



Church of the Holy Communion Newsletter
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THE CARILLON

December, 2014

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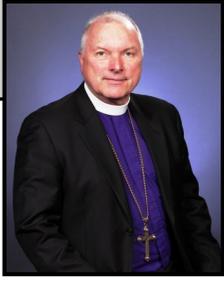


*“For unto you is born this day in the city of David
a Saviour, which is Christ the Lord ...*

*And suddenly there was with the angel a multitude of the
heavenly host praising God, and saying, Glory to God
in the highest, and on earth peace, good will toward men.”*

—St. Luke ii. 1

RECTOR'S PAGE



Children sometimes hear something very different from what we say or sing, especially at Christmas time. A group of little ones was asked to state what they were singing in Christmas carols. Here are some of the answers: "Deck the halls with Buddy Holly"; "On the first day of Christmas my tulip gave to me"; "You'll go down in Listerine"; "Oh, what fun it is to ride with one horse, soap and hay"; and "Good tidings we bring to you and your kid."

We can smile at the innocent, childlike misunderstanding of the sounds of Christmas. More seriously though, it's easy to mishear because the wrong sounds are being made. More and more there are the voices of the secular: no Christmas carols, no Christmas story, even no use of the word "Christ" in Christmas; it's all reduced to Xmas, which if you think about it is no Christmas at all. Then there are the sounds of family and friends gathered for all those parties around this time of the year. On Christmas Day we hear the familiar noise of the rustling of paper coming off the packages. So the Christ story and birth are there, but it's so easy to hear something else, or not even hear the real story at all. All the noises are not bad. It's just that like those children mishearing the words of the Christmas carols, people often don't hear because of the other noise, the one great story that makes all the rest possible.

Christmas is about the birth of the Christ Child. All the birth events of Scripture lead up to it. All the other scriptures that precede the birth of Jesus are about salvation. The birth narratives of the Bible generally follow a six-fold pattern: a barren wife or couple desire a child; an angel appears to announce the promise of a son; the birth occurs, accompanied by miracles or extraordinary events; hostile forces threaten the newborn baby; God protects the child so that he may grow to maturity; finally, the grown person becomes a hero, saint or savior. The births of Isaac, Moses, Samson, Samuel and others are examples. In short, each of these saints, whose births are described in some detail, saved the people of God from some kind of catastrophe. And in some cases, they saved the Lord's children many times over.

The same six-fold pattern of birth and salvation grows to a crescendo point with the coming of the Christ Child into the world. His birth brought salvation to us. Jesus was born to die for our sins as someone observed. This is what we're supposed to hear.

Let us not forget "Someone else" who is listening at Christmas time, namely the Lord Himself. How often we forget to ask, "What does God hear from us?" The wonderful Dutch lady, Corrie Ten Boom, who joined her family in hiding and protecting Jews in WWII, used to tell a story about a monk who sang a Christmas song every Christmas Eve for his brothers in the monastery, and for visitors who would come from the village for the special services. His voice was very ugly, but he loved the Lord and sang from his heart. One year the leader of the cloister directed, "I'm sorry Brother Don, we will not need you to sing this Christmas. We have a new monk who has a beautiful voice." The man did sing beautifully, and everyone was happy. But that night an angel came to the superior and asked, "Why didn't you have a Christmas Eve song?" The superior was very surprised. "We had a beautiful song," he replied. "Didn't you hear it?" The angel shook his head sadly. "It may have been inspiring to you, but we didn't hear it in heaven." "You see," Corrie would explain, "the old monk with the raspy voice really knew in a personal way Jesus as his own savior, but the young monk was singing for his own benefit, not for the Lord."

Yes, it's possible for Christmas to be self-centered, not God or other-centered. Someone has defined the meaning of JOY in scripture by using the letters as an acronym to mean: Jesus first, Others second, You last.

