



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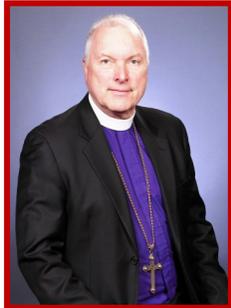
THE CARILLON

March, 2014

Editor—Amy Brady

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LENTEN SERIES: "THE ART OF THE PASSION OF CHRIST"



MARCH 12TH

Bishop Ray R Sutton, Ph.D.

*Rector, Church of the Holy Communion
Pro Cathedral Diocese of Mid-America REC*

**"INTRODUCING THE
ART OF THE PASSION
OF CHRIST"**



**MARCH 19TH
&
MARCH 26TH**

Dr. Scott Peck

*Curator, Museum of Biblical Art
Dallas, Texas*

**"THE BIBLICAL ART
OF MICHELANGELO"**



APRIL 2ND

Father Mark Bleakley

Vicar, All Saints Anglican Church, Monroe, LA

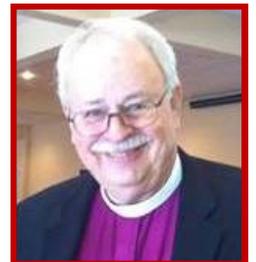
**"THE PASSION IN GLASS:
TELLING THE SACRED
STORY IN LIGHT AND COLOR."**

APRIL 9TH

Bishop Royal U Grote

Bishop Ordinary, Diocese of Mid America REC

"THE GERO CRUCIFIX"



Wednesdays in Lent
Stations of the Cross: 5:30pm
Soup Supper: 6:00pm
Speaker: 6:30pm

RECTOR'S PAGE



Visual art of the faith once delivered, especially the passion of Christ!

From the earliest days of Christianity believers have visualized their faith with various forms of visual portrayal. Very simply it's called Christian art. Within two centuries of the beginning of Christianity, art appeared on the walls and ceilings of places of worship. So profound would be the development of Christian symbol and art over the first seven centuries that a controversy arose over whether or not the symbolization of Christianity was not, in fact, idolatry. To address the crisis, a worldwide church council, called the Seventh Ecumenical Council convened and concluded that there is a distinction between reverence or honor and actual worship. Christians could create and reverence images of saints, even God Himself, without worshipping the wood, metal and stone on which the symbols appeared.

Christian art continued to grow as artists created works for the common man to meditate on the self-sacrifice of Christ. Even among those who saw the need to provide some corrective to abuses, a plethora of Christian art was created. One of the most famous Christian artisans was the personal artist of Martin Luther, the founder of the 16th century Reformation. The artist's name was Lucas Cranach, a man whose art will be the focus of our first Lenten Series talk. Thus Christians East and West, Protestant and Catholic, have visualized their faith, particularly the passion and death of Christ, that which makes everything else possible.

The topic of our Lenten series this year will be the visual art of the Passion of Christ. Last year our focus was the music of the Passion. This year we turn to other forms of art. Specifically, we will consider how Christians have seen the Passion of Christ, and have accordingly portrayed the sufferings, trial and death of Christ on metal, stone, canvas and so forth.

Our lineup of speakers and topics for the 2014 Lenten series at Church of the Holy Communion promises to open our eyes to the great beauty, intense feelings, and substance portrayed in the art of the passion of Christ, allowing us to identify with Christ's suffering and ultimate exultation.

Bishop Sutton will begin the first Lenten session (March 12) with an introduction to the visual art of the Passion of Christ. He will then turn his attention to the greatest artist of the Reformation, Lucas Cranach. This artist has given the Church one of the most famous portrayals of Christ's death on the Cross.

Weeks two and three (March 19 and 26) will bring to Church of the Holy Communion a local expert of art, Dr. Scott Peck, Curator of the Dallas Museum of Biblical Art, one of the most unique museums in this part of the world. Dr. Peck is not only a committed Christian, he is probably the foremost authority in our area on the art of Biblical people, both Jew and Christian. He will bring two presentations on the most significant visual art of the Passion of Christ. He will also discuss important pieces of Christian art that can be found at the Museum of Biblical Art.

