

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

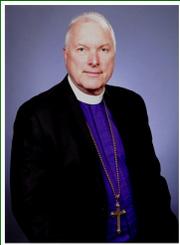
## January-February, 2016

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## 2016 Lenten Series

# Miracles Happen: Then, Now, and Always



**February 17th**

**Bishop Ray R. Sutton, Ph.D.** *Rector, Church of the Holy Communion  
Pro Cathedral Diocese of Mid-America REC*

*"Introducing Miracles Happen: Then, Now, and Always"*

**February 24th**

**The Rev. Deacon Timothy Reimer** *"Old Testament Miracles"*



**March 2nd**

**The Rev. Canon Charles Camlin** *"New Testament Miracles"*

**March 9th**

**The Rev. Deacon Daryl Smith** *"Miracles of the Church Through the Ages"*

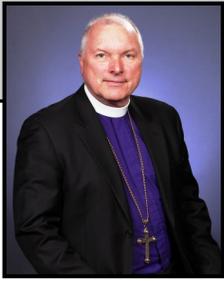


**March 16th**

**The Rev. Kasey Gage**

*"Miracles Today and  
Some Tough Questions"*

# RECTOR'S PAGE



Believe it or not, Lent is just around the corner. Easter comes as early as it possibly can, which means Ash Wednesday falls on February 10 this year. Therefore, it's time to talk about the topic of our next Lenten Series.

The topic of our 2016 Lenten series will be, *Miracles Happen: Then, Now, and Always*. G. K. Chesterton once commented, "The most incredible thing about miracles is that they happen." Albert Einstein once quipped, "There are only two ways to live your life. One is as though nothing is a miracle. The other is as though everything is a miracle." Fits with C.S. Lewis's understanding of miracles. He wrote, "Miracles are a retelling in small letters of the very same story which is written across the whole world in letters too large for some of us to see."

Actually, in one sense, everything...the whole world and all that God made is a miracle. Someone once noted, "If you don't believe in miracles perhaps you've forgotten that you are one." Then God does special miracles to reveal His presence and that other world that always seems to be so close and so far away in another dimension right in front of our noses.

Whatever the case, "When God steps in, miracles happen," as an unknown author once observed. God stepped into this world when He became Man. We call this phenomenon the Incarnation. It's never been the same since. It's been one big miracle from Biblical times to the present. Wherever Christ and His Kingdom are, miracles happen. To quote Frederick Beuchner's definition of a miracle in his, *Alphabet of Grace*, "A miracle is when the whole is greater than the sum of its parts. A miracle is when one plus one equals a thousand." And so it is with Jesus and Christianity.

Therefore, our study during the season of Lent will be miracles. The topics, weeks and speakers will be the following:

## **First Wednesday in Lent (February 17): Introduction to Miracles Happen: Then, Now, and Always (Bishop Sutton).**

This first talk will introduce the subject. We'll consider the best definitions of miracles in Scripture and the history of the Church. In the Bible, miracles are *signs* (Greek word is *semeion*). Others in the history of the Church have been expanding on the definition of miracles ever since, from St. Augustine, Aquinas, G.K. Chesterton, and C.S. Lewis to most recently the author of the best-selling biography on Dietrich Bonhoeffer, Eric Metaxas. In this first talk we'll also consider the difference between Biblical and pagan miracles as well as the relationship between science and the extra phenomenal.

## **The second Wednesday in Lent (February 24): Old Testament Miracles (The Rev. Deacon Timothy Reimer).**

We'll start with the miracles of the Bible, which will take us into the Old Testament. Believe it or not there are many miracles in the Old Testament but maybe not as many as you'd think. This talk will present the purpose of Miracles in the OT. Then we'll look at the Providential miracles in Joseph's and Joshua's days. The conflict between Moses and Pharaoh becomes a giant stage on which miracles are performed, culminating in the Exodus, the greatest of the Old Testament miracles. There were also the wilderness miracles of Israel's wanderings and much later during the time of the

towering prophets, Elijah and Elisha.

**The third Wednesday in Lent (March 2): New Testament Miracles (The Rev. Canon Charles Camlin).** We turn from the Old Testament to the New Testament miracles, in which we read about a veritable explosion of miracles in conjunction with Jesus' and the Church's ministries. We'll look at Jesus' miracles of healing by word and touch, His massive feedings of the multitudes, the calming of storms and of course the greatest of all miracles, the Resurrection. We'll also spend some time talking about the miracle of conversion and the sacraments.

