

Church of the Holy Communion Newsletter  
Pro Cathedral—Diocese of Mid-America (REC)  
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# THE CARILLON

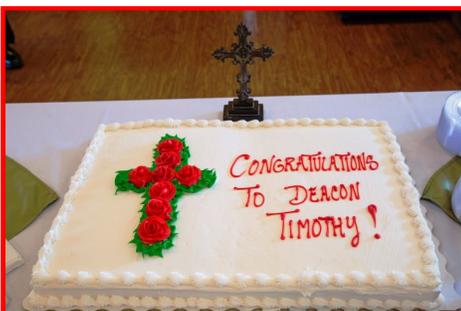
July-August 2015

Editor—Amy Brady  
Church Photographer—Nic Osmond

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## CONGRATULATIONS TO DEACON TIMOTHY REIMER !

Timothy was Ordained into the Diaconate on Saturday, July 11th.



## RECTOR'S PAGE



Three hundred and fifty clergy and laity from around the world met at the Hilton in Fort Worth, Texas, on July 13-17, 2015, to attend the first International Catholic Congress for Anglicans (ICCA), entitled *One Church, One Faith, One Lord*. Primarily sponsored by Forward in Faith North America, and based on the Anglo-Catholic Congresses of the first half of the 20th Century, the Fort Worth event aimed to recall traditional Anglicans to a renewed sense of the catholic nature of the Church and her mission.

“We look back to the previous Catholic Congresses not with nostalgia, but with a resolve to live out the implications of their prayers, with gratitude for their vision,” stated Forward in Faith North America’s President, Bishop Keith Ackerman. Bishop Michael Nazir-Ali, former Bishop of Rochester, and Congress Co-Patron with Ackerman, expressed hope that the Congress would give Catholic Anglicans a greater voice in orthodox Anglican gatherings, and send out a positive message about the Church: “This Congress is a splendid opportunity not only for their (Catholic Anglicans) voice to be heard but for a message to be sent out about the nature and calling of the of Christ’s Church and of the Anglican place in it.”

The international scope of the Congress was reflected in its speakers, who included Bishop Keith Ackerman; Bishop Michael Nazir-Ali; Archbishop Valentino Mokiwa, of Tanzania; Archbishop Stephen Than Myint Oo, of Myanmar; Bishop John Hind, retired Bishop of Chichester; and me, of the Reformed Episcopal Church’s Diocese of Mid-America.

Keynote addresses were given on a wide range of subjects, such as, “Frank Weston and the Foundations for Revival,” the “Theology of the Real Presence,” “The Nature of the Church: Apostolic, Conciliar and Concrete,” and, “The Necessity of Unity in Truth for the Church’s Mission.”

Breakout sessions focused on marriage, pro-life ministry, the challenge of Islam, catholic devotional societies, theological education, icons, SOMA missionary work, church planting, and more.

Daily worship, consisting of Morning Prayer, Choral Evensong and the Mass, took place at St. Andrew’s, in downtown Fort Worth. Preachers included, Archbishop Foley Beach of the Anglican Church in North America (ACNA); retired ACNA Archbishop, Robert Duncan; Archbishop Mark Haverland of the Anglican Catholic Church; the Bishop of Northern Malawi, Fanuel Magangani; Bishop Paul Hewett of the Diocese of the Holy Cross; and Bishop Chad Jones of the Anglican Province of America.

While the mood of the Congress was upbeat and positive, participants were aware of the challenges they faced in recalling Anglicanism to catholic Faith and Order. In the words of Fr. Stephen Keeble, of St. George’s, Headstone, U.K.: “We’re gathered at a time of crisis and because of a crisis. We stand for the Faith and Order of the undivided Church, yet we have a proliferation of jurisdictions. The overriding purpose, the imperative of our meeting, is to address our ecclesial deficit.”

Keeble continued, “In doing so, and when we’re done, would to God that Betjeman’s words might be extended to this Anglo-Catholic Congress: ‘Those were the waking days, when Faith was taught and fanned to a golden blaze.’”

This sentiment was echoed by Congress organizers, who hope that a broad coalition of orthodox, catholic-minded Anglicans will emerge from the event.

