



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

November 2015

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JACARANDA GUITAR TRIO

Carlo Pezzimenti, Pedro Haley, Leslie Enlow

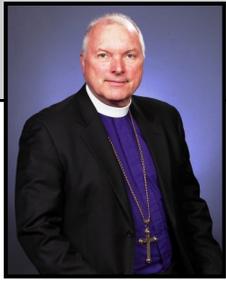


**Saturday, November 21st at 7:00PM
in the Church**

Music will include works by
J. S. Bach, Joaquin Turina, and García de León

Concert is free and open to the public. Reception to follow in the parish hall

RECTOR'S PAGE



Thanksgiving
God is Great; God is Good . . .

In Budapest, a man goes to the rabbi and complains, "Life is unbearable. There are nine of us living in one room. What can I do?" The rabbi answers, "Take your goat into the room with you." The man is incredulous, but the rabbi insists. "Do as I say and come back in a week." A week later the man comes back looking more distraught than before. "We cannot stand it," he tells the rabbi. "The goat is filthy." The rabbi then tells him, "Go home and let the goat out. And come back in a week." A radiant man returns to the rabbi a week later, exclaiming, "Life is beautiful. We enjoy every minute of it now that there's no goat -- only the nine of us."

As the story of nine people living in one room reminds us, circumstances are relative. One small, indeed smelly, thing can change those circumstances to give us an entirely different perspective. Problem is, most people act like circumstances determine thankfulness. That somehow it's what we have or don't have that makes them thankful. No doubt, what we have should give us something for which to be thankful. That unfortunately is not what usually happens. It's only when we lose something that we realize how much we have. This is why God tells us not to base thankfulness on circumstances. No where is this more apparent than Psalm 95, or the *Venite*, in Morning Prayer of the Prayer Book. Here we find: "O come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving; and show ourselves glad in him with psalm. For the Lord is a great God; and a great king above all gods. In his hand are all the corners of the earth; and the strength of the hills is his also. The sea is his and he made it; and his hands prepared the dry land. O come, let us worship and fall down, and kneel before the Lord our Maker. For he is the Lord our God; and we are the people of his pasture, and sheep of his hand" (Psalm 95:1-6).

These words tell us that the reason we are to be thankful is not circumstances, but God Himself, specifically His greatness and goodness. The Psalmist simply explains the rationale for thankfulness as, "For the Lord is a great [good] God; and a great King above all gods." He expands, "In His hands are all the corners of the earth etc. . . . the sea is His and He made it." His point, God is great, God is Good and He made everything, including you and me.

The message is unmistakable. It's when we have the sense of the goodness of God in us, whatever our circumstances might be, that we are thankful. And the Psalmist reminds us that no matter what our circumstances, God is good and great; He has made us; and we belong to Him. Full stop. That's all we need to appreciate to be thankful. Broken people with broken lives want more reasons to be thankful. But neither I nor any one can give them more. Oh, maybe somehow they can find a little bit more, like that goat not being in the room with nine people. But if their thankfulness is based on what they have, I've found that

the thankfulness doesn't last long. It's not very deep. It's relative to something that is fleeting any way. This is why God bases true, real thankfulness on Himself, who He is, as a good and great God and His awesome love for us.

This point is captured in beautiful little poem entitled, *Forgive Me When I Whine*.

"Today upon a bus, I saw a lovely lady with golden hair; I envied her -- she seemed so happy, and how, I wished I were so fair; When suddenly she rose to leave, I saw her hobble down the aisle; she had one foot and wore a crutch, but as she passed, a smile. Oh God, forgive me when I whine, I have two feet -- the world is mine.

And when I stopped to buy some sweets, the lad who served me had such charm; he seemed to radiate good cheer, his manner was so kind and warm; I said, "It's nice to deal with you, such courtesy I seldom find"; he turned and said, "Oh, thank you sir." And then I saw that he was blind. Oh, God, forgive me when I whine, I have two eyes, the world is mine.