## **The fourth Wednesday in Lent (March 9): Miracles of the Church Through the Ages (The Rev. Deacon Daryl Smith).**

Miracles didn't stop. They continued to occur wherever the Holy Spirit put the Church. In this talk we'll learn about the miracles of the first and second millenniums of the church. There were those miracles around the Church Fathers, the Celts (our British forebears), and so many of the saints. Then later in the second millennium, miracles happened through the missionary movements into parts of the world such as Africa and India, as well as at places such as Lourdes on the Eve of the First World War. Then there is the phenomenal Charismatic Movement that began in obscurity and still continues to this day.

## **The fifth Wednesday in Lent (March 16): Miracles Today and Some Tough Questions (The Rev. Kasey Gage).**

We conclude our study by tackling some tough questions such as, "Why doesn't God heal all our diseases?" "Does God not heal me because I lack faith?" "Why does God heal some and not others?" Then we'll conclude with the big question, "Does God do miracles today?" The answer to the last question is "yes He does." In this last talk we hear about some phenomenal miracles that have recently taken place.

You'll notice that this year we're sticking with our own clergy staff. They are so good and have so much to offer. The venue will be the same. We'll start at 5:30 with the *Stations of the Cross*, followed by soup/supper and a talk. When this series is finished, I pray that our faith is strengthened. As someone said, "May the miracles we need be just around the corner." Please pray for this important series. I hope all of you to come out and support it.

Thank you,

*+Ray R. Sutton*



# Lenten Offering Recipients



*This year we will divide our offering equally among three missions.*

## 2015-2016 Project Croatia: Re-evangelizing Europe

### Background:

Good Shepherd Reformed Episcopal Church in Osijek, Croatia, is housed in an impressive 400-year old building (pictured at right) that is rich with historical significance. Over the past few years this building has served the needs of a thriving parish, has become the diocesan headquarters of The Reformed Episcopal Church of Croatia, and has most recently become home to the Michael Starin Seminary, which serves the theological and pastoral training needs of Croats, Serbs, and Bosnians. All of these accomplishments have taken place under the capable leadership of Rt. Rev. Dr. Jasmin Milić, who continues to lead the REC in Croatia in the task of re-evangelizing Europe.



In May 2015 Postulant Michael Vinson and Fr John Boonzaaijer of The Chapel of the Cross, (Dallas, TX) made an exploratory journey to link together Croatian ministry opportunities with US based ministry abilities. The following objectives stem from this exploratory mission trip, and are the product of multiple conversations and planning sessions with both Bishops Grote and Milić, while at the site during Pentecost, 2015.

### Objectives:

#### I. To beautify the Good Shepherd courtyard for local engagement and evangelism (Fall 2015)

#### II. To create a small, professional museum as a Reformation Heritage Site (Spring 2016)

- A. Document the work of the Reformer, Fr Michael Starin, who planted ~100 parishes in the 1570's.
- B. Display the role of the Reformed Church in Tordenci as the first Synod of the Reformation in Croatia.
- C. Effect listing with Croatian Tour Guide books and websites; solicit visits from foreign Reformation Heritage Tour groups.

#### III. To develop the Michael Starin Seminary as a residential program, central to the operations of the above two objectives (Fall 2016)

- A. Provide furniture for residential dormitory rooms.
- B. Provide cassocks for seminary students to serve as docents of the museum.
- C. Provide training and vestments for seminary students to pray the Daily Office, in the sanctuary.

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## REC Missions in Cuba Bishop Charles Dorrington

In July of 2003 the Diocese received an email from Cuba, asking us to provide Episcopal oversight to a small group that wished to affiliate with the Reformed Episcopal Church. As none of the bishops in the USA could oversee Cuba because of the existing embargo in place, it fell to the Diocese of Western Canada and Alaska to respond, and they did.

In the fall of 2003, Canadian REC Bishop Charles Dorrington travelled to Cuba to investigate this interesting request. He found a small group of people trying their best to be REC. The bishop caught the vision of the group and gave them and their Pastor permission to proceed and refer to themselves as an REC Church plant.

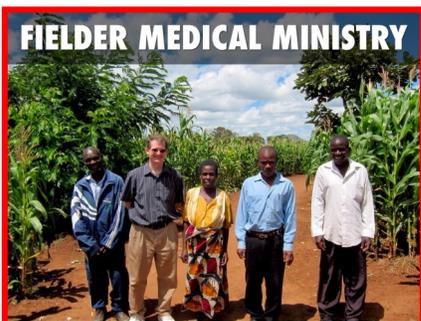


Over the past 13 years, Bishop Charles Dorrington has worked with the people in Cuba and has overseen the establishment of 28 missions and churches throughout the country.