As we come to this beautiful time of the year, what will we hear? Most importantly what will God hear? I pray that we'll all hear the Christ Child and His message of salvation. I also hope the Lord will hear our praise, worship and the gift of ourselves, our souls and our bodies for His service.

For God to hear us and for us to hear Him at this time, please remember to put the Lord first. Worship Him. Bring the family to our services on Christmas Eve and Day. Help others to hear the Lord so that the Lord will hear worship from them as well. To help us reach others, one of our church members, with the Vestry's approval, has designed and even personally funded, a beautiful lapel pin. It's the logo of our parish to be worn on our clothing. It's passed along to you as a gift. You may purchase others through the office.

So as our lives make joyful noises, may the sound of the Christ Child be heard. And may the Lord hear our voices like the shepherds and angels on that first Christmas, glorifying the Lord to the highest. Merry Christmas and a Blessed New Year,

A handwritten signature in black ink that reads "Ray R. Sutton". The signature is written in a cursive, slightly slanted style.

Can This Be Christmas

What's all this hectic rush and worry?
Where go these crowds who run and curry?
Why all the lights -- the Christmas trees?
The jolly "fat man," tell me please!
Why, don't you know? This is the day
For parties and for fun and play;
Why this is Christmas!
So this is Christmas, do you say?
But where is Christ this Christmas day?
Has He been lost among the throng?
His voice drowned out by empty song?
No. He's not here -- you'll find Him where
Some humble soul now kneels in prayer,
Who knows the Christ of Christmas.
But see the many aimless thousands
Who gather on this Christmas Day,
Whose hearts have never yet been opened,
Or said to Him, "Come in to stay."
In countless homes the candles burning,
In countless hearts expectant yearning
For gifts and presents, food and fun,
And laughter till the day is done.
But not a tear of grief or sorrow
For Him so poor He had to borrow
A crib, a colt, a boat, a bed
Where He could lay His weary head.
I'm tired of all the empty celebration,
Of heartless feasting, drinking, recreation;
I'll go instead to the crib and on to Calvary.
And there I'll kneel with those who know
The meaning of that manger low,
And find the Christ -- this Christmas. Amen.

A Traditional Anglican Service of
**A FESTIVAL OF
LESSONS AND CAROLS**

TONIGHT ! December 7th 5:00pm in the Church

The Anglican service of Lessons and Carols, at little more than a hundred years old, consists of nine readings from Scripture that alternate with nine Christmas carols.

The Scripture readings all have to do with Jesus' birth: they tell of God's promise of a Messiah, they recount some of the prophecies concerning Christ and, of course, they relate the story of the Nativity itself.

**If you have never participated in a Lessons and Carols before,
or if you are looking for a special way to observe Christmas this year, come and join us
and invite a friend to come along.**

CLERGY APPRECIATION

On Sunday, November 2nd
the Church recognized our dedicated clergy.



Left to right:

Dcn. Daryl Smith, Dcn. Chip Shattuck, Fr. Kasey Gage,
Bishop Ray Sutton, Fr. Charlie Camlin,
Dss. Mary Jane Mathieu, and Dcn. Werner Heissenhuber.



*Thank you
to Cynthia Longueville and Diana Tipton for creating our
beautiful Thanksgiving Altar arrangement.*



**"Greening of the
Church"**

**On Sunday, December 21st
(after the 11:15am service)
we will hang all the beautiful greenery that
prepares our church for Christmas.**

Please plan to stay and help us if you can.



The Children's Nativity Pageant

will be presented between services in Lunt Hall
on Sunday, December 14th ...
with a visit from a very special St. Nicholas !

Congratulations to Stephen !

*Stephen John Beall
invites all members of CHC
to join him on
Friday, December 12, 2014
at the UNT Coliseum at 3:00pm.
At the commencement ceremony,
Stephen will receive a Doctorate of
Musical Arts in Viola Performance.*

Baptism



We welcome into the congregation of
Christ's flock,

Jess William Wilks

FAMILY CHRISTMAS TREE



Every year in Lunt Hall we have a
Family Christmas Tree which
displays beautiful, Christian
ornaments from each CHC family.

