Old Testament Scriptures. So, in fact, the early Church and the true Christian Church have never sat in judgment over the Old Testament Scriptures. As Christ is the Head of the Church and as the Head submitted to the authority of Scripture, so Christ's body, the Church, has followed suit. The Church has always submitted to the authority of the Old Testament Scriptures and has never imposed her authority over them.

### 6.3. THE NEW TESTAMENT

As regards the New Testament, we must bear in mind the antiquity of the New Testament, both Gospels and Epistles. Now it is known that Luke's Gospel was written in approximately AD 58, that is 25 years after the crucifixion. But the statement at the beginning of Luke's Gospel states clearly that many had already had in hand the work of reducing the Gospel to writing. Many believe that parts of Matthew's Gospel were written in our Lord's lifetime. It is known also that Galatians was written in AD 49, 1 and 2 Thessalonians in AD 53 and Matthew, Mark, Luke, and Acts were all written before the sack of Jerusalem in AD 70. The rest of Paul and Peter were written before AD 68. John's Gospel, his Epistles, and Revelation were written before the end of the first century.

Now during the first half of the first century up to AD 50, Church worship was based upon the Old Testament as used in the synagogue supplemented by and interpreted by the oral word of the Apostles. As they became old their oral word was gradually replaced by their written word in Church services. It then became common practice by mid-century for the New Testament writings to be read alongside the Old Testament Scriptures in Church services.

In the second half of the first century there was a rapid expansion of the Christian Church along the trade routes of the Roman Empire. With this came the need for translation of the New Testament writings from Greek into Latin, and even the need for commentaries.

Over one hundred years later in the third century, Origen collected these writings into a single volume or canon and so the New Testament came into being. In other words the Church had a collection of authenticated writings before she got around to having an authorised collection of them. She never had to sit in judgement over the New Testament any more than she had over the Old Testament. So at no stage has the Church exercised authority over the Scriptures. The true Church of Jesus Christ has from the beginning submitted herself to the authority of the Scriptures, and the true Christian Church still does.

### 6.4. OTHER WRITINGS

Are there not other sacred writings? Why cannot the Bible be added to? Well, as I have already said, the Canon of the Old Testament was fixed long before Christ, and its authority was stamped with the authority of Christ Himself. The Apocryphal books (which means books in error), which had never been part of either the Old or New Testament, were added to the Bible of the Church of Rome at the Council of Trent in 1546, but by then many other errors had crept into that church. As regards the New Testament there were other books such as the Epistle of Clement AD 96, the Epistle of Barnabas about AD 120 (not written by the Barnabas who accompanied Paul), and many others. However Clement, Barnabas, and Ignatius, all drew a clear line of distinction between their writings and the Apostolic writings to which alone they attributed Divine inspiration and authority.

The accepted rule of the early fathers was that only the Gospels and Epistles written by an Apostle had Divine inspiration and authority. Since then the true Church has never been tempted to add to the Scriptures for the simple reason that the work of Jesus Christ is a finished work and every aspect and spiritual benefit of that work has already been recorded in the sacred writings.

## Lenten Offering

*This year our Lenten Offering will be divided two ways.*



**One half will go to support our Medical Missionaries in Malawi, Dr. Jon and Amanda Fielder, as they continue their work there.**

**The other half will go to support the REC Board of Foreign Missions, specifically to help build the Church in Croatia and Serbia.**

Please pick up your little plastic church in the Narthex ...  
and fill it full ... cash, coins, or checks.



## Grief/Loss Support Group

New sessions begin on Sunday, April 27th and will continue through May 18th.

2:30-3:30pm in Lunt Hall

Guest speaker Larry Barber will be presenting 4-1hr sessions. Larry has spoken to our group before and has a personal interest in the grief support ministry. He lost his wife and a 2yr old daughter in a car accident in Arlington and was left to raise 2 surviving children. Larry is a minister, a licensed professional counselor, and certified in Thanatology (the specialized study of death, dying and bereavement) through the Association for Death Education and Counseling. He currently is director of counseling and grief support for Christian Works here in Dallas. He is the author of the grief survival guide Love Never Dies: Embracing Grief with Hope and Promise. The book will be offered at the sessions for \$10.00 each.

Please contact Deaconess Mary Jane or Fr. Kasey if you would like to attend.

## Collinwood Care Center residents

The residents that our church supports were thrilled with the gifts we gave them this past Christmas from our Angel Tree. *Thank you to everyone who bought gifts.*



## ALL SAINTS MINISTRY: What is All Saints Ministry?

**Every member of our congregation is a member of All Saints Ministry.** We are divided up into small groups based on where we live. Each group has Co-Captains who send out e-mails or make phone calls to the members of the Saint group. The Captains are charged with getting to know the members of their group.

### **What is the purpose of All Saints Ministry?**

This is a way to develop friendships with one another by working together on service projects within the parish. In this way, church members can accomplish together a working relationship with each other, develop a sharing and caring community and grow into an effective and active ministry.

### **How is this accomplished?**

We reach out and welcome new members, offer a helping hand in times of need, participate in church projects and act as host/hostess for coffee hour.

### **Why do we need hosts for coffee hour?**

Hosting coffee hour is a great way to meet others in this parish. One of the host duties is to speak to those you do not know. Each Saint's group is asked to host coffee hour 3 times a year. Those who have participated have enjoyed serving and making sure no one has come to coffee hour only to be ignored.

### **What else does this ministry do?**

We participate in various church activities, such as the annual Spring Clean-up, and "Meet and Greet" gatherings which are held twice a year. In addition, we might be asked to bring an appetizer for a reception, or prepare a meal for a parishioner who is in need.

### **How do I know what Saints group I am in?**

The name tags have a colored dot or dots on them which indicate the Saints group. When parishioners wear their name tags, it is easy to spot someone who is in your group.