

*Bishop Boyce*

Barbara Kinney Photo 2011

It is with sadness and fond memories that St. Barnabas Anglican Church of Seattle recognizes the passing of The Right Reverend Richard John Boyce. Bishop (+Bp.) Boyce was a tireless and unwavering advocate for orthodox belief and practice in the Anglican Way of Christian Faith.

A native of Seattle he was Born 11/29/1928. He majored in science and economics at Seattle University. He graduated from American Bible College and Trinity College of the Bible. +Bp. Boyce pursued additional studies at Cranmer Seminary and Trinity Theological Seminary.

He pursued faithfulness in the orders of Jesuit, Third Order Franciscans, and as a disalced Carmelite. He worked for a time at Pacific Northwest Bell telephone as an engineer. For many years he maintained an active practice as a pastoral and mental health counselor and was particularly involved in hospice care in a Christian context.

+Bp. Boyce was an active and steady guiding hand in the "Continuing Anglican Movement". Most notably he served in many like minded bodies such as Forward in Faith in North America, and a priest to St. Paul's Anglican Church in Bellevue, WA.

In 1984 he served as the secretary of the Anglican Orthodox Church General Convention. On June 26, 1986 he was consecrated a bishop in the Orthodox Anglican Church, by Bishop James Parker Dees.

This priest is not alone in recalling Bishop Boyce to be an ever-accessible mentor, friend and encourager. He will always be remembered for his steady resolve to coax and inspire. He showed unflagging strength in serving his parishes. He rescued not only chihuahuas, but also many persons and parishes, weary in the faith.

Bishop Richard was the epitome of a consummate bishop. Both empathetic and compassionate he expressed these qualities in steadfast humility. He was unparalleled as pastor to the pastors and shepherd to all.

It was my great honor and privilege to have his trust and serve as his chaplain and priest at times of significant joys and sorrows. Always a man of few words, Bishop Richard was decisive, discreet, wise and loving. We are comforted by the words of his favorite hymn, Abide with me: Hold thou thy cross before my closing eyes; Shine through the gloom, and point me to the skies; Heav'n's morning breaks, and earth's vain shadows flee: In life, in death, O Lord, abide with me. Amen.

+Bishop Richard Boyce — God rest your soul.

Submitted in love, Fr. Harley A. Crain+

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Remembering Bishop Boyce

By Bishop Winfield Mott

He was a complex person, and took a while to know well, because you had to discover who he was over time. He was the quietest bishop I have ever known (not a group famed for being taciturn, of course). As a result, he often was not recognized in national church meetings for the great wisdom and leadership he offered to all of us who paid attention.

I learned to enjoy his conversational style, watching over and over as people reacted to his quietness by being verbose themselves, often telling much more than they had intended. It was a great episcopal style, and served him, and the Diocese, well. As a result, he was unusually well informed. But he never used the information to hurt or destroy. Rather, he was universally loving and pastoral in his responses to the needs of the Diocese and its people.

When you came to know him, and many did, he had plenty to offer that was most helpful for church and for life in general. For me, spending seven years as his suffragan and coadjutor was an education in a superb school of episcopal training. Being in the Continuing Anglican movement was always a dynamic process and navigating the various tides in it which ebbed and flowed could be challenging. Long before I came on the scene, he was active as a bishop, but without the drama and eruptions that characterized many of his colleagues in those days. Yet our little group of half a dozen priests and parishes sought him out because we discovered a pastoral leadership combined with a vision of Anglican unity. We were never sorry about that decision.

The quest for Anglican unity led further. Bishop Boyce had brought the Diocese into the Anglican Province in America, one of the larger Continuing groups, before we joined. By the first decade in the new century, APA was in merger discussions with the Reformed Episcopal Church, which he fully supported. However, shortly after, a new larger group of Episcopalians left the Episcopal Church and began the Common Cause Partners, which eventually, in 2009, formed the present Anglican Church in North America. This disrupted the APA/REC merger plans, because APA decided to stay out of Common Cause Partners and the REC joined in.

Bishop Boyce was clear from the beginning that the larger Anglican unity proposed was desirable. At the APA synod called to decide our participation, I remember Bishop Boyce counselled us not to be drawn into the heated and at times rather acrimonious discussion. Fourteen priests stood and spoke, all repeating essentially the same message, that the new ACNA would force us to accept women as priests. When they were finally done, he stood and thanked them for their input, and the meeting was over. It meant we had departed from APA without the anger and ecclesiastical warfare which characterized so much of church life in the Continuum. We eventually left with the blessings of those who remained, understanding that disagreement in strategy didn't need to mean bitter enmity.

In the larger context of ACNA, his style mostly puzzled his fellow bishops. He wore sandals to all the meetings, winter or summer. ACNA meetings almost always meant a cross-country trip from Seattle. When I met up with him somewhere in the East, he would emerge from TSA or the gate in his sandals, having begun the day at around 3am in the inky black of a Seattle night, catching the shuttle to the airport. I was generally exhausted by evening of those days, but it never seemed to faze him. There was also the matter that he didn't accept a salary, something the other bishops mostly found very odd, even though he never made an issue of it. The monastic life was attractive to him and he took third order vows and took them seriously, for many years. It

reflected in his lifestyle.

