

Vision & Planning 2023

Classical Anglicanism

Worship & Parish Life
Catechesis & Formation
Evangelism & Missions
The Saint Timothy School
Building and Grounds
Finances



TABLE OF CONTENTS

Introduction, 3

Statement of Purpose, 4

Summary, 5

Worship & Parish Life, 6

Catechesis & Formation, 10

Evangelism & Missions, 13

Parochial Education, 15

Building and Grounds, 17

Finances, 19

May 20, 1990 Consecration Service (Reminder of Purpose), 21

Conclusion, 24

INTRODUCTION

Anglicanism naturally gifts the catholic Church with her relentless love of biblical liturgy, music, and education, developed from her roots as an ancient see of the Catholic and Apostolic Church and refined during the Reformation. As part of her gift, or charism, Anglicanism has much to offer a fractured greater Church, to a post-Christian West, to a fallen world, and to the astounding myriad of broken people and families of a secular culture. She is able to teach and correct, to be a place of redemption, and to cultivate and enjoy real beauty. We affectionately name this heritage "Classical Anglicanism," which inspired the formation of The Chapel of the Cross, and continues to inform its hopes, plans, loves, and life.—

Immediate and longer range planning in a parish remains an ongoing process of obedience to Christ: The Chapel's Statement of Purpose provides focus and direction in that holy endeavor. By this means a parish evaluates its ministry and prays through what our good Lord has been doing and what He is calling His people to do in their own times and generations, and with their own unique gifts, interests, and opportunities. Foundational to all planning is the Gospel confidence in God—Who acts, builds, and revives as He chooses. All parish work develops in absolute dependence upon the almighty, transcendent God. "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:2~~3~~).—

The following document is proposed by the rector, clergy, and representative laity of the parish, and is organized along the lines of Classical Anglicanism in the threefold gift of her worship, formation, and mission—followed by the facilities and finances required to support and further such ministry. —

Many thanks to the Body of Christ, among whom it is a privilege to worship, pray, and work. —

In Christ, and because of the past, present, and future reign of Christ,



The Reverend ~~Canon Mr.~~ John Peter Boonzaaijer
Rector

STATEMENT OF PURPOSE

The purpose of The Chapel of the Cross is the spread of the Gospel of Jesus Christ by the establishment of a place of worship where fellow Christians may glorify their Lord and Saviour in peace and concord in the historic tradition and doctrine of the Protestant Episcopal Church, as exemplified by low church practice and the liturgy and tenets of the 1928 Book of Common Prayer. We accept the Bible as the Word of God, adhere to the principles of the Apostles' and Nicene Creed and will serve mankind in accordance with the will of God.

SUMMARY

- The “Place to Belong” is a beloved oasis and nurturing community in our city.
- The “Faith to Believe” is the constant, comforting, and biblical faith of our fathers.
- The “Rule of Life” answers empty authenticity with wholesome order.

- Evangelism focuses on “*God’s Mile*” to bring the Christian Gospel to the lost, lapsed, and unbaptized of our city.
- The Chapel seeks surrounding *property for ministry* use.
- The parish’s ~~unique~~ evangelical Episcopal heritage of *Morning Prayer* is both preserved and developed with ~~use of~~ the entire Prayer Book—for parish health and strength.
- The Chapel is a caring parish for faithful members of *all ages* and any who wish to continue growing spiritually.
- As culture degenerates and questions, The Chapel increases and clarifies its commitment to Biblical, historic, and orthodox *faith and morality*.
- The Chapel *participates in ministries* throughout the Reformed Episcopal Church.
- The *parish altar* is still recognized as the center of ~~parish~~*each* life.
- It is a good thing to be “small in size and *large in humanity*.”
- The “History and Rationale” sections continue to grow longer, and should be moved to a *new “Chapel History” book*.

WORSHIP & PARISH LIFE

History and Rationale

Worship is central to the Statement of Purpose of The Chapel: "...the establishment of a place of worship where fellow Christians may glorify their Lord and Savior in peace and concord in the historic tradition and doctrine of the Protestant Episcopal Church, as exemplified by low church practice and the liturgy and tenets of the 1928 Book of Common Prayer."

A founding group established an independent church in large part as a response to Bishop Patterson's (PECUSA Diocese of Dallas) January 1, 1986, unilateral ban of the 1928 Book of Common Prayer, and the elimination of Morning Prayer as a principal service of the Church. Not all parishes and rectors obeyed. Concerned churchmen formed The Chapel of the Cross that same year, and later found refuge and safety in the Reformed Episcopal Church. 2016 marked the thirty year anniversary of this brave move—observed annually on Rogation Sunday.

After holding initial services at SMU, The Chapel moved to a permanent home on Cole Avenue in 1987, called the Rev. Richard K. Barnard as its first rector, renovated the property, received the resonant Moeller organ from St. Andrew's Episcopal Church, Fort Worth, and consecrated the church. Dr. Russell Brydon served as organist and choirmaster. The Chapel preserves a rich heritage through the deep roots of classical Anglican liturgy, polity, and music in the former Protestant Episcopal Church in the United States of America.

