



Church of the Holy Communion Newsletter  
Pro Cathedral—Diocese of Mid-America (REC)  
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[www.holycommuniondallas.org](http://www.holycommuniondallas.org)

## THE CARILLON

December 2015

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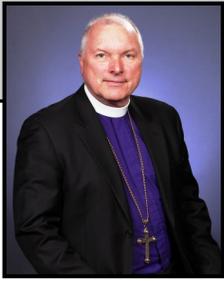


*“For unto you is born this day in the city of David  
a Saviour, which is Christ the Lord ...*

*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 at Christmas time. A group of little ones were 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." And then, even in my own home years ago, we discovered what one of our children thought "Hark the herald angels sing" was all about. Seems at the time, I had a Sr. Warden named Harold. One Christmas Eve, when we happened not to sing that carol, one of my children wanted to know why we didn't sing about Mr. Harold's angels.

Yes, it's easy to misunderstand what is so obvious and familiar. I find this to be the case with the birth of Jesus. Perhaps it's the old saying, "familiarity breeds contempt." We're so familiar with and accustomed to the aspects of Jesus' birth we're numb, maybe even resistant, to what they mean. Or it might be a matter of as another saying goes, "We can't see the forest for the trees." We hear about and even rehearse the details to the extent we don't see their significance. I've discovered it's easy to miss the point. Nevertheless, if we listen to the Scriptural accounts of birth, especially the lessons describing the birth of Jesus, the point is there. And the point is fairly straightforward. God became man to save us from our sins. That's what the birth of Jesus is truly all about. But then, the Lord prepared us with many birth events prior to the coming of Jesus.

The birth events of Scripture are always about salvation. In fact, birth is so prominent in Scripture that it is an identifiable genre. The birth narratives generally follow loosely 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 or she 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.

When we come to Jesus' birth, "the nativity of the Messiah is the most elaborate birth story" (*Dictionary of Biblical Imagery*, p. 96). Highlights include the annunciation by an angel, conception by the Holy Spirit and the virgin birth and a warning vision signaling the need for the Holy Family to flee into Egypt all receive coverage in Matthew's Gospel. In Luke's account, chapter two and one of the Gospel passages for Christmas, we are told of how the birth of Jesus is accompanied by many miracles, in particular a heavenly chorus of angels opening the heavens to shepherds to lead them to the Christchild, and other miracles.

These passages together weave a clear tapestry before our eyes. Jesus' birth announces that He is totally unique and come to the earth for a specific purpose to save the world and you and me. Immediately subsequent to His birth He begins to draw the world to Himself. He brings shepherds out of darkness and wise men from afar all to his crib in an uneventful place in a common barn. But His purpose begins to become clear. He has come to save the world and you and me. These

phenomenal circumstances are to turn our eyes and hearts to what He came to do. And ultimately, they are to help Him touch each of us in our hearts.

Yes, it's possible to read and hear this great birth narrative of Jesus and miss the message of salvation. It can be passed over without getting what these texts are telling each and every one of us: Jesus' birth was the massive announcement that He was and is the Savior of the world and you and me. He becomes our Savior when we receive Him into our hearts. He comes into our soul by simply asking the Christchild to live in us. I found a poem that seems to catch the relationship between Christ's birth and salvation. May it help us not only to catch the Christmas spirit, but the spirit of Christmas which is salvation through Christ!

### 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 crib to Calvary.

And there I'll kneel with those who know  
The meaning of that manger low,  
And find the Christ -- this Christmas. Amen.

+Ray R. Sutton



# *Advent / Christmas Services*



## *Advent I Sunday, November 29th*

*9:00am and 11:15am Holy Communion*

*Advent Mid-week Eucharist, Wednesday, December 2nd, 12:00noon*

*Advent Mid-week Evensong, Wednesday, December 2nd, 6:30pm*

## *Advent II Sunday, December 6th*

*9:00am and 11:15am Holy Communion*

*5:00pm Service of Lessons and Carols*

*Advent Mid-week Eucharist, Wednesday, December 9th, 12:00noon*

*Advent Mid-week Evensong, Wednesday, December 9th, 6:30pm*

## *Advent III Sunday, December 13th*

*9:00am Holy Communion Children Adorn Chrismon Tree*

*10:00am between services in Lunt Hall Children's Nativity Pageant*

*11:15am Morning Prayer*

*Advent Mid-week Eucharist, Wednesday, December 16th, 12:00noon*

*Advent Mid-week Evensong, Wednesday, December 16th, 6:30pm*

## *Advent IV Sunday, December 20th*

*9:00am Holy Communion*

*11:15am Morning Prayer 12:15pm Greening of the Church*

## *Eucharist of St. Thomas the Apostle December 21st*

*12:00noon*

## *Christmas Eve Family Eucharist December 24th*

*5:30pm Children place figures in the Crèche*

## *Christmas Eve Candlelight Choral Eucharist December 24th*

*10:30pm*



## *Christmas Day Eucharist Dec. 25th*

*10:00am*

## *Eucharist of St. Stephen, the Martyr December 26th*

*12:00noon*



December 2015  
ANNIVERSARIES

Daryl and Diane Smith	December 1
Barry and Sue Gilbert	December 17
James and Laura Edmonds	December 18
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