Sometimes, people mistook his quietness for lack of resolve. That was, however, not at all the reality. Orthodox faith was a fixed point which did not waiver in his mind. While it was always expressed in love, it was expressed clearly and without doubts. The Anglo-Catholic nature of his Christianity led him to service in the ranks of Forward in Faith, including as vice-president for a number of years.

It was a delight to be in a meeting which he chaired. Annual synod gatherings, whose meetings often lasted for hours and days in other jurisdictions, were concluded in under an hour with his leadership. All those reports and by-law discussions and minutes and such just never seemed important when he ran the meeting, and elections were handled fairly,

expeditiously and promptly. There were better things to do at synods, and most of us formed close bonds with each other as well as with him, enjoying the time in discussion and conversation, not in meetings and parliamentary procedure.

At home, the same care for others reached out to numerous humans and beyond. For many years, the neighbors were gathered under his leadership into a quite large block party, making a community out of an urban tract. The crows in the back yard were his friends and he was their benefactor. And his dogs were lucky creatures indeed. Finally, his task almost immediately into retirement (at age 83!) was to be caregiver for Cathy, who was

diagnosed with serious cancer not long after, which eventually claimed her life.

Each of us leaves our mark differently. It is a wonderful thing when that mark of our passing this way is one which imprints love, care and wisdom on those who we touch. In the case of +Richard Boyce it imprinted all of those marks quite distinctly and valuably. As we commend him to the loving Father of us all, on whose mercy we all depend, it is with gratitude for a life he spent so willingly and selflessly among us.

+Richard, Memory Eternal! And Thank You!



Photo courtesy of Carl F. Loeb+

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." [Ephesians 4:4-6]

Bishop Boyce was committed to Catholicity. He worked hard for the unification of the Anglican churches. I remember how excited he was by the proposed unification of the REC with the APA. When the APA decided not to unify, Bishop Boyce led the Diocese of the West into the REC. When the ACNA was formed, it was Bishop Boyce who worked tirelessly for the formation of the Diocese of Cascadia. This was especially remarkable since Bishop Boyce was Anglo-Catholic and did not support women in the priesthood and the episcopacy. But Cascadia chose to allow women priests. And the reason for all of this is that, in my humble opinion, Bishop Boyce truly understood what it meant to be catholic.

Catholicity is not the promotion of sameness. It is not a process of pasteurization and homogenization. No, catholic is a combination of the Greek preposition meaning "according to" with the adjective meaning "whole", giving us the Greek adverb "katholou" meaning "according to the whole." But within this whole is diversity. And I believe Bishop Boyce recognized this fact.

For him, the image contained in that hymn, "The Church's

One Foundation" of the Church "rent asunder" by schisms must have been extremely troubling. And the fact that the Continuing Anglican Church in the United States balkanized into over 30 denominations was particularly troubling. He expressed to me on more than one occasion the importance of forming one Anglican Church. Bishop Boyce saw this as his mission, and he worked to that end the entire time I knew him as my Bishop.

If there is one thing I wish us to remember about Bishop Boyce, it is this: that he really prayed and worked for the unification of the Anglican Church. He treated others with respect, even though there may have been differences of belief, but he also expected the same respect in return. However, he was also such a peaceful man that, if someone or something troubled him, I rarely if ever saw it. That kind of love for one another, that kind of work towards catholicity, and that kind of service were the hallmark of Bishop Boyce, and should be the mark of all Christians.

May the Lord bless Bishop Boyce and bring him to the Saints in Light.

Amen.



Photo courtesy of Peter+ & Kim Vogel



Bp. Richard preparing Fr. Kevin to be consecrated

The Lasting Legacy of Bishop Boyce By Vicar-General Fr. Michael Penfield

The first time I met Bishop Boyce was when the small Continuing Church group to which my church belonged was considering a proposal for intercommunion with the APA. Our Synod was in Seattle that year, and it was convenient for Bishop Boyce to meet us. Bishop Mott was proposing the intercommunion. Although that proposal was shot down in a shower of rumor, gossip, and innuendo directed at the APA, Bishop Boyce was gracious and understated. When I relayed some

of the rumors that were flying, he was horrified. That was my first introduction to the uglier side of the Continuing Church and the better side of Bishop Boyce.

Because of Bishop Boyce's grace, many of the churches in that small Continuing Church denomination, including my own, left that denomination and transferred to the Diocese of the West of the APA. And, over the years, I was impressed by Bishop Boyce's drive to fulfill what Saint Paul wrote in his letter to the Ephesians:

A Note From Kimberly Vogel

St. Luke's Chapel in the Hills

I first met Bishop Boyce in the late 1990s. I was in Seattle as a lay delegate to a synod of another jurisdiction, but our priest at that time was very eager to meet him and set up a time for us to get together. Bishop Boyce came to our hotel and drove our group to a local Starbucks. I hadn't ever been to a Starbucks before and so, after thanking Bishop Boyce for his generosity in paying for our drinks, I went and sat at a table. Our priest and my fellow lay delegate came and sat with me. Looking around, I saw Bishop Boyce standing alone at the counter awaiting

our order. Just as I got up to join him, he turned and brought our drinks to us, serving each of us with a smile, completely unperturbed by our desertion or being put in the role of waiter despite his office. This was a very telling display of his servant's heart, and I can tell you from our interactions over the past two decades that he has been a great blessing and example to me. I thank God for Bishop Boyce, and I rejoice to know that one day we will merrily meet in heaven.