*If your family does not have an ornament on the tree,
please bring a Christian ornament (or purchase one
in The Silver Chalice) to Lunt Hall with your name and the year
attached or written on the ornament
and place it on the tree.*

December 2014 ANNIVERSARIES

Daryl and Diane Smith	December 1
Barry and Sue Gilbert	December 17
Wayne and Miriam Gregory	December 19
Bp. and Susan Sutton	December 19
Robert and Patricia Smith	December 19
Louis and Lynn Yazbeck	December 21
Robert and Wynell Esson	December 23
C. R. and Jo Graham	December 23
George and Sally Kilishek	December 26
Osborne and Ellen Haydon	December 28
Jay and Dawn Morgan	December 31



**Parishioner *Bob Smith*
was the Honorary Grand Marshal
in the Frisco Veterans' Day Parade**

Amazon Smile: Give to the Church at No Cost to You!

AmazonSmile is a simple and automatic way for you to support your favorite charitable organization (CHC) every time you shop, at no cost to you. When you shop at smile.amazon.com, you'll find the exact same low prices, vast selection and convenient shopping experience as Amazon.com, with the added bonus that Amazon

will donate a portion of the purchase price to your favorite charitable organization.

Simply go to www.smile.amazon.com and use the same account as Amazon.

**On your first visit to AmazonSmile, you will need to select a charitable organization
(Church of the Holy Communion of Frankfort Episcopal)
to receive donations from eligible purchases before you begin shopping.**

Thank you for supporting our church !

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You shop. Amazon gives.



CHRISTMAS TRANSFORMATION

by *Tonya Smith*

Revisiting Bethlehem each year in my imagination, I've covered a lot of ground. The celebration of Christmas over time has led me to understand that birth and death are not as far from each other as I used to think, and the revelation of Jesus Christ continues to surprise me with implications for every stage of life.

My early Christmases were full of pure celebration. As a child, I understood the excitement of birth and the delight in giving and receiving, but I had no concept of death. I could never imagine why anyone wouldn't like Christmas. It seemed to me that every Scrooge or Grinch was just waiting for the right year to finally convert and be added to the list of great Christmas stories. With all the music, food, pageants, and decorations, the good news of Christ's birth appeared to have everything working in its favor. Conversion seemed inevitable. How could anyone resist?

But experience brought new awareness, and as the effects of the Fall took on personal significance in adulthood, there were times when the extravagant beauty and joy of Christmas only emphasized the contrast between the world I was living in and the world I had glimpsed as a child. The annual trip to Bethlehem grew challenging as life became more complicated, and I felt a wide division between me and God. Death in its many forms had become very real, and the message of Christmas almost sounded too good to be true.

Like Job, I began to long for a mediator and pray for mercy. Learning to truly recognize my need was the first step in beginning to see Christmas in its full context. That a Savior had come into this broken world took on deeper meaning, but it came with a sting: my old self couldn't enter the joy I'd found in Bethlehem and would have to die. Conversion no longer seemed a foregone conclusion. I'm thankful for childhood hints of heaven that formed a foundation for hope and helped me appreciate the amazing sacrifice Jesus made when he left Heaven to save us, but I now understand that genuine transformation is always a miracle of God.

T.S. Eliot's poem, "Journey of the Magi," expresses these things beautifully. In the last stanza, the wise voice of one of the kings recounts his life-changing encounter with the Christ Child.

"All this was a long time ago, I remember,
And I would do it again, but set down
This set down
This: were we led all that way for
Birth or Death? There was a Birth, certainly,
We had evidence and no doubt. I had seen birth and death,
But had thought they were different; this Birth was
Hard and bitter agony for us, like Death, our death.
We returned to our places, these Kingdoms,
But no longer at ease here, in the old dispensation,
With an alien people clutching their gods.
I should be glad of another death."