# Baptism



We welcome into the congregation  
of Christ's flock,  
**Alexander Ikioduwa Joshua Omoregie**

## 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.*

## CLERGY APPRECIATION

On Sunday, November 8th,  
the Church recognized our dedicated clergy.



Left to Right:  
Deaconess Mary Jane Mathieu, Fr. Kasey Gage,  
Deacon Michael Templin, Bishop Ray Sutton,  
Canon Charles Camlin, Deacon Chip Shattuck,  
Deacon Daryl Smith, Deacon Timothy Reimer, and  
Deacon Werner Heissenhuber.



## Collinwood Angel Tree

*Our Angel Tree is in the Narthex.*

*Please take an Angel, purchase the gift,  
wrap it, place the Angel tag on the gift,  
and return it to the Narthex.*

**We ask that all gifts be returned by  
Wednesday, December 16th.**

The gifts we purchase go to Collinwood Care Center residents who do  
not have families, or whose families are not able to care for them.



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

"Be thankful for what you have.

Your life, no matter how bad you think it is, is someone else's fairy tale."

- Wale Ayeni

# Happening around CHC ...

## TONIGHT !

A Traditional Anglican Service of  
A Festival of Nine Lessons and Carols

December 6th 5:00pm in the Church

Join us for this very special service ... and invite a friend to come. A reception will follow in Lunt Hall.

PrimeTimers Host  
"12 Days of Christmas"  
at the Arboretum  
Wednesday, Dec. 9th



PrimeTimers need to sign up by Sunday and make payments of \$15.00 per person to Cathy for the "12 Days of Christmas" exhibit. You will also be able to visit the DeGolyer Estate and see the 500 magnificent crèche scenes from around world. We must buy tickets early next week in order for this event to take place. We need 15 people to sign up to get the discounted group price of \$15, which includes parking.



## Ladies BUNCO !

Monday, December 7th

6:00pm=food and fellowship

(bring your favorite food or appetizer to share)

6:30pm=game begins

Invite your friends to join us for a night of FUN !

## Friday Fun Night

December, 11th 6:30-9:30pm

Ages 3 yrs.(potty trained) and up.

Food, crafts, games, fun ... and much more !

Parents, drop off your child(ren),  
and go out for a night on your own.

## Prayer Team Meeting Saturday, Dec. 12th



There will be a Prayer Team Meeting in Miller Hall at 10am on Saturday, December 12<sup>th</sup>.

New members are welcome to join our team!

If you have questions, please contact  
Canon Charlie Camlin

at [frcharlie@holychurchdallas.org](mailto:frcharlie@holychurchdallas.org).

## College and Young Career The Good Samaritans Holiday Dinner



Grab your tacky sweater and come out to celebrate the Christmas season.

We will be meeting on December 18th  
at *The Coffee House Cafe* at 6:30pm.

Bring a wrapped gift (~\$10) if you would like to participate in a White Elephant Gift Exchange.

If you have any questions, contact Brittany Dalton or Michael Kimbrell.

## The Silver Chalice

is the place to shop  
for all your Christmas gifts !

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.



## "Greening of the Church"

On Sunday, December 20th we will hang all the beautiful greenery that prepares our church for Christmas.  
(meet in the Church at 12:15pm)

Please plan to stay and help us if you can.



## BIGFISH GAME NIGHT

Always on the 3rd Saturday night

Saturday, December 19th  
7:00pm in Miller Hall.

Invite your friends !



Provided by  
Fr. Kasey Gage

# Articles of Religion

Part 27

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.

## OF BAPTISM 21.1.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sins, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

## 21.2. INTRODUCTION

There are two sacraments ordained by Christ and both are closely associated with his death and resurrection. Sacraments are so called because one thing is seen and another is understood. What is understood is determined not by the Church but by God's Word written.