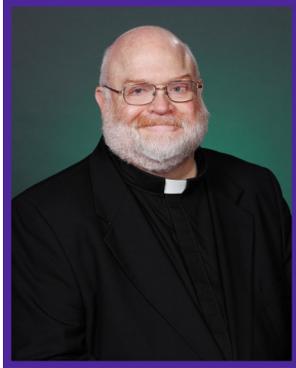
Then, when walking down the street, I saw a child with eyes of blue; he stood and watched the others play, it seemed he knew not what to do; I stopped a moment, then I said, "Why don't you join the others, dear?" He looked ahead without a word, and then I knew he could not hear. Oh God, forgive me when I whine, I have two ears, the world is mine.

With feet to take me where I'd go; with eyes to see the sunsets glow, with ears to hear what I would know. I am blessed indeed. The world is mine; oh, God, forgive me when I whine."

God is great; God is good; let us thank Him for our food and all that we have and are. Amen

+Ray R. Sutton

Clergy Appreciation



Deacon Chip Shattuck



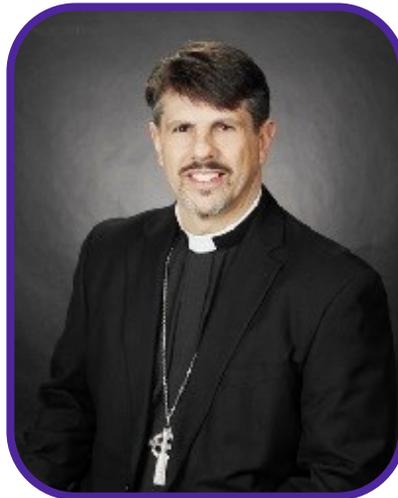
Bishop Ray Sutton



Deaconess Mary Jane Mathieu



Deacon Werner Heissenhuber



Canon Charles Camlin



Deacon Daryl Smith



Deacon Michael Templin



Father Kasey Gage



Deacon Timothy Reimer

We acknowledge and celebrate your hard work and dedication to our church, often at the neglect of your own personal needs, to give us comfort ...

Parishioner Profile

Hans Schnitzler

Hans is a very active member of CHC ...
he is co-chair of the PrimeTimers group ... an Usher ... a Greeter ...
and much more !

Hans was born in Cologne, Germany and grew up in Rheinbreitbach and Bonn, Germany.
His career was in the Hotel/Restaurant business ... as a Purchasing and Procurement
Director, both nationally and internationally.

Hans speaks three languages ... German, French and English.

He loves travelling, gardening, and he plays the piano.

Hans says that has always wanted to be a Priest ... and his hero is the Lord.

One of the elements of his life that Hans is most proud of is his Photography.

Over the years, he has become an extremely talented photographer. Hans' photographs have been exhibited
in shows nationally and internationally ... in Germany, Austria, Russia, and the U.S.

Hans currently has a series of notecards highlighting his photographs for sale in The Silver Chalice.



Thanksgiving Eve Eucharist



Wednesday, November 25th 7:00pm in the Church

*This is a wonderful service to attend and give thanks to GOD
for all of our many blessings.*

Pledge Cards, Please !

Turning in your Pledge Cards
as soon as possible will greatly
assist in the budgeting process.



*And remember ... on Sunday, November 29th
at the 9:00am service,
Bishop Sutton will dedicate the returned pledges to God,
praying for His help in fulfilling these tithes.*

November 2015 ANNIVERSARIES

Chuck and Evy Cassell	November 1
Mike and Lisa Csaszar	November 3
Werner and Cathy Heissenhuber	November 3
Greg and Barbara Mathews	November 6
Mike and Jill Nowell	November 8
Jack and Amy Brady	November 9
Jon and Amanda Fielder	November 15
Morris and Kathleen Owens	November 19
Fr. Charlie and Brett Camlin	November 28
Michael and Melinda Brown	November 30



THANK YOU to everyone who came out for
our Oktoberfest HCCA FUNDRAISER.

It was a huge success !

Around CHC . . .