Provided by
Fr. Kasey Gage

Articles of Religion

Part 13

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 12th, 2011.

13. UNPROFITABLE SERVANTS

13.1. *ARTICLE 14 - OF WORKS OF SUPEREROGATION*

‘Voluntary works besides, over, and above, God’s Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety; for by them men do declare, that they do not only render unto God as much as they are bound to do, but they do more for his sake, than of bounden duty is required; whereas Christ saith plainly, When ye have done all that are commanded you, say We are unprofitable servants’.

13.2. *ARTICLE 15 - OF CHRIST ALONE WITHOUT SIN*

‘Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint John saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us’.

13.3. *ARTICLE 16 - OF SIN AFTER BAPTISM*

‘Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent’.

13.4. *INTRODUCTION*

We should appreciate that the articles were drawn up to refute error in general and specifically to refute errors of Rome at the time of the Reformation.

13.5. *ARTICLE 16*

In this connection there were two errors rife at the time of the Reformation. The first was that great sins after baptism could not be forgiven. The second was that it was held that it was impossible for the regenerate to sin. This latter error comes up from time to time. John Wesley came near to it with his doctrine of the second blessing which also appeared in the Keswick movement in the last century. The second experience of speaking in tongues and subsequent promotion into a higher degree of holiness as taught in many Pentecostal Churches, and in the Charismatic Movement, is a further manifestation of the same error.

Our Article 16 draws on Holy Scripture to refute both errors, and they are vicious errors too. To teach that great sins after baptism cannot be forgiven is inconsistent with the mercy of God; is inconsistent with the teaching of Jesus that even we mortals are to forgive our brother up to seventy times seven as long as he confesses and makes restitution; and can lead unfortunate souls to despair, even to suicide. On the other hand, to teach and expect that Christians can attain to perfection in this life flies in the face of numerous Scriptures, and leads to endless dissension as people judge and condemn one another. This is one reason why there is quarrelling amongst the cults and Pentecostal Churches, and why there are so many splits among them.

So Article 16 teaches that willful sin is not necessarily unpardonable. ‘Not every deadly sin willingly committed after baptism is sin against the Holy Ghost and unpardonable’. No, the words ‘deadly sin’ both here and in the litany mean a sin distinct from ordinary wrong doing, willful rather than ignorant, serious rather than light. Even so, where there is sincere repentance and faith in Christ’s saving work, God in his mercy will forgive because his justice has already been satisfied at Calvary. Then by the power of the Holy Spirit God will enable submissive Christians to amend their lives thereafter.

The only sin which cannot be forgiven is the sin against the Holy Spirit. Before saying this Jesus had just been accused by the Pharisees of casting out devils by Beelzebub. His retort to them closed with these words, ‘Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come’ (Matthew 12:31-31).

Our Lord clearly distinguishes between sin against Himself as the Son of Man, and sin against the Holy Ghost. The former applies to sins against His humanity while the latter presupposes some knowledge of the Triune God and a deliberate blasphemy against the Spirit of Truth Himself. This gross blasphemy against the Holy Spirit who proceeds from the Father and is sent by Jesus into the hearts of all who love Him is the one unforgivable sin. Only the grossest and most rebellious could blaspheme or make jokes about the Holy Spirit. It will not be

13.6. ARTICLE 14

This article exposed a Roman Catholic error. The Catholic Church taught that it was possible for a Christian to do works over and above what is required by the Commandments and Word of God. They based this on two places of Scripture. First in the story of the rich young ruler who had kept (so he thought) 'all these things from my youth up' (Matthew 19:20), to which Jesus replied, 'If thou wilt be perfect, go and sell all that thou hast, and give to the poor'. Here Roman Catholics taught that the young man having kept the law could exceed the law by giving his all to the poor. Secondly in 1 Corinthians 7:7-8; 'For I would that all men were even as myself I say therefore to the unmarried and widows, it is good for them if they abide even as I', Rome taught that by remaining celibate one can exceed the law.

