

THE CARILLON

Newsletter of Church of The Holy Communion
Cathedral – REC Diocese of Mid America
ACNA

January-February 2020

IN THIS ISSUE

- * Rector's Page
- * Prayer Shawl Ministry
- * Holy Communion Christian Academy
- * Around our Parish
- * Upcoming Events
- * News from the Nursery
- * CHC Anniversaries
- * Flowers on the Altar
- * Daughters of the Holy Cross

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Happy
VALENTINE'S
DAY



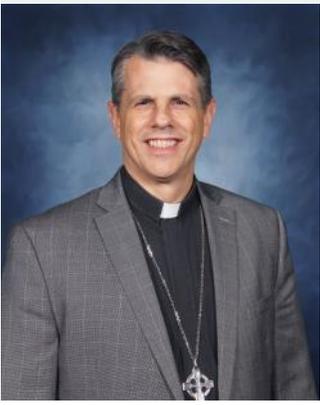
Give to CHC



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RECTOR'S PAGE

"Pre-Lent and Lent in the Book of Common Prayer"

The Historical Development of the Seasons of Lent/Pre-Lent

The earliest records of Church history suggest that those who were preparing for Baptism would undergo a period of fasting, and soon the other members of the Church began to fast with/for them. For instance, *The Didache*, an early Church manual says: "Before baptism the one who baptizes and the one who is baptized must fast..." (*Didache*, 7.). Likewise, Justin Martyr writes: "As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting, for the remission of their sins that are past, we praying and fasting with them." (1st Apology, 61.) Compare this with the 4th rubric in the Baptismal Office of the 1928 BCP (p. 273), which says of those persons of riper years (adults) that are to be baptized, that sufficient time is to be given "that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament."

At some point, Baptisms were moved to the Easter Vigil and the period of time leading up to that became significant for both catechumens (those being instructed in preparation for Baptism) and baptized Christians to fast and pray. At first, this period varied in length; but soon the forty days prior to Easter became the appointed time for these disciplines. This was more or less standardized in the 4th-5th centuries ("The History of Lent," Fr. William Saunders).

The number forty has a deep symbolic meaning in Scripture. Remember that God caused rain to fall for 40 days and nights in the days of Noah. He also caused the Israelites to wander in the wilderness for forty years after they refused to obey Him. Moses fasted on Mt. Sinai for forty days and nights when he went up to receive the 10 Commandments. In the Book of Judges, when the Israelites broke His covenant, the LORD handed them over to the Philistines for 40 years. In 1st Kings, the prophet Elijah fasted for 40 days and nights as he went to Mt. Sinai. When the prophet Jonah went to Ninevah, he preached this message—"Yet forty days, and Ninevah shall be overthrown." And of course, our Lord Jesus was driven into the wilderness following His Baptism to fast for 40 days and nights. All of these passages led the Church Fathers to see the number 40 as symbolic of hardship, affliction, testing, and sometimes, punishment. (cf. Dictionary of Biblical Imagery, 305.) This imagery comes through in our Hymnody—see especially #95 in *The Book of Common Praise*.

Soon this period was set at 46 days in length (from Ash Wednesday to Holy Saturday). This was done to exclude Sundays (which are never strict fast days). This meant that the Lenten Season was now set at exactly forty days (making the obvious link to Christ's temptation in the wilderness). It was called "Lent" because it took place every spring (the Old English word *lencten* referred to the spring season).

This explains the background of Lent, but what about "Pre-Lent?" In view of the discipline that would be undertaken in Lent, the Church deemed that a brief period of preparation was in order. The Latin names of the three Sundays preceding Lent form something of a countdown—Septuagesima is roughly 70 days before Easter, Sexagesima is roughly 60 days, and Quinquagesima is actually 50 days before Easter. As we will see in the lessons, the Church wisely realized that we need to be made ready to undergo such strict training.

