



Church of the Holy Communion Newsletter  
Pro Cathedral—Diocese of Mid-America (REC)  
17405 Muirfield Drive, Dallas, Texas 75287 972.248.6505  
[www.holycommuniondallas.org](http://www.holycommuniondallas.org)

## ***THE CARILLON***

***March 2016***

*Editor—Amy Brady*  
*Church Photographer — Nic Osmond*

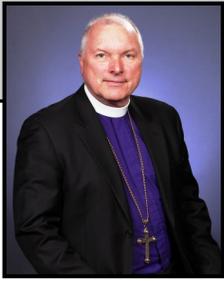
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### *Synod 2016* *at* *Church of the Holy Communion*



***Diocese of Mid-America Clergy with special guest Archbishop Foley Beach***

## RECTOR'S PAGE



Lent is not only a time for giving up. It's a spiritual pilgrimage to the Cross and the Empty Tomb anew. This means we should not only let go of things we like, to serve the end of moving the leaven of unrighteousness, but we should also include extra behaviors, spiritual disciplines, and services at God's altar. Regarding our worship, we have additional services during Lent such as, Stations of the Cross, Palm Sunday, Maundy Thursday, the all night prayer vigil, Good Friday, and so forth.

This year we are adding two new services during Holy Week to our other wonderful worship. Both services have propers in the 1928 *Book of Common Prayer* that allow, even call for, a special worship service. Indeed, many of our churches do. These services are quite historic and traditional.

The first service is a Good Friday Eucharist. Our prayer book has propers for a Good Friday service of Holy Communion. Typically this service occurs early on Friday morning at the end of the Thursday night vigil. The very special aspect of this service, besides being on Good Friday, is the sacrament used. It is the sacrament from the tabernacle, which is removed at the end of the stripping of the altar on Maundy Thursday. The sacrament is processed from the High Altar of the church to the Mary Altar and placed in repose there all during the prayer vigil. Since this sacrament is to be completely consumed before consecrating more for Easter services, the tradition of the church is to have an early Good Friday Eucharist with this sacrament. For this reason the service is sometimes called, *The Mass of the Pre-Sanctified*. This language reflects that the communion is entirely with elements already set apart to become the Body and Blood of Jesus. It is always very special. The vestments are black, for this is the color of Good Friday. The day is eerily somber, yet the presence of the Lord is keenly felt before we begin our Good Friday services of Christ's seven last words on the Cross.

The second service we will be offering is also quite traditional. It is the Easter Even Service of Baptismal Renewal with Eucharist. The prayer book also has propers for this service. We should remember that the Biblical day is from evening to morning, based on the language of Genesis 1. At the end of each day, God said, "And it was evening and morning," for whatever day. The Biblical day therefore begins in the evening. This is why feast days start on the evening before. It is also why we begin to celebrate Easter on what we call the evening of Holy Saturday. It is actually the beginning of Sunday.

The Easter Even service, however, centers around three other special ceremonies before receiving the Eucharist. The service begins with the lighting of the Paschal Candle. Other candles are lit from the Paschal Candle symbolizing that Christ the Light of the world re-enters our presence. Then a Deacon chants what is called, *The Exultet*. This prayer has to do with Exodus themes. It is followed by Scripture readings having to do with the first Passover, Exodus and Christ's rescue of the world through the Resurrection.

A further activity before receiving the Eucharist involves baptisms for new converts. This takes place at the entry of the church around the baptismal font. In our case it is the old original font that has been used in this parish for over half a century. For the baptism of new converts, the Church worked it out a long time ago that the best time for Holy Baptism is at Easter. Since Easter is a time of celebrating

new life in Jesus Christ, the baptismal service of being born again is appropriately done on Easter Even, which starts in the evening. There is also a practical reality to doing baptisms at Easter at another time besides Easter morning during the other regular services. These services have other activities such as the flowering of the cross and special music, and are usually the most well-attended services during the Christian year; therefore, these services would simply be too long.