Furthermore, as our article using the words of Jesus warns, so far from being able to exceed the requirements of God, we come far short. 'So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do' (Luke 17:10).

So one cannot apply to Mary or any saint, as the Roman Church taught, to have some of their good works transferred to us for they, like us, are no more than unprofitable servants. Nor do we need their good works, first because we are declared righteous by union with Christ, and second because Jesus paid the full punishment for our sins, 'His blood cleanseth us from all sin'. Nor is any sin left to be punished in a supposed purgatory for which there is no foundation in Holy Scripture. Nor can such good works, which supposedly exceed God's requirements be purchased from priests by means of indulgences as Rome still teaches.

To sum up; even supposing it were possible for us to go beyond our plain duty there would still be the question, how could we transfer the super-abundant work or merit of one to another? The possibility of such works being made available to other people is obviously unthinkable because it would destroy the very essence of the Gospel and introduce the element of human merit, whereas Christ alone is meritorious for salvation. It is indeed remarkable that the very church which scoffs at the imputation of Christ's righteousness to redeemed sinners as being unreal, accepts something infinitely more unreal. For the Church of Rome actually believes and teaches that the merits of one sinner can be applied for the redemption of another sinner even though neither need be the least aware of the transaction! So our article rightly concludes; 'Voluntary works over and above God's Commandments cannot be taught without arrogance and impiety; for by them men do declare, that they do not render unto God as much as they are bound to do, but they do more for His sake than of bounden duty is required; whereas Christ saith plainly, when ye have done that are commanded to you, say, we are unprofitable servants'.

13.7. ARTICLE 15

In contrast to Article 14, this article teaches that a Christian, far from going beyond the Divine requirements, cannot even attain to absolute sinlessness. This is why all of us need to confess our sins daily each evening to God and repent or renounce any prevailing sin or bad habit and beg God to help us to overcome it. This is why, above all, we need Christ so much. And the Christ we need is, as the article says, the Christ who 'was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh and in his spirit'. He was both very God and very man, and though 'He was in all points tempted like as we are, yet without sin' (Hebrews 4:15). Every temptation we have ever known in our childhood, in our youth, in our adulthood, and every temptation we have still to meet, Christ has met them before and gained the victory over them. Moreover He gained the victory, not just because His Deity swamped as it were His manhood, because He also had to struggle and endure against temptation and weakening of godly resolve. Christ's struggle against sin was such that he is able to give us the victory in our struggle against sin, to give us the victory, in our struggle to resist the lures of the world, and to give us the victory over evil thoughts and lusts, for 'in that he himself hath suffered being tempted he is able to succour them that are tempted' (Hebrews 2:18). Read between the lines of the Gospel and you can see the constant tension and agony of soul that Christ endured. Gethsemane was not the first He endured. There was the temptation in the wilderness, the sorrow over Jerusalem, and the disbelief of His followers, the opposition of the organized church, and the unseemly quarrelling of His disciples over preferment. All these occasioned long nights of agonizing prayer and bloody sweat. Yet despite the suffering and the disappointments, the agony and the sweat, Christ continued blameless, and with a wonderful sureness of purpose, till the culmination at Calvary. It seems that Christ endured as a man almost unconscious at times of His Deity. By His unique constitution as very God and very man He overcame every temptation and weakness we have to face. We, who because of inborn sin became not able not to sin, can become able not to sin so long as we are strengthened by union with Christ who is not able to sin.

It is when Christians fail to maintain union with Christ that they succumb to temptation and weakness. To our sorrow this is just where we fail and why we have daily to confess our sins. We need so much to cultivate, foster, and treasure our union with Christ.