## 21.3. THE MEANING OF BAPTISM IN SCRIPTURE

As we have seen there were three different baptisms mentioned in the New Testament. There was first the Jewish rite of purification. So we read of 'the waterpots of stone, after the manner of the purification of the Jews' which Jesus used to turn the water into wine at the marriage feast in Cana. We also read of the 'water of separation' which the Jews used when initiating young men into the priesthood. So in the Jewish rite of baptism the thought is of purification with a view to separation.

The second baptism is the baptism of John the Baptist. This was a baptism with a view to repentance from an ungodly life style. Said John, 'I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Spirit, and with fire' (John 3:11).

The third baptism is Christian baptism. It gives a yet fuller sense of meaning to the sacrament of baptism. The Greek word translated 'baptize' means washing, and cannot always, and need never mean 'immerse'. The word is always used with the same Greek preposition which is translated into English as 'into', 'unto', 'for', or 'in' but the true idea is 'with a view to'. So Christian baptism is always forward looking with a view to. So in initiating Christian baptism just before his ascended into heaven, the Lord Jesus Christ said in effect, 'Go ye therefore, and teach all nations, baptizing them with a view to union with the Father, and the Son, and the Holy Spirit'. That union with the Holy Triune God is brought about by union with Christ, as Jesus himself taught. Further the Scripture tells us we are 'all one in Christ Jesus' (Galatians 3:28). It follows that Christian baptism represents our repentance from an ungodly life style, our purification from its effects, and our separation from it with a view to union with the Triune God through union with Christ. Through our union with God we come into union with God's covenant people who are now the Israel of God.

Just as circumcision represented covenantal union in the Old Testament, so baptism represents covenantal union in the New Testament. When Jesus instituted the other sacrament, the other covenant sign, He said, 'This cup is the renewed covenant in my blood; this do ye, as oft as ye shall drink it, in remembrance of me' (1Corinthians 11:25). The covenant promises of God towards his covenant people are now so sure that they are sealed with the Saviour's blood. Elsewhere God's people are referred to as the mystical body of Christ.

Baptism therefore represents to us our entry into the mystical body which is the Church of which Christ is the head. I stress this characteristic of Christianity. Christians are together a community of people, holy people, separated from the rest of mankind and belonging to the Lord. I am stressing this particularly at the present time to refute a very prevalent idea that you can be a Christian without going to Church. You can no more exist as a Christian without going to Church than a limb could live separated from a body. The limb would die, putrefy, and smell. Those who imagine they can be Christian without going to Church are spiritually dead, putrifying, and must stink in the nostrils of a holy God. The fact that many baptized people don't go to Church shows us as clearly as anything that baptism by itself does not make you a Christian. It only represents to you your Christian profession and in the case of many it represents falsely.

This is also why Scripture lays such stress on visitation of the sick, the aged, and the prisoners. If they cannot get to Church the members of the body must visit them so that they are not separated from the life of the body and the Head.

## 21.4. THE MEANING OF THE ARTICLE

Now let us look at the article. It tells us:

First, that baptism is a sign of Christian profession and mark of difference, or, as we say in the baptismal service 'it doth represent to us our profession'.

Second, it is a sign of regeneration or new birth. Note that it is a sign. Only God knows whether the recipient is in fact born again or not. There are of course many baptized people in our churches, and even in the Baptist Church, who are not born again. Their conduct shows it. The position was the same in Old Testament times. Then, despite the rite of circumcision, they were 'not all Israel that were of Israel' (Romans 9:6).

Third, baptism is the instrument of introduction into the Church. For this reason the font used to be placed in the Church porch, and later came to be placed near an entrance, as it should be today.

### 21.5. THE EFFECT OF BAPTISM

We now come to the effects of baptism as described in the article. But to enjoy the fruits of baptism we must remember what we learnt in Article 25.

Baptism only has a wholesome effect or operation in such as worthily receive the same.

So you see in the sixth line of the article that one of the effects of baptism is to confirm faith and increase grace by virtue of prayer unto God. In other words it is assumed that faith already exists in the person to be baptized, that the recipient is already conscious of the grace of God working in him, and that the recipient is a praying person.

Another effect for those who rightly receive baptism is that thereby they are grafted into the Church like a limb grafted into a body, or an organ transplanted from the body of death into the body of life which is the mystical body of Christ, that is the Church. This speaks to us of separation from the world and the closest possible association with the children of God. More precious effects of baptism are the forgiveness of sin and the adoption as sons of God by the Holy Ghost.

Oh, how we should treasure our membership of the Church! For only within its membership, of which baptism is the sign, are all the precious benefits of Christ's passion sealed and delivered. I wish it could be brought home to the careless world around us that is if they are not grafted into a Church they are cut off from forgiveness achieved by the passion of our Lord. They are cut off from cleansing by His blood, and cut off from the life-giving Holy Spirit as effectively as an amputated limb from a living body.