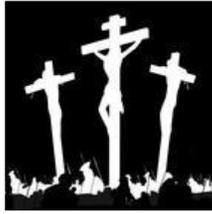
I have set an annual goal of five baptisms at our first Easter Even service. I'm pleased to announce that I believe we already have four people to be baptized: three youth and one adult. As you may know we are trying to see more and more adult baptisms, for this reflects new converts coming into the kingdom of God. The time has come once again in history for traditional churches to do the work of outreach and evangelism. Please pray for us in this regard.

One other ceremony before we receive communion is baptismal renewal for all of us who have already been baptized. It's the same principle as renewing wedding vows. It is a good thing for us to renew our most sacred commitments. Our dedication to Christ is the most important one. Accordingly, the Church has encouraged all believers to renew their baptismal vows at the time of other baptisms, especially the ones on Easter Even. Our baptismal vows are renewed with the same questions and affirmation to the creed as expressed in the baptismal office. Once these questions are answered in the affirmative, the priest/bishop sprinkles holy water on the congregation as an expression of baptismal waters.

Then the congregation is led by the Paschal Candle to the communion rail where all who renew their vows kneel. Then the priest/bishop passes by, placing anew the sign of the cross on each forehead. The sign of the cross is made with oil to symbolize the sealing of the Holy Spirit. Then the Eucharist begins.

I believe these services during Holy Week will be a wonderful addition to our already powerful presentation of the last days of Christ, as well as His first day as the Resurrection and the Life. We will also be offering Holy Communion during Holy Week on Monday, Tuesday, and Wednesday at noon, so that a person may receive Holy Communion every day of Holy Week. All our other services will be the same. I hope you support these services as well as encourage others. It's as simple as the more we have of Jesus the better off we are. May the Lord give you and our parish a blessed Lent, Holy Week, and Easter Sunday.

+Ray R. Sutton



# Holy Week

## *Palm Sunday March 20th*

9:00am Holy Communion and Walk the Bounds    11:15am Holy Communion

## *Holy Week Services*

**Maundy Thursday Eucharist** March 24th 7:00pm    **Prayer Vigil** 8:00pm-8:00am

**Good Friday Eucharist** March 25th 8:00am

**Good Friday Meditations on the 7 Last Words of Christ**

March 25th 12:00noon -3:00pm

**Holy Saturday Confessions** March 26th 12:00noon -3:00pm

**Easter Even Baptismal Renewals with Eucharist** March 26th 6:00pm

## *Easter March 27th*

**First Fire Eucharist** 7:00am

**St. James Brotherhood Easter Breakfast** 8:00am

**Holy Communion / Flowering of the Cross** 9:00am

**Easter Egg Hunt** 10:00am

**Holy Communion** 11:15am



## HOLY SATURDAY CONFESSIONS

**Saturday March 26th**, sometimes called Holy Saturday, is a traditional time before Easter for prayer, quiet reflection, counsel and spiritual unburdening through confession of sin and absolution.

Sometimes this is called the Sacrament of Reconciliation.

On **Holy Saturday from 12:00noon to 3:00pm** the church will be available for any who would like to come and spend quiet moments before the Lord. The clergy vesting room will also be open if someone would like to have private time with a priest.

Bishop Sutton or Clergy will be available in this designated area to offer spiritual direction and administer absolution for anyone in need of physical and spiritual healing (1928 BCP, 313, 3rd Rubric).

**The ambulatory hall doors will be unlocked for access to the back of the church. Other clergy will be present behind the rail in the Lady Chapel to administer unction and prayer. Parishioners may come without appointment.**

*If they have any questions or would like to make an appointment, please call one of our clergy.*



# Beautification Day!

MARK YOUR CALENDAR!

**SATURDAY, MARCH 19th 9:00am**

As we look forward to Easter and spring, we also take the time, annually, to spruce up our church buildings and grounds. We will clean the Church, as well as our other buildings and, weather permitting, plant new shrubs and flowers.

