

*The mission of the Diocese of Idaho is "We are one in Baptism... Our call to discipleship... To be the hands and heart of Jesus in the world." What in our mission statement inspires you and why?*

Twenty years ago my wife, Debbie, and I were members of a small congregation in the mountains of Colorado. At the time, five of the seven churches in our deanery were without clergy. One particular Sunday our priest was celebrating the Eucharist in a congregation that had been without the sacraments for almost two months. As the lay-reader, I led Morning Prayer and preached in his absence. While vesting, I remember thinking, "We need to find a way to divide all these miles with people." That was the beginning of a time of discernment that eventually led to seminary and ordination.

The next year, our rector was diagnosed with cancer and forced to retire prematurely. I cannot begin to share all that happened to me and the rest of the congregation in a mere 300 words, but I will summarize our experience by stating that this was a time of profound growth as individually and collectively we discovered our baptismal gifts. It was not until seminary that I discovered that what we experienced organically at St. Paul's in Steamboat Springs was known in more enlightened circles as Mutual Ministry.

I am excited by your mission statement because it reminds me of where I began. I know what it is like to experience the affirmation and nurturing of a call by a loving and caring community of faith. I know what it is like to see friends and colleagues stretch and grow in their calls to baptismal ministry. I know the joy of experiencing new life in a congregation that has struggled for years. Finally, I know of the growth that comes when we take our new found strength and commitment into the world to minister as the hands and heart of Christ. I am excited by your mission statement because it reminds me of the ministry to which I continue to be called. I still work to divide the miles by people.

*How do you relate holiness to wholeness? Describe your spiritual and health maintenance disciplines. How do you manage the competing demands of personal and professional life?*

I strive to live a sacramental life. Not a professional life coupled with a personal life; just a life that tries to be "an outward and visible sign of an inward and spiritual grace." In this context I see little difference between holiness and wholeness, each points to the other. I value integrity, honesty, and compassion in others and try to exhibit those traits in my life. For my ordination, Debbie made me a stole with these words, paraphrased from Micah, "Act Justly, Love Tenderly, Walk Humbly with God." This has become my rule of life.

I make ample time for prayer and reflection - early in the morning for prayer and the middle of the night for worry and brooding. I seem to require both disciplines. I love working with wood and use repetitive actions like sanding a piece of wood to occupy my conscious mind in order to be still in God's presence. At other times centering prayer helps accomplish the same task.

Achieving physical wholeness has been more of a struggle. Last May, after years of eating fast foods on the run and being undisciplined in my exercise regimen, I began an intentional program of monitoring daily what I eat and drink. Coupled with regular exercise, I have lost over thirty pounds and can once again walk 18 holes of golf without a limp. (This however, has failed to fix my slice.) While I would like to believe that I have made a life-long change, I know from experience that the demands of a job with irregular hours and miles of driving

work against a healthy balanced life and I will need the support of those around me to hold me accountable to my relatively new lifestyle.

I am not a workaholic. Most weeks, I take a full 24 hour day off, and make room in my schedule for family time, continuing education, and vacations.

*Please describe your leadership style. What is your theology of leadership and please give an example.*

I describe myself as a pragmatic idealist. Perhaps it's the influence of my former profession of tax accountant and financial planner, but I tend to avoid symbolic gestures that are not coupled with substantive action. I see possibilities for ministry that seem to be unachievable dreams to others. Then I strive to find practical strategies to make those dreams a reality. When I arrived in Nebraska, the conventional wisdom around the diocese was that the people of St. Timothys and St. Andrews would never be able to come together. Ten weeks after my arrival, we began worshipping together and have not looked back. I attribute this to God's grace working through strong, compassionate leadership.

Jesus taught many lessons about servant leadership. (For example, see Matt. 20:25-28) I practice servant leadership and lead by example. About ten years ago I read a quote of Augustine in a book titled *Servanthood, Leadership for the Third Millennium*, by the late bishop of Atlanta, Bennett Sims. Gene Robinson made it somewhat trendy by including it in the service booklet at his consecration, but it still speaks powerfully to me.

