



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

THE CARILLON

July-August 2016

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Dr. Jon Fielder... our Medical Missionary in Kenya



Dr. Jon, Amanda, Matthew, Aaron, and Anna



Visiting with local chiefs
Katawa Clinic, Lake Malawi, May 2016





Our Missionary Family in Kenya: Dr. Jon and Amanda Fielder

... a note from Dr. Jon Fielder

Dear Friends in Faith,

In June, I spent a week at Maua Methodist Hospital, rounding on the medical ward, teaching the interns, and installing a new EKG machine. Suddenly a bunch of patients needed the test and the interns got a chance to learn. Recently *African Mission Healthcare Foundation* installed a new UPS and voltage protection system for the theater, in anticipation of receiving a C-arm we procured. A C-arm allows the surgeon to get a "real-time" x-ray during surgery.

Combined with the special orthopedic nail set obtained this year, the C-arm will better equip the hospital to handle trauma. The UPS system will run one operating theater for six hours should both the utility and back-up generator fail--and since a monkey at a substation near our home managed to knockout the entire country's power, it's not a theoretical concern. Fortunately, the back-up generator we overhauled last year is working well.

Dr. Tony Mwenyemwali, whom AMHF sponsored during training with the Pan-African Academy of Christian Surgeons in Cameroon, operated on a man with a seven-month old fracture. He had come from three hours away after hearing the hospital had a surgeon who could help. The next day he was walking and promised to send several friends who had the same problem!

July marked the tenth anniversary of Marira Clinic, a satellite of Kijabe Hospital started to bring HIV and general care closer to patients. A mother emerging from a newborn checkup was a gratifying sight. The clinic has cared for ~140,000 patient visits over that decade. The total cost of the land and infrastructure came to about \$200,000. We just added a chemistry machine and autoclave thanks to the generosity of a visiting team.

After the celebration the real payoff came. Our HIV training mentor asked for a consult. The clinical officer read to me from his referral letter to the main hospital, where he planned to admit the patient. His diagnosis, based on the cough, chest findings, weight loss, and weakness, was disseminated tuberculosis with TB meningitis. We examined the patient with eight trainees and members of staff. The diagnosis was correct. The patient began medicines and improved.

It was a crystallizing moment. A dozen years ago clinicians would not have considered this explanation. Now, because of the training program, I had nothing more to add. And also thanks to the training program, the young learners will take this experience back across Kenya. And because of the clinic, the patient, partially disabled, was able to access care quickly.

Someone once asked why AMHF doesn't focus on just one aspect of the medical system: HIV, or equipment, or training. This case gives the answer: Everything must come together as a whole for care to happen. The pillars of care must be in place and support each other: talented staff; support for that staff; equipment and supplies. With good equipment, but without trained staff, we have rust. With solid staff, but no medicines, we have wasted human potential. Without community education, we have confusion.

(continued on the next page)

Dr. Fielder's letter continued.

AMHF's approach grew out of years of involvement with the African health system. Our choice to do things differently often provides the missing links required for the entire package of care. Africa requires adaptability, rather than a one-size-fits all approach. Not every clinic or hospital or region needs bednets, or help with HIV treatment.

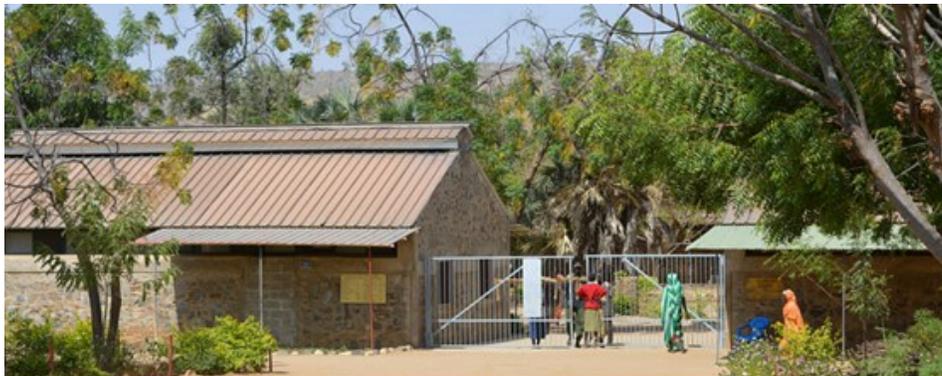
For too long, people have accepted that care here cannot improve. It can and it must. HIV treatment at Marira Clinic has virtually eliminated mother-to-child transmission of the virus locally. Some of the same people who were caring for these patients 10 years ago are still caring for them today. Two of my former patients, now 16 years old, came to say hello. They are healthy and well. There can be no excuses for not providing others with the same assistance.