Excitement and strong bonds of Christian friendship developed as members pitched in to create the new church. Although the parish never intended to remain congregational in polity, the spirit and practices of independency nonetheless gained the pre-eminence. After the formative years and the classic renovation of the church and Parish Hall, attendance leveled and then began to decline. As shepherd, the rector next led the parish to protect its life and mission by returning to the episcopal polity of the 1928 Book of Common Prayer through an initial association with The Reformed Episcopal Church. This action passed by a super-majority of 79% of the congregation, but not without conflict.

In November, 2006, the Rev. Barnard completed his faithful eighteen years of pastoral ministry, having tended and prepared the soil for renewed life and fruitfulness. The parish next called its second rector, the Rev. John Peter Boonzaaijer, in November, 2007, who was installed by The Right Reverend Ray R. Sutton. In subsequent years the parish completed its full membership in The Reformed Episcopal Church, and parish Bylaws conforming to REC Canons and Constitution were adopted—along with Core Provisions preserving those commitments and practices significant to The Chapel. The parish has enjoyed a stable and healthy growth, but would like to fill its ministry and property with a larger membership.

While definitions of “low and high churchmanship” change through the decades, and many of current “low” commitments would have been “high” a century earlier, The Chapel’s churchmanship revolves around a steady commitment to three principles: 1) The Word of God written is elevated in liturgy, preaching, teaching, and piety; 2) ceremony and vestments tend toward the beauty and elegance of simplicity; and 3) parish governance encourages and trains high levels of lay leadership. These principles are intended as healthy guides, allowing the parish to respect its heritage, as well as serve wisely in each generation. It gives freedom for wisdom, but also provides a clear directive for future decisions. Since his installation the rector has developed parish commitments and practices around two principles: 1) to prefer health to growth; and 2) to live the Prayer Book fully, as best suited to the necessities of modern, metropolitan life.

During the 2010’s Dallas experienced a significant revival of interest in the historic Church. This always includes the discovery of the weekly liturgy of Holy Communion. While the parish failed to attract some for reason of its churchmanship, it did gain a significant number of such seekers into its membership. Should The Chapel be able to discover and embrace a faithful solution which both preserves Sunday Morning Prayer while yet keeping the Holy Communion frequent and central to Sundays (without offering a cafeteria approach), it will have secured a place of leadership in Dallas.

For centuries, traditional Sunday worship in England and America had been Morning Prayer, Litany, and Ante-communion (Epistle, Gospel, Prayer for the Whole State, and sermon), with Holy Communion once per month or quarter. Being long and cumbersome, services were shortened in the new American Prayer Book of 1892, and again in 1928, but still assuming the traditional order. The “parish communion movement” of the 1960’s began to separate the services, with the Eucharist replacing the Daily Office, and Episcopal parishes began to choose one service or the other—resulting in polarization. Seeking a fuller expression, while remaining a “Morning Prayer Parish,” The Chapel included its 8:00 Eucharist, a Thursday noon eucharist (substituted later for Prayer Book Feast Days), an abbreviated eucharist following Morning Prayer on third Sundays, and ~~then, following recently~~ a Summer Refreshment schedule ~~of both service offered~~, began to do so each Sunday. Once, on Friday, June 21, 1991, The Chapel held “An Early American Communion” from the 1789 Book of Common Prayer (available in the Book Nook). ~~Learning from this, The Chapel has resolved its fundamental tension by building its liturgical schedule with the monthly low-church patterns of Morning Prayer and Holy Communion as principal services, but utilizing the rubrical heritage of always offering a form of both, together. At first liked by none, it has become embraced by all, and is a primary cause of subsequent growth., and on some festal days The Chapel has resumed the older, rubrical practice of including the first part of Morning or Evening Prayer with the communion liturgy.~~

The Chapel remains committed in perpetuity by documents, honor, and desire, to maintain its heritage as “a Morning Prayer parish in the low-church Episcopal

tradition,” appealing to this portion of the Anglican Way as its home in a respected and legitimate tradition. Both The Reformed Episcopal Church and The Chapel (more than a century later) came into being attempting to preserve the evangelical witness of the Protestant Episcopal Church in America. A commitment to Holy Scripture as the final source of authority and to the complete use of the 1928 Book of Common Prayer as a "Rule of Life" have guided all efforts—embracing the fullness of Prayer Book Christianity, without minimizing or lessening The Chapel's original *raison d'être*.-

~~Nevertheless, this issue has vexed the parish: newcomers to the Anglican Way often seek only the eucharist without taking the time to learn the greater tradition, while older Episcopalians remain committed to the either/or cafeteria approach of the twentieth-century.~~

~~Having observed which practices have gained (or lost) the best traction or attendance during prior years, the current plan will seek to learn from them, and be open to a desirable and balanced way to live the Faith in our own generation and place.~~