In 2014, a new Bishop was consecrated for this new Diocese in order to continue to build on the work of Bishop Dorrington. He is the Rt. Rev. Raul William Mendez Suarez. Bishop Dorrington will continue to be the Supervising Bishop of the Diocese as they continue to grow and develop.

They have been able to do much with very little. The support that we can give to them by prayer and finances can only help to continue the great work that has been accomplished over the past 13 years in Cuba.

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## Medical Missionaries Jon & Amanda, Matthew, Aaron, and Anna Fielder

Jon, Amanda, and their children have served as medical missionaries in Africa for several years. They served in Malawi, one of the poorest countries on earth, for several years.

They treated an inordinate number of people who have been ravaged by TB and HIV. They moved last year to work serve in Kenya. Jon directs African Mission Healthcare Foundation, which supports health facilities in multiple countries.

He also teaches and sees patients at Maua Methodist Hospital. They live in Kenya at the invitation of the Methodist Church of Kenya.

## January-February 2016 ANNIVERSARIES

Mark and Kathryn Piersall	January 2
Abraham and Rachel Denn	January 3
Tristan and Jennifer Boyd	January 6
Brenton and Sharon Drakeford	January 10
Tim and Ilene Vought	January 13
Robert and Jane Keith	January 26
Ted and Linda Cox	February 2
Douglas and Madeleine Smith	February 11
Jay and Charlene Wolthausen	February 11
Noble Field and Donna Mallory	February 14
Gordon and Nancy Asher	February 15
Don and Cheryl Coney	February 26
Steve and Chris Vajgrt	February 27
Joe and Stephanie Marcum	February 28

# Baptism



We welcome into the congregation  
of Christ's flock,  
*James Harlan Edmonds*

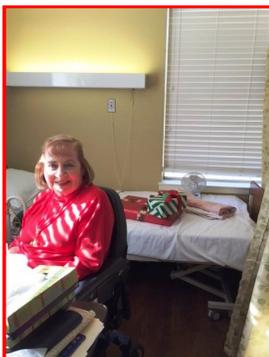
### *Collinwood Angel Tree*

The residents of Collinwood Care Center were thrilled with the many gifts our parishioners generously gave them.

It took Chuck and Evy Cassell several trips in their car to get all of the gifts delivered.



Our church supports residents who have no families or whose families cannot care for them



Church of the Holy Communion  
was well represented at the  
**March for Life**  
in Dallas on January 16th.





# veritas

what is truth?

**What is veritas?**  
*An opportunity to make friends, share a meal, ask questions about life, God, and the Gospel of Jesus Christ.*

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**You're Invited!**  
Sunday nights  
Feb. 21 -Mar. 20 at 6:30pm

RSVP: 972-248-6505  
[veritas@holychurchdallas.org](mailto:veritas@holychurchdallas.org)

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Church of the Holy Communion | 17405 Muirfield Dr. | Dallas, TX 75287

Learn more at [www.holychurchdallas.org/veritas](http://www.holychurchdallas.org/veritas)

**On Sunday February 21st** we will begin a course that will meet for 5 weeks ending on Palm Sunday March 20th.

This FREE new course is designed for "seekers," people who have questions about God, Jesus, Christianity or other questions about faith.

The Veritas Course will present a brief introduction to the Gospel of Jesus Christ in an informal, relaxed environment that includes a meal, a talk (given by Bishop Sutton), and a discussion.

**Veritas is for everyone, especially those who have given up on church, want to investigate Christianity, are new to the Christian faith, or want to grow in understanding and faith.**

**The presentation and format does not assume any background knowledge in Christianity.**

\*\*The Veritas Course is intended to be an important new ministry that aims to increase the effectiveness and reach of our evangelism efforts.

\*\*CHC members, you, are encouraged to invite family, friends, colleagues, who may have already engaged you in conversations about faith.

\*\*You as a sponsor are encouraged to attend with the person you invite to make them feel comfortable in a new environment.

\*\*CHC members can also attend on their own to see what it is all about and to enjoy dinner with friends, and listen to Bishop's presentation on the Gospel and discussion.

## Becoming a Veritas "Sponsor"

Bishop Sutton and the Evangelism Committee would like to invite you to join in Christ's Great Commission through the life and ministry of Veritas, and to consider being an official Sponsor for this new Seeker program, launching February 21st at 6:30pm at CHC.