Four years ago AMHF assisted in building a new pediatric rehabilitation center in Tanzania. Since then we have sponsored surgeries for disabled children and those with congenital abnormalities, mostly through our partnership with an online crowd-funding platform. The facility, built for 80 kids, often holds 100, especially during special plastic surgery camps. A donor has committed to the first phase of expansion, adding more patient beds. Next we hope will come more room for visiting volunteers and expansion of the outpatient clinic.

In 2011 a missionary nurse and our Malawian colleagues began a HIV community support program. The program drew on the experience of the community outreach which made Marira Clinic so successful: counseling, home visits, church involvement, support groups, training community health workers. AMHF has supported the effort since the beginning. Funding after September looked tenuous. Partners in Hope applied to a Christian organization which has identified just this type of effort as the "missing piece" in HIV care. In May we showed them the program, visiting a patient's home and support group. This month we heard the group will fund Tigwirane Manja ("We Should Hold Hands") for at least two years. Tamandani Ambuye! Praise the Lord!

Earlier this year--and still now--we struggled with so many challenges. Were we being too ambitious? Unrealistic in the scope of our activities? God sends us signs: Don't give up. This month He sent several! I came across a story from two colleagues: Rain-soaked, sleeping in tents, after showing the Jesus film in a remote village, one missionary said to the other, "We must be the richest people in the world."

Serving with you,
Jon, Amanda, Matthew, Aaron, and Anna



Mother of Mercy Hospital

Nuba Mountains

Baptism



We welcome into the congregation of Christ's flock

Wesley Reuel Patrick Bell

Shown here with his parents Melissa and Marcus Bell

July-August 2016 ANNIVERSARIES

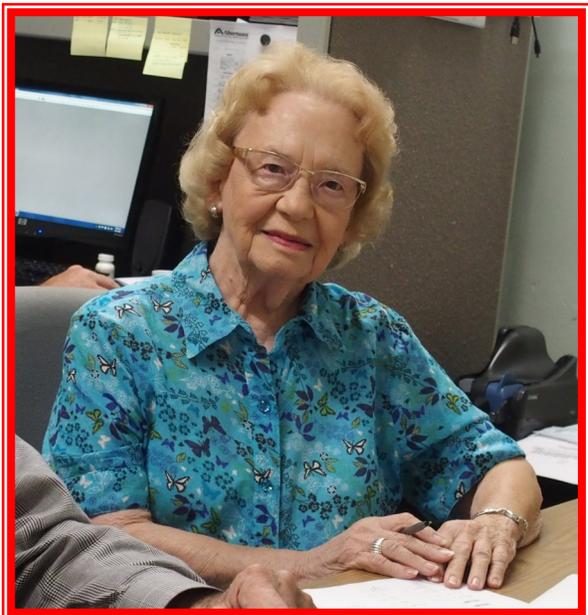
Jay Baker and Kimberly Hiles	July 3
James and Gail Dean	July 7
Chuck and Rosemary F. Pavlue	July 10
Kay and Virginia Hale	July 21
Paul and Jane Salos	July 22
Doug and Suzanne Tischler	July 22
Jack and Maxine Jeter	July 28
Jeff and Julianna Bachus	July 29
Nick and Tibet Pollard	August 4
Mike and Madonna Russell	August 8
Fr. Kasey and Karla Gage	August 9
William and Bobbie 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

Congratulations to those Confirmed

*Jay Henry Baker
Kimberly Sue Hiles
Colton Bryce Kelly
Kimberly Jean Beight Kelly
Brandon Daniel McBride
William Aaron Nowell
Alexander Ikioduwa Joshua Omoregie
Victoria Rose Osmond
Johnny Allen Roberts*



BEST Volunteer ... ever !



Jean Baker



It's too difficult to name all the ways that Jean helps out in the Church Office and around our Church Campus !

Jean makes sure the Church always looks its best ...

(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, handles the doughnut money and leftover doughnuts, answers phones in the church office ... and MUCH, MUCH more !!!