Objectives and Recommendations

Objective #1 - to lessen polarization between Morning Prayer & Holy Communion—

~~Recommendation #1: that the parish discuss what it has learned from its long-heritage, “Summer Refreshment,” High Feast Day liturgies, and supplemental communions—~~

~~Recommendation #2: that forms of the Daily Office and Holy Communion each be offered in a manner fitting to the history and expectations of the traditional “Morning Prayer Parish,” expressive of the latter Tradition, and which have received the most active support from Chapel members and visitors~~

Objective #2 - to increase appreciation of life in Christ "from cradle to grave"

Recommendation #1: that the baptismal font receive further appointments and liturgical use for catechumens

Recommendation #2: that the parish seek provision of at least one Deaconess to be “set apart” for ministry in the church

Recommendation #3: that the offering of alms and tithes remain physical and liturgical, while developing a plan for parishioners to give electronically

Recommendation #4: that the Stewardship, Gifts, & Memorials committee develop avenues for “planned giving” to the work of God’s Kingdom in the parish

Recommendation #5: that both pastoral care and ministry opportunities for older ~~and elderly~~ members be increased

Recommendation #6: that the parish renovate and beautify its Memorial Garden, add a columbarium, and attempt to make available sites for full burial

Objective #3 - to affirm the final authority of Holy Scripture regarding the sanctity of human life and the body from conception to natural death, of human sexuality as God’s image, and of marriage as the lifelong union between one man and one woman

Recommendation #1: that the ACNA Marriage Litany continue to be prayed quarterly at a principal service

Recommendation #2: that an evangelistic path into Christian Marriage be developed and offered to unchurched couples in Dallas

Recommendation #3: that parish marriage and burial policies be reviewed for clear orthodoxy, legal protection, and meaningful compassion

Recommendation #4: that the Memorial Garden be rebuilt and expanded to reflect the communion of saints, the sanctity of the body, a bodily resurrection, and the present repose of the faithful

Recommendation #5: that biblical and winsome statements of the Church's teaching on human life, marriage, and the body, be crafted for evangelism and parish use

Objective #4 - to increase use of ministry guilds for communications and problem solving

Recommendation #1: that committee chairs meet more frequently with the rector and the parish council, to plan, share, evaluate, and strategize

Recommendation #2: that committee chairs and ministry leaders be selected with a view toward coordinated effectiveness

Recommendation #3: that The Chapel Policies and Procedures be updated to address current and prospective needs, practices, and desires, decreasing conflict and increasing effectiveness

Objective #5 - to grow in skill and appreciation of worthy music

Recommendation #1: that congregational singing employ a full use of the hymnal, in a manner that keeps familiarity central to hymnody, and allows sufficient time for the congregation to learn new music

Recommendation #2: that music and hymnology classes be taught in the catechesis cycle

Recommendation #3: that Common Praise 2017 be available in the Book Nook

~~Recommendation #4: that the Music budget be increased to support section leaders and an annual concert program~~

Objective #6 - to adjust parish schedule—

~~Recommendation #1: that weekday, festal, and Sunday services be reduced in number, encouraging personal and family piety in homes—~~

~~Recommendation #2: that committees be lessened, and also attempt to meet with the least amount of additional travel possible~~

CATECHESIS & FORMATION

History and Rationale

A Bible-centered program emphasizing Christian Education for all ages has been one of the central objectives of The Chapel since its founding.

The Chapel's Statement of Purpose, bylaws, and diocesan and denominational constitution and canons, assume members of The Chapel family understand biblical and Anglican concepts. We must therefore teach those biblical, orthodox, and Anglican truths to all Chapel members. We must also recognize that in an increasingly secular world, limiting Christian education to a brief period of exposure during weekly Sunday School sessions is not sufficient. Implementing this vision of Christian education must include sustainment of a parish culture that recognizes continual growth in knowledge of the Truth as a basic pursuit of all Christians.

Highlights of our efforts to establish and implement this broad vision of Christian education:

- lecture series: Hughes, Lent
- participation in the Anglican Way Institute
- Wednesday café bible study and evensong
- Chapel Readers, in-home Bible studies
- Chapel Institute
- schedule to enable choir participation
- established September as Christian Anglican Education month
- added sign-up opportunities for Christian education classes to Rally Day lists
- expanded to three adult classes
- three year new member series

St. Paul reminds Timotheus, as his child in the faith, that from his youth he has “known the holy scriptures, which are able to make [him] wise unto salvation through faith in Christ Jesus.” He says this as a part of encouraging St. Timothy to continue in what he has learned and firmly believed. This is an ongoing commitment and means training our children in the Lord extends to every day, not just the Lord’s Day. The importance of an Anglican Christian parish day school is even greater now than when its desirability was first stated in the 1995 long range plan.