Who is a "Seeker"? Plainly put, a "seeker" is someone who has given up on church, who wants to investigate Christianity, who is new to the Christian faith, or who wants to grow in understanding and in truth.

What does a "Sponsor" of Veritas do? A Sponsor is someone who is interested in playing a Kingdom-building role in Veritas, and looks to invite and accompany one Seeker from their sphere of influence to Veritas; be that family, friends, and/or associates.

**We will be holding a Veritas Sponsor Seminar for those who would like take on this role.**

**The Veritas Sponsor Seminar will be held on February 14th, right after the 11:15am service in the Schleicher Library of the Edman Building.**

**This meeting will include training, Q&A, and of course, lunch.**





This is Article 27 taken from The Continuum blog from contributor's Archbishop Peter Robinson (UECNA) and Fr. Robert Hart.

## Article XXVII - Of Baptism

Baptism is not only a sign of profession and a 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 the forgiveness of sin, and of our adoption to be 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 to the institution of Christ.

Provided by  
Fr. Kasey Gage

### Archbishop Peter Robinson

The obvious basis of this Article is the equivalent article in the Confession of Augsburg. Lutherans and Anglicans alike were very traditional in their attitude to baptism, wishing to maintain the traditional doctrine of Baptism insofar as it conforms to Scripture. The obvious passage to reference is John 3.5

"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God"

This occurs as part of Christ's dialogue with Nicodemus in the which the latter professes his bemusement at the concept of being born again - "Can a man enter a second time into the womb and be born again?" Jesus' explanation refers Nicodemus to being born again of water and the Spirit - i.e. the baptism which he was to institute at the time of his ascension. (Matt 28.19)

And this should be followed by Mark 16.16

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned

This is the Biblical basis, along with other passages, for the Catechisms assertion that "Baptism and the Lord's Supper are generally necessary for salvation."

The same point is also made by Acts 2.38,

"Then Peter said unto them, Repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

These texts establish the repentance-baptism-holy Spirit linkage, and certainly suggests that the sacrament conveys grace objectively. That is to say that the person repents, receives baptism, and by that sacrament receives the forgiveness of sins, regeneration and the Holy Ghost, and is incorporated into the Church, the Body of Christ. This runs contrary to the beliefs of many Christians today, who, under the influence of Revivalism seem to hold that the proper order is repentance-profession of faith/regeneration-baptism. This order of priorities was absorbed from the Baptist movement as part of the individualization of Christian experience in the 17th century. This tendency had already been condemned in the 16th century by the Confession of Augsburg, and also in the 42 Articles of 1553 which document was compiled when memories of the Anabaptist Crisis were still strong.

The subjectivity of the Revivalist/Baptist view should be contrasted with what the Articles say in general about the Sacraments. The Articles of Religion make no secret of the fact that, for Anglicans, the sacraments convey grace and have an objective value or reality of their own. However, this should not be confused with the cruder versions of *ex opus operato* pedalled by some. The teaching that the sacraments are "effectual signs" is essentially Biblical in character, and had the consensus of the Early Fathers behind it. Article XXV states that

"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but they be certain sure witnesses, and effectual signs of grace, and of God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

Within this framework room was found for substantial disagreement between those who saw the Sacraments as conveying the potential for regeneration - the charitable presumption theory beloved of moderate Calvinists such as J. C. Ryle; and the Old High Churchmen who taught that Baptism conveyed regeneration, imprinted a definite character on the soul, and the potential for salvation dependent of the "follow through" from the individual. The final point, concerning what some vulgarly describe as "follow through" is what led High Churchmen such as Edward Churton, and Tractarians, such as E. B. Pusey, to lay much emphasis on the seriousness of post baptismal sin as marring the image of God imprinted on our souls by baptism.

Before leaving the subject, I think it might be worth looking at the passages that talk about Baptismal Regeneration in the New Testament. W. H. Griffith-Thomas points out that many of the references to baptism use the word '*eis*' usually translated into/for/unto. He postulates that the translation of *eis*' should really be 'with a view to.' This would tend to favour the notion of Baptism having a covenantal aspect making it easier to explain why the Church approves of the practice of infant baptism.

