



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

**October 2015**

Editor—Amy Brady  
Church Photographer—Nic Osmond

The Carillon is published on the Church website: [www.holycommuniondallas.org](http://www.holycommuniondallas.org)



**Oktoberfest  
and  
HCCA Fundraiser**

Co-sponsored by St. James Brotherhood and  
Holy Communion Christian Academy

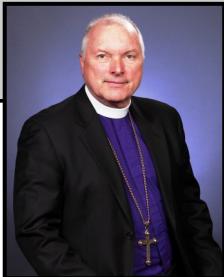
**Saturday, October 10th 6:00pm in Lunt Hall**

Brats... Kraut... Beer... live German music...  
a bounce house for the children  
and a silent auction!

Help us “cool” off and protect our children  
and playground by helping us raise money  
for a “Big Shade” canopy to cover it.  
They are expensive...  
so we need to raise \$10,000.  
Please support our Church school by  
attending this fundraiser.

Tickets: \$10/adults, \$5/children.





## RECTOR'S PAGE

### What Do Deacons Do?

We've had our second deacon ordained in a short period of time. A while back Mr. Timothy Reimer was ordained a deacon. Michael Templin entered the diaconate October 3. As we congratulate these men, it is an occasion to stop and ask, "What do deacons do?"

I remember on one other such occasion, when I attended an ordination in England, the question was raised, "What do deacons do?" A Bishop standing nearby commented, "I can tell you what they don't do." He then proceeded to tell us what he had seen a new deacon once do in the Divine Liturgy. It was an ordination service of a priest. Since there were other deacons, the Bishop asked a newly ordained deacon to do one thing, assist him with his mitre. He told the deacon, "Just do what I tell you." So as was the custom, at the end of the procession to the altar, the Bishop instructed the deacon, "Take off my mitre." Nervously the deacon removed the Bishop's mitre and promptly placed it on the Gospel side of the altar. All went well until the end of the service. It came time for the Bishop to give the final blessing, for which he needed the mitre. It seems however that the Bishop's lapel microphone was on so that all could here the Bishop's whispered instructions to the startled deacon, "Put on my mitre." Then as the congregation knelt they heard follow up directions from a frustrated Bishop over the amplification system, "No stupid, put the mitre on me."

We know our two new deacons will never do such a thing . . . especially, hopefully to me! But we often come to officious celebrations such as this without a clear understanding, in this case, of what a Deacon is and does. The Greek word for Deacon is often simply translated "servant"; the Deacon is to be a model servant. But this begs another question, "what is a servant, at least, a deacon kind of servant?"

The Greek word itself offers some help. It is a compound of two words, as is often the case in the Greek language. The two words are dia, meaning through, and konis, referring to dust. Put them together and the word means through the dust. No doubt the derivation of a word does not by itself prove its meaning. It's called a lexical fallacy. We have to be careful, especially when some of the lexicons indicate the derivation of the word is unknown. But if the word usage outside of and inside the New Testament supports the derivatives, then sometimes a word is used very similarly to its original roots. From my own study of the Greek word for Deacon, I find the definition of "through the dust" to be quite true to the New Testament and even its secular usage.

In the secular world, a deacon or servant would often run before and after his master's chariot. He would announce his coming and he would follow in the dust. In both cases, a servant literally traveled through the dust for his master. This running before and after in the dust helps us to understand the work of a deacon in the New Testament.

First, deacons are first raised up in Acts 6 to do the work of following after the Master, of absorbing the dust by cleaning up messes. This passage is one of the options for the Epistle reading at the ordination of a deacon. It seems there was a crisis in the Church. Greek widows thought the Hebrew widows were being shown preferences. The apostle bishops knew that dealing with such a dispute would take them away from prayer and the teaching of Scripture as indicated by the second verse of Acts 6. Deacons were selected by the people and ordained by the Apostles to wait on tables and resolve the tension.

Second, deacons are also models of the servant running through the dust as the ones who go before the Lord to spread His Name. In the ancient world, servants who ran before the master's chariot, were also called evangelists, announcing the coming of the master or the king to a city. Deacons serve a similar role. They are point men for spreading the Gospel. One of the first seven deacons, Stephen, is an early martyr for his proclamation of the Gospel. And Philip preaches a great revival at a place called Samaria. Deacons traveled through the dust for the spread of Christ's message. For this reason, a deacon typically reads the Gospel, as will one of our new deacons.