Week four (April 2) will offer one of the most unique topics touching the visual art of the passion, the art of stained glass in the history of Christianity. The subject matter brings to CHC another gifted artist and Anglican priest, the Rev. Mark Bleakley, of All Saints Anglican Church in Monroe, Louisiana. Fr. Bleakley is a stained glass artist who has his own glass company. He will overview the history and theology of stained glass, as well as present some of the most important portrayals of the Passion in this art form. He will also show some samples of his own important work.

The final week of our Lenten series (April 9) will return our own diocesan Ordinary to us, the Rt. Rev. Royal U. Grote, from our cathedral see in Houston, Texas. Bishop Grote will concentrate on a Biblical overview of the events of the Passion of Christ. He will provide examples of Christian art and explain how it has attempted to express the Biblical teachings.

The venue for our Lenten series will be the same as last year. We begin at 5:30pm with our outdoor Stations of the Cross devotions. Then at 6pm our soup supper begins. Finally after a time of food and fellowship, our speaker will begin at 6:30pm.

I invite you to make your Lenten worship even more special by attending the Lenten series at CHC. It will deeply move and touch your life. So start with us at 5:30 for a walk down the way of Christ to His own death for us, bring soup or bread or cookies, and listen to a moving presentation on the visual art of the Passion of Jesus.

+Ray R. Sutton

March 2014
ANNIVERSARIES

Bob and Joyce Pickering	March 5
Jeff and Pamela Vance	March 12
Bill and Cathy Shep	March 16
Jim and Vicki Kuch	March 18
Cliff and Kelly Southard	March 19
Richard and Julia Stafford	March 29
Doug and Susan Boone	March 30



Meet our new Verger
Bobby Strother

The word VERGER is from the Latin, *virga*, that means twig or rod. The short rod with a little cross on the end of it is the symbol of the office. The verger office is a combination of an acolyte and lay reader to perform some special functions in a prayer book worship service. Historically, the verger was responsible for the order and upkeep of the place of worship. He most often worked closely with the bishop in the planning of the order and seating of those leading the worship. Then when it came time for the service, the verger would lead the procession to make sure the order, seating, and flow of the service would be maintained as the bishop had directed.

Thanks be to God, in the last couple of years we've had a trained verger (who is also an acolyte and lay reader) join our parish. His name is Bobby Strother. He has come to us from Church of the Apostles Episcopal Church in Coppell by way of St. Andrews in Ft. Worth (a 1928 BCP parish). He is a solid traditional Anglican. He will begin to serve as a verger on the First Sunday of the Month when we have two communion services. He will also be available to help at other big events and special services. The office of verger will greatly help the clergy.

The vestments of a verger are quite similar to the acolyte and lay reader, although as you might suspect they have some distinguishing features to set apart the office. Vergers typically wear an academic gown of some sort over a cassock. The cassock will be red or black depending on what the choir wears and on whether it's a cathedral or not. The academic gown is usually black. It can have full sleeves or even be sleeveless similar to the organist's gown, or even what the bishop wears over his white surplice at Morning/Evening Prayer. The verger carries a short staff with a cross leading the processions and recessions.

Baptism

*We welcome into the congregation of
Christ's flock ...*



Everett William Schaffner

2014 SYNOD

REC Diocese of Mid-America

BE IT RESOLVED that the 107th Synod of the Diocese of Mid-America meeting at the Pro-Cathedral of the Church of the Holy Communion in Dallas, Texas, wishes to express its thankful appreciation to all of the Clergy, Staff, and Volunteers of Church of the Holy Communion for their gracious hospitality in hosting the 107th Synod of the Diocese of Mid-America.

So say we all with rising applause on this the 21st day of February, in the year of our Lord, A.D. 2014.

SYNOD was two days filled with church services, meetings, Cranmer House graduation, a banquet, a concert, and much more.



Getting ready for Lent ...