My own impression of the reason behind Credo-baptism is that in a sense it removes the sacramental aspect from Baptism as surely as the doctrine of transubstantiation overthrows the sacramental character of Communion. In this case, the error is not asserting too much (i.e. abolishing the sign) but negating the thing signified (that is, regeneration). Now allowing for the fact that Acts was not written as a theological text book, the order in which repentance, baptism and regeneration are placed tells us that the Apostles saw Baptism as the Sacrament of Regeneration, whereas the cruder expression of credo-baptist theology invert the order somewhat by making Baptism into simply a public profession of faith. Their order is closer to Repentance - Regeneration - Baptism. The sacrament is a seal of a pre-existing state. Once you adopt this line of attack infant baptism becomes illogical because they cannot make the required verbal profession of faith.

Leaving aside emotive appeals to Jesus' instructions to His disciples to let the little children come unto Him, it seems to me that a rigid Credo-Baptist position runs into difficulties when one examines the accounts of the Baptism of the Centurion's Household (Acts 10, 47-48) and that of the Philippian jailer (Acts 16, 27-34.) Both imply that the household was baptized on the surety (to borrow the BCP's word) of the head of the household's faith. Furthermore, it is a reasonable inference that both households contained children under the age of reason.

These incidents, along with the unbroken practice of the Church, suggest that, at the very least, the baptism of infants on the understanding that they be brought up in the faith of the New Covenant is a doctrine agreeable to Scripture. On the other hand, it seems to be bordering on 'mumbo-jumbo' to indiscriminately baptize infants on the off-chance that they might come to faith later, even though their family circle has no connection at all with the Church. It seems to me that Art. XXVII's very moderate statement that "The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ as being both sensible and moderate in that it allows the full range of Baptismal practice as we see it in the Early Church.

Now then, let us see if I can draw the various rabbit trails together into something we can use.

It seems to me that Article XXVII specifically excludes the Zwinglian and Modern Baptist position that Baptism is simply a mark of profession. This seems reductionist when set against the witness of Scripture. This leaves us with two possible understandings.

The first, which I would loosely characterize as being the 'Old High Church' position, is that Baptism conveys regeneration in the absence of a positive will *not* to receive the grace of the sacrament. The BCP acknowledges that "young children" cannot form that positive will to reject the grace offered. The understanding is that the child will be brought up in the faith, receive confirmation, and Communion, and grow in Grace and in faithfulness to Christ. This point of view crops up in one of the surviving prayers of Jane Austen-not surprising given that she was the daughter of an Oxford educated clergyman.

To put it into crude terms. The second, alternative, point of view is that, like circumcision, Baptism creates a covenant relationship between the child and Christ incorporating them into the Church, so that, if the child by the call and election of God comes to faith, he/she will be truly regenerate. The sign of infant baptism further emphasizes that the salvation is a gift of God, not a work of man. As a result of this understanding of Baptism, Episcopal/Anglican Evangelicals often turned confirmation into 'a rite of conversion' in which the person being confirmed made their profession of faith. Interestingly, Episcopal Evangelicals in the 19th century were not all that hung up on 'the conversion experience.' One of their leaders, the Rt. Rev Gregory Bedell, professed that he had not consciously had a conversion experience, but had from his earliest memories always been conscious of God's love.

### **Fr. Robert Hart**

Once again it is evident that the faith of the Church of England needed to be defended from all sides. One person I know described the Articles as "Thirty-nine reasons why we are not Roman Catholics." But, in fact, the Articles often address commonly held errors of the time in which they were composed, and they remain relevant because they set forth, in Anglican terms and plain language, catholic truth. Some of the errors of the time were simply inherited from the Medieval period, some were openly taught at the time by the Church of Rome, and some came from other sources altogether. In this case, the errors addressed came from the Anabaptists. The correction and defense set forth in Article XXVII remains relevant as long as Revivalists denounce the baptism of infants and young children.

When the first missionary Bishop of Minnesota was asked by a child why he had baptized him in infancy, Bishop Henry B. Whipple replied that it would have been wrong to withhold from the child regeneration, and his adoption by God in Christ. This was a good answer to a child who was being raised in the Episcopal Church in the 1860s. How do we answer the detractors of our own time? Since the Baptists and other Revivalists of today, as the Anabaptists in the past, claim to believe in the Divine Inspiration of Scripture, as we also believe, it is fitting to answer their objection from Scripture:

"Then Peter said unto them, 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 Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:38,39)."

To the Jewish people of that time, there can be no reasonable doubt as to the clear meaning of the words, "every one of you," nor to the meaning of, "For the promise is unto you and to your children..."

What many fail to understand is the simple truth expressed above by Archbishop Robinson: "The sacrament conveys grace objectively." That is what is taught in the words, "...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 the forgiveness of sin, and of our adoption to be sons of God by the Holy Ghost are visibly signed and sealed."