Finally, in the Greek New Testament, there is one supreme example of a servant. It's provided by the Lord Jesus Himself on the night He was betrayed. If you recall, just before the Last Supper, Jesus knelt before His disciples and washed their feet. He went through the dust for them to remove the dirt, a picture of His entire life. Although the word servant is not used in John, the foot washing occurs at the exact point in St. Luke's account where Jesus declares, "I am among you as the one who serves" (22:27).

Thus, a deacon is one who runs through the dust, and models himself after Christ.

+Ray R. Luther

**CONGRATULATIONS TO**  
*Michael Templin*  
**WHO HAS BEEN ORDAINED**  
**INTO THE DIACONATE**



# Parishioner Profile

## Tom Wooten

The next time you go to Lunt Hall and pour yourself a delicious cup of coffee ... stop and say "THANKS" to Tom Wooten.

Tom is one of our CHC member volunteers who "works quietly behind the scenes" to make sure things run smoothly.

Not only does Tom make certain that our coffee makers are always filled, he sets out the doughnuts, and he also helps set up and take down the Children's Chapel each Sunday.

Tom also serves on the Property Committee and volunteers with Habitat for Humanity (almost every Saturday during a Habitat House Build you will find Tom at the house helping to build it). He is an outstanding worker on Beautification Day, wielding a power washer, and you will find him at almost every CHC event ... helping out where needed.

Tom grew up in West Virginia and Boston. While he was in High School in Boston, he took night courses in Computer Science and worked at Harvard University in their computer department. He also did data processing for the Sociology Department at Harvard.

Tom attended Junior College in Boston and, just before final exams, he was drafted into the Army. Unfortunately (or fortunately), he failed his physical and began working for an educational company selling to school districts on Cape Cod. After about six years, Tom's wife, who worked for American Airlines with the Sabre System, received a transfer to DFW in Dallas. After their move to Dallas, Tom started his own computer services company focused on interactive graphics. His primary clients were oil companies, as he provided programs for drilling logs.

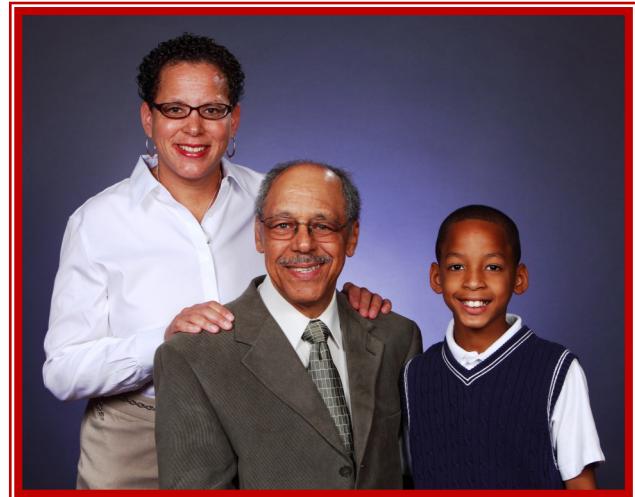
Tom and Jennifer (who passed away in 2008) married in 1966 at St. Peter's Episcopal Church in Cambridge, Massachusetts. They have 2 children: Stephanie, who teaches at All Saints Episcopal School in Fort Worth and Renee, who works in marketing and sales at WFAA-TV in Dallas. Stephanie's son, Tazewell, attended pre-school at Holy Communion Christian Academy and was confirmed at CHC.

Tom didn't hesitate when asked about his perfect vacation. In 1969, Tom and Jennifer travelled to Mürren, Switzerland in the Swiss Alps. They enjoyed skiing, luge, bobsledding and curling. It is a pedestrian-only town and its only access is a tramway. That vacation was just perfect, he said.

History — both World History and American History — are Tom's hobbies. At home, a shih tzu named Rosco rules the roost. Although retired now, Tom would still like to learn Spanish and German. If he could do something for just one day, he would be a pilot and fly planes!

Tom's heroes are his parents, who were tough, but taught him life lessons he values to this day. "They taught us to have respect for other people, treat others with compassion, and share whatever we have with other people." My father said, "you must give respect in order to receive respect."

People might be surprised to know that, if Tom had passed his physical, he would probably be a career Army Officer.  
**We're glad he is at CHC!**



Tom Wooten with his daughter Stephanie and grandson Tazewell

### The ACNA and OCA Dialogue Committee honors the past while building our relationship and encouraging our mutual missions in North America.

