

1. 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?

I am inspired by the honest tension our mission statement holds between identity and purpose.

Our unity in baptism is not simply a coming together in common cause. The Kiwanis Club can do as much. Being bound together in baptism gives us an identity that is bigger and deeper. Baptism tells us *who we are and whose we are*. Baptism tells us that we have arrived home and that our journey has just begun. We accept God’s unconditional love and the imperative to share it. Being bound to each other in baptism also determines how we must live together as we pursue ministry: no one can say “I have no need of you” when conflicts occur.

Being one in baptism confirms that we are beloved children with God, that we have the joyful obligation to share such good news, and that we have the gifts needed to do so.

Presbyterian author Frederick Buechner tells a story about a frustrated Christmas pageant angel. Too small to see through the heavenly chorus crowding around the manger, she plaintively pleads “Let Jesus show!” This must be what it means to be the hands and heart of Jesus in the world: to let the love of Jesus show in ways that are immediate and practical as well as transforming and spiritual. “Let Jesus show” reminds us not to be lazy in the comfort of spiritual fellowship with God, but to be about the feeding, clothing, sheltering, and teaching that people of God are called to do. We need to do them in ways that reflect the heart of Jesus, not mirror our needs. The same is true for efforts in relationships: woe to both of us if I do not place the heart of Jesus between you and me before I take your hand in shared ministry.

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

If you came into my office and asked if it was possible to find holiness and wholeness, with a twinkle in my eye, I would say “no” and “yes.” I’d offer that, while you may not be aware of it, you are ‘holy’ by the fact of your creation by God; it is not something to be achieved, it is a truth to be joyfully claimed. Your holiness is set by God, not by anything you do or do not do.

Wholeness, in our culture, seems to imply perfection, all things right and in balance. As a follower of Jesus, wholeness is more about perceiving and accepting that you are beloved of God and that, in God’s eyes, you can be perfectly your name here no matter which parts of you are less than you’d like.

You *are* holy. You can *choose* to be/act/feel whole.

Is there really a *competition* between anyone’s personal and professional lives? The reality for all helping professions is that the professional and personal require the use of the same resources - time, energy, and emotion. The conflict we experience as competition is usually the result of poor choices combined with underused relationship skills. When I find proper balances of time and energy and give and receive emotional health within my relationships, there is little competition.

Nothing gives me more spiritual and emotional nurture than celebrating the Holy Eucharist. Even when the message I receive is about where I have fallen short, I always leave worship feeling valued, empowered, and hopeful.

For spiritual health, I also seek out music, literature, poetry, and fine art because these reach a deep place in my soul. I am captivated by authors and artists who artfully expose and interpret the emotional and spiritual realities of their subjects. I attempt to do the same in my preaching and teaching, so these encounters aid me as one who searches for sacred truths and as one who tries to express what I know and yearn for in God.

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

Jesus lead by providing opportunities for people to make a choice. This does not sound 'theological,' but in that he rarely gave advice or directly answered a question, Jesus' words and actions called everyone he met into moments where they had to make a choice for God or for themselves. Acknowledging Jesus'way, my theology of leadership would come close to this: to create nurturing environments where God can be encountered and people can be empowered to act out their baptismal ministry as God reveals it to them.

My leadership style is collaborative. I prefer words like "we" and "ours," rather than "me" and "mine." Collaboration honors all participants and produces results that are more creative, authentic, and sustainable. The goal is to let our passions and skills find expression in some endeavor that we can be *wholehearted* about. Wholehearted efforts are sustained longer, burnout disappears, and more of God is seen in the results.

My hope always is that folks, themselves, will identify ministries that call out the best of who they are as well as respond to God's call to serve others. So, I try to create a worship-inspired atmosphere that identifies, raises up, and nurtures wholeheartedness.

In 2000, a woman with fun musical skills and a deep passion for God fell in with us at Ascension. As a volunteer Sunday musician, she would ably play the hymns I requested, yet she also invariably asked that I consider selecting music by *living* composers, hoping for compositions that were more up-to-date theologically and musically. Finding only a handful of such works in The Hymnal 1982, she asked if she could create a songbook for our parish. The result is the Ascension Songbook, researched, licensed, produced, and ready for use when something more 'lively' is needed for our worship. This is an example of someone finding herself in the place just right, a place willing and able to let her wholeheartedly express her passion and put her baptismal gifts to use.

4. 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?

A leader is anyone who can get another to come to a table. The Church could apply this notion to each of its orders, since each invites people to gather around a 'table.' Lay leaders gather others to a table of fellowship and shared ministry. Diaconal leaders gather people to a table where others are served. Priestly leaders gather the hurt and hopeful to a table where sacraments are proclaimed and shared. Apostolic leaders gather us around a table that connects us to one another and to the Church at large.

We can be called at any time to lead in any of the four ways. However, in ordained ministry, priests and bishops serve different tables. Priests educate the faithful and administer the sacraments; bishops are connectors and advocates within the Body of Christ.

My gifts for episcopal ministry?

- 1) I believe in the ability of the Church to enlighten, challenge, and recreate us more and more into who we are as beloved children of God
- 2) I trust collaborative leadership
- 3) I am a respectful listener
- 4) I have a casual and enjoyable teaching style
- 5) I feel called to open myself to the transformation that apostolic ministry would foster

My gifts for episcopal ministry in Idaho?

- 6) I feel called to the episcopate in Idaho
- 7) I believe in the potential of long-term relationships
- 8) A son of the Northwest, I understand its distances, geography, and way of life
- 9) I enjoy established relationships with most of the clergy of the diocese and with lay leaders in many congregations
- 10) I am an advocate, a connector, a teacher, and a reconciler, all qualities the next Bishop of Idaho should possess

5. What things are non-negotiable for you?

Forgive me for quibbling here, but can an Anglican really consider anything non-negotiable? Is it not a part of our theological foundation to hold faith and beliefs with *devotion* rather than *certainty*? Faith is a matter of choices and commitments, made when factual beliefs must be left as far as they can come. Belief is a certainty based on acceptance of testified or personally experienced facts. I hold deep faith in much and actual belief in some, but I am quite willing to discuss any of it.

If asked "*What do I know for sure?*" - I could say these things:

God is good, all the time: Often used to express gratitude for finding lost keys or making a plane connection, this is a statement of faith for me: if God is God, then God is good, *all the time*. And that goodness is Love - in every moment, in every time, in every place, in every way.

I am a beloved child of God: I have felt it, I feel it, and I find all my courage in knowing it.

The journey is better together: God's Creation testifies that life is only sustained through interdependence. As Christians, we can only become who God wants us to be by sharing the journey with our sisters and brothers. Besides, it really is more fun this way!

Wholeheartedness is the foundation of every act of ministry: When my heart is not in a thing, I may well accomplish something good in the short run, but I will not be transformed by it, which is every calling's true goal and purpose. Unless I am willing to be transformed by a mission I am undertaking, I should not begin. Since God can raise up from any stone someone to teach a class or intone a Eucharist, I must remember that God calls me to do a thing because it will change me in a way God wants me to be changed.