ASH WEDNESDAY

March 5th 12:00noon and 7:00pm

LENTEN SERIES: "The Art of the Passion"

Wednesdays in Lent

5:30pm Stations of the Cross 6:00pm Soup Supper 6:30pm Speaker

March 12

"Introducing the Visual Art of the Passion"

Bishop Ray R. Sutton

March 19 & 26

"The Biblical Art of Michelangelo"

Dr. Scott Peck

April 2

"The Passion in Glass:

Telling the Sacred Story in Light and Color"

Father Mark Bleakley

April 9

"The Gero Crucifix"

Bishop Royal U Grote

Seder Supper Sunday, April 13 5:30pm in Lunt Hall

HOLY WEEK

MAUNDY THURSDAY

April 17th 7:00pm Eucharist

Prayer Vigil 8:00pm—8:00am

GOOD FRIDAY Meditations on the Last Seven Words of Christ

April 18th 12:00noon—3:00pm

HOLY SATURDAY Confessions April 19th 2:00—4:00pm

PALM SUNDAY

April 13th 9:00am Eucharist and 11:15am Eucharist

EASTER SUNDAY

April 20th

7:00am First Fire Eucharist

Breakfast served in Lunt Hall

9:00am Eucharist

10:00am Children's Easter Egg Hunt

11:15am Eucharist

CHC, a Training Ground for Those Now in Holy Orders

by Rudy Schenken

It seems CHC is gaining a reputation as a site to develop and encourage responsible men to train for the ministry. This is to recognize those who have been called to this lifework and begun their endeavor here at CHC.

It starts with Sam Steere, an active member of CHC for many years, including service on the Vestry and serving as Senior Warden. In 2004 he was called to become a deacon, and thence, a priest. Sam and Sandy moved to North Carolina in 2007, when Sam moved the headquarters of his business there. Since he moved, and up till today, Fr. Sam has served as Assisting Priest at St. John's Anglican Church in Greensboro, a church in the Anglican Province of America, which is led by our good friend, Presiding Bishop Walter Grundorf.

Sam was followed by Dr. Philip Johnson, an anesthesiologist, who became a deacon in 1998. He transitioned into the priesthood at CHC before moving his medical practice to the Denver, Colorado area. While his call to be a doctor has occupied the bulk of his time, he still teaches a Christian education class and fills in as a supply preacher upon occasion.

Charlie Camlin came to CHC in 2003. He was ordained a Deacon in 2004, a priest in 2005. Fr. Charlie and Brett moved on to Fairfax, Virginia, with their family. He is now Rector at Holy Trinity Anglican Church and Canon Missioner and Dean of the REC Convocation of Virginia.

Michael Mobley, Jeff Baker and Kasey Gage were ordained deacons on 2 April, 2005, and became priests in 2005, 2006 and 2007 respectively. Fr. Michael left CHC in 2005 and is now the Rector at St. John's, in Brownwood, Texas, a church in Bishop Jack Iker's Anglican Diocese of Ft. Worth. Fr. Jeff, after serving as Assistant Priest at CHC, and Jennifer, left in 2010 to become Rector at St. Andrew's Anglican Church in Savannah, Georgia, an REC parish. As you all know, Fr. Kasey remains as the Assistant Priest here at CHC.

Matt Whitehead was ordained to the presbyterate on 18 October, 2007, and Chris Woodall became a deacon the same day. After becoming a priest, Fr. Matt, first served as Rector of a parish in Hot Springs, Arkansas, but went on active duty in the U. S. Army in 2010. He now serves as chaplain to the Assault Helicopter Battalion (Task Force Nightmare) and as chaplain of the Regional Command across five locations in western Afghanistan.

Last year, Fr Thom McGee, who came to CHC in 2012 as an ordained priest, received a call from Christ the King Anglican Church in Albuquerque to become its Rector. This parish is in the ACNA Diocese of the Southwest, led by a CHC friend, Bishop Win Mott.

Fr. Chris became a priest in July 2009. He has served as Curate here at CHC, but now he and Ronda are moving on. He has been called to be the Rector of the Church of the Holy Comforter in Cleburne, Texas, also in Bishop Iker's Diocese.

A common theme in several of the responses for updated information stated how these men have tried to fashion their parish life after that at CHC.

We are so proud of all of them and their families and pray for their continued success in the future.