Please be sure to THANK Jean when you see her ... we couldn't do without her help !



Securing Our Foundation,
Multiplying Our Numbers,
In the Anglican Way

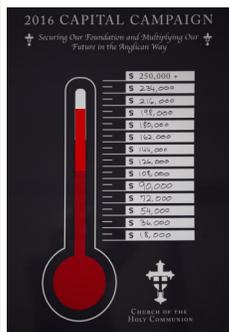
Capital Reserve Campaign 2016

We want to thank everyone for their Promise of Giving cards and donations.

If you would still like to donate, please contact the Church office.

We have come close to attaining our goal, but have not yet reached the \$250,000 that we were requesting.

Bishop Sutton blessing the
Promise of Giving Cards and Donations
on Sunday, July 17, 2016





Articles of Religion

Part 31

This is Article 31 taken from The Continuum blog from contributor Archbishop Peter Robinson (UECNA) and Fr. Robert Hart.

39 Articles of Religion: Article 31

Provided by
Fr. Kasey Gage

This is Article 31 taken from The Continuum blog from contributor Archbishop Peter Robinson (UECNA) and Fr. Robert Hart.

Articles Article 31 - Of the one Oblation of Christ finished upon the Cross.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore, the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Archbishop Peter Robinson

Article 31 takes aim at two favorite targets of the Reformers; popular misconceptions concerning the Church's teaching on the Mass, and the notion that anything can be added to what the Book of Common Prayer refers to as his 'one oblation once offered.' However, it should be noted that the Article is quite narrow in its focus and does not condemn the notion that the Lord's Supper is a feast upon the one true sacrifice, but that of the "sacrifices of masses."

In crude terms, popular piety had, from the early Middle Ages onwards, had a nasty tendency to treat the Eucharist not so much as an *amnesia* of Christ's saving work, but as a particularly powerful form of magic. Local councils had to ban practices such as offering Mass to procure the death of an enemy in order to preserve some sort of Christian decency to the use of the Sacrament, but this same impulse finds a new outlet in later centuries in the cult of the dead.

From the 1200s onward, it had been an increasingly common practice for men and women to leave money to pay for Masses to be offered to ease the passage of their souls through Purgatory. Many of these Chantry bequests were for a given number of years, others were suppose to be perpetual, which in the case of England ended in 1545 when Henry VIII - who you will remember was no Protestant - ended the practice. Well, ended it apart from the royal chantries at St George's Chapel, Windsor! Lurking at the back of these chantry bequests was a notion akin to the idea that each Mass had a definite value in terms of both remitting actual sin, and also taking time off Purgatory. For this reason, the Article focuses on this rather crude and simplistic understanding of Eucharistic sacrifice, rightly describing the notion that the Eucharistic sacrifice is a piece of "magic" or spiritual currency with which God can be appeased or bargained with as a blasphemous fable.

However, I would be doing you a disservice if I did not point out that the Article only condemns the idea that each Mass is individually a sacrifice with a definite propitiatory value. This leaves other understandings of 'Eucharistic Sacrifice' open to us.

Firstly, there is the idea of the Mass as being a commemoration of Christ's one true sacrifice upon the Cross. However, the NT Greek conception of commemoration is not so much one of remembering a past event which remains firmly in the past, but one of bringing the past into the present. This implies, very firmly, that when the Eucharist is offered, there is a sense in which we step out of time into the eternal where the one sacrifice of Christ is an ever present reality.

Secondly, we have to consider that offering of 'ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee.' This offering of ourselves to God through the Eucharist should serve as a reminder to us that Christ's wonderful mercy towards us in His sacrifice requires a meaningful response from us - dedicating ourselves in a sacrificial way to God's praise and service.

Thirdly, there is the sacrifice of thanksgiving, from which the secondary name for the Communion Service - 'Eucharist' - derives. This idea of giving thanks by celebrating the Eucharist is one of the oldest ideas in Eucharistic theology, and can be seen in the 'gave thanks' clause in the words of Institution. Although this directly refers to the Jewish blessing of bread and wine, which Our Lord took and reinterpreted when He instituted the sacrament, it also indicated the importance of thanksgiving element to the Eucharist. The phrase 'sacrificium laudes' occurs many times in the Early Fathers when they discuss the Mass.