The late Rev. Dr. Peter Toon gave a nice summary of Lenten discipline where he wrote: "Fasting can be engaged in various levels of intensity, depending upon health, age and other conditions. Thus it may be appropriate on Ash Wednesday and Good Friday only to drink minimal fluids for the whole day or at least until after dusk or until after the evening service of those days. During the rest of Lent something less rigorous but still demanding would be appropriate. And of course, fasting is to be combined with prayer, meditation upon Scripture and self-examination in the presence of the Lord. Money that is saved by not eating is to be given to the poor and needy." ("Lent and the 'Gesimas,'" *Mandate*, 2002.)

In summary, in the Anglican tradition, Ash Wednesday and Good Friday have been strict fast days, meaning, only liquids until the evening meal—those with infirmities, young children, nursing mothers, and the elderly should refrain from this discipline. The other days of Lent are typically days of *abstinence*, that is, abstaining from certain types of food—which may include meats, sweets, or some other food/drink that is especially enjoyable to us. The Sundays of Lent are really feast days, on which the disciplines are relaxed. (See the Table on p. li of the 1928 BCP.)

The Lessons for Pre-Lent and Lent in the Book of Common Prayer

Septuagesima, the 3rd Sunday before Lent - The Epistle Lesson for the day is from St. Paul's first letter to the Corinthians (9:24-27). In the text, the Apostle likens the Christian life to an athletic competition (running a race or wrestling). In order to complete the race and not to haphazardly throw punches, one must undergo discipline—one must bring his body into subjection. *This passage sets the tone for our Lenten discipline.* If those who competed in the nearby Isthmian Games were willing to undergo such discipline for a crown of pine branches or dried celery, how much more should we in order to obtain the incorruptible crown of eternal life.

Sexagesima, the 2nd Sunday before Lent - The Gospel Lesson is St. Luke's account of The Parable of the Sower. Jesus likens His ministry to a farmer who sows seed. As He explains the image, the seed is the Word of God and the soils represent four different types of people who hear the Word. By saying, "He who has ears to hear, let him hear," He is summarizing the truth of the parable—that the *true hearing* of God's Word involves not only the ears but the heart. True hearing is measured not only by hearing the Word but also by receiving and keeping it. The result of this type of hearing is to bring forth fruit (see the 5th petition on p. 56 of The Litany in the BCP). As we prepare for an intensified hearing and reading of God's Word during Lent, we are reminded of our need to cultivate our hearts that we might truly hear—and bear fruit.

Quinquagesima, the Sunday next before Lent - In the Gospel Lesson, we hear of Jesus setting "His face like a flint" to go up to Jerusalem where He will give His life on the cross to bear the sins of the world (cf. Isa 50:7). We are being called to make this journey with Him—to be reminded of the awful price of our redemption. The Epistle lesson (I Cor 13) reminds us of the guiding principle of our journey which is charity (love). Jesus taught us that it was love which moved Him to give His life (Jn 15:13) and we too must learn that love is to be the guiding virtue of the Christian life.

Ash Wednesday - In the Collect we pray the words of Psalm 51, that Almighty God would "create and make in us new and contrite hearts"—which is ultimately, the promise of the New Covenant (Jer 31; Heb 10). The emphasis of the lessons is on *true repentance*—as the prophet Joel says, "rend your hearts and not your garments, and turn unto the LORD your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil." Striking a similar note, our Lord Jesus tells us in the gospel not to fast and pray and give in order to be seen by men, but to be seen by God.

The 1st Sunday in Lent - The gospel lessons for the first three Sundays in Lent have a common theme of Christ encountering and defeating the devil and his demons. This is an important reminder for those who are preparing for Baptism that they must be delivered from the "prince of the power of the air," and Christ is the only One who can do this. In particular, this Sunday's gospel recounts Jesus' fasting and temptation in the wilderness for forty days. In this encounter Christ is recapitulating both Adam's failure in the Garden (Gen 3) and Israel's failure in the wilderness temptations. Christ, as the Second Adam, defeats our ancient foe and gives us the paradigm of fasting, prayer and the Word of God as the means by which we might overcome temptation.

The 2nd Sunday in Lent - The gospel tells us the story of Jesus casting the devil out of the daughter of the Canaanite woman. The epistle reminds us that the will of God is our sanctification (the process by which the Holy Spirit works in our lives to make us holy). To bring this about, we must learn to "possess [our] vessel in sanctification and honor; not in the lust of concupiscence..."