As I have told my congregation in sermons, I baptize, but it is God who does the actual work. That is, the sign is visible when a man uses water and says the words Christ commanded. But the real work is done by God, who regenerates and gives life. It is clear that the ultimate salvation of the individual, as that child grows and lives life, requires faith. But the objective reality of what takes place in the sacrament is taught clearly in Scripture, especially in the sixth chapter of Romans. If one's death, burial and resurrection with Christ is not a regeneration, pray tell, what is it? The meaning of new life in Christ, regeneration and being born again from above (*taking it from the top*, as the Greek word implies) is inescapable as St. Paul the Apostle explains it so clearly in that chapter.

In the book of the prophet Jeremiah, we see the manifold grace that is given in the New Covenant.

"Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD; for I will forgive their iniquity, and I will remember their sin no more (Jer. 31:31-34)."

It is with these gifts in view that we baptize. The grace given, as we see in the prophet's words, includes one's entrance into Christ, and therefore into the New Covenant He established in His blood. Having God's Law written on one's heart, becoming one of God's people (one of His elect and beloved), knowing God and receiving the forgiveness of sins, are all part of the grace given in baptism. We dare believe it. Teaching baptized people about all of these things is not so that they may choose to receive them separately. Rather, it is to teach them what they have been given by being in Christ, made a part of His Body the Church in baptism.

# BIGFISH

Believers in God, Faithful in Serving Him.



We have a busy February coming up. Please make these events on your calendar.

**1st) BIGFISH will have our third annual Shrove Tuesday Pancake dinner/fundraiser on Tuesday, February 9<sup>th</sup> from 6:30-8:00pm.** This is our first fundraiser of the year and it should make for a great evening. Shrove Tuesday marks the beginning of our 40-day Lenten fasting period when the faithful traditionally haven't consumed meat, butter, eggs, and milk. The dinner will include some savory pancakes, sausage, syrup, milk, water, and coffee for the congregation. BIGFISH will not charge an entrance fee to the dinner but we will have donation baskets available for those who would like to give to our youth program. Children should arrive on Tuesday afternoon at 5:00pm to begin preparing the dinner. Parents, please let me know if you are available to help with dinner preparations as well.

**2nd) The third Saturday night of the month, Saturday, February 20<sup>th</sup>, is Game Night for BIGFISH from 7-10pm.** The event is geared toward fellowship of our youth and their guests in a safe, fun, and wholesome environment. There will be all kinds of games (board games, card games, video games, ping pong, foosball, et. all) available for the children over the course of the evening with plenty of snacks and drinks. Please mark the third Saturday of each month on your schedule and plan to attend and bring your friends!

**3rd) In February, BIGFISH will participate in the Richardson Area Interfaith, Habitat for Humanity Walk-a-Thon.** The walk-a-thon raises money to allow RAIH to build an affordable home for low-income families. It is not a hand out but a hand up. Both volunteers and the families themselves work on the home and this provides a wonderful opportunity to help out those who are less fortunate than ourselves. The kids will recruit their friends, neighbors, relatives, and/or church members to sponsor them for this important event. Any pledges or donations collected in advance of the walk can be turned in at Registration time at the Walk-a-Thon.

Checks should be made payable to:

*'Dallas Area Habitat for Humanity' with 'Richardson Area Interfaith' noted on the memo line.*

**This event is on Saturday, February 27<sup>th</sup>, 2016, on the campus of UTD.** Those looking to do the walk should meet at the UTD parking lot at the corner of Floyd Rd. and Lookout Dr. in Richardson. Registration is from 8:30-9:00am. Registration cost is \$15/person and \$30/family. Below is attached the registration flyer. For further details please contact our RAIH representative Tom Wooten at 214-384-3194. Parents who are not walking, should be able to pick their children up at about 10:30am at the corner of Floyd and Lookout. Drive.

## Youth Confirmation

Fr. Kasey will begin teaching confirmation classes on **February 7th** this year.

All children who are ages 10-14, and have not been confirmed are invited to enroll.

The classes will run throughout the spring until Confirmation Sunday on June 5, 2016 at 9am.

Please let Fr. Kasey know if you would like to be included in the class.

It will meet on Sunday's from 11:15am -12:00noon in the Conference Annex in the Edman Building.