**WE NEED YOUR HELP!**

*We will supply coffee and breakfast snacks and cleaning supplies, but we need you to supply the muscle.*

*None of the cleaning or dusting is strenuous,  
but it takes help from the parish to get the work done in preparation for Easter Sunday.*

**Thank you, in advance, for your help in keeping our Church and campus beautiful!**

## March 2016 ANNIVERSARIES

|                                 |          |
|---------------------------------|----------|
| Bob and Joyce Pickering         | March 5  |
| Fr. Andrew and Jessica Brummett | March 10 |
| Bill and Cathy Shep             | March 16 |
| Jim and Vicki Kuch              | March 18 |
| Cliff and Kelly Southard        | March 19 |
| Ron and Kathy Stauss            | March 26 |
| Richard and Julia Stafford      | March 29 |
| Doug and Susan Boone            | March 30 |

*Happy Anniversary!*



## Palm Crosses

We will make Palm Crosses on  
**Thursday, March 17th at 10:00am in Miller Hall.**

*Plan to come help us. The crosses are easy to make. We will teach you!*

## Memorial Easter Lily envelopes

*Please fill out the form and return it to the alms basin or the church office by **Palm Sunday, March 20th.***

*Make checks payable to CHC and noted "Easter Lilies."*



## Parishioner Profile: *Jane Salos* Getting to know those who are sitting next to you ...

**Jane had a very active childhood, growing up in Texas, Puerto Rico, and Venezuela.  
Jane speaks Spanish and some Portuguese.**

**Jane says that the first job she ever had was working as a waitress.  
After that, she went on to become Controller for Kempinski Hotels in Frankfurt, Germany.  
She has also worked for the Kempinski Hotel in Dallas. She is a certified Hospitality Administrator, a Certified Wedding Consultant, and a Financial Consultant.**

**Among her many accomplishments, Jane is most proud of holding the position of President of the American Business Women's Association in Killeen and San Antonio, Texas; and in New Orleans, Louisiana.  
She has also been the President of the International Women's Association for North Texas; President of the Association of Wedding Professionals; and President of Women's Council International Society.**

**In her spare time, Jane is a very accomplished artist, creating paintings on porcelain and canvas.**

**Jane has two daughters and one son; she has six grandchildren and three great-grandchildren.**

**You will usually see Jane and her husband, Paul, at the 11:15am service.**

# Congratulations to Fr. Kasey Gage



who received his

## *Master of Theology*

degree from Cranmer Theological House on February 26, 2016

## Lenten Offering Recipients

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



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

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

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### REC Missions in Cuba Bishop Charles Dorrington

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

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

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



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

Jon, Amanda, and their children have served as medical missionaries in Africa for several years. They served in Malawi, one of the poorest countries on earth, for several years. They treated an inordinate number of people who have been ravaged by TB and HIV.

They moved last year to work serve in Kenya. Jon directs [African Mission Healthcare Foundation](#), which supports health facilities in multiple countries. He also teaches and sees patients at Maua Methodist Hospital. They live in Kenya at the invitation of the Methodist Church of Kenya.



\*\*\*\*\*



Provided by  
Fr. Kasey Gage

# Articles of Religion

Part 28

This is Article 28 taken from The Continuum blog from contributor Archbishop Peter Robinson (UECNA).

## Article XXVIII - Of the Lord's Supper

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a sacrament of our Redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing o a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament and hath given

rise to many superstitions.

The Body of the Lord is given, taken and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

### Archbishop Peter Robinson

The twenty-eighth Article is the first of four dealing with the Sacrament of the Altar which points to the significance of the subject, and the centrality of the Eucharist to the Christian Life. The other two - 29 - 'On the wicked,' 30 - 'Of both kinds' and 31 - 'Of the one oblation of Christ finished upon the cross' complete the treatment of the subject in the Articles of Religion, and will be dealt with in turn. Just reading through the 28th Article, it is very clear that the framers - Cranmer and his advisors originally, then Parker and Convocation in 1562/3 - were looking for both a Consensus and a positive statement on the nature of the Sacrament. In particular, they were trying to sidestep the brewing dispute between the Swiss Reformed and the Lutherans over the nature of Christ's presence in the Eucharist, and in this they had a measure of common ground with John Calvin, and Martin Bucer, who were both trying to avoid the rigidities of both Wittenberg and Zurich. In its moderate tone, it is at one with the Belgic Confession, the Heidelberg Catechism and the Scots Confession of 1560. However, Article 28 is a little bit looser in that it permits not only receptionism, but also some sort of 'spiritual real presence' of which the "virtualism" of Johnson of Cranbrook and the later Non-Jurors is the main representative in Classical Anglicanism