13.8. CONCLUSION

'All we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us'. How do we improve? Only by cultivating our union with Christ. How do we do that? By making use of all the means of grace God has provided for us, public worship, sermons, sacraments, Bible study, meditation, prayer, and practicing the presence of Jesus, 'looking unto Jesus the author and finisher of our faith' (Hebrews 12:2). This is the real challenge of the Christian life. It is not a life for 'wets'. But it is this Christ who has been 'touched with the feeling of our infirmities' (Hebrews 4:15) whom we must clasp to our hearts. It is by this union - real experimental union - with this Christ that He can give us the victory in our struggles with temptation and weakness. By union with this Christ He is able to give us the victory over every temptation.

Pledge Cards ...

Even though Bishop Sutton dedicated the returned pledges last Sunday, there is still time to turn in yours.



Your Pledge Cards are greatly needed to help us establish the church budget for the upcoming year.

BIGFISH ...

Believers in God, 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, December 12th. 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 their own.

Sunday, December 14th, all children will perform their annual Choral Nativity pageant during the coffee hour (10:15-11am) between the services. All are invited to come and get into the Christmas spirit by enjoying the traditional Christmas story with traditional Christmas songs. Who knows, we might even get a visit from Old St. Nick.

Sunday December 14th, BIGFISH will attend an afternoon showing of the new movie: **Exodus: Gods and Kings** starring Christian Bale as Moses. The time for this is TBA. It will be an early afternoon showing. BIGFISH will cover the cost of the movie.

Friday, December 19th we will have our annual BIGFISH lock-in ... all BIGFISH and their friends are invited. We are planning to attend the final Hobbit: The Battle of the Five Armies as well as our normal evening of food, games, Christmas lights, caroling, etc. The evening will begin at 5pm in Miller Hall and parents should plan to pick up their children by 9am on Saturday. Young people should bring sleeping bags, games, movies, and their friends. Also, children should bring \$10 for the movie, and BIGFISH will cover all other costs for the evening.

And a big THANK YOU to everyone who helped to make our

Auction and Fish fry such a success !



Thanks to the generous people who donated items and those who bought ... we made approximately \$6000 for our youth group, BIGFISH !

This was our best event ever !

And THANK YOU to St. James Brotherhood for sponsoring and cooking our Fish Fry ! The food was delicious !!!

Our Missionary Family: The Fielders in Kenya

Love's Cost

The plan was to settle in a comfortably cool office overlooking the luxuriant, emerald green Ngong Hills and tell you about running into old Kenyan patients and colleagues.

Then came news of the death of Dr. Martin Salia, a surgeon in Sierra Leone, from Ebola.

This tragedy is not the first. Hundreds of African healthcare providers, many of them Christians, have given their lives fighting this disease. For Dr. Salia, it was a conscious choice to follow the way of Christ, to leave the United States when he could have stayed, to abide amidst the epidemic when he could have left. For the Gospel, Bonhoeffer observed, is not merely intended to comfort the distressed, but also to distress the comfortable.

Martin Luther addressed this ethical question in his letter "Whether one may flee a deadly plague," written at a time when the Black Death would periodically erupt and wipe out a sizable portion of Europe's inhabitants. He concluded that those in positions of authority, those able to provide succor, should not flee. "We have a plain command from Christ, 'A good shepherd lays down his life for his sheep but the hireling sees the wolf coming and flees' (John 10:11)."

Dr. Salia, a good shepherd, has followed in the footsteps of another African medical missionary, a Pentecostal Ugandan physician named Matthew Lukwiya. While his family was safely in the capital Kampala, where he could also have found refuge, Dr. Lukwiya remained amidst the violence and upheaval of northern Uganda. He persuaded the fanatical Lord's Resistance Army to kidnap him rather than local students. He led a famous mission hospital, St. Mary's of Lacor.