The ecumenical leaders of the Orthodox Church in America (OCA) and the Anglican Church in North America (ACNA) dialogue met this week at the Church of the Holy Communion in Dallas, Texas. The co-chairs, Archpriest Chad Hatfield, Chancellor of St. Vladimir's Theological Seminary, and The Rt. Rev. Kevin Bond Allen, Bishop of the Diocese of Cascadia, led the discussions in response to the historic meeting in Moscow last August between Archbishop Foley Beach and His Holiness Patriarch Kirill of the Russian Orthodox Church





# Holy Communion Christian Academy

Pre-K, Kindergarten, Infants

*Our school is proud to be accredited by the highly respected NAEYC*

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

Parishioners of CHC and their immediate family get 1/2 off of the application fee and 25% off the tuition! Please contact Monica Dalton at [director@hcadallas.org](mailto:director@hcadallas.org) or 972-248-7610 .



On our way to Chapel



Grandparents' Day



**FUNDRAISER:** We're hoping to raise enough money to purchase a large canopy much like this one to cover our playground.

**Join us for our FUNDRAISER this year !**

**October 10th  
6:00pm in Lunt Hall**

Co-sponsored by  
St. James Brotherhood



**FOOD and  
LIVE ENTERTAINMENT**  
*Special activities for  
Adults and Kids.*  
**Tickets: Adults=\$10  
Children=\$5**

Make plans to come out and help us build !  
You will be glad you did !  
It's a very rewarding experience !

**Habitat for Humanity**

Remaining dates: October 10, 17, 24, 31;  
November 7, 14

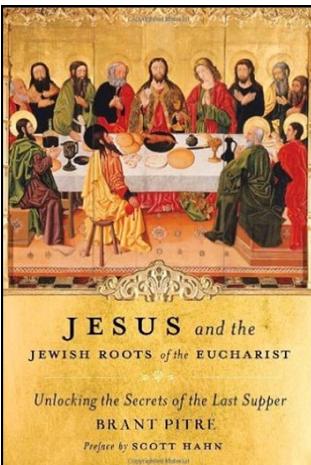
**LOCATION: 4515 Cherbourg St., Dallas, 75216**

Contact Tom Wooten for more information. Sign up sheets are in Lunt Hall.

**Building Hope Building Lives**  
One Family at a Time

# Canon's Corner

## Canon Charles Camlin

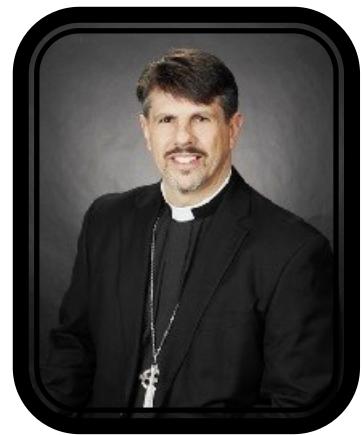


The Traditions Fellowship is a group at CHC that is working with CMJ-USA (The Church's Ministry Among Jewish People).

We meet once a month and also have other special events.

One of the goals of this fellowship is to understand better the Jewish roots of the Christian faith.

We are convinced that this will help us not only to have a better grasp of our faith, it will also help us to understand how our Jewish neighbors think and live.



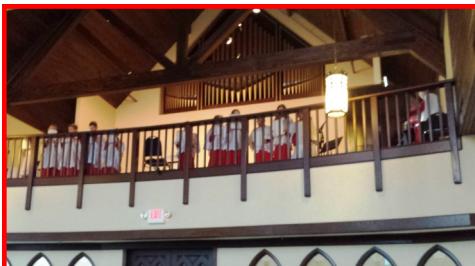
During the course of this year we are studying a fascinating book entitled *Jesus and the Jewish Roots of the Eucharist*. The author, Dr. Brant Pitre, is a professor at Notre Dame Seminary in New Orleans and is a specialist in New Testament and ancient Judaism. The topics that he addresses in the book include The Last Supper and the Passover and the connections between the Manna in the wilderness and the Eucharist. It is a fascinating book.

**The Silver Chalice will be carrying copies of the book, so we invite you to get a copy and to join us for our next meeting on Friday, October 16 at 6:30 pm.** We will be discussing the first chapter. Even if you are not able to join the fellowship, I still encourage you to get a copy of the book for your own edification.

*And remember that the proceeds from these sales go to our scholarship fund at CHC for Cranmer Theological House students.*

## Youth Choir

Organist Chris Hoyt is working with our young church members ... and has created a wonderful Youth Choir.