“What we’ve seen at this Congress are bishops, priests and people from multiple jurisdictions beginning to work together towards a common, catholic vision of the church,” said Bishop Keith Ackerman, “My prayer is that Forward in Faith North America will be part of an emerging orthodox coalition that reclaims our catholicity as part of God’s Holy Church.”

Forward in Faith North America, and its partners from the International Congress of Catholic Anglicans are committed to this vision of a renewed Anglican Church that is authentically One, Holy, Catholic and Apostolic.

### The Statement of the Congress

Dear Brothers and Sisters of the Anglican Family, the Global South, the Global Anglican Future Conference (GAFCON) movement, and all the faithful seeking a conciliar Church:

Continuity with the whole Church of heaven and earth for all ages (by the expression of the Incarnation of Jesus Christ in worship, witness, belief, and behavior) marks and identifies this conciliar life in synodality. For Anglicans, this continuity is expressed in the common confession of the Catholic Creeds and Ecumenical Councils at which they were formed and clarified. St. Vincent of Lérins describes this in the true, Christ-centered, biblical, confessing, and conciliar sense when he says that the Church upholds “what has been believed by all, everywhere, and at all times.” This is the essence of *kata holon*, “according to the whole.” When the Church is healthy she is able to come together in the Great Tradition of Eucharistic-centered worship around God’s heavenly throne that touches earth. As the Church is at holy rest in God’s presence in worship, it becomes a holy people following the unchangeable teachings of Scripture as understood by the Church of all ages and as bearing on the urgent issues facing the world today. Worship as communion with the One, Holy, Catholic, and Apostolic Church of all ages then erupts into the world with one voice, bearing witness to the Good News of Jesus Christ’s glorious Gospel.

However, when the Church drifts from historic faith, order, and morals, the opposite is true. Indeed, is this not what has happened in the Anglican Communion? There is an inability even to gather the historic Lambeth Conference due to this brokenness. Sinfulness has impeded the ability to convene in Holy Synod. The time has come for faithful Anglicans to reclaim the apostolic and Scriptural catholicity, conciliarity, and will, and to come together as a globally obedient witness in Holy Synod, where bishops, clergy, religious and laity can meet together to consult and decide important matters, with each exercising the role proper to them.

In a Conciliar Church, bishops hold a place of primacy as servants of the servants of God in succession from the Apostles, who were consecrated by Christ Himself to lead the Church into the Truth of the Holy Scriptures by the power of the Holy Spirit. “Where the bishop is, there is the Church,” and “wherever the bishop shall appear, there let the multitude also be” (Saint Ignatius). At the Council of Jerusalem (Acts 15) the Apostles, in consultation with the presbyters and through prayer in the power of the Holy Spirit, resolve a great doctrinal and practical problem through synodal action. The whole Church, clergy and laity, decide how the decision is to be communicated to churches and Christians around the world. Thus bishops, clergy, and laity all participate in the Church’s synodality, which is effected through the gifts and work of all.

Mutual synodality, however, does not allow the Church “to ordain any thing that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another” (Articles of Religion, XX). The ancient Church Fathers and Councils considered apostolic and biblical order, faith, and morals by definition to be unchangeable. Thus, when the people of God gather in synod, they do so in order to receive, discern and follow “the Faith once for all delivered to the saints” (Jude 3), in communion with the Lord Jesus Christ. Such Councils find the mind of Christ that has been and always will be. The realized goal of conciliarity is that the Church speak in true, orthodox unity to the world with the mind of Christ. As Jesus prayed just before entering the Garden of Gethsemane, this oneness that He has with the Father, and seeks to have with His Church, brings true belief, obedience, mission, and spiritual awakening to the world (John 17).

The International Catholic Congress of Anglicans, held July 13-17, 2015, at St. Andrew’s parish of the Diocese of Fort Worth, Texas, of the Anglican Church in North America, gathered to reaffirm a catholic and conciliar doctrine of the Church. The Great Commission of our Lord directs the Church to make faithful disciples, calling them out of the nations of the world to be holy to the Lord. This statement seeks to sketch out the way forward in fulfilling our Lord’s call to make faithful disciples in the context of a properly conciliar church.

*+Ray R. Sutton*

Please see the back of this page for a transcript of Bishop Sutton’s presentation at the conference.