So let us start by looking at what the Article condemns. Specifically, it rejects the doctrine of Transubstantiation, as overthrowing the nature of the Sacrament by denying the reality of the outward sign after the consecration, it being replaced with another substance which leaves only the accidental signs, not the substance of Bread and Wine. Mere memorialism is a 'fail' in much the same way except that in this case it is the spiritual grace, rather than the outward sign which is denied. However, having ruled out these two extremes the 28th Article then goes on to take a middle way which insists on Christ's presence in the Supper without defining whether it lies in the celebration, or in some change of significance in the elements. However, it does seem to give first preference to the Receptionist doctrines that were current in the 1560s in the attempt to reconcile Lutheran and Zwinglian views on the Eucharist.

This sort of 'true Presence' theology derives in large part from Cranmer's controversy with Stephen Gardner in 1550-1551. This was a lively little pamphlet war which was later consolidated into Cranmer's book 'On the Lord's Supper.' Gardner's contribution is largely uninteresting in that it is a vigorous defence of the traditional doctrine of transubstantiation, except for the point that he regarded the 1549 BCP Mass as being valid and upholding the doctrine of transubstantiation. This was a point that greatly riled Cranmer, whose theology had already assumed its mature position under the influence of Ridley c.1545. Cranmer's contribution is far more constructive in that it is quite obvious that Cranmer is trying to formulate a position which takes account of all the major Biblical texts concerning the Eucharist, namely the institution narratives from the Synoptic Gospels, and 1 Corinthians 10 and 11. However, like the magisterial reformers, he misses the Eucharist references in John 6, or spiritualizes them, thus missing one of the major Evangelical keys to understanding the Eucharist. The position Cranmer finally adopts is reminiscent of Ratramnus of Corbie, a ninth century Frankish monk who denied any change in the elements whilst affirming a true spiritual presence of Christ in the Eucharist. Ratramnus had been rediscovered by Nicholas Ridley (1500-1555) c.1545, and Ratramus, and an anonymous Anglo-Saxon text were to be determinative in forming Cranmer's final position on the Eucharist. It should also be noted that Ratramnus' writing 'On Predestination,' in which he argues for Predestination to life against the double predestination of Gottschalk, anticipate the position taken in Article 17. Anyhow, in the final analysis the key to understanding Cranmer's doctrine of the 'true presence' are St Paul's words in I Corinthians 10:16-17. The Cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body: for we are all partakers of that one bread.

This text maintains both the reality of the bread and wine, and also the reality of Christ presence as we sacramentally participate in his Body and Blood. St Paul's words also make it clear that the Eucharist is a sign of unity between the believer and his Saviour, and between believers. This idea of the Eucharist being a sign of unity also occurs in St John's Gospel, especially in John 6:48-61, and in the writings of St Ignatius of Antioch and in the Didache. All of these elements are honoured in Cranmer's book. In his mature thinking, Cranmer's doctrine of the Eucharist resembles that of Martin Bucer, or Peter Martyr. It is also fair to mention that it bares a remarkable resemblance to the Receptionism of Calvin's Institutes.

However, the 28th Article is not so tightly worded as to limit our understanding to Cranmer's true presence, or Calvin's Receptionism. It is quite clear that in the early part of Elizabeth's reign its language was acceptable to "Lutherans" such as Edmund Gheast (Bishop of Oxford, then Salisbury) who affirmed a Eucharistic doctrine resembling the hypostatic theories of Luther, rather than the Consubstantiation of Lutheran Scholasticism. Their belief that Christ was present 'in, with and through' (to borrow the classic Lutheran formulation) the Bread and Wine was not incompatible with Article 28, but it did lead to the temporary suppression of Article 29 from 1563 to 1571.

It also seems to have given birth to the localized theories of the Eucharistic presence that were to crop up from time to time among the English Arminians, the Non-Jurors, and the Old High Churchmen before becoming commonplace among Anglo-Catholics in the third-quarter of the 19th century. However, from 1560 to at least 1860 the dominant doctrine of the Eucharistic presence in Anglicanism was a strong form of Receptionism which saw Christ's presence as being in the celebration of the Lord's Supper, not specifically in the elements. This also explains why reservation for the sick disappeared during this period, being replaced with an abbreviated Eucharist celebrated in the home of the sick person. However, in the Scottish Episcopal Church, where virtualism was prevalent, reservation *for the sole purpose of communicating the sick and housebound* remained reasonably common.

