

Clergy, Vestry, and Officers

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David Walker, Treasurer	817-917-2811

WEEKLY SERVICE SCHEDULE

Sun.:	7:30 a.m.	Morning Prayer
	8:00 a.m.	Said Mass (No Incense)
	9:00 a.m.	Sunday School/Forum (<i>School Year</i>)
	10:00 a.m.	Sung Mass (Incense)
	After Mass	Coffee Hour
Mon.:	9:00 a.m.	Morning Prayer
	4:00 p.m.	Evening Prayer
	5:00-5:30 p.m.	Confessions
Tue.:	6:00 p.m.	Said Mass
	8:30 a.m.	Morning Prayer
	9:00 a.m.	Said Mass & Unction
Wed.:	4:00 p.m.	Evening Prayer
	9:00 a.m.	Morning Prayer
	12:00 p.m.	Said Mass
Thu.:	4:00 p.m.	Evening Prayer
	9:00 a.m.	Morning Prayer
	4:00 p.m.	Evening Prayer
Fri.:	5:00-5:30 p.m.	Confessions
	6:00 p.m.	Said Mass
	9:00 a.m.	Morning Prayer
Sat:	9:30 a.m.	Said Mass, followed by Confessions
	10:00-10:30 a.m.	Confessions (Prayer Book Holy Days)
	11:00 a.m.	Said Mass (Prayer Book Holy Days)

Confessions may also be made by appointment.

Return Service Requested

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CHURCH
of the
HOLY APOSTLES





THE EPISTLE

A PUBLICATION FOR THE MEMBERS AND FRIENDS OF THE CHURCH OF THE HOLY APOSTLES

LENT 2020

The purpose of the Church of the Holy Apostles is to glorify God through worship, discipleship, stewardship, fellowship and love.

FROM THE RECTOR

I trust that your Epiphany Season has been one filled with blessing and meaning, thus far. I know that I have been enjoying our journey through the Incarnational Cycles of Advent, Christmas, and Epiphany, discovering new depths of understanding in this time in the Church Year when we consider at great length what God has done for us and for our salvation in the Incarnation of His Son. These seasons of contemplation and worship, focused on God the Son taking flesh from the Virgin Mary, His mother, is greatly enriched by the Lectionary Readings at the Daily Offices and Sunday Masses, particularly. It is also greatly enriched by the treasure trove of Advent, Christmas, and Epiphany hymns that we've been enjoying at our Sung Masses during these beautiful seasons.

Of course, we can't stay forever in this season. The Church's Calendar forces us to continue to move on, with Jesus, in the trajectory that His earthly life took. Jesus was born for us, most certainly. That was the message that the angels brought to the shepherds, "keeping watch over their flocks by night." Those shepherds, who weren't expecting a baby, per se, were told by the angels "for to you is born this day a Savior, Who is Christ the Lord." We've spent many weeks, already, marveling that God would give His Only-Begotten Son to be born...for us. But now, the Church invites us to go deeper, to enter into the sacred season of Lent. In just a few short days, February 26th, to be precise, we'll begin our Lenten Journey with Jesus at our Ash Wednesday Masses, with the Imposition of Ashes. At those liturgies, all the faithful gathered together will be

reminded that they are dust and to dust they shall return. Why such a party pooper of a way to begin the Lenten Season, especially after we've been so dedicated to feasting and rejoicing during Christmas and Epiphany, right up to Shrove Tuesday, the day before Ash Wednesday? Does the Church want to spoil our fun? No, the Church invites us into a deeper contemplation of why God became Man. The Church begins that contemplation, which we know as Lent, by reminding us of who we are, in Adam. We are dust and to dust we shall return. That is, we are destined to die, death being the penalty for sin (see Genesis 3 and the account of Man's Fall). Because Adam sinned, we all die. We all die because of Adam's sin, and because of our own sin. That is what it means to be a finite and fallen human being. That is incredibly bad news. There is no candy-coating it.

But God (perhaps among the two most important words ever uttered) intervened. He sent His Only-Begotten Son to be born of a woman, born under the law to redeem those under the law (see St. Paul's Epistle to the Galatians, Chapter 4, verses 4 and 5). In Lent, we'll spend forty days, which parallels Jesus' forty days of temptation in the wilderness, considering together what Jesus endured for us and for our salvation. We'll hear about and ponder Jesus' temptation, His torments, His rejection by His people, His betrayal, His arrest, His trial, His torture, His crucifixion, and His death. We'll come to understand more fully why Jesus had to undergo all these things if we were ever to be redeemed from the curse of sin and death. Lent won't be fun. Lent won't be easy. We'll be asked to fast and to pray and to give alms.