Michael Templin was Ordained into the Diaconate on October 3rd.





Articles of Religion

Article 26

ARTICLE XXVI

Of the unworthiness of the Ministers, which hinders not the effect of the Sacraments

Provided by
Fr. Kasey Gage

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry both in hearing the word of God and in the receiving of the sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the sacraments ministered unto them, which be effectual because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgement, be deposed.

Fr. Robert Hart (Contributor to The Continuum Blog)

Two important facts are presented in this Article: 1. That sacramental efficacy and pure preaching can be real and valid when ministered by unworthy persons, and 2. that the Church must, nonetheless, exercise discipline and maintain moral standards. Article XXVI introduced nothing new in the teaching of the Church. St. John Chrysostom wrote:

“So that it is possible having wrought even miracles to be carnal. For so God wrought by Balaam and unto Pharaoh. He revealed things to come and unto Nebuchadnezzar, and Caiaphas prophesied not knowing what he said, yea and some others cast out devils in His name though they were not with Him, since not for the doer's sake are (Luke 9:49) these things done, but for others' sake. Nor is it seldom that those who were positively unworthy have been made instrumental to them. Now why wonder if in the case of unworthy men these things are done for others sake, seeing that so it is even when they are wrought by saints. For so Paul saith,

‘All things are yours whether Paul or Apollos or Cephas or life or death and again.’ ‘He gave some Apostles and some Prophets and some Pastors and Teachers the perfecting of the Saints unto the work of the ministry (I Cor. 3:22, Eph. 4:11,12).’

“For if it were not so, there would have been no security against universal corruption. For it may be that rulers are wicked and polluted and their subjects good and virtuous, that laymen may live in piety and priests in wickedness, and there could not have been either Baptism or the Body of Christ or Oblation through such if in every instance grace required merit. But as it is, God uses to work even by unworthy persons, and in no respect is the grace of Baptism damaged by the conduct of the priest, else would the receiver suffer loss. Accordingly though such things happen rarely, still it must be owned they do happen. Now these things I say lest any one of the bystanders, busying himself about the life of the priest, should be offended as concerning the things solemnized. For man introduces nothing into the things which are set before us, but the whole is a work of the power of God, and He it is who initiates you into the mysteries.”¹

Saint Paul wrote that “The gifts and the call of God are irrevocable (Romans 11:29 RSV).” Although the context is about Israel and election, the principle stated is not limited to the immediate topic. In both the first chapter of St. Paul's Epistle to Titus, and in the third chapter of his First Epistle to St. Timothy, the Apostle laid down requirements concerning the kind of men who ought to be ordained. He also warned, “Lay hands suddenly on no man (I Tim. 5:22).” The RSV translates it, “Do not be hasty in the laying on of hands.”

One of the most clear points to be gleaned from the Pastoral Epistles is that the foundation of Apostolic Succession is demonstrated very early in the life of the Church. “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders (πρεσβύτερος, *presbyteros* i.e. priests) in every city, as I had appointed thee (Titus 1:5).” Both of the truths we find stated in Article XXVI can be drawn from these passages.

Both Timothy and Titus are warned to select only qualified men, those who not only can teach soundly, but also who demonstrate by their lives an example worthy to be followed by others, and one that avoids scandal. The warning extends not only to allowing them to act, but to ordination itself. To lay hands on a man in haste is risky because the impartation of the spiritual gift, the charismatic reality of ordination, is not in question. Once given, “The gifts and the call of God are irrevocable.”

Paul did not address the subject of sacramental validity in the texts in question. Rather, the sacramental validity of ordination is assumed in these texts of Scripture. If, in haste, the Ordinary lays hands on an unworthy man, one whose manner of life makes him notorious, he is nonetheless ordained. St. John Chrysostom has helped us to understand the reason why God, in His goodness and mercy, uses even the worst of men if they have been ordained, as we have seen: “Since not for the doer’s sake are these things done, but for others’ sake... But as it is, God uses to work even by unworthy persons... else would the receiver suffer loss... For man introduces nothing into the things which are set before us, but the whole is a work of the power of God, and He it is who initiates you into the mysteries.”