But what about those other theories? After the initial hiccup with Lutherans such as Gheast, the main revival to Receptionism was not, as is still occasionally claimed, the Memorialism of Benjamin Hoadley, but the Virtualism of the Scottish Episcopalians, the English Non-Jurors, and their sympathizers within the Established Church. The classic exposition of this position is Johnson of Cranbrook's early eighteenth century manual on the Eucharist "The Unbloody Sacrifice." Johnson contended that the consecration of the elements changes their significance not their physical state, so that whilst they remain bread and wine, they become, "in virtue, power and effect" the Body and Blood of Christ. In short, Johnson affirms a spiritual presence in the elements by which the bread and wine become in their spiritual benefits the thing signified. However, he also affirms that the presence is discerned by faith. This localisation of the presence in the elements seems to have been uncontroversial from 1720, until the Low Church counterattack against the Tractarians in the 1850s.

One thing that has to be made absolutely clear is that between 1770 and 1845 the Eucharist was *not* a source of controversy between Evangelicals and High Churchmen. Evangelicals accepted receptionism as the doctrine of the Church of England, as did a majority of High Churchmen. Virtualism had a following amongst a minority of High Churchmen, but on the whole comparatively little of a controversial nature was written about the Eucharist between 1740 and 1840. The controversy only erupted in the aftermath of John Henry Newman's Tract XC, which was published in 1841. The original centre of attack in 1841/2 was not so much Newman's theology, but his methodology, which resurrected the logic chopping of Dr Samuel Clark, the early 18th century Arian, whose theories had been masterfully countered by Daniel Waterland (1683-1740.) The strongest exception was taken by Henry Phillpotts, (1778-1869) a strong High Churchman, and an ultra-Tory appointed to Exeter by the Duke of Wellington. Phillpotts was strongly anti-Calvinist, and had given discrete support to the Tractarians, but he was having none of Newman's Romanizing. Whilst Phillpotts' Charge against Tract XC is the most vehement and readable of the reposts to Tract XC, it was not the only one, as all but one of the mainly Old High Church bishops slammed Tract XC.

The direct attack on the 'real presence' came with the Forbes and Dennison Cases in the 1850s. The case against Alexander Penrose Forbes was the simpler of the two mainly because it took place in Scotland where the Canonical procedures were simpler. In a charge delivered to the Diocese of Brechin he used language that suggested that he held a doctrine very close to transubstantiation. This drew a protest addressed to the House of Bishops, and as a result charges were brought against him by Fr. Henderson of Arbroath. Terrot, the Primus, tried to reconcile the two sides, but eventually the matter went to trial, and the case was heard by the remaining six Bishops of the Scottish Episcopal Church. To all intents and purposes, they convicted him of nothing worse than intemperate language with Forbes doctrine surviving uncensored. The Dennison Case was far broader in scope in that it attempted to get a condemnation of all forms of the doctrine of the Real Presence which localized the presence of Christ in the elements. Had it been successful, it would have made Receptionism the official doctrine of the Church, but it was eventually dismissed on a technicality leaving the doctrinal position exactly where it had been before. We also need to consider that given our greater familiarity with the Eucharistic orientation of the Fourth Gospel, and of the teaching of the Sub-Apostolic and Ante-Nicene Fathers, we probably need to broaden our view to include objective theories of the Real Presence that do not commit us to Aristotlean physics or any view that might 'overthrow the nature of a sacrament.' Therefore one may safely conclude that the Twenty-eighth of Thirty-nine Articles vouchsafe a considerable latitude as to the way in which we understand the nature of Christ's presence in the Eucharist, asking only that we reject the extremes of Transubstantiation and Memorialism.