### July-August 2015 ANNIVERSARIES

James and Gail Dean	July 7
Chuck and Rosemary Pavlue	July 10
Kay and Virginia Hale	July 21
Paul and Jane Salos	July 22
Doug and Suzanne Tischler	July 22
Jack and Maxine Jeter	July 28
Jeff and Juliana Bachus	July 29
Nick and Tibet Pollard	August 4
Mike and Madonna Russell	August 8
Fr. Kasey and Karla Gage	August 9
William and Bobby Bass	August 9
Mark and Rae Hall	August 11
Guido and Gennie Verbeck	August 13
Stephen and Donna Casey	August 14
Jeff and Patsy Hurt	August 17
Philip and Diane Prier	August 19
Al and Barbara Wagner	August 19
Russell and Kerrie Smith	August 20
Marcus and Melissa Bell	August 22
E.G. and Candace Fish	August 27
Dan and Sandra Fay	August 28

### Extraordinary Volunteer

The next time you notice how beautiful, clean, and organized the Church looks, please THANK our  
\*very best volunteer\*

**Jean Baker !**

Besides making sure the Church is always straight (she straightens all the Prayer Books, Hymnals, and other items in the pew racks after each service), Jean handles all of our nametags, makes sure the ushers have nametags, helps assemble the weekly bulletins, makes sure all of brochure racks are filled in Lunt Hall, mails out *The Carillon* to the sick and shut-ins, keeps the Visitors’ folders filled with needed items ... and MUCH, MUCH more !!!

It’s too hard to name all the ways that Jean helps in the Church Office and around our campus.

**We couldn’t do it without you  
Jean !**



## ***Bishop Sutton's Presentation at the International Catholic Congress of Anglicans***

### ***SALVATION, CRISIS, AND THE CATHOLIC CHURCH***

The Greek word for church, *ekklesia*, identifies these disciples corporately as “the called One.” The Gospel of our Lord therefore identifies this one holy people, the Church, as integral to salvation for all, so that the Church Fathers and the Reformers of the 16th century, echo the great African Bishop, Saint Cyprian, who said: “outside the Catholic Church there is no salvation,” and, “no one can have God as Father who does not have the Church as mother.” God calls out a people, rescuing them from sin and death, assuring them that they will participate in Christ’s reign, the Kingdom of God. Indeed, it is impossible to know the Lord, who calls out of darkness and into His marvelous light, without being joined to His one, holy, catholic, and apostolic Church. Through preaching, the sacraments, catechesis, and spiritual formation, worshiping in Spirit and in truth, the Church is able to make disciples by being faithful to the Apostles’ teaching, the breaking of bread, the prayers, and the fellowship.

As the body has no life apart from the head, so the Church has no life apart from Christ, whose Spirit is the Lord and Giver of life. However, churches and the culture in the West are in crisis. Secularism pervades both. In many places, Islam seeks to replace the Church and radical Islam persecutes her. Unprincipled egalitarianism eviscerates language, liturgy, life, faith, and orders of a divided Christendom. A culture of death is evident in abortion and euthanasia, and a tragic and unnecessary sexual confusion shapes the paradigms of young and old. What does the Church say? Where does she stand, and with whom? A deficient and aberrant ecclesiology is not simply a result of the present crisis in Church and culture, but is rather a primary cause for the current crisis, and deserves the attention of all catholic Christians.

### ***A HOLY SYNOD AND A CONCILIAR CHURCH***

For the Church (*the ekklesia*) to act, she must know who she is: what is she called out to be? The Church is called into synodality—to come together, to worship, to live in communion with the Holy Trinity, and to mirror the life of the Holy Trinity. This implies the conciliarity of the whole people of God, responsive to the Blessed Trinity, and participating in God’s “heavenly synod” as the Church Catholic gathered around God’s authoritative Holy Scriptures and the Apostolic Tradition. In this, she is to be the Church on earth as she is in heaven. Perhaps the clearest example of this is the First Ecumenical Council (A.D. 325). The Bishops encircle the emperor’s throne with the copy of God’s Holy Word on it, seeking the mind of Christ, searching the Scriptures daily by the power of the Holy Spirit. This perfectly expresses both the authority of the Word of God written and the authority of the Church. As the “called out ones,” the Church consists of parts and individuals, made into a whole. This is the meaning of the Greek word “catholic” (*kata holon* “according to the whole”). It speaks of wholeness and integrity. The people of God are to live, be, and function as the whole Church Catholic of all ages in true worship, living out the Gospel in apostolic doctrine and communion.