Why should a sincere believer suffer loss because of the sins of priests? If the people, having been baptized and receiving Holy Communion, could not rely on the grace of God in the sacraments, how could they approach the sacramental life with any faith? It would depend on the hidden motives and lives of men, rather than on God. But, God has made it so that we may be sure and certain of His work, and so live the sacramental life in faith. How, also, could one receive instruction and believe the Gospel if faith in the Gospel depended on the hidden motives and lives of men, rather than on God?

“Nevertheless it appertaineth to the discipline of the Church that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment, be deposed.”

It may be discovered, indeed too often has been discovered, that a man was ordained who lives a notorious life. The standards of St. Paul (Titus 1:5-9, I Tim. 3:1-13) might appear to be met at the time of ordination, only for a later exposure of scandalous living. In such cases, the ministry of the man must end by the lawful action of the Church, even though Ordination itself is an indelible sacrament. He remains ordained, but his license to act as a minister in the Church must be taken away.

This second part of Article XXVI is an important point too often overlooked. It is true that sacramental validity is essential to the life of the Church, if only for the sake of the people’s faith. They deserve to have no doubts about that validity, but assurance. However, the people also need true pastors with a good heart, men who can teach both by virtue of knowledge gained through diligent learning, and by having the ability to live as examples to the people of God. St. Paul was able to say, “Brethren, join in imitating me, and mark those who so live as you have an example in us (Phil. 3:17 RSV).” And, St. Peter wrote: “So I exhort the elders (πρεσβύτερος, *presbyteros* i.e. priests) among you, as a fellow elder (πρεσβύτερος) and a witness of the sufferings of Christ as well as a partaker in the glory that is to be revealed. Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock. And when the chief Shepherd is manifested you will obtain the unfading crown of glory (I Peter 5:1-4 RSV).”

In both passages that list the standards, to Titus and to Timothy, Paul includes the ability to teach sound doctrine. So, a man must be able to speak both with knowledge and as an example to the people of God. Otherwise, he has no true ability to teach effectively over the long run. His life will speak louder than his words. It goes back to a very ancient commandment: “Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy: for I the LORD your God am holy (Lev. 19:2).”

1. St. John Chrysostom’s Homilies on The First Epistle of St. Paul to the Corinthians, Homily VIII.



Annual HCW BAKE SALE

Sunday, November 22nd

(after the last bell rings at the 9:00am service ... no early sales)

**Pies, Cakes, Cookies, Candy, Jellies, Jams, Pickles, Breads, Muffins,
Handmade Crafts ... and much more !!!**

This is a great time to shop for holiday gifts ... or for your own Thanksgiving meal.

**Please bring your “goodies” to Lunt Hall on
Saturday, Nov. 21st 9:00am—1:00pm**

The Silver Chalice will be open for shopping during the “take in.”



This is a FUNDRAISER for Holy Communion Women.

All women of the church are members of Holy Communion Women.

Ladies' Social Hour ... Nov. 19th 6:00pm



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 (SW corner of Frankford and Preston Rd) on Thursday, November 19th at 6:00pm. Feel free to come for a short time or stay for dinner.

Hope to see you there !

BIGFISH ...

(6th – 12th Teen Youth Group)

Believers in God, Faithful in Serving Him

Friday Fun Night: All youth (3 years/potty trained and older) are invited to spend an evening at the church on Friday, November 13th. 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.

Saturday, November 21st - Habitat House Build: BIGFISH will help landscape a house for Habitat for Humanity. Children will meet at Miller Hall at 7:15am to travel down to arrive by 8am. They will provide breakfast and we will provide the labor of planting grass and shrubs from 8am to about 11:30am. This is a great opportunity for you to help your surrounding community and fulfill service hours for school. The address is: 4515 Cherbourg St. Dallas, TX. 75216.