The Youth Choir this year includes the following very dedicated young people:  
**Kaleigh Boyd, Abigail Furniss, Ben Furniss, Calvin Gage,  
Brody McGuire, Liam McGuire, Graeme McRae, Keira McRae,  
Victoria Osmond, Natalia Shattuck, Isabella Verbeck, and Jess Wilks.**

## Ladies BUNCO ! Monday, October 5th in Lunt Hall.

We meet on the 1st Monday night each month.

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.

We're finished by 8:00pm.





# Articles of Religion

Article 25

## ARTICLE XXV

### Of the Sacraments

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him. There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them. And in such only as worthily receive the same, have they a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

**Fr. Robert Hart (Contributor to The Continuum Blog)**

The subject of Article XXV is not the number of sacraments. Let us be clear that the very use of the word "sacraments" is not because the word, with a definition, is even in the Bible. In the Eastern Orthodox Church the word is never used, because they do not confuse Latin with genuine biblical languages. Their use of the word "mystery" (*μυστήριον*) is biblical. But, even so, there is no list in the Bible of seven mysteries or sacraments that are spelled out in association with either word. The closest we might get is to marriage as "the *μυστήριον* of Christ and his Church (Eph. 5:32)," somehow by grace lived out as an outward sign among believers who have entered into the state of life we call matrimony.

How did we come to have the word "sacrament" in our theological vocabulary then? Like the word "Trinity" it is of ecclesiastical origin, not Divine origin; that is, neither word came to us directly by revelation. But, just as the word "Trinity" points to a doctrine that has been revealed by Jesus Christ and given to the Church through His Apostles, and that is set forth quite definitely in the Bible, the word "sacrament" is based on study and very sound exegesis, drawn out of what is revealed and taught in the Bible.

From study of the Bible we can see that God has promised to respond directly when people carry out a form of prayer and other sacred actions, provided there is an intention that is consistent with God's revelation. For an example of God promising to act through human action and intention, we may look at something as natural as marriage: "What therefore God hath joined together, let not man put asunder (Mark 10:9)." That should make it clear that human actions and intentions may be all that is visible, but often not all that is real and important. Here we learn from Christ Himself that God acts and makes real specific things that people speak and intend.

Over the centuries, study of the Bible resulted in the identification of seven things that share common properties. Those properties are human action in the material world of space and time, coupled with an intention to act consistently with God's revelation, resulting in a Divine action that has been promised in the holy Scriptures. In each of these, the Divine promise is a guarantee; it is inescapable. The two have been made One Flesh by God Himself, and the person Baptized really is now "in Christ," baptized by One Spirit into the Body of Christ (I Cor 12:1 Rom. 6:1f). The person Confirmed has received the Holy Spirit through the laying on of the Apostle's hands, or those of their successors (Acts 8:18). God does work in each of them, for so He promises.

To these seven mysteries or sacraments the Church gave recognition. The Church did not create them or establish them. The Church received them as gifts, and the understanding of them as revelation from God. All sacramental theology is drawn out of the Bible. It is not merely human tradition.

Because God has promised to act, the Article says of sacraments, "They be certain sure witnesses and effectual signs of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in Him." We, in the Church, are responsible to carry out the "sign," the outward and human action and words that signify; God does the real work of grace "effectually" and supernaturally, and if invisible to the human eye, very real nonetheless.

In some ways the sacraments have become "a corrupt following of the Apostles" just as a manuscript may be "a corrupt manuscript" due to human errors, whether deletions or additions. One example is how the sacrament of anointing with oil and prayer by the Presbyters (*πρεσβύτερος*, translated as "elders" in the KJV), for healing, became "extreme unction" simply to prepare for death. The origin is Biblical (James 5:14-16), but the following of it has been corrupted. But, to have a corrupt manuscript we must have a genuine manuscript that came before. We have the genuine manuscript; all of the sacraments have been identified by study of the Bible itself. The designation "sacrament" is of human origin; but each sacramental promise has been revealed by God.

Provided by  
Fr. Kasey Gage

## Sacraments of the Gospel

The first words of Article XXV define its meaning: "Sacraments ordained of Christ." Quite rightly, and in keeping with all Reason and with the Catholic Tradition, of the sacraments only two were ordained by Christ, that is by Jesus Himself as He walked the earth in His human nature. These are also called the Dominical Sacraments because Jesus *the Lord* ordained them, as well as "Sacraments of the Gospel" later in this very Article, because Jesus Christ both ordained them and established a sign or ceremony, and it is all recorded in the Four Gospel books. Anglican theologians refer to the greater and lesser sacraments, or the major and minor sacraments, to give the greater emphasis to the two sacraments ordained of Christ: "Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord (Anglican Catechism)."