Do we not need, each one of us, to do more to strengthen our sense of togetherness as members of Christ's body? Would not such togetherness be a fine witness to outsiders? Jesus said, 'By this shall all men know that ye are my disciples, if ye have love for one another' (John 13:35).

### 21.6. BAPTISM OF INFANTS

Our article concludes with the injunction, 'The Baptism of young children is in any wise to be retained by the Church, as most agreeable to the institution of Christ'.

The position of all Protestant Churches as opposed to that of the Baptist Church is that the infants of Christian parents ought to be baptized. We read in the Old Testament that by virtue of their parents' faith their male babies were to be circumcised when they were eight days old (Genesis 17:12). Quite clearly babies could not exercise faith when they were only eight days old. They were included on God's covenant mercies by virtue of their parents' faith.

Now we say, if children were included in God's covenant and received the sign of the covenant by virtue of their parents' faith under the Old Testament dispensation, then they must be entitled to at least the equivalent benefits and privileges under the New testament dispensation. Do we find this view supported in the New Testament? Yes, it is abundantly supported. The Syro-Phoenician woman's daughter, the lunatic son, and the nobleman's son were all healed by Jesus, not on the basis of the child's faith, but in response to the parent's faith. St Peter, at the end of his great sermon on the day of Pentecost, said, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit for the promise is unto you, and to your children' (Acts 2:38-41).

In 1 Corinthians 7:12-14, we find that the faith of only one parent is sufficient for God to regard the child as holy, 'For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by her husband; else were your children unclean; but now they are holy'.

Finally, we find that through the faith of both Lydia in one case and the Philippian jailor in the other, they and their households were baptized. It is a reasonable assumption in view of the foregoing Scriptures that the children were included in the households. Therefore infant baptism can be worthily received by virtue of the parents' faith.

I must remind you that Christian baptism is performed with a view to union with the Father and the Son and the Holy Spirit. This is why another condition of infant baptism is the solemn promise of the parents and godparents to bring up their child with a view to union with the Persons of the triune God. When the child reaches that state through repentance and faith in Jesus Christ as his, or her, own personal Saviour and Lord, he or she is ready to come into the Church to confirm publicly a lively faith in Jesus Christ and to accept in his, or her, own right the promises made at baptism.

### 21.7. CONCLUSION

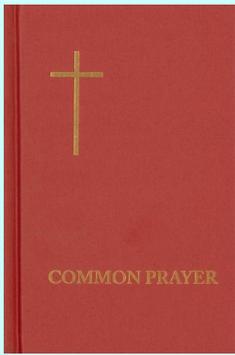
So you see once again everything in the Christian religion depends on personal union with Christ by faith and through Him with the Father and the Holy Spirit. Such a faith will inevitably show in obedience to all that God's Word teaches, in dependence on the Holy Spirit who is given to us, and by a practical and fervent love for your brothers and sisters in Christ, and a concern and respect for all God's creatures.



## 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.*



## New Member / Catechism Class

On Sunday, January 10<sup>th</sup>, we will begin a class that will meet during the Sunday school hour that is designed to help newcomers to CHC to be incorporated into the Church.

If you have not yet been Confirmed, this class will prepare you for that (Confirmation at CHC takes place when Bishop Grote visits us, usually late May-early June).

*The class will last for 14 weeks and will cover the following topics:*

*A brief overview of the Bible ... An overview of the Creeds ... Instruction concerning the Church and the Sacraments ... The Lord's Prayer ... The 10 Commandments ... The Anglican Way*

**Canon Charles Camlin and Deacon Daryl Smith will be leading the class in Miller Hall, and we invite everyone who is new to the parish to attend.**

You are also welcome to come even if you have been here for a while and are simply interested in a "refresher course" in the basics of the Christian faith. Cathy will be sending out a reminder at the beginning of January.

If you have any questions, please contact:

Canon Charlie [frcharlie@holychurchdallas.org](mailto:frcharlie@holychurchdallas.org) 972-248-6505

# BIGFISH ...

Believers in God, Faithful in Serving



**Friday Fun Night:** All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, December 11<sup>th</sup>. 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. And free time for the parents to enjoy an evening with friends or on your own.

**Sunday, December 13<sup>th</sup>, children ages 3-12 are invited to adorn the Chrismon Tree during the 9am service.** Children will meet at 8:30 in Lunt Hall to get their Chrismons, and they will follow the procession into the church and adorn the Chrismon Tree to begin the service. After they hang their Chrismon, they will go to Lunt Hall for their dress rehearsal for their Choral Nativity at 10:15am. And ... on Sunday, December 13<sup>th</sup>, all children will go to Lunt Hall after the adorning of the Chrismon Tree.