The Church will call us to take things on and to give things up. We'll experience, with Jesus, just a small part of all He endured to win our freedom from sin, death, Hell, and the grave. Lent will urge us to look soberly and honestly at what our sins cost Jesus.

At the conclusion of our Lenten Journey, we will be better prepared to appreciate the "inexpressible gift" that is ours in Christ's victory over His and our enemies: sin and death. We'll be better prepared to worship and adore Him Who was born for us, suffered for us, died for us, and rose again for us and for our justification.

So, what I'm trying to say is that Lent is a gift, but it isn't an easy one to receive. On Ash Wednesday, I and every Priest and every Bishop who celebrates Mass and imposes ashes on the foreheads of the faithful, conscious of our own sins and our own need for salvation, will invite the faithful, in the name of the Church to the observance of a holy Lent. Clergy and People alike will be tempted to look away, to avoid staring too intently at the depths to which Christ descended, first in becoming Man, and then in being the Lamb of God offered in sacrifice for the sins of the world. When we stare intently at the depths to which Christ descended for us, we are tempted to despair of our own sinfulness. Clergy and People alike will also be tempted to skip on ahead to the good stuff, to hurry on to Easter, to flip past the pages filled with heaviness and darkness, as it were. The Church urges us to journey with Christ through Lent, to go with Him from the baptismal waters of the Jordan to the fasting and temptation of the wilderness to the courts of the Sanhedrin and Herod and Pilate to the cross of Calvary to the garden tomb borrowed from Joseph of Arimathea, and to the very depths of Hades. My prayer for you and for me, for all of us, is that we will enter into this Lenten Season with faithfulness and obedience, asking God to make of us what He will this Lent, both for our good and for His glory. By the grace of God, may that be true of all of us this Lent.

With prayers for our observance of a holy Lent,

Fr. Joel

ALTAR GUILD

Why do we change colors during the year?

As we have already seen, the Church developed rules for the colors that are used in the services several centuries ago.

Today we talk about green.

Green is used during the liturgical season called Ordinary Time (also known as the Season of Epiphany). This season focuses on the three-year period of our Lord's public ministry and the Gospel passages, particularly on Sundays, recount His teachings, miracles, exorcisms and other deeds during this time. All of these teachings and events engender great hope in the mystery of salvation. We focus on the life He shared with mankind during His time on this earth, the life we share now with Him in the community of the Church and through His sacraments, and the everlasting life we look forward to sharing with Him in Heaven. Green appropriately symbolizes this hope and life, just as the hint of green on trees in early spring arouses the hope of new life.

Green is a color associated with spring and used to represent new life, regeneration and hope. Green symbolizes the breaking of shackles and freedom from bondage. It is the color of fertility. In the Christian context, it represents bountifulness, hope, and the victory of life over death. It is also associated with the long season of the Pentecost in summer.

Next month, we'll look at other colors and what they mean.

Dehn Wilson

PARISH LIFE COMMISSION

Parish Life met January 21st to plan for upcoming events. Thanks to everyone who provided desserts for the HAMs Spaghetti Supper on January 25th. Proceeds from the desserts are going toward the stained glass window in Jack Noble White's memory. Thanks to everyone who also brought food for the Annual Meeting on January 26th. We had a wonderful assortment of foods brought for both events.

Up next is the Quad B (Benediction, Burgers, Beer & Bingo) on Friday, February 21st at

6:30 p.m. Please plan on attending, and bring your favorite beer or wine, and a white elephant bingo prize. Burgers, sides, and desserts are provided. Mark your calendar now to come have dinner and enjoy the fellowship. This is a fun event for the whole family. Invite your friends!

The Shrove Tuesday Pancake Supper is on February 25th at 6:00 p.m. Parish Life will bring toppings for the pancakes and fun games for all ages. We also will provide food for the upcoming Lenten Series which begins on Wednesday, March 4th (Stations of the Cross at 6:00 p.m. and Dinner at 6:30 p.m.). More details to come soon about both events.

The next Parish Life meeting is scheduled for Tuesday, March 17th at 6:30 p.m. in the Parish Hall. We will be discussing plans for Holy Week and Easter. Everyone is welcome and encouraged to attend.

Tracey Mince, Elizabeth Schwarz, & Amy Hall

Celebrant and Altar Server on Ash Wednesday 2016
Photo by Gordon Henry



Celebrant and Altar Party on First Sunday in Lent 2013
Photo by Gordon Henry



Celebrant and Altar Server on Ash Wednesday 2015
Photo by Gordon Henry



<u>Income and Expenses through December 2019</u>		
	<i>Budgeted</i>	<i>Actual</i>
Income	\$254,964.00	\$259,678.00
Expenses	\$252,860.00	\$268,369.00
<u>Average Attendance at Sunday Masses</u>		
<i>2019</i>	<i>December</i>	<i>January</i>
94	93	92