The third Saturday night of the month, Saturday, November 21st, is Game Night for BIGFISH from 7-10pm. The event is geared toward fellowship of our youth and their guests in a safe, fun, and wholesome environment. There will be all kinds of games (board games, card games, video games, ping pong, foosball, et. all) available for the children over the course of the evening with plenty of snacks and drinks. We have over 25 youth that fall into this category so we have the potential to grow a significant fellowship amongst this age range if we all show up and bring our friends. Please mark the third Saturday of each month on your schedule and plan to attend and bring your friends!

Sunday, November 22nd, all children Sunday school classes will meet in Miller Hall from 10:15-11:00am. **This will be our first Sunday to begin rehearsing for the upcoming Choral Nativity to be performed during the coffee hour in Lunt Hall on Sunday, December 13th.** Rehearsals will be during the Sunday school hour on November 22 and 29; December 6 and dress rehearsal during 9am service on December 13th in Lunt Hall.

This Sunday we will be assigning parts so please let me know if your child(ren) will not be able to participate in this year's Nativity so that we know to whom we can assign parts to.

Wednesday Night Mid-Week Programs

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.



**BIGFISH
Game
Night
Every
3rd Saturday ...
the next one is on
Saturday, November 21st**



An Interview With Bishop Ray Sutton

Forward in Christ interviews ACNA's Dean of Ecumenical Affairs

FC: What is your role and vision as the Anglican Church in North America's (ACNA) Dean for Ecumenical Affairs?

As Dean of Ecumenical Affairs, I chair the Ecumenical Relations Task Force. We have been so extraordinarily blessed with jurisdictions and other various Christian groups (i.e. Messianic Jews etc.), who want to be in dialogue with ACNA. Our task force has twelve different sub-committees reflecting various levels of dialogue, conversation, and developing relationships.

My vision for Ecumenical Affairs is first and foremost what Jesus prayed in Gethsemane, "That they may all be one . . . that the world may believe" (John 17:21). In many ways the vision of seeing God's people live into their oneness – for there is a sense in which we are already one – means we are striving to resume and continue historic dialogues that the Anglican Communion and the Episcopal Church had before liberalism took over the ecumenical agenda. When the historic faith is not the basis for bringing God's people together, social and political objectives replace the Gospel. Decades and centuries ago, orthodox Anglicans as a *via media* church in some sense worked to bring together Christians. These churches, although differing on some points of theology, agreed in the main on the authority of Scripture, the Gospel and the ancient Catholic creeds. Liberalism, redefined from its historic meaning of generosity, to heterodox belief and practice, to radical departure from the faith has actually undermined every single historic ecumenical relationship. ACNA, as the only orthodox Anglican jurisdiction in North America that has been received in the Global South of the Anglican Communion, is also the only Anglican province in a position to pick up where the liberal Episcopal jurisdictions have failed.

Not only is my vision to restore the historic dialogues, however, it is also about a new kind of ecumenism that is centered on the Gospel and historic



Bishop Ray Sutton, third from left, in Moscow

faith and practice. Most of the time many who quote Jesus' great statement in His prayer calling for unity, "That they may be one," often stop there. The Lord though didn't end his sentence on this point. He continues with the purpose for unity, "That the world may believe." In other words, the purpose for unity is mission and evangel.

Looking at it another way, when the church is united in a pure sense around Jesus Christ, the Gospel, and the Catholic Faith, the world believes. The proof of this is in how far the Gospel was spread around the world in the first millennium before the great division between East and West in A.D. 1054. My ecumenical vision, therefore, is not only to restore the true historic ecumenical work done by the Anglicanism, but also to unite the orthodox of all branches of Christ's Church in the spread of the Gospel.

FC: How did the recent ecumenical visit to Moscow come about, what was its purpose?

It came about through renewed ecumenical dialogue between the Orthodox and Anglicans in North America and goes back to the formation of ACNA in Bedford, Texas, in 2009. Metropolitan Jonah of the Orthodox

Church in America (OCA) responded positively to our invitation to attend the event. We invited him because of an important letter from Metropolitan Kirill of Moscow that had been sent to Bishop Robert Duncan and other faithful Episcopal Bishops in 2003, at an historic meeting in Plano, Texas.