The 3rd Sunday in Lent - Once again, we see Christ in the gospel waging war against the devil and his unclean spirits. Christ warns us that when the house is swept (that is, when the demons are cast out of us), that we need to keep our house "swept and garnished" so that there will be no room for the demons to return. The epistle gives a related image. We who are baptized are now "children of light" and are called to "walk in the light." This amounts to walking in love rather than fornication, uncleanness, and covetousness.

The 4th Sunday in Lent - This is the mid-Sunday of Lent and the day has acquired several names throughout the centuries. In some quarters, it is known as "Laetare Sunday," which in Latin means something akin to "Rejoicing Sunday." This comes from the Introit for the day which begins with the words, "Rejoice ye with Jerusalem and be glad with her, all ye that love her." (Isa 66:10-11) At other times and places, this fourth Sunday in Lent has been known as "Mothering Sunday," based upon our Epistle text where the Apostle describes the Church saying, "the Jerusalem above is free, which is the mother of us all." (Gal 4:26) But this Sunday is also known as "Refreshment Sunday" because of the gospel lesson for the day which recalls Jesus' miracle of feeding five thousand people with five loaves of bread and two fish. God has "prepared a table in the wilderness" for His people that we might complete our journey. (Ps 78:19)

The 5th Sunday in Lent – This Sunday is commonly called Passion Sunday because the Lenten journey begins to focus on the passion and death of our Savior. The Gospel and Epistle work together to that end. The gospel is taken from St. John 8, where Jesus is in dispute with the Jews. In the course of this discussion, He makes the telling statement, “Verily, verily, I say unto you, before Abraham was, I AM.” Judging by their response where they tried to stone Him, it seems pretty clear that they understood that He is clearly identifying Himself with God. This truth sets forth His Person (His divine nature), while the Epistle sets forth His redeeming work on behalf of humanity. In Hebrews 9, Christ is described as both Great High Priest and the Ultimate Sacrifice for the sins of the world. He is “the Mediator of the New Covenant” to the end that we might “receive the promise of eternal inheritance.”

The 6th Sunday in Lent – This Sunday is commonly called Palm Sunday and marks the beginning of the final week of our Lord’s earthly life. It is somewhat strange that the Gospel Lesson does not recount our Lord riding into Jerusalem, but that is because in the ancient liturgy, that text was read prior to the main service with the blessing of the palms. The service of the blessing of the palms was removed from the 1549 BCP and only the text on the Passion of Christ was retained. John Henry Blunt laments this because there was an important theological connection. He writes: “This oversight is to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God’s commands to the Jews was, “Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days.” [Lev. 23:40.] And in the Revelation St. John writes, “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” [Rev. 7:9.]” (Blunt, J. H. *The Annotated Book of Common Prayer* 275-6.) Having said that, the connection and ritual is essentially recovered in our parish as we sing *All Glory, Laud and Honor* while waving palms.

Holy Week – The final week of Lent has always had a greater intensity of devotion. In the BCP, the Passion Narratives from all four Gospels are appointed to be read in the Propers during the course of the week. On Maundy Thursday, special emphasis is laid upon both the institution of the Lord’s Supper and upon Christ’s new commandment to “love one another.” Good Friday focuses exclusively upon the cross. In many churches, there are a series of meditations on the Seven Last Words of Christ from the cross (this is outlined by Hymn #111 in *The Book of Common Praise*). Easter Even still carries some of the flavor of the earlier Easter Vigil in which new converts were baptized into the Church. This is illustrated by the use of I Peter 3:17-22 as the Epistle Lesson. This text, in its liturgical context, is understood to point both to the Descent of Christ into hell and to Christian Baptism.

As we prepare to enter the Seasons of Pre-Lent and Lent in the coming weeks, I pray that the themes set forth here will help to guide us. Let us pray that the Lord will use all of the services, lessons, and the spiritual disciplines of this period as the means by which we are transformed into the likeness of His Son.