## Cranmer Theological House

*Spring Courses: 2016*

### Patristic Church History - (CH 501)

**Lecturer: Dr. Charles Erlandson** Class Dates: February 5 - 7

#### **Course Description:**

Introductory survey and analysis of the development of the early Christian Church covering the patristic era from the sub-apostolic age through the Ante-Nicene and Post-Nicene fathers.

### English Bible Survey II - (BS 602)

**Lecturer: Canon Charles Camlin** Class Dates: March 4 - 6

#### **Course Description:**

General survey of the New Testament canonical books of the Bible, with an overview of the basic message of the books and how they fit into the Canon of Scripture.

**TUITION:** For Credit: \$500 per class. For Audit: \$250 per class.

*For more information about the classes, please contact:  
Canon Charlie Camlin frcharlie@holychurchdallas.org*

## Ash Wednesday Services

Wednesday, February 10th Imposition of Ashes at both services  
12:00noon and 7:00pm (childcare will be provided at the 7:00pm service)



## Canterbury Tales, January 2016

From January 11 to 15 the leaders of the 38 Anglican Communion Provinces, from across the world, met in England in the crypt of Canterbury Cathedral. Of great interest to us at Holy Communion is that our leader, The Most Reverend Foley Beach, Archbishop and Primate of the Anglican Church in North America (ACNA)<sup>[1]</sup>, as the 39<sup>th</sup> official present, was, for the first time invited to participate with full voice and vote.

The first and primary agenda item was to address the Episcopal Church's changes to the doctrine of marriage. It was unanimously agreed that these changes, by the Episcopal Church, represent a fundamental departure from the faith and teaching held by a majority Anglican provinces on the doctrine of marriage. This doctrine has always held that marriage is a lifelong commitment between one man and one woman.

Contributed by  
Rudy Schenken

Given the seriousness of this matter, a majority of these leaders decided that for a period of three years The Episcopal Church should no longer represent the Anglican Communion on any ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in its internal bodies, they will not take part in decision making on any issues pertaining to doctrine or polity. Further, the Archbishop of Canterbury was asked to appoint a Task Group with the intention of restoration of relationships and the rebuilding of mutual trust among the provinces.

The Primates, arising out of its discipleship to Jesus Christ, condemned homophobic prejudice and violence and resolved to work together to offer pastoral care and loving service irrespective of sexual orientation, and that God's love for every human being is the same, regardless of their sexuality, and that the church should never by its actions give any other impression.

As Archbishop Beach said in his public statement following these meetings, "It took many steps for the Anglican Communion to come to this current crisis. This is a good step back in the right direction, but it will take many more if the Communion is to be restored."

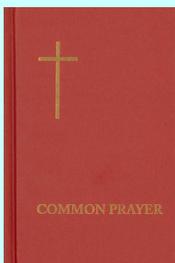
[1]The Anglican Church in North America unites 112,000 Anglicans in nearly 1,000 congregations across the United States, Canada, and Mexico into a single Church. On April 16, 2009, it was recognized as a province of the global Anglican Communion, by the Primates of the Global Fellowship of Confessing Anglicans, and in December 2015, by the Global South Anglicans. We are in the mainstream of Christianity, both globally and historically – the biblically-faithful way of following Jesus and being part of the "One Holy Catholic and Apostolic Church." As Anglicans, this orthodoxy is defined by and centered on our church's classic formularies – the Book of Common Prayer, including the Ordinal, and the Thirty-nine Articles of Religion – which all point back to the authority of the Holy Bible and articulate foundational principles of the Anglican tradition throughout the world. We wholeheartedly embrace The Jerusalem Declaration, established in 2008, the founding declaration of the Global Fellowship of Confessing Anglicans.

Links: Final Communique of the 2016 primates gathering in Canterbury, 15 Jan 2016: <http://www.primates2016.org/articles/2016/01/14/statement-primates-2016/>

The Jerusalem Declaration: <http://gafcon.org/resources/jerusalem-statement/> The Anglican Church in North America: <http://anglicanchurch.net/>

The Reformed Episcopal Church: <http://www.rechurch.org/>

The Church of the Holy Communion Dallas: [https://www.google.com/?gws\\_rd=ssl#q=church+of+the+holy+communion+dallas](https://www.google.com/?gws_rd=ssl#q=church+of+the+holy+communion+dallas)



## New Member / Catechism Class

**This class meets during the Sunday school hour  
and 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 on June 5th).

*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 lead 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.*

If you have any questions, please contact: Canon Charlie [frcharlie@holychurchdallas.org](mailto:frcharlie@holychurchdallas.org) 972-248-6505

## Summer MISSION TRIP to Croatia

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

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, or would like more information, please contact Fr. Kasey Gage.