In this letter, Kirill expressed his support of the courageous stand being taken by the Episcopal Bishops and others who were joining them. Subsequently, Metropolitan Kirill became Patriarch of the Russian Orthodox Church and Bishop Duncan was elected our first Archbishop.

Significantly, the Orthodox Church in America whom Metropolitan Jonah represented at our first ACNA organizing Provincial Assembly, has an important connection to the Russian Orthodox Church. The history of the OCA extends back to the missionary activities of the Russian Orthodox Church in the latter 1800s through a famous Missionary Bishop, Tikhon, who later became Patriarch of the Russian Orthodox Church and who was martyred in the Bolshevik Revolution. He was declared a Saint for his faithful witness to Christ. Important for us as Anglicans, when St. Tikhon served as a Missionary Bishop in this country he met many Episcopal Bishops, in

particular Bishop Charles Grafton, of the Diocese of Fond du Lac. These bishops, Russian and Episcopalian, had many meetings at Nashotah House. Bishop Tikhon was so impressed with the theological education at Nashotah House that he sent his postulants for seminary training there. Bishop Grafton even made an historic trip to Moscow, where he met the Patriarch and began the first official Episcopalian-Orthodox ecumenical dialogue. As a result, a wonderful icon of St. Tikhon is on the wall of the chapel at Nashotah House to this day.

Unfortunately, World War I and the Bolshevik Revolution ended the dialogue. It was only in the 1960s and '70s through the efforts of the Archbishop Michael Ramsey and the Orthodox leaders of that time, that the dialogue between Orthodoxy and Anglicanism was renewed. Sadly though, Western Anglicanism was rapidly moving away from the type of Church with which St. Tikhon had wanted to have unity.

Therefore, when ACNA came into existence, the Orthodox Church in America saw the opportunity to begin to make our way back to the blessed fellowship that had been known between our churches in the early 1900s. Metropolitan Jonah of the OCA was actually agreeing to continue the historic dialogue that his church had had with The Episcopal Church (TEC), with ACNA. By the early 2000s, all ecumenical dialogue with TEC had come to an end because of the consecration of a practicing homosexual to the episcopate.

The Orthodox never wanted the dialogue with TEC to come to an end, and they certainly did not approve of ordaining practicing homosexuals. Consequently, the OCA found the dialogue with ACNA as a way to remain faithful to their Orthodox convictions and still continue historic ecumenical dialogue with Anglicans. As part of this renewed effort, a concordat was formed between Nashotah House and St. Vladimir's Orthodox Seminary. Fr. Chad Hatfield, Chancellor at St. Vladimir's, has chaired the OCA dialogue with ACNA, which is led on our side by Bishop Kevin Allen.

Two years ago, Metropolitan Hilarion Alfaeyev from Moscow, was awarded an Honorary Doctorate

from Nashotah House. As Chairman of the External Relations Department for the Russian Orthodox Church, he expressed his support of our dialogue on behalf of his Patriarch Kirill, in a meeting with the ACNA ecumenical team.

A year later, when he was at St. Vladimir's Seminary receiving another honorary doctorate, I introduced him to our new Archbishop Foley Beach. Metropolitan Hilarion indicated at that time that we would be invited to meet the Patriarch and discuss further the potential for expanding our dialogue. Last spring we received an official invitation to visit and meet the Patriarch, on August 25 of this year.

If one follows this amazing history and background, in some sense history has repeated itself. A Russian Orthodox Bishop in the person of Tikhon became Patriarch and encouraged an ecumenical dialogue. Now once again, a Russian Orthodox Bishop, Kirill, has become Patriarch, who had contact with an Episcopal Bishop, Robert Duncan. Both of these men have done similarly to their predecessors. They initiated conversation, that has led to dialogue, and now historic contact between our Archbishop and the Patriarch. Only God, I believe, could bring about such significant events.