Neither Article XXV nor the Catechism teach that there are only two sacraments. What they teach, most consistently, clearly and obviously, is that only two have been ordained of Christ Himself in the Gospel. Only two are generally necessary to salvation, that is, only two are absolutely meant for all Christians everywhere. The word "generally" means two things: First, that God wills it, and has so revealed, for the whole church, "you and your children and all who are afar off." Also, it means that God Himself is not limited to our reach. We have been given the Great Commission to "teach all nations, baptizing them..." That God is not bound to the limits of how far our hands may reach, means that He can give grace, when necessary, to save people who have no means to be baptized, and who may never have received the food and drink of eternal life, such as the thief who died beside Christ on a cross (Luke 23:43). But, because the revealed will of God, and His promise, are general, we administer Baptism and the Supper of the Lord to everyone, along with genuine preaching of the Gospel.

### Commonly called

Anyone who knows the titles found in traditional Bibles and Books of Common Prayer of the Church of England, will have no problem recognizing the phrase "commonly called" as an affirmation. In 1549 the Book of Common Prayer used a new name for the Mass that was drawn from the Bible, "Holy Communion," and so titled the service. It was called "THE SUPPER OF THE LORDE AND THE HOLY COMMUNION, COMMONLY CALLED THE MASSE." Books of the Bible saw this phrase as well: "The first Book of the Kings, commonly called The First Book of Samuel," ETC. The 1662 Book of Common Prayer has titles such as "The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas-Day." Indeed, the very name "The Book of Common Prayer" should clue us in to how significant the phrase is.

The word "common" comes from "community." This word is also related to the word "Communion," the word chosen by the English translators concerning the sacrament of Christ's Body and Blood (in I Corinthians 10:16), the word used for what became the new title of the service "commonly called the Mass." What was the Greek word in the New Testament that the translators were covering, then, when they gave us the English word "communion" for the sacrament? It was the same word used for "fellowship" (e.g. I John 1: 3), pronounced *koinonia* (κοινωνία).

So, though it may sound unimpressive to modern ears to read the words, "Those five, commonly called Sacraments," it was not some way of trivializing them. "Commonly called" is an affirmation of what the Church has chosen to call "those five." In Book III of *The Laws of Ecclesiastical Polity* Hooker called ordination a sacrament. After all, the usage of the word is not based on revelation in scripture. The purpose of mentioning "Those five, commonly called Sacraments" was not to denigrate them, and not to say that the word should not be used for them. Indeed, it should be used for them because we belong to the community, or fellowship, of the Church; we all receive Communion in that Church, and we offer Common Prayer as the body of Christ.

The point was to distinguish the sacraments of the Gospel, to set them apart as the expressed and revealed general will of God for all believers everywhere. "Those Five... have not the like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." How true. Jesus gave us the sign and ceremony for Baptism after His resurrection from the dead: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age (Matt. 28:19,20 RSV)."

And, although we have traditions that dress it up with many elaborations and rubrics, the basic requirements of how to celebrate the Supper of the Lord were established on "the night in which He was betrayed" by Christ Himself. We must at least "Do this" that He established "in remembrance" of Him. We must bless the bread and the cup, we must say His words of institution, and we must take and eat, and we must drink. He most assuredly ordained "the sign and ceremony" of Baptism and of His Supper.

Of the other five, those sacraments that are not "generally necessary to salvation," and some of which are not meant for everybody (e.g., marriage and orders), the New Covenant has empowered them with deeper and richer meaning; but everyone of those five are in the Old Testament, beginning with marriage during the time of Man's innocence.<sup>1</sup> Moses gave the Hebrews laws for the ordination of the Levitical priests, and did himself ordain Joshua prefiguring Apostolic Succession.<sup>2</sup> When Samuel anointed David, the shepherd boy and future king was filled with the Holy Spirit and began to be a prophet, prefiguring Confirmation.<sup>3</sup> Absolution belonged to the Levitical priests who heard confession and made atonement.<sup>4</sup> It was prefigured also by the Prophet Nathan.<sup>5</sup> Healing is a constant theme in the Old Testament, with Levitical priests who cleansed the lepers by washing, sacrifice and anointing (leaving after Baptism nothing for the Church to follow except the anointing and prayer)<sup>6</sup>, as well as the miracles of Elijah and Elisha.

To acknowledge, therefore, Baptism and the Supper of the Lord as "sacraments ordained of Christ" and "sacraments of the Gospel" is simply to acknowledge that it is by Christ's own command that we administer them to all of our people.