*For you I am a bishop, but with you I am a Christian. The first is an office accepted; the second is a gift received. One is danger; the other safety. If I am happier to be redeemed with you than to be placed over you, then I shall, as the Lord commanded, be more fully your servant. Augustine of Hippo: Sermo 340*

I promote a safe and happy work environment and honor the ministries of those I supervise. After seminary, I was appointed vicar of two yoked congregations. Several years into my tenure, a newly ordained deacon moved to town and was assigned to our congregation. Sally chaired the diocesan committee on spiritual direction and was a capable minister with many gifts. We served together for over five years before I left Granby to join the bishop's staff. At my going away party she gave me a wonderful compliment when she said, "You never treated me as a mere deacon, but as a companion in ministry."

*How do you envision the vocation of apostolic ministry of the episcopate to be different from priestly ministry? What are your gifts for Episcopal ministry?*

The apostolic ministry of the bishop includes leading, uniting and supervising the Church. (p. 510 BCP) While all Christian leaders participate in these endeavors, the bishop serves as the visible symbol of this work. He or she sets the tone, the parameters of reasonable conduct and discourse, and is responsible for keeping the body focused on Jesus Christ and the mission of the Church.

I addressed leadership in the previous question and will now focus on the second two ministries. It is important to remember that unity does not equal uniformity. Historically, the

genius of Anglicanism is our ability to tolerate a wide diversity of theological thought and practice. In recent times this sense of tolerance has been threatened by people on different sides of the issues, insisting that they can only be in communion with likeminded people. Much of my experience in conflict resolution has been to restore unity in the midst of conflict. I have the ability to help people clarify their positions, see the ramifications of their words and actions, and refocus their efforts in ways that build up the body.

Episcopal supervision is two fold. The first concentrates on preserving the institution by being an effective administrator. The second and more important role is that of being a good steward of the faith and people entrusted to his or her care. Unfortunately, many bishops' time is consumed by administration and they become poor stewards. This is particularly true in small dioceses where small staffs make delegating difficult. I am an efficient administrator. I have the education and experience to oversee the business side of a diocese, and do it well. But my passion is helping congregations grow in ministry.

Most diocesan canons, including Idaho's, dictate a ministry model that emphasizes structure, rules of order, and clearly defined committees. This lends itself nicely to a hierarchical model of church where the congregation supports the diocese and in turn the diocese supports the national church, where presumably real ministry happens. In contrast, most congregations are highly relational and contextual and they frequently find diocesan rules to be restrictive and limiting. Much of my work in the church has focused on being a resource to congregations by reshaping organizational structures to be more supportive of local ministry. To put it simply, the ministry of the diocesan office should be to serve the congregations as they strive to serve as the hands of Christ.

*What things are non-negotiable with you?*

1. I believe in the triune God as defined by the historic creeds. I will seek unity in essentials and compassionate tolerance in non-essentials. I intend to keep the promise I made at my ordination to be loyal to the doctrine, discipline, and worship of the Episcopal Church.
2. I refuse to spend my entire ordained ministry fighting about sex. We are called to take the bread of Christ into a broken and hungry world and there is much work to do.
3. Debbie and I fell in love when we were juniors in high school and have been together ever since. She is my lover, best friend and soul mate. Daily, we share the events of the day and are of mutual support to one another. In seminary, my liturgics professor, Louis Weil, told me "God does not call us to one sacramental relationship at the expense of another." I refuse to honor my commitment to the Sacrament of Ordination by neglecting the Sacrament of Marriage. That goes for the unofficial sacraments of parenthood and grand-parenthood as well.
4. In 1992 I wrote the following personal ministry statement for my first CDO profile: *We are looking for a life of shared ministry among people who desire to grow in faith and in their love of God and each other.* If you are such a people, I would be humbled and honored to be your bishop.