FC: Can you describe the tenor of the meeting?

The tenor of the meeting was extremely friendly and gracious on

the part of the Russian Orthodox Church. We are grateful for and were humbled by their hospitality, and the honors accorded to us as an Anglican Archbishop and Bishops. We were accommodated at the Danielovskaya Hotel on the site of the historic Danielov Monastery. We were allowed to participate in a pilgrimage to many ancient holy places, the most famous being the church in which the relics of St. Tikhon are reposed for witness and veneration.

In the house on that same campus where St. Tikhon was kept under house arrest by the Bolsheviks, we were moved to find a picture of an historic meeting among Episcopal Bishops, St. Tikhon and other Russian Orthodox Priests, at Nashotah House. We all came away with a sense of spiritual renewal from the Lord's presence in that place. Then the meeting with Patriarch Kirill was a momentous occasion for us. This godly Patriarch received us with encouragement and official recognition of our international dialogue. He was so kind and gracious to us, and we give thanks to the Lord for his and the Russian Orthodox Church's faithful witness through so much persecution and hardship.

FC: You have described the current state of ecumenical dialogue with the Russian orthodox Church very positively. However, ACNA is perceived as Protestant and it allows the ordination of women, Orthodoxy is against both. Is this a stumbling





block to ecumenical discussion? If so, how can that be overcome?

Yes we also have differences to address. As for the “perceived Protestantism,” I would mention a couple of points. One, although the Russian Orthodox have their areas of disagreement with Protestants, I believe it’s too strong to characterize their stance as “against Protestants.” Metropolitan Hilarion, for example, visited Billy Graham when he was recently in America. He has stated that he has a great deal of respect for the evangelist. He believes that his crusades in Russia several years ago led many to Jesus Christ, which helped his church. No doubt Hilarion is catholic, as an Orthodox Christian, but he often speaks evangelically of the Gospel and the need to spread it.

Two, regarding ACNA, it clearly has a strong Protestant persona. At the same time, we should keep ACNA’s Theological Statement in mind, and also what is happening among Anglican evangelicals in this country. ACNA’s Theological Statement incorporates catholic commitments in ways that a number of previous Anglican statements do not. For example, there is explicit acknowledgement of all seven ecumenical councils, (a key point with the Orthodox) albeit in their Christology. I realize that this may not be as far as many Anglo-Catholics would have liked the statement to go, but it is beyond what many evangelicals preferred.

We should also realize that evangelicalism today in America is not for the most part as anti-catholic as it was a century ago. Many evangelical churches are Eucharistically centered. and Millennial evangelicals love things ancient, liturgical and sacramental. They are embracing in surprising numbers John Paul II’s *Theology of the Body*, which is walking them right into the arms of Incarnational theology.

Then I’d say that those on the catholic side should never forget that Anglo-Catholicism has been fed historically by evangelicals finding their way into ancient faith, liturgy and sacrament. Among the ranks of Evangelicals who take the Bible seriously, there are always some who ironically spawn catholic movements!

Regarding the ordination of women, Orthodoxy for the most part is clearly opposed. There is no question that if GAFCON or ACNA ever allowed the ordination of a woman to the episcopate, it would be the end of any real ecumenical work. Meetings may continue but they would only be for social and benevolent purposes.

As for the ordination of women to the priesthood, the practice is a major challenge to any hope of unity (not the same as amalgamation) between our churches, per the original intent of the dialogues between the Russian Orthodox Church and the Episcopal Church in the early 1900s. Regarding the diaconate, it would remain to be seen. Many Orthodox are not opposed to women in the diaconate. There is

a debate as to whether this practice existed in their church at one time.

FC: Patriarch Kirill praised ACNA for its refusal to be shaped by secular culture and opinion. How can ACNA and Orthodoxy work together, in practical terms, against the threat of secularism?