A number of curricula were produced by faithful members to teach their children in the early years. The Sunday School department has since adopted the Alfred Rex Children’s Story Bible and workbooks as its curriculum. The annual Feast of Lights continues as a showcase for memory work, ~~but more so as a school program in recent years..~~

“As go the seminaries, so go the churches.” -Faithful seminaries are vital to the mission of our Church, this parish, and indeed to the work of spreading the gospel and growing Christ's kingdom. The Chapel supports directly its diocesan seminary, Cranmer Theological House, with an offering on seminary Sunday, and by welcoming and training

postulants to the ministry. The Saint Timothy School's proximity to Dallas Theological Seminary has enabled a steady stream of DTS students and their families to find their way to classical Anglicanism, or become more friendly to it before their graduation into independent ministry. An "Aids to Devotion" booklet was compiled by the Reverend Jim Cole to welcome visitors, to explain Anglican identity, to provide additional commonly printed hymns canticles, and instruction for families, and to encourage a quiet and prayerful use of the minutes prior to the beginning of worship.

Objectives and Recommendations

Objective #1 - *to maintain a high level of participation in parish catechesis*

Recommendation #1: that the three simultaneous Sunday morning courses continue:

a) Biblical studies; b) formal catechesis; and c) theology and Christian life

Recommendation #2: that the Book Nook be fully stocked with titles and other items conducive to parish health and piety

Recommendation #3: that six additional teachers be found for children's Sunday School

Recommendation #4: that parish Bible studies and reading groups be encouraged and developed

Objective #2 - *to increase pastoral staff for spiritual development of the parish*

Recommendation #1: that the assistant rector be full time

Recommendation #2: that curates be regularly trained from year to year

Recommendation #3: that TLC encourage and recommend the ministry of Deaconess

Objective #3 - *to raise the profile of the Hughes Lecture Series*

Recommendation #1: that the Hughes Series continue annually ~~during the third weekend of~~ September, Christian Education Month

Recommendation #2: that the vestry oversee development of a plan to make the Hughes Lecture Series financially sustainable

Objective #4 - *to prepare new candidates for Easter baptisms and confirmations*

Recommendation #1: that members bring unchurched friends to catechesis class

Recommendation #2: that prayers regularly include the unchurched and nonbelievers

Objective #5 - *to improve parish communications*

Recommendation #1: that quarterly Parish Informational Meetings continue, with a published summary

Recommendation #2: that the website and technology use be updated

Recommendation #3: that a professional communications assistant be engaged

~~Recommendation #4: that pew booklets be written: a) Aids to Devotion, b) Chapel Windows, and c) Explanation of the Service~~

EVANGELISM & MISSIONS

History and Rationale

Since its inception in 1986, The Chapel has initiated a host of evangelistic and mission efforts to spread the Gospel of Jesus Christ, as expressed in its Statement of Purpose. Some programs have endured while others were more fleeting. The 1995 Long Range Plan called for the creation of a new Evangelism Committee composed of a representative from every Chapel organization plus the Wardens and Clergy with the charter to provide the ~~Vestry~~**Board** detailed reporting of progress in evangelism and attendance. This recommendation has been largely fulfilled through the Mission:*Evangelism* Committee. ~~It was~~, funded and formed to act upon the call of Bishop Riches' 2004 Pastoral Letter on Missions that "there is only one Great Commission with one mission to reach all people for Jesus Christ. Thus, the evangelistic effort of The Chapel should be unified and united."

The Ladies of The Chapel regularly provided financial support for missionary efforts locally and afar. The young people conducted yearly food drives for the Wilkinson Center which provided visibility for The Chapel in the M Streets neighborhood. Other programs included the Angel Tree Adopt-A-Family at Christmas, and foreign missions. Teams went to the Mississippi Gulf Coast after Hurricane Katrina, and to Mexico to build houses. The Musical Fourth and Advent concerts furthered exposure, and The Saint Timothy School events **now** regularly draw visitors to Chapel events and services. DoorKeepers opened the church building to our neighbors on Saturday mornings, Honduras Threads ~~has been~~**was for many years** housed in the administration building, and cookouts, **the Holiday Artisan Fair**, and The Blessing of the Animals on the front lawn have attracted neighbors.

The Mission:*Evangelism* Committee has proposed and supported many evangelism efforts for the unified good and effectiveness of parish evangelism. In 2013 Mission:*Evangelism* installed a Prayer Walk in the front yard to create an inviting —pathway, with the hopes of building relationships with ~~our~~ neighbors, later adding a perimeter fence, sitting benches, raised gardens, and opportunities to meditate in the Memorial Garden. In 2015 it took on a leadership role in an effort to re-evangelize Europe by raising funds for the Board of Foreign Missions which directly supported much needed improvements **and a Reformation Heritage Museum** to the Church of the Good Shepherd in Osijek, Croatia. Mission:*Evangelism* is also assigned to recommend recipients to the rector and vestry for The Chapel's annual distribution of **at least a** tithe of the Dorothy Bruton Fund income. These gifts have supported inner city mission work through one of our Philadelphia parishes, assisted the St. Andrew's Church in Lake Almanor, CA (REC), to purchase the property they had been renting, provided material and education scholarships to *Honduras Threads*, **and** supported the work of *Anglicans for Life* and the *Anglican Relief and Development Fund*, **and REC100-Europe training and youth camps, along with local ministries such as Hope Cottage, FirstLook Pregnancy Center, the White Rose Pregnancy Center, and Bonton Farms.**