CRANMER THEOLOGICAL HOUSE COURSES

Spring Term



Liturgical Practicum: Bishop Keith L. Ackerman, SSC

Instruction in the major areas of service at the Lord's altar for the officiant and altar servers. This course will cover the spectrum from *The Parson's Handbook* to *Ritual Notes*. Particular attention will be given to the various styles of vesture, ceremony, and ritual action in current use among the greater Anglican tradition. This course will focus on mentored training and actual liturgical practice in conjunction with regular chapel services and lectures on the Church's ceremony.

May 2-3, 2014 May 9-10, 2014 May 16-17, 2014 Fridays 7:00-9:00 pm Saturdays 9:00am—4:00pm

Please contact Timothy Reimer for more information and to register for a class.

Email: timothyreimer@gmail.com

Farewell to Fr. Chris and his family ...

This is the poem that Fr. Chris wrote and shared with us.

From all the love that thou didst show,
I take with me, my way to go.

From all the grace that thou didst give,
I take along, more bright to live.

And with the hope that God allows,
We part with joy; only just for now.

We say not, 'goodbye,' but sweet farewell,
He meets our needs, we know it well.

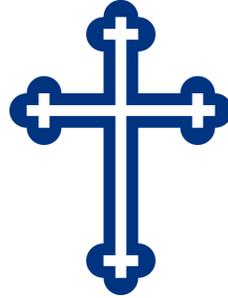
He'll grant our lives again to cross,
Then refresh our smiles, spurning the loss.

What joy we find in parting ways,
When God hath granted so many good days.

More He's promised, should we abide,
Within His Son, greater grace supplied.

Our work continues, in other fields,
Same Shepherd, same flock, same yields.

Same Lord and faith, same goal incited,
Unto our heaven, evermore reunited.



*Church of the Holy Comforter
Cleburne, Texas*



Beautiful church interior.





Holy Communion Christian Academy

Pre-K and Kindergarten has a place for your child, grandchild, or friend's child. Call for more information: 972-248-7610.

Open Enrollment has begun.

THANK YOU to everyone who came out and supported our **FUNDRAISER**

Family Sock Hop



BIGFISH ...

Believers in Christ, Faithful in Serving Him

Our CHC Youth Group

Shrove Tuesday PANCAKE SUPPER

sponsored by BIGFISH as a fundraiser.

Make plans to come out and "fill up" on specially cooked pancakes, sausage, and all the trimmings !



**6:00-7:00pm on Tuesday, March 4th
in Lunt Hall**

CHC "Happenings" . . .

We had great participation in the RAIH Habitat for Humanity "Walk-a-Thon".



The PrimeTimers Senior Group put on a lovely Valentine party. The ladies made special Valentine Cards for the residents of Collinwood Care Center while some of the men played Backgammon.



The "Movers and Shakers" young adult group participates in a Pot-Luck lunch almost every month. On Sunday, February 16th, they had a wonderful lunch and wished *HAPPY BIRTHDAY* to Ziona Reimer.





Provided by
Fr. Kasey Gage

5. OF THE HOLY GHOST

5.1. ARTICLE 5

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

When considering the Trinity in Chapter 1, we established from Holy Scripture that God is a God of three Persons - all three equally and eternally God - yet united in a single Godhead. So in the Nicene Creed we say, 'I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified'.

The first thing to appreciate is that the Holy Spirit is not just a Divine energy like electricity. He is a Person. He is God the Holy Spirit, as much personal as God the Father and God the Son. It is of course difficult for us to visualize a person without a body. Yet we have no other English word, except person, to express the inner distinctions which exist in the unity of the Godhead. The facts of Scripture demand that we recognize the unity of the Godhead and at the same time the inner distinctions between Father, Son and Holy Spirit, which we can only express by our word 'Person'. The Holy Spirit, or Holy Ghost - the terms are interchangeable in Scripture - is a Person because He works by personal activities on human persons. For instance Jesus said, 'When He, the Spirit of truth, is come, He will guide you into all truth'. Luke tells us in Acts 16:6-7 of the personal activities of the Holy Ghost; 'Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bythunia, but the Spirit suffered them not'. The Holy Spirit both leads and restrains us. Furthermore, Jesus Christ referred to the Holy Spirit as the Comforter and that clearly indicates the personality of the Holy Spirit who is repeatedly referred to in the third person singular. So the Holy Ghost 'is of one substance, majesty and glory with the Father and the Son, very and eternal God'.