[frkasey@holychurchdallas.org](mailto:frkasey@holychurchdallas.org)

# Christmas at CHC ...



Lessons and Carols



Bishop Sutton blesses each Nativity piece that our young people bring to be placed in the Crèche.



Youth Nativity Choral Pageant



Placing Chrismons on the Chrismon Tree



The CHC Choir goes Christmas Caroling in Bent Tree North.



# Happening around CHC ...



Prayer Team meeting



Acoustic Coffee House



Tuesday Morning Ladies' Bible Study



New Member/Catechism Class



Membership Development Committee



Chris Hoyt works with the Youth Choir



BIGFISH "Lock-in" Making quilts for Collinwood.



PRIMETIMERS "High Tea with Fr. Charlie"



College and Young Career Small Group Meeting "The Good Samaritans"



## Lenten Series SOUP SUPPERS

February 17th  
February 24th  
March 2nd  
March 9th  
March 16th

5:30pm

Stations of the Cross

6:00pm

Soup Supper

6:30pm

Speaker

There is a SIGN UP  
sheet in Lunt Hall.

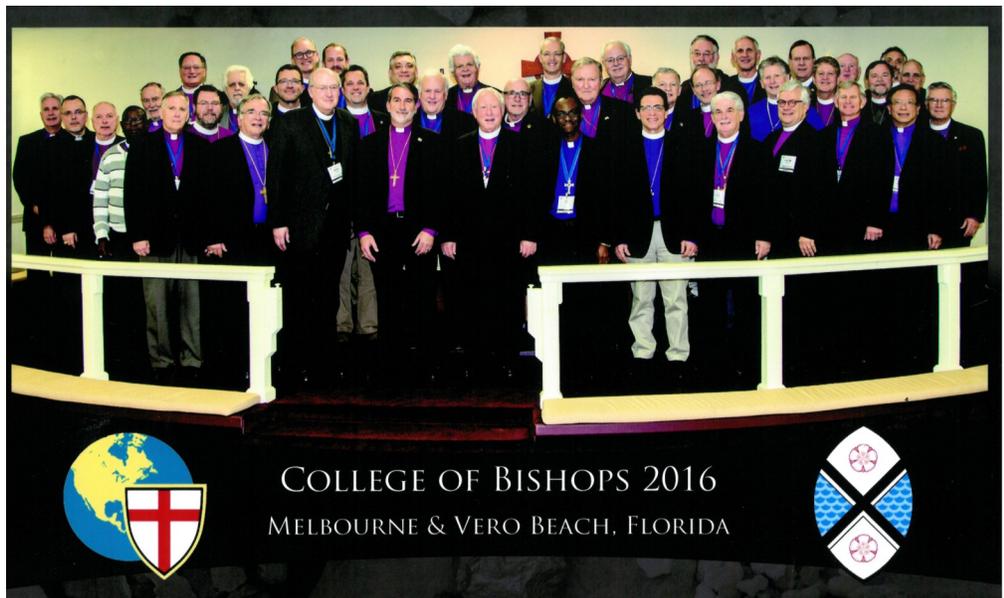
Please sign up to bring  
soup, bread, cookies,  
and set up

or

clean up.



Soup  
Supper



COLLEGE OF BISHOPS 2016  
MELBOURNE & VERO BEACH, FLORIDA



At the College of Bishops meeting in January, the Bishops focused their time and attention on ways to plant new churches, strengthen marriages, form disciples through common prayer, and guard the biblical faith of the Anglican Communion.

## Holy Communion Christian Academy

We have a place for your child, grandchild or friend's child

**We offer Extended Hours  
and Academic Year or Year Round Terms**

**Hours:** 7:30am-6:00pm      **Days:** Monday-Friday

**Term:** Academic Year or Year Round

**Ages:** 6 weeks through Kindergarten

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



"Mrs. Santa Claus"  
(Sarah Tipton)  
reads to the children.



As a result of our fundraising  
efforts, we have a beautiful  
new awning to shade our  
playground.



Breakfast with Santa  
was a great event !

... and the children loved  
getting their pictures  
made with "Santa"  
(aka Deacon Chip)

## Habitat for Humanity "Walk-a-Thon" Saturday, February 27th

9:00am UTD Parking Lot at corner of Floyd Rd. and Lookout Dr. , Richardson  
Registration: at 8:30am \$15/person \$30/family  
See Tom Wooten for more details. Everyone gets a Tee Shirt and snacks.