Dean Charles Camlin

Prayer Shawl Ministry



- ◇ *Supported by Holy Communion Women*
- ◇ *A Small group of ladies who devote their time and talent to knitting and crocheting prayer shawls for CHC parishioners, their friends/relatives who are suffering or celebrating a baptism or wedding*
- ◇ *Prayer shawls are also given to the residents of Collinwood Nursing Home*
- ◇ *We gifted 120 items in 2019*
- ◇ *Our shawls are blessed by a priest*
- ◇ *We meet the 4th Saturday of each month at 10:00am in the Edman Building*
- ◇ *You are invited to knit or crochet*
- ◇ *Questions? Call Mona Perkins or Gail Rupley*

Holy Communion Christian Academy

Breakfast with Santa 2019 was Great. Thank you Santa!



AROUND OUR PARISH



The Hanging of the Crismons



Lay Reader Licensing



December Cathedral Youth Choir Retreat



Breakfast with Santa



AROUND OUR PARISH



Christmas
Lessons and Carols

AROUND OUR PARISH

A Visit from St. Nicholas!

The Christmas Creche



The Epiphany Pageant



Kiera found the Golden Coin!



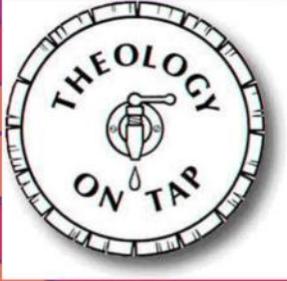
The Annual Parish Meeting January 2020



Upcoming Events

Theology on Tap is a great way have fellowship with other men to connect apologetics and life over a pint! Come enjoy the night on the first Monday of the month in Lunt Hall at 6:30pm. The grill opens at 6:15pm so bring meat and a side item to share. You may BYOB or enjoy our keg onsite. You may also stay afterwards for a cigar on the patio!

Don't miss the series on What Nature teaches us about God and this opportunity to connect.



6:30pm
Lunt Hall
17405 Muirfield Dr.
Dallas, TX

Bring your meat for the grill and a side item to share. Grill opens at 6:15pm

06 JAN *Dr. Guido Verbeck*
"The Physical World as it Related to Natural Theology."

03 FEB *Jason Brogden*
"Evolution 2.0 and the Doctrine of Creation."

02 MAR *Dean Charles Camlin*
"Five Arguments for the Existence of God from St. Thomas Aquinas."

04 MAY *Dean Charles Camlin*
"C.S. Lewis' Moral Argument for the Existence of God."



At 75 years young, Jeanne Robertson continues to charm audiences with her humorous observations about life around her. This former Miss North Carolina, standing tall at six-foot-two, has a vivacious personality, heart and sense of humor.

Jeanne tours nationally and appears regularly on the Grand 'Ole Opry. She has nine nationally released DVDs, three books, hundreds of hours on SiriusXM satellite radio and over 70 million YouTube views. The demand for Robertson's family-friendly and engaging brand of comedy has grown exponentially.

Jeanne's witty depiction of everyday situations never fails to have audiences of all ages rolling with laughter. Don't miss this performance by a truly funny lady!

Contact Gennie in the church office (972) 248-6505 if you are interested in attending this performance on Friday, 2/28/20 at 8pm at the Winspear Opera House. Group tickets will be ordered if we can establish a group of 10 or more interested ladies; we expect the tickets to be about \$50.