Further work always remains to achieve the 1995 Objective “to create a sense of evangelism in all Chapel organizations,” but significant progress has been felt and enjoyed in The Chapel's life together. To this end **and because of these convictions**, in 2015 Fr Alan Mezger was called to serve part time as Minister of Education and Mission, and Fr Thom Smith as Minister of Art and Culture **during a time of deep operational budget deficits**. **Through donating staff, members, and funds**, The Chapel has now been directly instrumental in planting new works in Rockwall, TX; Marietta, GA; Waxahachie, TX; Clamath Falls, OR; Edgemere Retirement Center, Dallas; and restarting a work in Grover Beach, CA. The Spanish speaking mission *Santissima Trinidad* was adopted after the pandemic as an REC100 parish extension from The Chapel and renamed *Iglesia Santa Cruz*. Its vicar is Fr Omar Bravo, and their officers meet monthly with the rector. Humanly speaking, none of these works would be in place without the sacrificial planning and generosity of The Chapel community and its missional mindset.

Objectives and Recommendations

Objective #1 - to develop “God’s Mile”

Recommendation #1: that Mission: *Evangelism* offer a written proposal for a focused sense of evangelism permeating *all* parish ministry, including new “Front Porch” ministries

Recommendation #2: that outdoor social events **continue to** be held **and increased** to ~~celebrate and~~ cultivate parish community and increase visibility and accessibility within the neighborhood.

Recommendation #3: that a manager be found to execute a Chapel Farmers’ Market

Recommendation #4: that the sanctuary be monitored and open to the public more often

Recommendation #5: that all signage inside and outside be reviewed and professionally amended as best suits a friendly, open, and welcoming parish

Recommendation #6: that **all** new local high rise tenants be invited to The Chapel

Objective #2 - ~~to serve~~ to continue to serve REC 100 efforts effectively

~~Recommendation #1: that the Rockwall Saint Benedict Oratory be supported financially~~

Recommendation #12: that a next mission be prayed for and planned

Recommendation #23: that the parish achieve **an** 80% participation in the Lenten **REC100** Offering

Recommendation #34: that a leadership team be found for use of the *Veritas* series

Objective #3 - to expand classical Anglican Christianity in the DFW metroplex

Recommendation #1: that the Prayer Book Scholarship be listed with local seminaries

Recommendation #2: that the school community be tapped to find families in need of the Gospel and parish ministry

Recommendation #3: that ~~Santisima Trinidad~~ Iglesia Santa Cruz be assisted to reach area Hispanic neighbors

Objective #4 - to partner more closely with the Board of Foreign Missions

Recommendation #1: that ~~a foreign sister parish be selected for friendship~~ the Circle of Three friends be invited for a visit to Dallas

Recommendation #2: that the Advent Offering become a community fundraising event

Recommendation #3: that The Chapel find ways to fund its “Sending Parish” missionary and project commitments through community events rather than through the budget

The Saint Timothy School History and Rationale

Envisioned and prayed for from the beginning of The Chapel, The Saint Timothy School began as a ~~part time~~ cooperative in 2008, launched by the rector and his wife. The school ~~became developed as~~ full-time in 2010, ending the year with ten students, growing each year, adding faculty and students, with an anticipated maximum of seventy students. Postulant Tony Melton remained with the parish after his curacy to serve first as Teacher and then as Headmaster—growing, protecting, and developing the school most ably.

The Saint Timothy School has since graduated ~~twelvesix~~ students and completed ~~its fifteenth year~~. Students have earned honors in national academic competitions ~~and been accepted into their chosen places of work or study~~. The school orchestra and choir frequently enrich parish events and services, precluding the necessity of hiring others. In mission, the school has partnered with Gateway of Grace and the ACNA Matthew 25 initiative to provide safety and education to a limited number of refugee families. ~~School Jog-a-Thon earnings fund entirely numerous property improvements, and also return a tithe (plus 2%) of all tuition income to the parish to contribute to utilities, insurance, and office expenses. A portion of the Dorothy Bruton Fund provides for need-based tuition assistance awards, such all contribute on a scale of ability, and that finances are never the final reason to separate a committed family from a Christian education.~~

~~The Church will never grow or fulfill the Great Commission without evangelizing and discipling her own children. This mutual responsibility extends naturally from the promises made in Holy Baptism by both the sponsors and the entire congregation. The school has seen an increase of enrollment from the neighboring families, as it gains its local reputation. During the pandemic the school ministry was able to remain open, serving families, and focusing on the continued development of its students. While Anglican School Association rectors are by definition also the Head of School, the ministry will be well-served by having its own internal staff for operational management, functional leadership, and strategic development.~~