Your question touches a point of immediate concern and conversation. Even though there are significant areas of difference between our churches, we both realize that more than ever, perhaps since the fall of the Roman Empire, Christians in the West need to stand together. The fact of renewed dialogue speaks to this. Also, we are working together on the area of moral theology and developing an outline for a jointly written book on the history of Anglican-Orthodox dialogue. Then there is the possibility of joint statements on cultural matters such as the Biblical and historical view of marriage.

FC: What do you think Anglicanism has to learn from Orthodoxy, and what does orthodox Anglicanism have to offer the great Churches of the East?

I think this is a very good question, and the kind of question that Christians need to be asking of each other. As you know, I believe that no one church is completely whole without the rest of the Body of Christ. We need each other like marriage partners do for one another. This means each has and brings certain charisms to the other. This is especially true for Anglicans and Orthodox.

I think we have much to learn from the Orthodox. They have done a better job than we have at maintaining their Great Tradition of worship in the midst of antagonistic cultures. They don’t change their liturgy because of cultural or secular pressure. In the West we have been seduced into compromising our Great Tradition of worship, and Biblical faith and practice as well, in the name of appealing to the culture.

While I agree with St. Paul that we should in some sense become all things to all that we might win some, I don’t believe that the Divine Liturgy of heaven is totally negotiable. I

believe many evangelicals in liturgical traditions are realizing that they have given up too much. As I've already mentioned, there are signs that a number are attempting to regain the Great Tradition of liturgy that Anglicanism, at its best, has inherited.

I'd also say that we have discovered there is much to be learned from the Russian Orthodox in the area of church planting. They have been growing at the rate of a thousand new parishes a year for twenty-seven years. There are so many people thronging churches in Moscow alone that they plan on two hundred more churches in the next five years in that city alone. We can surely learn some things from them, since we too are committed to the church-planting approach to evangelism.

Then there is the visual, iconic aspect to Orthodoxy from which we can benefit. In the triad of truth, beauty and goodness, beauty is an invaluable component. The Orthodox emphasis on light, the visual, and beauty, complements well the Western emphasis on truth and goodness. It's been said that the saints in the West bleed and in the East they glow. Both blood and light are central Biblical teachings. We need their light!

On the other hand, I believe the

Orthodox can benefit from us as well. I remember a question and answer session at St. Vladimir's Seminary a few years ago, in which I participated on a panel with Bishop Kallistos Ware. He mentioned that he thought an area where Orthodox could learn from Anglicans is in the matter of private conscience.

I also think that just as we can learn from them about church planting so they can learn from us. Ironically, their culture is much more open to the church. At the same time they have begun to encounter the kind of materialistic and cultural secularism we've faced for many decades. Yet, we are planting new missions parishes as well. Surely we could learn from each other in this area where we both are so committed and doing well.

There is also the area of hymnody and congregational singing. Our tradition has produced great hymns of the faith. Our congregations are also used to singing. Eastern liturgies are full of music but mostly sung by the choir; their music is beautiful and glorious. Nevertheless, the congregation may sing the liturgy but when it comes to other hymns of the faith their participation is not like ours. We have so much to offer here.

Then I believe we possess a great tradition of preaching and teaching the Holy Scriptures. I was pleased to see in Moscow that there are Bible studies going on in some of the churches. Our Western tradition, particularly in the Anglican Way, of having emphasized the Word so strongly, results in a powerful preaching and teaching history. We believe in the importance and place of the sermon. Our homilies at their best are Biblical, Christological, and pastoral. This is a great aspect of the Western Church in the Anglican and Protestant traditions.

Therefore, we both have great traditions that I believe can benefit from each other. I pray that in our growing relationship we will see mutual benefit to both our churches.

FC: Bishop Sutton, thank you and may God bless your work as Dean for Ecumenical Affairs.

FC

Bishop Ray Sutton is Bishop Coadjutor in the Diocese of Mid-America of the Reformed Episcopal Church and Dean of Ecumenical Affairs for ACNA.



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Congratulations to ... Laura and James Edmonds
on the birth of their first child, James Harlan Edmonds.

... and to Fritzi and Barry Roop
on the birth of their grandchild, Oliver Chase Roop.