The second thing to appreciate is that the Holy Ghost is 'the Lord and giver of life'. Holy Scripture teaches us that by nature we are all spiritually 'dead in trespasses and sin' (Ephesians 2:1). That is to say, by nature we do not love God. We cannot share our lives with God as a child does who loves his father. We are, as it were, dead to God. So by nature we have no desire to speak with God in prayer. Jesus said, quoting Scripture, 'Man doth not live by bread alone but by every word that proceedeth out of the mouth of God' (Matthew 4:4). The 'living' Jesus refers to there is of course spiritual living. Our mortal bodies are sustained by bread alone. But if we have spiritual life that life has to be sustained by the Word of God.

It is obvious therefore that a person who has not spiritual life will not read his Bible daily. For just as we need bread each day for mortal life so we need the Word of God each day to sustain spiritual life. Moreover just as we enjoy a good dinner out so we also need a good dinner out each week at Bible study, whenever we can get one. So we have to have the Holy Spirit who is 'The Lord and giver of life' in order that we may savour spiritual life.

The third thing to realize is that if we do not have the Holy Spirit we will not understand Holy Scripture. It will have no spiritual impact on us. We may appreciate Scripture for its aesthetic value. We may appreciate its magnificent English, its poetry, its beautiful expressions and the sheer logic of God's laws if only they were applied today, but we will not reach spiritual understanding of it unless we have God the Holy Spirit to help us. Jesus said so. Jesus said, 'When He the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come' (John 16:13).

Not only will the Holy Spirit lead us into all truth, He will also make us love the truth. If the Holy Spirit is in you, you will exclaim like David, 'How sweet are Thy Words unto my taste! Yea, sweeter than honey to my mouth. Thy Word is a lamp unto my feet and a light unto my path' (Psalm 119:103). Would you in your present state use such words to express your feelings for the Bible?

Moreover, since Jesus is the ultimate truth, the Word of God will lead you more and more into the full truth about Jesus, and you will then become communicators of that truth to your neighbours. Jesus said, 'When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye shall bear witness, because ye have been with Me from the beginning' (John 15:26-27). I wonder, do you somehow feel embarrassed to speak of Jesus to your neighbours? You see that would be an indication that you have not got the Holy Spirit. It is the Spirit within God's people who enables them to 'speak the truth in love' (Ephesians 4:15).

The fourth point is this. If you are to have the Holy Spirit room has to be made for Him. He is a Person. So Ezekiel 36:26 tells us, 'I will take away the stony heart out of your flesh, and I will give you an heart of flesh. A new heart also will I give you, and a new Spirit will I put within you'. The old polluted heart which would condone, or lead us into, sin, which would push God into a corner, which would permit us to go to church but not to get involved, and which would allow us to embrace Christianity but which would not allow us to embrace Christ has to be cut out. This is the true circumcision of which Paul wrote repeatedly. 'For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God' (Romans 2.28-29).

Everything which is contrary to the way of God has to be cut out to make way for the Spirit who is the Holy Spirit. He is God, a Person and he demands total allegiance. He demands every corner of your heart.

The fifth point is this. If you have the Holy Spirit He dwells in your heart, in the centre of your affections. So as Paul writes, if you have the Holy Spirit, 'Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit which are God's.' (1 Corinthians 6:19-20). The body of a Christian is the temple of the Holy Ghost, or the church of the Holy Ghost. Aren't you always on your best behaviour in church? In church do you not have a feeling of reverence and awe because it is the house of God? Then remember, if you really are a Christian, that your body is the house of God and behave accordingly with a godly fear. Your body becomes nothing less than the temple of God the Holy Ghost 'of one substance, majesty, and glory with the father and the Son, very and everlasting God'. So walk in godly fear knowing that He sees everything - even your secret thoughts.

The sixth point is this. The Holy Spirit is the spirit of Christ. If the spirit of Christ dwells in you he will change you. He will begin to make you like Himself. For 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance' (Galatians 5:22-23) and those are the characteristics of Christ. So, writes Paul, 'Walk in the Spirit, and ye shall not fulfil the lusts of the flesh' (Galatians 5:16). As Jesus said, 'Abide in me, and I in you' (John 15:4). 'I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing' (John 15:5).