## That we should duly use them

The final paragraph in Article XXV has everything to do with why Archbishop Cranmer saw the need to add, to title of the service, the words “Holy Communion.” In the historical context of the sixteenth century the people often merely “heard Mass.” The language had been Latin, not a tongue they understood. The actions were seen as belonging to the clergy. It was rare for the common people to receive the sacrament when they attended a Mass. They would, however, at the ringing of the bell “gaze” at the sacrament when it was elevated.

“The Sacraments were not ordained of Christ to be gazed upon or to be carried about, but that we should duly use them.” In modern times, these words offend people who like Eucharistic devotions, Benedictions and *Corpus Christi* processions. Frankly, there is nothing wrong with such devotions; but, none of them is what the sacrament was ordained for by Christ. The Article never says that these devotions are “Repugnant to the word of God.” *Obviously*, that is not because the reformers who wrote the Articles were too polite to tell us when they thought such words applied to a practice or doctrine. These words do not forbid such devotions. They do something more important; they tell us that we are, as Jesus commanded, to eat and drink.

## Only as worthily receive the same

The final words of the Article agree with St. Paul’s warning to the Church in Corinth: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself (I Cor. 11: 27-29 RSV).” They agree also with the words of Jesus that tie eating His Body and drinking His Blood to believing (cp. John 6:47 and 54). Why? Because unrepentant sin and unbelief hinder the working of God’s grace. To eat and drink in a state of unbelief and willful unrepentant sin, adds sin to sin. We should eat and drink “with hearty repentance and true faith,” so that He will work invisibly in us, and not only quicken, but also strengthen and confirm, our faith in Him.



**TODAY** Sunday Oct. 4, 2015 2:00-3:30 p.m.  
Join the 28<sup>th</sup> NATIONAL LIFE CHAIN!

Dallas / Far North, Preston Rd at Frankford Rd, 2:00 to 3:30 p.m.

## CHC ANNUAL MARK MATHIEU MEMORIAL GOLF TOURNAMENT—SUNDAY, October 25th

Sponsored by St. James Brotherhood

\$95 per golfer ... Covers greens, cart, dinner and a donation to  
St. James Brotherhood for Outreach Ministry

Sponsorships are available for \$125.



PECAN HOLLOW GOLF COURSE, PLANO Sign up and pay in Lunt Hall.

*After the tournament, there will be a golf party at the home of James and Monica Dalton in Richardson.*



## Meet and Greet / Friendship Sunday

**Sunday, October 18th at 10:00am**

... will be held between services ...

*We will have a wonderful reception in Lunt Hall.*

*All new members who have joined our parish family within the last year and others who have visited  
are invited to come and be introduced to our congregation.*

If you have been thinking about inviting a friend to visit CHC, this would be the perfect day to do it!

## Ladies' Social Hour

Holy Communion Women invites all ladies to attend a monthly "ladies' social hour" on the 3rd Thursday of each month.



This will be an opportunity to fellowship in a casual setting ... and get to know other women in the church that you might not have had the chance to meet.

We will gather on the patio of the Coffee House Café (SE corner of Frankford and Preston Rd) on Thursday, October 15th at 6:00pm. Feel free to come for a short time or stay for dinner.

Hope to see you there !

# THANK YOU !

...to everyone who worked to make our "New to You" Sale such a success !

Thanks to the many donations ...  
and to those who shopped, HCW cleared a little  
over \$3000 in profits ...  
to go toward HWC OUTREACH projects.  
**WONDERFUL !**



Guest Speaker  
Susan Sutton

## HOECOMING SUNDAY ... was the best !

**It was the perfect day to learn all about the committees/groups/events at CHC.**  
Speakers from every aspect of parish life told the large crowd all about the activities available at our church ... many groups/committees are looking for new members.





Live Music ● Coffee ● Wine ● Desserts ● Friends

## Presents ... **Scott Willis**

**Friday Night – October 23, 2015**

**8PM – 10PM in Lunt Hall** Event is free-donations appreciated.

Scott is a professional pianist and keyboardist with a wide musical background. Scott began playing professionally in 1978. His professional experience and background include live performance and studio work. He has recorded dozens of CD's and projects for major and indie labels, CMTV videos, ABC Sports, Warner Bros Discos (Latino), TV commercials, jingles, and has performed in large venues, small piano bars and coffee shops. He plays Pop, R&B, New Age, Country, Rock, Jazz, Ambient,



## Cranmer Theological House Courses



**October 9-11 Introduction to Moral Theology and Ethics:** Introduction to the subject of moral theology and ethics—i.e., the Biblical, philosophical, and historical approaches to ethics and morality in the Church. Special consideration will be given to an examination of the Ten Commandments.