The final paragraph deserves a brief treatment of its own. The closing words "The sacrament of the Lord's Supper was not by Christ's Ordinance reserved, carried about, lifted up or worshipped" as a statement of historical fact more than anything else, agrees with the assertion in the first paragraph of the Article that Communion is the main function of the sacrament. At the time it was probably intended to forbid elevations during the Canon of the Mass and processions of the Blessed Sacrament as these had become the focus of some quite superstitious popular piety. Four hundred and fifty years on, it has to be regarded as an open question as to whether ceremonies such as Benediction of the Blessed Sacrament are acceptable Anglican practices, especially as most of the superstitions associated with late mediaeval Eucharistic piety are long since forgotten except by scholars of the period. I would therefore suggest that, like all such open questions of ecclesiastical discipline, the final judgement as to whether such ceremonies are licit must be left to the competent ecclesiastical authority, and not become a focus for activist liturgics.

## **Men's Retreat** April 1-3 Camp Crucis *Men... it's time to sign up for the retreat.*

Cost is \$128 (includes lodging and 2 breakfasts and 2 dinners)

Payment can be made through the Church Office.

The study topic for this year's retreat is the book Mere Christianity by C.S. Lewis.

Bishop Sutton suggests everyone attain a copy of the study guide and the book if possible. This is one of C.S. Lewis' most well-known books; you will want it for your own personal library! If you would like to reserve a copy

(\$8.69-study guide, \$8.99-book) sign up in Lunt Hall on Sunday.

**All men of CHC & their guests are welcome: Besides the study, there will be free time for personal meditation, group activities, golf, etc.**

***Sign up in Lunt Hall***

# Lenten Series:

“Miracles Happen: Then, Now, and Always” continues ....

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

**March 2nd: Canon Charles Camlin** “New Testament Miracles”

**March 9th: Deacon Daryl Smith** “Miracles of the Church Through the Ages”

**March 16th: The Rev. Kasey Gage** “Miracles Today and Some Tough Questions”



**All Saints Ministry is hosting the Lenten Soup Suppers again this year.**

This is an opportunity to join with your neighbors to supply soup, bread, cookies and clean-up labor to make these events a success.

*Please Sign up in Lunt Hall to bring SOUP, BREAD, COOKIES or for CLEANUP.*



## 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 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](mailto: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](http://www.hccadallas.org).

# BIGFISH

Believers in God, Faithful in Serving Him.

Shrove  
Tuesday



BIGFISH says THANK YOU to everyone who came out and supported our Shrove Tuesday Pancake Supper!



**Friday Fun Night:** All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, March 11<sup>th</sup>. 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.

**The REC is planning a mission trip to help some of our churches in Croatia.** The trip is scheduled for May 27-June 6, 2016. The cost of the trip is \$850 plus airfare (\$1400-1800). Children 15 and up are invited to go. They will need a valid passport through December of 2016.

Deadlines for the trip are: 3/18/2016 Application and Deposit \$200 due 4/20/2016 Air ticket Purchased 5/01/2016 Team Meeting 5/15/2016 Team Meeting 5/27/2016 Team Departs for Croatia

For further information, please contact Postulant Michael Vinson from Chapel of the Cross.

His contact info is: [michaelvinson@mac.com](mailto:michaelvinson@mac.com)

214-600-0779

**BIGFISH is scheduled to help out with our annual church Beautification Day on Saturday, March 19<sup>th</sup>.** The plan is for BIGFISH to clean up our youth space, Miller Hall from 9am-Noon. Work to beautify the rest of the campus will continue on throughout the day and you are welcome to help out but our main task is to clean up Miller Hall. Children will need to wear comfortable clothes that they don't mind getting dirty as well as closed toe shoes. All cleaning supplies except work gloves will be provided. Breakfast snacks will also be available.

We hope to see you all out on March 19<sup>th</sup> to help clear up our hall and our campus. Please let Fr. Kasey know if you are able to attend.

**The third Saturday night of the month, Saturday, March 19<sup>th</sup>, is Game Night for BIGFISH from 7-10pm.** The event is geared toward fellowship of our youth and their guests in a safe, fun, and wholesome environment. There will be all kinds of games (board games, card games, video games, ping pong, foosball, et. all) available for the children over the course of the evening with plenty of snacks and drinks. We have over 25 youth that fall into this category so we have the potential to grow a significant fellowship amongst this age range if we all show up and bring our friends. Please mark the third Saturday of each month on your schedule and plan to attend and bring your friends!