We can see from the above considerations that the Reformers were far from ruling out the notion of sacrifice altogether, but they were very careful in how they define the concept as it relates to the Eucharist. It is quite clear that there is no Christian sacrifice than that of Christ upon the Cross, and that the Mass is not a sacramental re-enactment of Calvary, but they do accept that it both a living memorial of the one true sacrifice, a sacrifice of our service to God through Christ Jesus, and also a sacrifice of our thanksgiving for Christ's saving work.

Fr. Robert Hart

The double plural in "sacrifices of Masses" has been explained above by Archbishop Robinson. Frankly, what the Article condemns is not Catholic teaching, and yes, not the teaching of the Roman Catholic Church in this day and age. What it was was a corrupt practice that grew in use during the Medieval era. In truth, we can say that there is only one Eucharistic sacrifice, no matter how many times it is celebrated.

Let us now turn to the theology of Christ's one sufficient sacrifice. The scriptures attest to it clearly.

And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation...But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. (Hebrews 9:24-28, 10:12-14)."

It is, therefore, error to speak of "the sacrifices of Masses," in the double plural, "in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt." Offering Christ *again* is neither possible nor necessary. The opening of our own Anglican Canon of Consecration ties Christ's one sacrifice into the Eucharistic sacrifice, or as our Book of Common Prayer puts it, as a *synonymous* thought, our "sacrifice of praise and thanksgiving."

"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world..."

This also draws from the First Epistle of St. John:

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world (I John 2:1,2)."

We learn clearly from the Scriptures, therefore, that Christ offered Himself once, and that His sacrifice is for the whole world. In a mystical way, our celebration of Holy Communion together as the Church (at least two or three gathered together) brings that one sacrifice into the present by our offering of worship.

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost (John 19:30)."

It takes three English words to translate one Greek word. *Teleo* (τέλεω) is thus rendered, "It is finished." Here a very significant historical fact must be noted. Greek (not Latin) was the *Lingua Franca*, or universal language in the Roman Empire of Christ's time. The word *Teleo* was written on receipts to show that a debt had been fully paid, and nothing more was owed. Christ's utterance could be interpreted into English, "It is paid in full" without any lack of fidelity to the original text; for so it was commonly understood when St. John wrote this word, possibly interpreting an Aramaic word, or possibly quoting Jesus own use of the Greek word itself.

The theological meaning is clear. Nothing can be added to Christ's one sacrifice, nor need anything be added. It is paid in full, and so "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." The whole debt of humans sin was paid by His one sacrifice of Himself, for all peoples for all time.

Here we must not close without speaking of the Person of Christ. To suggest that anything is needed in addition to His one sacrifice of Himself, or that anything additional can be added, be it "sacrifices of Masses," "merits" of saints, indulgences, use of relics, etc., is to deny His Divine nature. The simple words of Charles Wesley come to mind: "Amazing love, how can it be, that Thou my God shouldst die for me?" If, with St. Thomas, we know the risen Christ to be "My Lord and my God (John 20:28)," acknowledging that He is One with the Father and the Holy Spirit in all eternity, "Light of Light, very God of very God," how can we fail to believe in the complete sufficiency of His human death as the one perfect Atonement? So, this is a matter of orthodox Christology.

Wine Tasting Fundraiser ... "a good time was had by all"

Our very own Sommelier Jason Charles gave a wonderful "winetasting class" to 50 CHC members who had purchased tickets to support this BIGFISH fundraiser.



Vacation Church Camp !



VCC Counselors' Pool Party



Around CHC ...

PrimeTimers' Summer Cookout



Watching Fireworks at CHC on July 4th.



Theology on Tap and Women, Wine, and Wisdom combined on Tuesday, June 7th to hear a wonderful presentation by The Honorable Allen B. Clark



The College and Young Career Group: the Good Samaritans washed parishioner's cars as their fundraiser.



Holy Communion Christian Academy

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

Holy Communion Christian Academy is Now Enrolling for the 2016-2017 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 or [972-248-7610](tel:972-248-7610).

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.

BIGFISH

Believers in God, Faithful in Serving Him.



August 2016

Summer Sunday school Program Continues through August 14th

Dens. Mary Jane Mathieu: SUMMER CATECHESIS OF THE GOOD SHEPHERD (4yrs – 5th in Miller Hall)

Fr. Kasey Gage (BIGFISH 6TH-12TH in Library of Edman Building)

Can we prove the existence of God, or are we left to grapple in the dark and take blind leaps of faith about what we believe? Everyone asks these questions, and maybe you think you have the answers. But can you defend your beliefs when peers and professors are challenging your worldview?