### ***A CATHOLIC CONGRESS FOR AN ANGLICAN COMMUNION***

Thus, the International Catholic Congress of Anglicans met to address and to model a global, realigned, and fully orthodox doctrine of the Church. This Congress is committed to walk in conciliarity with all Christians who embrace the Catholic Faith—and who allow the Faith to embrace them. A conciliar model of the Church is essential to the one, holy, catholic, and apostolic Church. The ancient sees of Rome, Constantinople, Alexandria, Antioch and Jerusalem, and the faithful in communion with them, along with Anglicans, Lutherans, and various expressions of Protestantism, each have God-given charisms to be given and received by all—uniting them in ultimate synodality for the discipleship of all the nations of the world to Jesus.

Only an Apostolic and conciliar Church can properly allow for such giving and receiving of gifts for the people of God and for the salvation of the world. Indeed, no one part of the Church can stand firm against the world, the flesh and the devil without the other parts. Because of her core ecclesial difficulties, the Church has insufficiently addressed other causes of further demise both within culture and the Church. There are assaults from without such as virile secularism, militant Islamic persecution, sexual confusion, and the redefinition of matrimony from God’s created order upheld by Christ as a lifelong sacramental union between one man and one woman (Genesis 2:24; Matthew 19:4-6; Mark 10:6-9). From within there are departures from a Biblical, Catholic faith and order, heresy, liturgical chaos, and failure to call for repentance from sin.

These subsidiary crises, allowed to proliferate through ecclesial lapses, have further fragmented Anglicans globally. Some of the faithful have hoped for the best in the church homes of their youth, others have formed the “Continuing Churches,” or have maintained the Faith in particular jurisdictions. Primates, bishops, clergy, and laity in each of these have struggled valiantly to maintain the historic Church, but the fragmentation continued, and distance between the faithful increased.

God has, however, been moving among Anglicans in an extraordinary way; recent years have seen significant realignment emanating, for example, from GAFCON and the Global South. Yet only with a healthy conciliar ecclesiology will there be movement toward one another in true unity. This Congress recognizes that a proper doctrine of the Church is critical, requiring the attention of all faithful Anglicans.

Now therefore, to fulfill the Great Commission—and to realize further ecumenical relationships within the one, holy, catholic, and apostolic Church—true unity must surpass mere federations and coalitions. This International Congress invites all Anglicans throughout the world (a) to a reexamination of the doctrine of the Church and (b) to a further consideration of areas of continuing ecclesial contention, for instance, the ordination of women, deemed by some to be a first order issue. This is necessary so that there may be a revival of Catholic Faith and Order, and a return to a biblical, credal, and conciliar fidelity. Only through honest discussion, ongoing prayer, and ultimate agreement will faithful Anglicans discern fully what God is doing in the great realignment taking place globally. This International Congress prays also that in God’s good providence there will be a truly Ecumenical Council of the whole Church to address contentious issues facing Christians and churches and to strengthen the faith of the Church.

# WELCOME ... Canon Charles Camlin and his family

We "officially welcomed"  
Canon Charlie, Brett, Cam, Paige, Dell,  
and baby Ellie  
on Sunday June 21st  
with an Ice Cream Social



The PrimeTimers and St. James Brotherhood held  
a delicious COOKOUT in July at the home of Betty Rathheim !



HCW sponsored a  
"Family Fire Works Night"  
on the church grounds on July 4th.

About 100 people watched the Fireworks Display put  
on by Bent Tree Country Club and had a great time !  
There are plans to do it again next year !





### ARTICLE XXII

#### **Of Purgatory**

The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.

Provided by  
Fr. Kasey Gage

By **Fr. Robert Hart** (Contributor to The Continuum blog)

In the sixteenth century, Reformers in the West had to deal with the entire subject of salvation from sin and death by recovering the Biblical doctrine, that same doctrine the ancient Church had protected from the onslaught of heresies. At certain times the defense of the Gospel required a clear statement about Who the Savior is, either by defending the truth that He is Divine (as at Nicea in 325) or by defending the truth that He became fully human (as at Chalcedon in 451). The need for fallen mankind, sinners all, to be saved by God's grace also needed to be defended, most clearly, as we look back, when Augustine refuted the teaching of Pelagius. Pelagius was a British heretic, and the substance of his error was that Man can save himself without the grace of God.