~~The school ministry is among the largest of Chapel ministries. As it is governed by the rector and vestry, and is not independent or parent governed, it is unique among other private and Christian schools. Its ministry is truly parochial. While it is a ministry of the parish, it also enriches and serves the parish: bringing teachers and families into the parish, investing in property improvement, maintenance, and cleaning, praying the daily offices, and increasing the parish's presence in Dallas. Due to the daily property use, the parish also absorbs more utility use and property impact. The two live together such that parish and its school continually value, cherish, and need one another. The relationship is familial and ecclesiastical.~~

~~The classical day school's purpose is to assist parents with their baptismal vows to raise their children in the nurture and admonition of the Lord, and to provide a place of meaningful ministry for parish educators. Tuition is designed such that all contribute on a scale tailored to the family's ability, and finances are never the final barrier between an excellent Christian education and a family that truly desires it.~~

Objectives and Recommendations

Objective #1 - *to earn recognition as the premier Anglican parish classical school in Dallas*

Recommendation #1: that The Chapel of the Cross increase visibility of the school with prospective families and supporters

Recommendation #2: that other Anglican parishes become aware of this school ministry

Recommendation #3: that a nearby ministry house be available as a teacher residence

~~Recommendation #4: that a long term Headmaster be secured~~

Objective #2 - *to foster a healthy and happy relationship between church and its school*

Recommendation #1: that the parish ~~continue to~~ pray for the school, ~~homeschools, and all parents and educators and students~~ on Christian Education Sunday-~~and throughout the year~~

Recommendation #2: that the school always be referred to as an ~~integrated~~ auxiliary ministry of the parish

Recommendation #3: that the vestry receive quarterly reports of school business and life

Recommendation #4: that parish and school publications always include at least one notice of events which promote the other

Objective #3 - *to be a leading school of the Anglican School Association*

Recommendation #1: that Saint Timothy trustees achieve ASA accreditation

Recommendation #2: that The Chapel develop Master Teachers, to assist other parishes

Recommendation #3: that The Chapel sponsor a humanities (or faith & culture) colloquium for faculty members of regional like-minded schools

Building and Grounds

History and Rationale

The Chapel enjoys approximately one acre of land, situated at the intersection of Cole Avenue and Oliver Street in Dallas, Texas. The original building was constructed by the Highland Park Church of Christ in 1934, completed in 1948, and with the Educational Wing added in 1963. Worship, edification, and evangelism take place on a property pleasing to the eye, highly functional, and well-equipped with a fine organ, with seating for 300. Remodeling has immensely improved the condition and usefulness of the property. —

In keeping with The Chapel's 1995 Long Range Plan a Capital Funds Committee was formed in 1999 to "solicit comments and suggestions from the congregation on ways to improve our building" (The Chapel of the Cross ANNUAL REPORT 1999, page 4), and which developed a "modest scheme, which satisfied our need to improve the Parish Hall while leaving open the possible addition of a narthex at a later date." The subsequent Capital Campaign raised approximately \$600,000, which was used to remove asbestos from all of the first floor spaces, demolish and reconstruct the Parish Hall, renovate the remainder of the first floor after the asbestos removal, and complete the Library above the Parlor.—

~~Recent~~Later years ~~have seen~~saw much progress in catching up with delayed maintenance and repairs—new solid oak church doors, HVAC and window replacements in the church and rectory, the All Saints window, perimeter fence and flagstones, necessary improvements to the ninety-year-old rectory, parish hall floor, and the ~~current~~ organ refurbishment are but a few. Moreover, a full spectrum of parish life requires space. The second floor of the Education building, the last of the property not yet renovated, ~~is currently under construction (to be)~~was completed during the Fall of 2018), ~~dedicated as the Fr Richard K. Barnard Hall and will~~provides much-needed space for Sunday Schools and for The Saint Timothy School. In June, 2018, the Parking Lot was completely rebuilt and beautified, with protected play space, a row of trees, and inviting pavers. ~~The following year both lower level restrooms were professionally rebuilt.—~~

The recommendation in the 1995 LRP for the Parish Hall renovation was based upon both the statement that "The Chapel seeks to provide facilities for worship, edification and evangelism, not only to the older person, but to the younger families with small and growing children." While facilities are secondary to the Christian message flowing forth from The Chapel, the more attractive and convenient the facilities are, the greater the likelihood that the message will reach more "young families" and will result in the expected benefits to The Chapel in worship, edification, and evangelism from that renovation. Experience has borne this out.