## Habitat for Humanity House Build

Once again, our church is joining other churches in Richardson Area Interfaith Habitat to build a Habitat for Humanity house this spring.

**The house build begins on Saturday, April 2nd ...**

**\*\*more details about the remaining dates will follow soon\*\***

Address: 1836 Bayside Street, Dallas, 75212



# Around CHC . . .



A special little girl, Raylee, holds a knitted rabbit made for her by the Prayer Shawl Ministry.



Some of the ladies of HCW made special Valentine Door Decorations for the residents of Collinwood Care Center. Bella Verbeck, Abby Furniss, and Victoria Osmond helped deliver the Valentines.



The PrimeTimers sponsored a very entertaining presentation by storyteller Rose-Mary Rumbley, who talked about the "history of Dallas."



Ladies' BUNCO !  
Twenty women enjoyed an evening of fun and fellowship



The Polish National Catholic Church recently met with ACNA on our Church campus. Archbishop Foley Beach participated in the meetings.



Family "preview weekend" at Camp Crucis ... a chance for families to find out about summer activities and camps for their children.



Habitat for Humanity "Walk-a-Thon"  
THANK YOU to everyone who came out to walk and to those who sponsored our walkers and helped raise money to build a house.



# Annual Parish Meeting

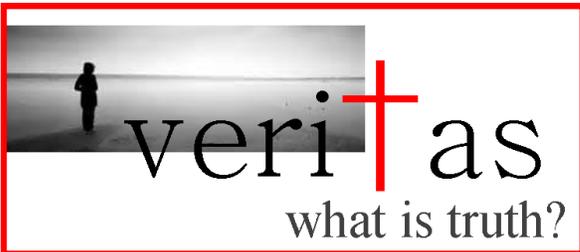


Congratulations to our new Vestry Members:  
Diane Prier, Rob Shattuck, and Gennie Verbeck.



Walk the Stations of the Cross with us  
each Wednesday during Lent.

This ancient devotion allows us to walk with Jesus to the cross.  
The service begins in the Church at 5:30pm and moves outside for  
meditations and readings at all 14 stations.



Remaining  
Dates:

March 6  
March 13  
March 20



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

**You're Invited!**

Sunday nights  
Feb. 21 -Mar. 20 at 6:30pm

RSVP: 972-248-6505  
veritas@holychommuniondallas.org

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

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

# Synod, 2016



Approximately 200 Clergy and Lay People from the REC Diocese of Mid-America were here for two days of business meetings and spiritual renewal.

The Coppell High School Choir, joined by the CHC Chancel Choir, presented an amazing concert during Synod.

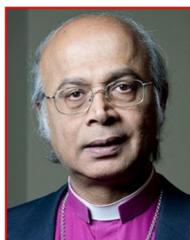


## Anglican Way Institute Summer Conference: July 6-10, 2016

The Mission of AWI is: Through worship, prayer, teaching, practical instruction, and fellowship, we seek to form the essentials of the Anglican Way in young adults (18-35), that they might mature and be equipped to disciple the nations according to Jesus' Great Commission. (Matthew 28:19-20)

**The Theme of this year's conference is: The Church and the State**

*"The Christian's Responsibility in the Public Square"*



Guest Speaker:  
Bishop Michael  
Nazir-Ali

**Opening Plenary Session includes:**

Bishop Sutton on *St. Augustine's City of God*

**Plenary Sessions with Bishop Michael Nazir-Ali include:**

- Why Christians Should Be Involved in Public Life
- Is the Relationship With the State Anglicanism's Achilles' Heel or Missionary Advantage?
- Christ and Culture
- Conformity and Dissent
- A Future For Anglicanism?

*For more information and to Register, go to: [holychurchdallas.org](http://holychurchdallas.org).*



## Cranmer Theological House *Spring Courses: 2016*

Exodus, Leviticus, and Hebrews (OT 703) Lecturer: *Dr. Curtis Crenshaw* Class Dates: *April 8-10*

*Course Description:* This course brings together the Old and New Testaments with an emphasis on the tabernacle, offerings, sacrifices, sufficiency of the death of Christ, priesthood, and the one people of God. It also gives an interpretive model for the unity of the Bible

**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)*