In the sixteenth century the teaching of justification, a very real subject of doctrinal clarity in the New Testament, had been obscured. The Gospel of Jesus Christ calls each person to faith and repentance, turning not merely from a few sins here and there, but from all willful sin by a radical turning to God. And, it calls each person to a life of faith, and with it a readiness to die safely in that faith. It replaces terror of the grave with hope of the resurrection of the dead on the Last Day. But, a doctrine had developed, and as the term "development of doctrine" implies, as opposed to the meaning of revelation, it developed with the all the inherent dangers created by the imagination of fallen men.

Instead of the Gospel of Christ, with its clear call that "Today is the day of salvation (II Cor. 6:2)," a strange religion had sprung up that called for "Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints," as a means of shortening one's time in Purgatory. Instead of turning to God with the hope of complete forgiveness, the average Western European Christian looked for ways to shorten a time of suffering after death. Instead of being saved from sin and death, with the danger of eternal damnation as one possibility and eternal life with God as the only other possibility (John 5:28,29), the average person living with that developed doctrine sought merely to shorten time of suffering, or to prepare for no way to avoid a long period of suffering.

Along with this the power of the papacy over the minds and fears of the people was increased, as the doctrine of "The Treasury" of saintly merits was supposedly in the pope's hands alone to dispense. It was this teaching, specifically, that caused the error of Indulgences to become so grave that Martin Luther nailed his Ninety-five Theses to the door. And, for that courageous stand, he was hounded by the pope who sought to have him killed for it.

Make no mistake. On the subject of that "Romish doctrine" the Anglican Reformers stood solidly on the same side as Martin Luther. For that is the only side of the issue that is consistent with the Bible, and the stand that all of the Church Fathers would have taken. The religion of Western Europe, that of "The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints," all centered on shortening the sentence, was completely unknown to them. It had nothing to do with the Christianity they knew in the ancient Church.

#### **Proper use of the word Purgatory?**

However, if by Purgatory one means a process of purification that finishes in some way the incomplete process of sanctification, then it becomes another matter altogether. It is not possible for the work of sanctification, that is, the work of the Holy Spirit to transform each believer into a saint (i.e. holy person), to be complete in this fallen world. Furthermore, until we are clothed with immortality on the Last Day, and given our full share in His resurrection life, we will not be perfected. What does that include? Might it include some degree of suffering? Might the change of nature itself involve some kind of suffering as it gives way to perfect and eternal joy? We could speculate endlessly, but none of our speculation amounts to revelation.

"And the Lord said, 'Who then is the faithful and wise steward, whom his master will set over his household, to give them their portion of food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that servant says to himself, "My master is delayed in coming," and begins to beat the menservants and the maidservants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more (Luke 12: 42-48 RSV).'"

The last lines from this passage have been cited as a Scriptural justification for Purgatory. But, the context is not so promising, as the servant who decides in favor of willful sin is placed among “the unfaithful.” Looking at this passage honestly, it is also clearly referring to the Day of Judgment, the Last Day, when He comes again. It cannot be used to speak of any time at all, for time, as we know it, will be no more.

However, if we use the word “purgatory” to imply hope for purification, as in taking a bath and putting on clean clothes before entering the King’s presence, then such a hope is certainly not the same as “The Romish doctrine” that the Reformers sought to correct, “a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God.” The problem with the word “Purgatory” then is the association it generally carries with that old Roman doctrine. The idea that God, to be just, must assign us “temporal punishment” for sins, even though they are forgiven in some larger sense, makes a complete mockery of the cross. It is not a “Pious Belief.” After all, no “Pious Belief” can be “repugnant to the word of God.”

Again, the version of Purgatory for which Anglicanism provides no toleration is not the idea of purification (which some might call “Purgatory”), but specifically “the Romish doctrine,” that is, the idea that justice requires a punitive process. The term “temporal punishment” means that Purgatory exists strictly to satisfy the requirements of the Law, not to perfect or even help the soul. The desire of the soul for purification, that bath and clean clothes, becomes irrelevant in this distorted, legalistic debtor’s prison in which we supposedly pay to God the debt we owe. Indeed, if it were for the good of the soul, why the Treasury, and the indulgences, and so forth, that shorten the time? The whole notion of purification for the good of the soul is simply not “The Romish doctrine” that enslaved minds all over Europe at that time. That doctrine turned God into a legalistic magistrate, someone who simply wants His pound of flesh rather than the Father who has given His only begotten Son to save us.