*This class will be taught by Fr. Frank Levi.*

**October 23-25 Thirty-Nine Articles:** An overview of the historic doctrinal formulary of the Church of England and its importance to the greater Anglican tradition, with primary emphasis on the interpretation of the Thirty-Nine Articles. Also, compares and contrasts the Articles with other Reformation confessions.

*This class will be taught by Canon Charles Camlin.*

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

Please contact Canon Charles Camlin for more information: [fr.charlie@holyc communiondallas.org](mailto:fr.charlie@holyc communiondallas.org)



## The Silver Chalice: Book Sale

The Silver Chalice has a select number of wonderful books on sale  
for 25% off during the month of October.

Remember that proceeds from book sales support Bishop's fund for the education of seminarians. We also have new merchandise arriving weekly. It's not too early to begin thinking about Christmas gifts!

**ALSO: We have brand new CHC decals for sale for your car windows.**

*All proceeds from Silver Chalice sales fund the HCW outreach programs.*



## Friday Fun Night: October 9th 6:30-9:30pm

Always on the 2nd Friday of the month.

Parents, drop off your child(ren) and go out for a night on your own.

Ages: 3 (potty trained) and up. We will provide food, fun, games, crafts .





(6<sup>th</sup> – 12<sup>th</sup> Teen Youth Group)  
Believers in God, Faithful in Serving Him

## 2015 October Youth Activities

**Sunday school programs continue for all of our youth weekly from 10:15-11am on Sunday mornings.**

\*\* Pre-school thru K meet in room 7 in the Edman Building for Bible Stories using the Felt Source Bible Curriculum.

\*\* 1<sup>st</sup> -2<sup>nd</sup> graders meet in room 8 of the Edman building and use Bible Story Lessons (Alfred Rex Bible Curriculum for Children).

\*\* 3<sup>rd</sup> -5<sup>th</sup> graders meet in room 4 of the Edman Building and use Scripture Studies (Alfred Rex Bible Curriculum for Children).

\*\* 6<sup>th</sup> -8<sup>th</sup> graders (Jr. BIGFISH) meet in the conference annex and are studying the book of Judges using Focus on the Bible Series by Dale Davis.

\*\* 9<sup>th</sup> -12<sup>th</sup> graders (Sr. BIGFISH) meet in Miller Hall and are studying Theology of the Body for teens.

**Sunday, October 4<sup>th</sup>, all are invited to attend the annual Life Chain event.** This event is a peaceful demonstration in support of the unborn. Susan Sutton is the representative for the North Dallas chapter which meets at the NE corner of Preston and Frankford Rd. from 2-3:30pm. She will have signs for you to hold up along the street as we stand in witness to the culture around us of the tragedy of abortion in our society.

Please join the clergy and other parishioners stand up for the most innocent of our society, the unborn.

**Friday Fun Night: All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, October 9<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 third Saturday night of the month, Saturday, October 17<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. al) 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!

\*\*\*\*\*

## Wednesday Night Mid-Week Programs for Youth

Evensong in the church from 6:30-7:00pm From 7:15-7:45pm

**(Miller Hall- 3 (potty trained to 5th grade)**

Children 3 (potty trained) to 5th grade will meet in Miller Hall. They will be supervised by parent volunteers from the church and will watch a video series entitled: What's In the Bible from the creator of Veggie Tales. Leaders will engage children with appropriate follow up questions from this entertaining and educational video series.

**(Edman Building Library- BIGFISH 6th - 12th grade)**

Fr. Kasey will be presenting a video series on Biblical backgrounds. The archaeological discoveries revealed in this series provide even more reason to believe the Bible. More importantly, these videos, filmed in Israel and the Middle East where Bible events actually took place, weaves together historical, cultural, and geographical contexts to reveal keen insights into how people in biblical times understood God and Jesus teaching. Teacher and historian Ray Vander Laan reveals keen insights into the Scriptures significance for believers today.



**November 3rd:** "Historical Evidence of the Exodus" Daryl Smith

**December 1st:** "Historical Evidence of the Exodus" Guido Verbeck

**Men ... make plans to join us for fellowship and enlightening discussions.**

*Invite your friends !*

**Next Meeting: Tuesday, October 6th**  
**6:30pm = grill opens 7:00pm = program begins**

**October 6th:** Special Guest Speaker: Vince Williams, a Christian film maker from The Art Institute of Dallas, will discuss the popularity of Christian films.