**They 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.

**That following Friday, December 18th we will have our annual BIGFISH lock-in that all BIGFISH and their friends are invited to attend.** We are planning to attend *Star Wars: The Force Awakens* [PG-13] as well as have 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 morning. Children should bring sleeping bags, games, movies, and their friends. Children should bring \$10 for the movie and BIGFISH will cover all other costs for the evening.

### Summer MISSION TRIP: Informational Meeting

If you are interested in traveling to Europe on a mission trip, here's your chance.

We will have an informational meeting to discuss the opportunity of going to Croatia on a mission trip.

The details are being finalized, but we will be working with REC Bishop Milic in Croatia and others from REC parishes in the United States to help with developing outreach in the REC churches in Croatia.

Part of this mission would include helping with a special project at Bishop Milic's church.

**If you are interested, please plan to attend an informational meeting with postulant Michael Vincent on January 24th, 2016 at 12:30pm in Miller Hall.**

Michael attends Chapel of the Cross and has already been to Croatia twice.

He will be the point man for this third trip to Croatia, and should be able to answer any questions that you might have. We hope to see you there!

# 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 over \$4000 through the Bake Sale and Silver Chalice sales to go toward OUTREACH in our community.



## Parish Day at Habitat for Humanity



**The Children's Nativity Pageant**  
will be presented between services in Lunt Hall  
on Sunday, December 13th ...  
**with a visit from a very special St. Nicholas !**

### Christmas Caroling

*The CHC choir is going Caroling though the Bent Tree North neighborhood on Sunday, December 20th at 5:00pm.*

If you live in the neighborhood and would like to schedule an appointment for the Carolers, please contact the Church Office.



# ***Bible Verses that tell the Christmas Story***

## **The Birth of Christ**

### ***Matthew 1: 18-25***

<sup>18</sup>Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

<sup>19</sup>Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

<sup>20</sup>But while he thought on these things, behold, the angel of the LORD appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

<sup>21</sup>And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

<sup>22</sup>Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

<sup>23</sup>Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

<sup>4</sup>Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

<sup>25</sup>And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

### ***Luke 2: 1-14***

<sup>1</sup>And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed.

<sup>2</sup>(And this taxing was first made when Cyrenius was governor of Syria.)

<sup>3</sup>And all went to be taxed, every one into his own city.

<sup>4</sup>And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

<sup>5</sup>To be taxed with Mary his espoused wife, being great with child.

<sup>6</sup>And so it was, that, while they were there, the days were accomplished that she should be delivered.

<sup>7</sup>And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

<sup>8</sup>And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

<sup>9</sup>And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

<sup>10</sup>And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

<sup>11</sup>For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

<sup>12</sup>And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

<sup>13</sup>And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

<sup>14</sup>Glory to God in the highest, and on earth peace, good will toward men.

## **The Visit of the Shepherds**

### ***Luke 2: 15-20***

<sup>15</sup>And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

<sup>16</sup>And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

<sup>17</sup>And when they had seen it, they made known abroad the saying which was told them concerning this child.

<sup>18</sup>And all they that heard it wondered at those things which were told them by the shepherds.

<sup>19</sup>But Mary kept all these things, and pondered them in her heart.

<sup>20</sup>And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

## The Visit of the Magi

### *Matthew 2: 1-12*

<sup>1</sup>Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

<sup>2</sup>Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

<sup>3</sup>When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

<sup>4</sup>And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

<sup>5</sup>And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

<sup>6</sup>And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

<sup>7</sup>Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

<sup>8</sup>And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

<sup>9</sup>When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

<sup>10</sup>When they saw the star, they rejoiced with exceeding great joy.

<sup>11</sup>And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh.

<sup>12</sup>And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

<sup>13</sup>And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

<sup>14</sup>When he arose, he took the young child and his mother by night, and departed into Egypt:

<sup>15</sup>And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

<sup>16</sup>Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

<sup>18</sup>In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

<sup>19</sup>But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

<sup>20</sup>Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

<sup>21</sup>And he arose, and took the young child and his mother, and came into the land of Israel.

<sup>22</sup>But when he heard that Archelaus did reign in Judaea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

<sup>23</sup>And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.



# This year's Women's Retreat was one of the BEST !

Leigh Hardison and Tonya Smith planned a perfect retreat for us !

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



On Friday night,  
Susan Sutton guided us  
through some fun "ice  
breaker" exercises ...  
And on Saturday  
morning, guest speaker,  
Michelle Key presented  
"Listening to Your Life:  
Recognizing and  
Responding to God in  
Your Story."