### **Contrary to the Gospel**

Whereas purification is an idea we can all be glad for (especially if we see it also as grace), the idea that Christ paid for our sins only in part, and that justice requires a further “temporal punishment” denies the sufficiency of Christ as the Propitiation for our sins. And, if it denies the sufficiency of His sacrifice and death, it denies Him as God in the flesh. If saints, by their alleged merits (another serious problem) can make up for some insufficiency in Christ’s sacrifice with further partial payment, than the concept brings Christ down to the level of His creatures who have needed and received His grace. It almost seems as bad as listing the Lord among His saints as a mere equal.

That the publican in the Parable of the Publican and the Pharisee (Luke 18:10-14) goes home *justified* (δικαιόω, *dikaioō*) is no small matter. The whole theological meaning of justification is of major importance in the New Testament, and the theme receives its greatest development by St. Paul. It is obvious that Paul builds his meaning on the same understanding of justification that is very clear in this parable. On the cross, as He died, Jesus uttered the word *τετέω* (*teleō*), which takes three English words to say: “It is finished (John 19:30).” In those days, when Greek was the international tongue, the word *τετέω* was written on a final receipt of payment; so we may conclude that the usage of the word was meant to convey not only the completion or perfection of a thing, but full payment. Christ has paid in full for it all, for “He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (I John 2:2).”

No one else could pay for our sins (Psalm 49:7), because everyone else, even the saints, are all sinners themselves. The saints have received grace, including the grace to acquire virtues; Christ alone of all mankind has merits of His own. Furthermore, because of Who it is that died for us, no further payment is needed. And, if it is paid in full and we are justified, how could God be just in requiring yet more, as if we could imagine the Father finding fault with the sacrifice and death of His only begotten Son? He would be unjust; but as it is, God is “just, and the justifier of him which believeth in Jesus (Romans 3:26).”

### **God alone**

As for the phrase, “Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints” that seems to have been in the context of Purgatory, we may take “Pardons” to mean the doctrinally developed error of Indulgences. The word “indulgences,” acquired the meaning that I defined above rather than its true ancient meaning of being excused by the bishop from church disciplines for specific reasons (i.e. excused from fasting for an individual’s health). Instead it had come to mean pardons from “temporal punishment” by means of the worship and invocation mentioned in what directly follows.

It must be remembered that the ancient Church, even in the Seventh Ecumenical Council (or Second Council of Nicea in 787) that condemned the teaching of the Iconoclasts, never approved of giving that special worship properly reserved only to God, namely *λατρεία* (*latreia*), to anything or anyone else. So, again, the English Reformers in their opposition to “The Romish doctrine” were defending the genuine and authentic Catholic Tradition, namely the beliefs set forth in Holy Scripture. And, so it was in many other things, which is what these Thirty-Nine Articles were all intended to do.

# VCC was a huge success !

“Daniel the Prophet:  
Our GOD Reigns” !



Bible Study  
Games/Crafts  
Shaving Cream “fight”  
Water Slide/Bounce House  
Softball  
Play presentation about Daniel  
... and much more !

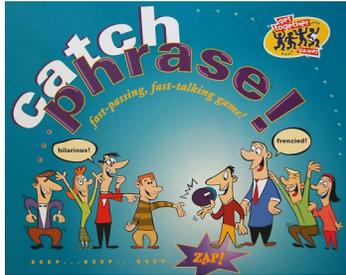


VCC Camp  
Counselor’s  
Pool Party  
at the  
Brady’s.

# PrimeTimers' Catch Phrase, Sip and Taste Party!

Saturday, August 29th  
7:00pm at

Linda and John Prickett's house  
16129 Shadybank Drive 75248



Please bring an appetizer  
to share and beverage  
of your choice.

*Please RSVP to Linda and let her  
know if you can be part of the FUN!*



Friday, August 28th 8:00-10:00pm in Lunt Hall  
This event is FREE, but donations are appreciated.