## ***Is This House Built on Sand or Rock?***

"A wise man, which built his house upon a rock, and the rain descended, and the floods came, and the winds blew... and it fell not, for it was founded on a rock. A foolish man, which built his house upon sand, and the rain fell, and the floods came, and the winds blew... and it fell-- and great was its fall." MAT7.24-27

Will the Anglican Communion heal its divisive existence? Can we look forward to a reunited Communion?

In a surprising act, the Archbishop of Canterbury, Justin Welby, has called for a meeting of all the 37 Primates of the Anglican Communion to come to Canterbury from January 11-15, 2016. This indicates that Welby has recognized the deep divisions within the Communion cannot continue as is and his concern for the ongoing participation of the more traditional church leaders around the world, including those belonging to the GAFCON movement, who represent the majority of the global Communion's membership. Notice that the Episcopal Church of the United States and the Anglican Church of Canada are both included among these 37 Primates.

Of great interest to CHC, a 38<sup>th</sup> invitee is The Most Rev. Dr. Foley Beach, Archbishop of our Anglican Church in America. Adding Abp Beach apparently results from the GAFCON Primates Council, to which Beach is a member, having previously advised the Abp of Canterbury that they would not attend any meeting at which The Episcopal Church or the Canadian Church were represented, nor would they attend any meeting from which the Anglican Church in North America was excluded. Be clear, Abp Beach has already been recognized as a fellow primate of the Anglican Communion by the GAFCON Primates and those of the Anglican Global South.

Will the GAFCON Primates attend this meeting? Will Abp Beach? These GAFCON Primates say they will prayerfully consider their response to the Archbishop of Canterbury's invitation, recognizing that the crisis in the Communion is not primarily a problem of relationships and cultural context, but of false teaching which continues without repentance or discipline. Abp Beach has indicated that if his fellow GAFCON Primates attend, he will attend. In a statement Beach said, "The challenges facing the Anglican Communion over the last couple of decades are no secret," the Rev. Dr. Beach said, "and it is time to face them."

The response from GAFCON concluded with this statement, "In the end, our confidence is not in any structural reorganization, useful though it may be, but in the saving grace of our Lord and Savior Jesus Christ and in the abiding truth of the Bible. That is what empowers us and this is the assurance we bring to our broken world."

In the end, is there a way for these church bodies to share one altar and one chalice? That has been the central question, for many decades.

**The HCW  
\*BAKE SALE\***  
**is on November 22nd.**



*It's time to start thinking about what you would like to bake/make for the sale.  
Cakes, cookies, pies, candy, breads  
... and much more !*

### **October 2015 ANNIVERSARIES**

Ikechukwa and Ifeyinwa Ofomata	Oct. 2
Tad and Gina Deupree	Oct. 5
John and Diana Tipton	Oct. 6
Joseph and Mary Selan	Oct. 9
Danny and Lisa Sanchez	Oct. 17
Ben and Jeanne Gaines	Oct. 19
Trace and Lauren Furniss	Oct. 25
Bud and Cynthia Longueville	Oct. 27
Bill and Joretta Williams	Oct. 28

## **Women's Retreat**

**Our annual Women's Retreat is fast upon us! And we hope you will consider joining us for a weekend of fun and fellowship at Camp Crucis in Granbury, on Friday, November 13th – Sunday, November 15th.**

For our program this year – **Listen to Your Life: Recognizing & Responding to God in Your Story** – we plan to utilize a unique tool called Christian life mapping ([www.onelifemaps.com](http://www.onelifemaps.com)). *Listen to My Life* is described as an on-ramp to conversations with yourself, God, and trusted others in reviewing your past, assessing your present, and continuing to walk with God into your future. Specifically, *Reviewing My Days* is a visual map and instructions to help guide you in the practice of looking back over each day so you can live with an increased awareness of God's activity in your life.

For your comfort, we will again be staying in the Bishop Pope and Bishop Davies lodges, in semi-private rooms with twin beds and full baths. The cost for the weekend is \$115, including all meals except Saturday lunch, when you are free to relax at camp or visit Historic Downtown Granbury.

Please contact Cathy Heissenhuber in the church office ([cathy@holyc communiondallas.org](mailto:cathy@holyc communiondallas.org) / 972-248-6505) to make payment via cash, credit, or check.

If you have any questions, please don't hesitate to get in touch with Leigh Hardison, Tonya Smith, or Gennie Verbeck.



Contributed by  
Rudy Schenken