Objectives and Recommendations

Objective #1 - *to maintain and operate the physical facilities of The Chapel such that the -ministry vision can be pursued in useful, safe, and beautiful space*

Recommendation #1: that a schedule of inspection and maintenance be:

- executed throughout the year,
- updated at budget preparation time for input to the budget process,
- reviewed with the Vestry quarterly, and
- accomplished by the Junior Warden (with backup-in-training)

Recommendation #2: that church software be more fully leveraged to manage inventory, maintenance, and tracking

Recommendation #3: that work days continue to be scheduled and planned to accomplish a group of related tasks (“work bundles”) on the active project list of maintenance items

Recommendation #4: that the playground receive a new, larger, unifying surface, with additional play stations, and that the close between church and rectory be given sufficient shade area for summertime play

~~Recommendation #4: that a facility manager (Sexton) be hired to a) interface with vendors; b) manage large and small projects; c) be responsible for all repairs; d) insure the facility is ready for scheduled events; and e) monitor the viability of the maintenance budget throughout the year~~

Objective #2 - *to enhance the facilities of The Chapel*

Recommendation #1: that a strategic architectural plan provide a global vision of the facility needed to support all the programs and activities of The Chapel, assuming “full occupancy”

Recommendation #2: that future and associated high-level cost and timing estimates will provide a planning basis for multi-year impacted budgets and capital campaigns

Recommendation #3: that the ~~previous~~ sound system upgrade be ~~completed~~ restored in function since the addition of the AV broadcasting equipment, and a final plan designed

~~Recommendation #4: that a sanctuary beautification committee assist the rector to continue sanctuary, chancel, and nave development—~~

~~Recommendation #5: that the upstairs renovation be completed in a style winsome to a classical school and the remainder of Chapel property~~

Objective #3 - to add to the facilities of The Chapel

Recommendation #1: that a narthex ~~(with tower)~~ be built at the Cole Street entrance for the purpose of additional security, noise and weather protection, and allowing the visual welcome of open doors to the public

Recommendation #2: that any narthex project be in conjunction with a restructured usage of the entire front lawn for play, better situate the All Saints Window for direct sunlight, provide an expanded Memorial Garden with columbarium, and add a church bell, furthering the original pursuit of the image of a traditional English country parish

Recommendation #3: that surrounding property be acquired as ministry houses for staff housing, elder care, retreat center, and possible monastic house

Recommendation #4: that the ~~administrative~~ roof be ~~converted to~~ considered for a fenced playground, shaded by solar panels, with opportunities for gardens, beekeeping, and suchlike —

~~Recommendation #4: that the two upstairs locations be handsomely bridged~~

~~Recommendation #5: that the two downstairs restroom renovation be completed~~

Objective #4 - to develop the nave for fuller usage

Recommendation #1: that the two front pews be removed, allowing for the front walkthrough to match the spacing of the double doors and allow more fully for liturgical processions and the permanent ingress/regress of the piano

Recommendation #2: that the two rear pews be removed, the epistle side for the permanent placement of the grand piano, and the Gospel side for a dedicated baptismal area with sufficient space for its attendants (Carpet can be removed from the rear to cover the gaps left up front, while new tile can be used to demarcate the rear of the nave, its entrance, and the baptistry, as dedicated/ other space.)

Recommendation #3: that space be created from existing pews to accommodate at least one wheelchair near the midpoint of the nave

Recommendation #4: that the three empty arches be used for a modest and traditional English portrayal (gold on slate) of the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, in such fashion that they complement the nave and enhance its windows

Objective #5 - to develop the chancel and sanctuary for greater cohesion and fuller support of The Chapel's statement of purpose

Recommendation #1: that the organ be moved forward, more distant from the heavily used aisle behind it, and that the pew in front of it become a rear banister, matching that at the rear of the choir

Recommendation #2: that the sanctuary ceiling (altar) be painted sky blue

Recommendation #3: that a chancel screen be designed to complement the choir rail, creating greater visual depth, accentuating the ministry of the Word from both pulpit and lectern, and completing the traditional English three-fold use of liturgical space (chancel, nave, baptistry), without diminishing the current single-room visibility of them each—

FINANCES

History and Rationale

Free of outside debt, The Chapel enjoys a sound financial condition. It has accumulated cash reserves sufficient to cover minimal operating excesses in its annual budget or minor emergency repairs that might arise from time to time. This was true at the writing of the Long Range Plan in 1995 as well. Additionally, ~~several~~ **numerous** bequests by deceased parishioners have provided The Chapel numerous opportunities to further its Statement of Purpose in new and exciting ways, in missions and in property beautification and care.

The Chapel's operating budget is provided entirely by the active congregation. Whether this is through tithes and offerings, gifts to a particular fund or project, or the bequest of an estate, PARISHIONERS are the primary financial resource of this parish and responsible for its financial stability. This was never more evident than in the decade beginning in 2000 as the parish struggled with a declining membership, and a subsequently decreasing annual budget. During the last decade the parish has begun again to enjoy the financial blessing that comes from a tithing congregation.

In the years since the last Long Range Plan the general operating budget has increased from \$269,708 in 2011 to \$304,835 in 2015, and then wrestled with several leaner years as the demographic of the parish became younger. **Following an increased attendance during and after the pandemic, the budget has increased to \$500,000, allowing for the first time direct investment in unavoidable capital maintenance and improvements.** An important lesson to be taken from our history is that God blesses those who bless Him. If the parish is to be a vibrant parish, it must be obedient to God's Word and His direction to give to Him its first-fruits.