## STRING THEORY MANOUCHE



An acoustic music ensemble  
in the “gypsy jazz” tradition  
of Django Reinhardt  
and  
Stephane Grappelli

At our Acoustic Coffee House event in June, we had over 100 people who attended.  
Invite your friends and make plans to join us for a really great time !

# Our Medical Missionary Family in Kenya ... Dr. Jon and Amanda Fielder

**Their medical ministry received approximately \$5000 from CHC this year ... 1/2 of our Lenten Offering.  
The money is greatly appreciated as shown in this letter we recently received from the Fielders.**

Dear Friends at CHC,

We are so grateful for the very generous Lenten gift in support of our ministry. Truly we are humbled by such care and concern. Kenya has its challenges, but by His love and grace we are upheld.

Jon spent a week this month covering the medical ward at Maua Methodist Hospital. He was shocked to find 40 patients admitted, making for a busy week. Sadly, three young women died of severe infections. There were quite a few cases of infectious tuberculosis. A 70 year-old man suffered a heart attack, something that is still quite uncommon here.

Jon diagnosed another 20 year-old woman with mitral stenosis, or "stiffness" of one of the heart valves, which results from rheumatic fever contracted as a child. This problem remains a common one in Africa. The diagnosis was fairly apparent from the exam and x-ray but an ultrasound was necessary. The cost is \$24, a small fortune in rural Kenya. The family came up with half the money, so Jon had to pay for the rest—just so he could perform the test himself, for which he is not paid anyway! It had to be done promptly since no one else at the hospital can perform an echocardiogram, or ultrasound of the heart.

The ultrasound did confirm the diagnosis. Then the team had to explain to the patient's father that she required a heart operation which would cost almost \$3,000—if she even finds a surgeon and qualifies for a valve replacement. One mission hospital is performing heart surgery now. The father asked resignedly, "Now, what am I supposed to do?" Jon had no answer. In Malawi, these clients were put on a waiting list hoping for government sponsorship to go to India. One of Jon's patients did in fact get surgery there and survived, but most are not so lucky. An American cardiologist working in Malawi says he has 300 mitral stenosis cases on his list now.

The time at Maua was also taken up with meetings about how to overhaul the hospital's generator and install a new oxygen plant—not exactly tasks they teach you in medical school.

Jon and his colleagues presented the HIV and TB clinical training program model to a delegation from Botswana. AMHF's partner organization in Kenya runs the largest such program in the country. It was encouraging to see so many former students at the meeting.

Also at the end of the month our group will be presenting a concept paper for a new hospital to a large church in Nairobi. The church approached us with a request to help develop the plan. It's still very early and the project may never get off the ground—the first challenge is the land—but it is encouraging to see a Kenyan church catch the vision for medical missions.

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

## Confirmation Sunday



**Congratulations to those who were Confirmed/Received:**

**Confirmed: Benjamin Wesley Garner, Francis Xavier Chavez, Susan Laurel Chavez, Abraham Micah Denn, Shirley Marie Beebe, Graeme Conrad McRae, Benjamin George Furniss, Kaleigh Elisabeth Boyd**

**Received: Gail Galli Scott, Ronald L. Stauss, Mary Elizabeth Kimbrell, Cynthia Marie Seiler**



# Holy Communion Christian Academy

Pre-K and Kindergarten has a place for your child grandchild, or friend's child.

Our school is proud to be accredited by the highly respected NAEYC  
(National Association for the Education of Young Children)



## Holy Communion Christian Academy is Enrolling for the 2015-2016 school year ...

Parishioners of CHC and their immediate family are not only considered priority enrollments, they also get 1/2 off of the application fee and 25% off the tuition! Please contact Monica Dalton at [director@hccadallas.org](mailto:director@hccadallas.org) or 972-248-7610 .

## Holy Communion Christian Academy SUMMER CAMPS ...

Summer Session 2: Week 5: August 3 - 7 Theme: Fairy Tales Week 6: August 10 - 14 Theme: Wild West

*Full Time Camps:* 7:30am-5:30pm \$260/per camp

*Part Time Camps:* 9:00am-2:00pm \$210/per camp

*Camp by the day:* Full time: \$60/per day Part time: \$50/per day

Please contact the school office for more information: 972-248-7610

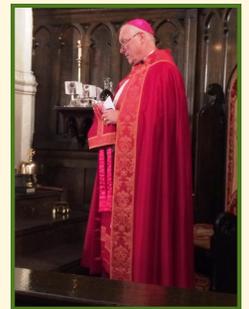


## International Catholic Congress of Anglicans

was held during July 13-17 in Fort Worth, TX.