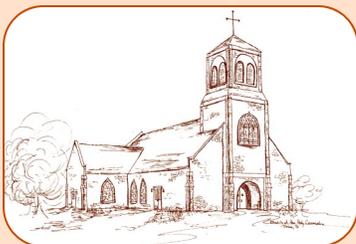
This summer BIGFISH is watching a 10 week series of videos during our Sunday school hour (10:15-11am) that will help us to tackle these challenges. In *TrueU: Does God Exist?* Dr. Stephen Meyer plays a sort of "philosophical survival" game pitting four worldviews against one another in the quest to decide which one gives the best answers. Dr. Meyer helps you examine the evidence and provides the tools needed to defend your faith and make it your own.

Friday, August 12th: Friday Fun Night is Back!!!

All youth (3 years/potty trained and older) are invited to spend an evening at the church. FFN begins at 6:30pm and will include dinner, games, crafts and all sorts of fun activities. Fr. Kasey Gage will supervise this monthly event for the children and their friends on the 2nd Friday of the month, in Miller Hall.

Annual BIGFISH Summer Retreat at Camp Crucis August 19-21

All BIGFISH (6th-12th) are invited to go on our annual retreat to Camp Crucis on August 19th-21st. The retreat will include a weekend of worship, softball, basketball, Bible study, food, movies, games, bonfires, swimming, and more. BIGFISH will stay in luxurious Mason Lodge which can accommodate up to 39 campers. We will have male and female adult supervision throughout the weekend in a safe, Christian environment. This is the perfect opportunity for our youth to supercharge their souls before beginning another year of school. To ensure that everyone can attend, BIGFISH is sponsoring this event out of our own funds. We are hoping all BIGFISH youth will attend and bring their friends. Forms are located in Lunt Hall or contact Fr. Kasey.



Tour of the Church

On Sunday, August 28th at 10:00am,
Architect Frank Meier will give a tour of our Church ...
pointing out the many beautiful and unique features of our building.
Anyone who is new to our Church ... or anyone who is interested in learning more about beauty of our Sanctuary, please plan to join Frank.

ANGLICAN WAY INSTITUTE SUMMER CONFERENCE

JULY 6-10, 2016

The Church and the State: the Christian's Responsibility in the Public Square



The 4 day conference with guest speaker *Bishop Michael Nazir-Ali* was a great success !



Ordination Invitation

The honor of your presence is requested at the ordination of **Timothy M. Reimer** to the Order of Presbyteron Saturday, the twentieth of August, in the year of our Lord two thousand sixteen at ten o'clock in the morning at Church of the Holy Communion Pro Cathedral, Diocese of Mid America (REC)

Following the service, there will be a special reception in Lunt Hall honoring Timothy ... and saying "farewell" to Shanna, Timothy, and Ziona. The family is moving to New York in September where Timothy will be the Rector of St. Luke's Anglican Church.



Help us make a "joyful noise" unto the Lord !

The CHC choir is having a **Choir Workshop** on Saturday, August 27th 10am-1pm
Please consider joining our wonderful group of singers !

Contact Choir Director, Carol Mulvey, if you are interested in joining the choir and/or attending the workshop.



THE ACOUSTIC COFFEE HOUSE

Live Music • Coffee • Wine • Desserts • Friends

This time the Acoustic Coffee House featured acoustic music from our very own Church members:

Rob Shattuck Timothy Reimer Marcus and Melissa Bell Colton Kelly Werner Heissenhuber



Cranmer Theological House *Upcoming Fall Course: 2016*

Catholic Epistles (James, 1-2 Peter, 1-3 John, Jude) (DT 701)

Lecturer: Dr. Randall Toms

Class Dates: September 9 - 11

Course Description:

Study of and introduction to those New Testament epistles addressed to the whole (or Catholic) Church in distinction from those sent to particular churches. The background, contents, structure and theology of each epistle are introduced. Special consideration is given to the theological importance of 1 John through 3 John, the social setting and teaching of James, and the relationship between 1 Peter and 2 Peter to each other and to the Epistle of Jude.

TUITION: For Credit: \$550 per class. For Audit: \$250 per class.

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