Everything in the Christian life is dependent on the Spirit of Christ abiding in us. 'If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you' (John 15:7). All the promises of God including a real, meaningful, and fruitful prayer life depend on this. So the Word of God assures us, 'If any man have not the Spirit of Christ, he is none of His' (Romans 8:9).

5.2. CONCLUSION

As you read this I urge you, 'Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates' (2 Corinthians 13:5). The real fruit of the Spirit is to make you an imitator of Jesus Christ. The Holy Spirit alone makes this possible. The Holy Spirit alone supplies all the great needs of the soul; eternal life and conversion, communion and character, singleness of heart and willingness and ability to communicate Christ to others, and to live to the glory of the grace of Jesus Christ.

The bishop I referred to in the previous chapter was wrong when he inferred that it couldn't matter less if Jesus Christ was raised from the dead, but he was right when he said it couldn't matter more than that Jesus Christ is raised in you!

Do you want to be assured of eternal life? Do you want to be led into all truth? Do you want to be made Christ-like? Do you want to be sure of heaven?

Then you must have the Comforter to dwell with you and to be in you. Have you ever asked for the Holy Spirit to be given to you? Are you willing to turn your life over to God the Holy Spirit who will demand absolute authority over you and have first call on your life? Then hear these words of Jesus as recorded in Luke 9-13:- 'I say unto you, ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish, give him a serpent. Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him'.

Lenten Offering

This year our Lenten Offering will be divided two ways.

One half will go to support our Medical Missionaries in Malawi, Dr. Jon and Amanda Fielder, as they continue their work there.

The other half will go to support the REC Board of Foreign Missions, specifically to help build the Church in Croatia and Serbia.

Please pick up your little plastic church in the Narthex ...
and fill it full ... cash, coins, or checks.



1  1 in 3

... begins with me ...

Most of us were not taught how to bring new members into our church. The very idea that we talk to our friends and neighbors about our faith and our church is scary, uncomfortable and “foreign” to us.

The 1 + 1 in 3 Campaign, which encourages every member to bring in one new member over the next 3 years, may seem daunting to many. The good news is that Church of the Holy Communion provides many “non-threatening” ways for us to share our wonderful church family with friends. As we enter our Lenten season, followed by Easter, you will find wonderful opportunities for you to invite your friends to come and experience terrific programs and opportunities for learning, while introducing them to our church family.

The 2014 Lenten Series is “The Art of the Passion” and will be on Wednesday evenings -- March 12, 19, 26, April 2, and 9. On March 12, Bishop Sutton will introduce the series which will subsequently feature outstanding speakers from the Biblical Arts Center in Dallas; a priest who is a stained glass artist from Monroe, Louisiana; and finally our own Bishop Grote, who will focus on the Biblical overview of the Passion.

All evenings follow the same format:

5:30 p.m Stations of the Cross

6:00 p.m. Soup Supper in Lunt Hall

6:30 p.m. Speaker

Invite your friends to join you for our Lenten Series.

Everyone is welcome and there is no charge for dinner. Remember: 1 + 1 in 3 Begins With Me.

The Prayer Shawl Ministry

*invites all knitters and crocheters to join us
in this meaningful ministry.*

*We meet on the 4th Saturday of the month
at 10:00 AM in the Edman Building Library.*



CMJ: Church's Ministry among Jewish Peoples

A group of our CMJ team members – Father Chris Woodall, Mary and Tony Carpenter, Cathy Shep, Michael Templin, and Kerrie Smith – have been attending a lecture series at First Baptist Church in Dallas entitled, “**Israel: The Key to Scripture, Theology, and Missions.**”

The lectures are given by Dr. Jim Sibley, who is director of the Pasche Institute of Jewish Studies at Criswell College, and who is also a board member for CMJ-USA.

As Dr. Sibley stated in the first lecture, “If God has been working out His program of world redemption through Israel, then understanding Israel and its relationship with the church is a key to the proper formation of a biblical theology.”

The group has been learning a great deal about scripture, the Jewish people, history, geography, and much more!

Dr. Sibley is a wonderful teacher, and we have all enjoyed the classes, which will continue through March.

Contact Kerrie Smith for more information about this group.