The Conference was hosted by St. Andrew's Church and many people from Church of the Holy Communion attended.

Keynote speakers include Bishop Nazir-Ali (England), Abp. Valentino Mokiwa (Tanzania), Bp. Ray Sutton, and Dr. Edith Humphrey.



## Mark your Calendar: New Young Adult Small Group Informational Meeting



On **Sunday, August 16th, at 11:00am** there will be a brief informational meeting in Miller Hall about a new small group that will begin this fall at CHC.

*This group will be for college aged and young career (ages 18-30).*

The purpose of the meeting will be to gather information from those interested about the best day/time for our meetings, as well as the topics to be covered in the group meetings.

If you are not able to come to the meeting, but would be interested in the group, please email Canon Charlie at [frcharlie@holycommuniondallas.org](mailto:frcharlie@holycommuniondallas.org) ... or contact Brittany Dalton.



**Save the Date !**



**Family Night at the Dallas Arboretum:**

**Cool Thursdays Concert Series: October 1st**

With the success of last year's evening at the Arboretum, St. James Brotherhood will host its second annual Cool Thursdays Concert!

This event is open to the entire parish, so bring family and friends along for an evening of fellowship with food & beverage of choice, amazing music and a breathtaking view of White Rock Lake. Join SJB and co-hosts PrimeTimers for the music of *Make Me Smile*, an authentic tribute to vintage **Chicago**, performing the legendary band's greatest hits from primarily their pre-1980 repertoire!

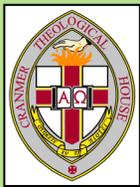
The concert is held on the Martin Rutchik Concert Stage & Lawn.

\*\*\* Gates open at 6pm, music is from 7-9pm (on-site free parking).

\*\*\* Attendees are encouraged to bring picnic baskets, ice chests and coolers with their favorite snacks and drinks (fyi, alcoholic beverages are permissible on the premises), or guests can make purchases from some of Dallas' favorite food trucks that will be on site. Also, bring blankets and low-profile lawn chairs.

Mark it on your calendar now, and we look forward to having another wonderful evening with our CHC family at this special outing!

**MORE INFORMATION on Ticket Prices and Sign Up coming soon !**



**Cranmer Theological House Courses**

*Theological Education in the Anglican Way The Reformed Episcopal Church* [www.CranmerHouse.org](http://www.CranmerHouse.org)

Course #	Course Name	Instructor
August 7-9 OT 702	Poetic Books	Reimer

**IMPORTANT NOTE: CLASS FORMAT CHANGE:** CTH has changed to a one weekend format.

Classes will meet on the assigned weekend as follows: Friday noon-8pm; and Saturday 8am-8pm; Sunday noon-4pm.

**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](mailto:frcharlie@holychurchdallas.org)

Auditing a class: If you have an interest in the courses offered by Cranmer Theological House, they are available to AUDIT at an affordable price. This would provide the opportunity to hear and experience the lectures without being required to complete all of the course work.



**Ladies BUNCO !  
Monday, August 3rd  
in Lunt Hall.**

We average 16-20 ladies each time ... and the evening is filled with laughter and good fun !

**6:00pm=bring your favorite food to share and beverage to drink.**

**6:30pm=game begins.**

**Finished by 8:00pm.**

**EASY and FUN !!!**

**CHC Sharpshooters**

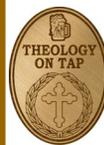
For a number of years, once a month, several of our Parish members have maintained an interest in meeting in Garland, TX for a morning of shooting. Facilities are available for Trap Shooting, Rifle, and Pistols.



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

If you have a morning when you would like to join others for an outdoor activity, we would certainly welcome you to join our group. Please contact Chuck Cassell, 972-423-4608 for more details.

**Theology on Tap**



**Men ... Join us for fellowship**

**Tuesday, September 1st**

The patio opens for grilling at 6:30pm; the program begins at 7:00pm.