Upcoming Events



Church of the Holy Communion Cathedral Invites You To
SOLEMN CHORAL EVENSONG

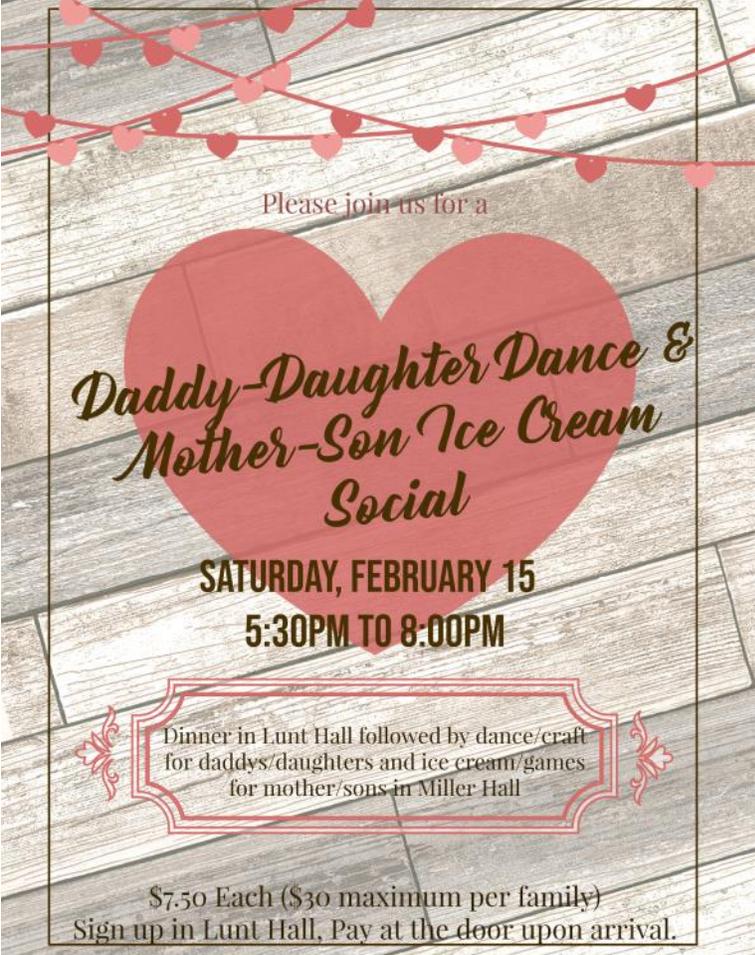
Honoring the 20th Anniversary of the Consecration of **BISHOP RAY SUTTON**

Friday, February 7, 2020 at 7:00PM



Guest Preacher
Bp. Walter Banek

Church of the Holy Communion Cathedral
17405 Muirfield Dr., Dallas, Texas 75287
The Very Rev. Canon Charlie Camlin, Rector



Please join us for a

Daddy-Daughter Dance & Mother-Son Ice Cream Social

SATURDAY, FEBRUARY 15
5:30PM TO 8:00PM

Dinner in Lunt Hall followed by dance/craft for daddys/daughters and ice cream/games for mother/sons in Miller Hall

\$7.50 Each (\$30 maximum per family)
Sign up in Lunt Hall, Pay at the door upon arrival.

Women, Wine, & Wisdom

Study & Pray
the art of
ICONOGRAPHY

Teacher: Jane Ladik

Monday, **17** FEBRUARY 6:30pm Lunt Hall

Ms. Ladik is a native Texas from the Oak Cliff area of Dallas. She attended North TX. State University where she received a degree in Fine Arts & minor in Philosophy and Theology. She has three children and three grand children.

Ms. Ladik was first introduced to the world of Iconography in 1990. That year she began fifteen years of study, first with Phil Zimmerman, a master working in Latrobe Pennsylvania and later with Jackie Nelson of Santa Fe. It was under the tutelage of Mrs. Nelson that Ms Ladik learned the use of egg tempera. As a result of these studies Ms. Ladik is now a master in both the ancient media of egg tempera as well as the more modern media of gouache.



With a mind that thirst for knowledge, Jane Ladik is also well versed in the theology of Christian Iconography and the history of the images. It is her hope that you will join her as she discusses the profound visual prayer that is the Art of Iconography.

Bring your dinner or just come, BYOB



Be creative! Bring shoe boxes and decorations to make shoe box floats!