While the parish continues to grow in membership, its foundation of older, established families continues to pass on to glory, leaving fresh financial challenges for the next and coming years. The Reformed Episcopal Church operates with the biblical tithing principle, and The Chapel planned its way to the full tithe to the diocese. Since that time God has showered The Chapel with further gifts—especially a recent anonymous gift of \$500,000 for the parking lot, upstairs, and bathroom renovations, and another \$75,000 from others, inspired by that gift.

Objectives and Recommendations

Objective #1 - *to educate the parish on how offerings fund parish ministry*

Recommendation #1: that a presentation model of the budget be developed to distinguish for the congregation between basic day-to-day work of the church and that which is associated with strategic/longer term initiatives.

Recommendation #2: that an accompanying layout of the sources of income be produced

Recommendation #3: that the resolution of September 30, 2013 continue to be taught in parish communications — "The use of funds from the Dorothy Bruton estate provides the parish with a rare and wonderful opportunity to extend God's message to the world both within our parish and outside it. The latitude of the bequest points giving toward projects and ministries outside of the typical operational expenses of the parish budget, though when extenuating circumstances require it, funds may be applied to such. Moreover, funds may be given to projects on a diocesan level, to the REC generally, and in its mission works, and to projects and ministries outside the REC when those aims are in fulfillment of The Chapel's 'Long Term Strategic Plan'."

Objective #2 - to nurture a culture of generosity

Recommendation #1: that the parish hall celebrate past accomplishments and future hopes

Recommendation #2: that the Stewardship, Gifts, and Memorials committee head a series of soft capital campaigns for upcoming ministry projects

Recommendation #3: that Stewardship, Gifts, and Memorials write a protocol for use of all received gifts and offerings beyond the tithe for the operation budget

Recommendation #4: that Stewardship, Gifts, and Memorials develop other methods beneficial to those who wish to bequeath gifts both before and after passing

Objective #3 - to anticipate longer term plans

Recommendation #1: that finance committee prepare a multi-year budget and report, showing historical spending and income trends, with expected spending for the next fiscal year and projections for the next five years

Recommendation #2: that the 1995 "Chapel of the Cross: Age Analysis" found on page 32 of that report be updated

~~Recommendation #3: that Designated Funds depleted for the Upstairs & Bathroom Renovation be restored as soon as possible through annual planning—~~

Objective #4 - to increase the ministry budget

~~Recommendation #1: that the operational budget continue to be weaned from funds from the Cranmer, Ridley, and Latimer Fund (Dorothy Bruton estate)~~

Recommendation #2: that the operational budget fund a sexton, assistant rector, and curate

The Form of Consecration of a Church or Chapel

This service took place in the life of The Chapel on Rogation Sunday, May 20, 1990, led by the Right Reverend A. Donald Davies, former Bishop of Dallas and Retired Bishop of Fort Worth (PECUSA), and marks the accomplishment of the great first step of a monumental long range plan. The theology of this service remains the guidepost for all subsequent life and plans of any Episcopal parish.

- ¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*
- ¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Holy Table, repeating the following Psalm alternately, the Bishop one verse and the Clergy another.*

Domini est terra. Psalm xxiv.

THE earth is the Lord's, and all that therein is; * the compass of the world, and they that dwell therein.

2. For he hath founded it upon the seas, * and stablished it upon the floods.
3. Who shall ascend into the hill of the LORD? * or who shall rise up in his holy place?
4. Even he that hath clean hands, and a pure heart; * and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.
5. He shall receive the blessing from the LORD, * and righteousness from the God of his salvation.

6. This is the generation of them that seek him; * even of them that seek thy face, O Jacob.
7. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.
8. Who is this King of glory? * It is the LORD strong and mighty, even the LORD mighty in battle.
9. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.
10. Who is this King of glory? * Even the LORD of hosts, he is the King of glory. Glory be to the Father, and to the Son, * and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, * world without end. Amen.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of Donation and Endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, he shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father; Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the several Offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful soldier and servant unto his life's end. *Amen.*

GRANT, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end. *Amen.*

GRANT, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

GRANT, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfill the same. *Amen.*

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their life's end. *Amen.*

GRANT, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them. All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

¶ *When there is a Communion, the following shall be the Collect, Epistle, and Gospel.*

The Collect.

O MOST glorious God, whom the heaven of heavens cannot contain; Graciously accept the Dedication of this place to thy service; and grant that all who shall call upon thee here may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xxi. 2.

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

The Gospel. St. John ii. 13.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *And immediately before the final Blessing, the Bishop shall say this Prayer.*

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CONCLUSION

anticipating when our work is finished....

The Nunc Dimittis

Lord, now lettest thou thy servant depart in peace * according to thy word.

For mine eyes have seen * thy salvation,
Which thou hast prepared * before the face of all people;
To be a light to lighten the Gentiles * and to be the glory of thy people Israel.

(Book of Common Prayer, 1662)