Then arrived an outbreak of Ebola. A male nurse bled to death, rampaging psychotically through the ward in his final hours. The staff panicked, threatened to quit. Dr. Lukwiya stood before them, asking, "If you do not care for these victims, who will care for you?" Every time I read his story--at least once a year--the words of Pastor Martin Niemoller, the faltering and slow-to-respond opponent of the Nazi regime, echo:

"First they came for the Socialists, and I did not speak out—Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out—Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—Because I was not a Jew.

Then they came for me—and there was no one left to speak for me."

The contexts are very different, of course, but the underlying issue is the same: moral courage. Who speaks for the sick? Who speaks for those without access to medical care? The source of Dr. Salia's conviction is clear in his testimony of faith.

Ebola also came and took away Dr. Lukwiya after he exposed himself caring for others.

Dr. Salia's son told the press, "This is what he was meant to do" and considered his father a hero. Eternal perspective. His son did not, as Job was urged to do, "curse God and die." Instead, with his father gravely ill, he endorsed the call to sacrificial service. The family carries the burden as well. "And a sword will pierce your own soul too," Simeon prophesied to Mary (Luke 2:35).

"Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers." Jesus did not tell Peter that he prayed that you may come to no harm. Dr. Salia's faith and his son's conviction glorify God.* This faith never failed in the face of danger and disease. It overcame fear and the world.

We Western medical missionaries usually receive the recognition. From experience I can say that many African Christian health workers are also on a path to serve God. One of the reasons we founded the African Mission Healthcare Foundation was to support these laborers in the Kingdom's vineyard.

Most do not toil under conditions as acutely extreme as Sierra Leone in the grip of Ebola. In fact, they commonly face more mundane daily challenges: not enough medicines, not enough time, sub-standard pay. One colleague left a comfortable position with an American university to work with us. A newly minted surgeon bade AMHF to abandon our plans for his retention at a partner hospital: "Don't build me a new house. Just make sure the operating theater has equipment."

Two others are in an undisclosed and dangerous country, teaching nurses. Another has given up years of lucrative practice in Nairobi to serve the poor. While in South Sudan I met a young boy whose life and legs were saved by this same good man.

Just this week arrived a brief clip made by an eye team AMHF sponsored to our partner in South Sudan, In Deed and Truth Clinic. This mixed group of Kenyan and Western missionaries brought sight to 250 people, at a clinic founded by a Sudanese/British/American couple. The nation is mired in another civil war. The team went anyway.

When I behold the ecstatic dancing and cries of wonder from these patients upon removal of their eye patches, the joy is almost too much to bear alongside the grief of losing someone like Dr. Salia.

Is that not the Christian faith? The same Tree which inflicted crushing sadness brought liberating gladness on the distant side of death. The same Crucifixion which accomplished murder also bears us on in love to everlasting life. All of us kneel at that same Cross.

Lord of all being,

There is one thing that deserves my greatest care, that calls forth my ardent desires,

That is, that I may answer the great end for which I am made,—to glorify thee who hast given me being, and to do all the good I can for my fellow men...Amen (Puritan Prayer)

Grace,



* See Job: The Wisdom of the Cross, by Christopher Ash



Our Bake Sale was a HUGE SUCCESS!



HCW says "THANK YOU" to everyone who baked goodies, created crafts, or helped out in any other way with our sale. We couldn't have done it without your help!



As a result of the generosity of our church members, Holy Communion Women took in approximately \$3000 through the Bake Sale and Silver Chalice sales to go toward OUTREACH in our community.

THE ACOUSTIC COFFEE HOUSE

Live Music • Coffee • Wine • Desserts • Friends

Thank you to everyone who came out and made ACH great this fall!

We had a full house again on November 21st!

We thank you for your continued support, donations, and prayers!

We have seen a great turn out of brand new faces at each event, and we are excited about 2015!

Mark your calendar: January 23rd is our next date, and we will have a full band Irish music group, 5SecondRule to kick off the New Year.