Prime Timers

MARDI GRAS
Party 2020

Gumbo, Rice, Salad, Garlic Bread, & King Cake! -BYOB- \$5.00

Friday, February 21 5:00pm in Lunt Hall



Upcoming Events

Feb. 1	10:00am	Church	The Funeral of Don Coney
Feb. 1	1:00pm	Collinwood	Valentines are delivered to Collinwood Nursing Home
Feb. 2	12:30pm	Crossroads	Sunday Lunch Bunch meet at Crossroads Diner
Feb. 2	6:30pm	Lunt Hall	Financial Peace University (Feb. 9, 16, 23)
Feb. 3	6:00pm	Miller Hall	Ladies Bunco
Feb. 3	6:30pm	Lunt Hall	Theology on Tap
Feb. 7	7:00pm	Church	Solemn Choral Evensong honoring Bishop Ray Sutton
Feb. 8	10:00am	Church	Cranmer Theological House Commencement
Feb. 15	5:30pm	Lunt Hall	Daddy/Daughter Dance & Mother/Son Ice Cream Social
Feb. 17	6:30pm	Lunt Hall	Women, Wine, & Wisdom
Feb. 21		Library	Cranmer Theological House Course (Feb. 21-23)
Feb. 21	5:00pm	Lunt Hall	Primetimer's Mardi Gras Party
Feb. 21	6:30pm	Miller Hall	Friday Fun Night
Feb. 22	10:00am	Edman	Prayer Shawl Ministry
Feb. 23	11:15am	Lunt Hall	Daughters of the Holy Cross-All Women Invited
Feb. 25	6:00pm	Lunt Hall	Shrove Tuesday
Feb. 26	12:00pm		Ash Wednesday Eucharist- Imposition of Ashes
Feb. 26	7:00pm		Ash Wednesday Eucharist- Cathedral Service w/Incense
Feb. 28	6:30pm	Lunt Hall	Erev Shabbat

I Just wanted to share a quick update from the Nursery! We are so excited to have so many new babies in our congregation but that means some changes are in store for the nursery. We are going to be adding a new swing and some new infant friendly toys and moving things around to make it a safer environment for our infants and new crawlers. We recently replaced the carpets and going forward we will be a shoe free zone to minimize the germs for our babies who play on the floor. Our nursery has always serviced infants to 3 year olds, while ages 4 and up join us in the worship service and are invited to attend Children's Chapel during the sermon. In the past we have had an even mix of ages but at the present time our numbers lean toward the younger children.

We are also very excited about our new KidCheck Program for signing in and out. While we are a fairly small parish where we all know each other, this added layer of safety will go far in helping visitors feel secure about leaving their children in our care.

We work with an agency called TempSitters who carefully screen and do background checks on their employees. We have worked with this company for many years and have been blessed to have had several long- term caregivers for this reason. The two young ladies who have been with us for the last several years are Hope and Marina. They both work full time in a preschool setting in addition to working for the agency. We have also implemented the Ministry Safe program that all volunteers who work with our children must go through to ensure that we are all on the same page when it comes to the safety of our most precious members. It is a multi-step process that includes a prescreening, a background check and video training/ testing. This means that going forward the only people allowed in the nursery besides the paid staff are the parents attending to their children and the volunteers who have completed the training.

Our children's ministry is such a vibrant and important part of the life of our parish. I feel very blessed to be a part of it and look forward to continuing to serve in this capacity. Please don't hesitate to contact me if you have any questions.

Brett Camlin, Nursery Coordinator





Kathryn & Mark Piersall	Jan 02
Jennifer & Tristan Boyd	Jan 06
Sharon & Brenton Drakeford	Jan 10
Jane & Robert Keith	Jan 26
Linda & Ted Cox	Feb 02
Madeleine & Doug Smith	Feb 11
Charlene & Jay Wolthausen	Feb 11
Donna Mallory & Noble Field	Feb 14
Christine & Timothy Javed	Feb 14
Nancy & Gordon Asher	Feb 15
Letha & Don Hopkins	Feb 20
Chris & Steve Vajgrt	Feb 27

Flowers on the Altar

If you would like to remember a loved one on their birthday, anniversary, or a memorial- there is a sign up sheet in Lunt Hall. Your message will be placed in the Sunday bulletin. The suggested donation is \$50.00.

Daughters of the Holy Cross

Starting on February 23rd at 11:15am in a corner of Lunt Hall, the Daughters of the Holy Cross will meet to study a new devotional called Jesus Others You -- JOY. It will last around an hour and is open to any woman in the church.

The devotional is based on Paul's Epistle to the Philippians with the theme of the Christian experience of joy. We will meet the fourth Sunday of the month at 11:15 for the rest of the year. We hope you will join us.