Bach Cantatas

Church of the Holy Communion's choir will be joining the choir of the Chapel of the Cross
on Sunday, December 14 at 7:00pm

to present two of J.S. Bach's Advent cantatas: *Wake, awake! the night is flying* and *Savior of the nations, come.*

The two choirs will be supported by an orchestra made up of members of the Denton Bach Players.

**The concert will take place at the Chapel of the Cross
and is free and open to the public.**

Childcare is provided and a reception (open to all) will follow.

Please come and join us for some of the greatest Advent music ever written!



Breakfast with Santa

Saturday, Dec. 13th

9:30am—11:00am (come and go)

All children (from Church and HCCA) are invited to have Breakfast with Santa. Tickets are \$10 per child which includes breakfast and a special photo of your child with Santa.



Contact the Holy Communion Christian Academy office about purchasing your tickets: 972-248-7610.



For your shopping convenience ...

The Silver Chalice

will be OPEN on

Tuesday, December 16th 10:00am-4:00pm

Invite your friends to shop with us !

We have lovely seasonal items for Christmas, beautiful nativities, lots of stocking stuffers, wonderful scarves and jewelry, and special gifts for the entire family. New items are arriving daily.

Gift certificates are also available.

Shop the Silver Chalice and support HCW outreach ministries.



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)

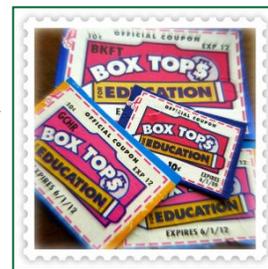
Please contact Director Monica Dalton for more information about the school: 972-248-7610

Box Tops to help HCCA ...

Box Tops for Education is one of the nation's largest school earnings loyalty programs. With over 250 participating products; such as, cereals, food storage products, frozen foods, produce, baking and bake ware, some apparel, meals, sides, refrigerated items, dairy, snacks, juices, paper products, school and office supplies, tableware, and waste bags. This is an easy way for our school to earn extra money for supplies and activities. Each Box Top is worth \$.10 and they add up fast!

The process is simple. Purchase a participating product, cut out the box tops (see an example below) and place them in the plastic container in the Edman building on the credenza under the white board.

Clip away and thanks for your support of Holy Communion Christian Academy!



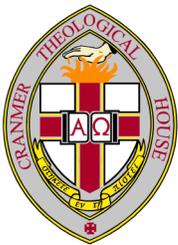
Our new CHC group, *The Order of The Daughters of the Holy Cross*, has taken on the project sending "care packages" to our CHC College Students. Blessings and prayers are sent to each of them.



The Women's Retreat was a BLAST !

As they do every year, Mary Selan and Leigh Hardison planned a perfect retreat for us !
Our Guest Speakers this year were our own organist **Christopher Hoyt** ... who gave a wonderful and inspiring talk about The Holy Spirit ... and **Susan Sutton**, who showed us how to analyze our own spirituality.

Throughout the whole weekend there was **FUN, SPIRITUALITY, FELLOWSHIP**
... and ... **Non-stop LAUGHTER !!!**



Cranmer Theological House

*Theological Education in the Anglican Way
The Reformed Episcopal Church*

3600 FM 1488 Suite 120-232 The Woodlands, Texas 77384 * (800) 732-0910 * www.CranmerHouse.org *

Courses being offered in the upcoming Semester

Course #	Course Name	Instructor	Date
PT 605	Canon Law/Parish Administration	Payne	January 23-25
CH 701	Reformation/Modern Church His.	Erlandson	Feb 27-Mar 1
OT 501	Old Testament Introduction	Crenshaw	March 27-29
NT 501	New Testament Introduction	Toms	April 24-26
NT 706	Acts/Pauline Epistles	Camlin	May 29-31

Tuition: For Credit: \$500 per class. For Audit: \$250 per class.
Please contact the Church Office for more information