

*Responses from the Nominees
for Bishop Coadjutor*



Fr. Michael Fry



The Episcopal Diocese of Fort Worth

April 2019

THE REV. MICHAEL THOMAS FRY

Biographical

Born: Detroit, Michigan • 1963

Baptized: St. Mark's Episcopal Church, Coldwater, Mich. • 1963

Confirmed: St. Michael's Episcopal Church, Grosse Pointe, Mich. • 1974

Married: St. John's Episcopal Church, Norman, Okla. • 1993

Spouse: Elizabeth Anne Hudson • b. 1967

Four children

RELIGIOUS AFFILIATION

Ordained Deacon, August 6, 1994, Trinity Episcopal School for Ministry, Ambridge, PA,
by Bishop William Frey

Ordained Priest, February 22, 1995, All Saints Episcopal Church, Wichita Falls, TX, by Bishop Jack Iker

EDUCATION

Short-term mission trip with SOMA Mwanza, Tanzania • 2017

Clergy Leadership Training Institute (AAC) Conyers, GA • 2013-15

Short-term mission trip with SOMA Northern Malawi • 2012

Church Planting Intensive (Foursquare Church) Mission Hills, CA • 2004

School of Healing Prayer (Christian Healing Ministries) Jacksonville, FL • 2000

Marriage counseling training (Prepare/Enrich) Dallas, TX • 1998

Clinical Pastoral Education (VA Medical Center) Pittsburgh, PA • 1994

Master of Divinity, Trinity Episcopal School for Ministry Ambridge, PA • 1992-1994

Team member, National Charismatic Conference (RICM) Holland • 1991

Study tour of Israel (Council of Christians and Jews) Israel • 1991

Placement with Bishop's Advisor on Paranormal Sunderland, England • 1991

Master of Arts, Theology, St. Stephen's House, Oxford University, Oxford, England • 1990-1992

Cursillo, Springfield, IL • 1987

Bachelor of Arts with Distinction, Economics & Philosophy, University of Michigan • 1981-1984

EMPLOYMENT

- Rector 2007-present
All Saints Anglican Church • Peachtree City, Georgia
Called as first rector of healthy and growing new Anglican church (ACNA). Average Sunday attendance has increased from 115 to 191 ('07-'18). Oversaw growth of paid staff from 4 to 11. Led parish planning process to bring focus to church's vision, identity and mission ('08, '15). Helped shepherd capital campaign and move to new larger location ('09). Continued fundraising and built permanent campus ('14). Member of Steering Committee that formed the Anglican Diocese of the South ('10). Chairman of Diocesan Standing Committee ('11, '15). Helped craft initial diocesan budget and served on the Finance Committee ('10-'14). Delegate to ACNA Provincial Council ('10) and Provincial Assembly ('14, '17, '19). Master of Ceremonies for Archbishop's Investiture ('14). Dean of West Georgia Convocation ('13-'14). Led Diocesan strategic planning process ('15). Member of ACNA's Liturgy Task Force subcommittee on Lectionary and Calendar ('15). Chairman of Constitution and Canons Committee for the diocese ('17-18).
- Rector 2001-2007
St. Mary's Episcopal Church Fresno, California
Vibrant parish in California's central San Joaquin Valley. Initiated Wednesday "family night" dinner and activities for all ages. Organized annual all-parish retreat in the Sierras. Pioneered and led annual deanery-wide youth trip to Camp Surf in Imperial Beach ('03-'07). Served on Diocesan Council ('02-'05). Appointed to Diocesan Finance Committee ('04-'05) and Board of Examining Chaplains (Scripture: '06-'07). Elected to Standing Committee ('07). Leader of southeast Fresno interdenominational clergy cluster ('03,'07). Founding member and Chair of Advisory Board - Fresno Sunnyside Healing rooms ('06-'07).
- Associate Priest 1997-2001
St. Andrew's Episcopal Church Fort Worth, Texas
2,300-member congregation. Primary responsibilities included liturgy, adult education, youth confirmation and family ministry. Served on Executive Council of the Diocese ('97-'01) and as an Examining Chaplain for graduating seminarians (Old Testament: '98-'01). Spearheaded successful campaign to permanently reduce assessments for all congregations in the diocese. Co-organized diocesan clergy delegation to the Pastor's Promise Keepers conference in Atlanta ('98). Served as a provincial coordinator for the Next Generation Clergy Conference of the Episcopal Church.
- Vicar 1994-1997
St. John the Divine Burkburnett, Texas and Trinity Episcopal Church Henrietta, Texas
Full pastoral responsibility for two mission congregations. Sunday attendance grew 26% from 1994-1997. Appointed to the Commission on Ministry for the Diocese of Fort Worth (1997-2001). Led weekly children's chapel service at The Episcopal School in Wichita Falls and served several summers as a children's chaplain at Camp Crucis.
- Chaplain Candidate, United States Air Force Summer 1993
Air Combat Command base, Mountain Home, Idaho
- IBM Corporation
Account Marketing Representative Bloomington, Illinois • 1987-1990
Marketing Representative Trainee Chicago, Illinois • 1986
Financial Analyst Trainee Boca Raton, Florida • 1985

OTHER

Academic Honors

99th percentile on Graduate Management Admissions Test
Michigan Mathematics Prize Competition finalist

Selected Publications

"A Simplified Daily Lectionary," North American Anglican (Spring 2011)
"A New Daily Office Lectionary," North American Anglican (Winter 2008)
"The Deacon's Ministry," Diakoneo (Sep 2004)
"Reflections on the Windsor Report," sanjoaquin.anglican.org (Oct 2004)
"Where are We Looking for Happiness?" The San Joaquin Star (Oct 2004)
"Introducing the English Standard Version of the Bible," The San Joaquin Star (June 2002)
"Unified and Loving," The Living Church (December 1998)
"Reflections on the Next Generation," Foundations (July 1998)
"Moving Toward Zwingli," The Living Church (July 6, 1997)
"Our Synod Should Affirm Women's Rightful Ministry Within the Body of Christ," Foundations (December 1992)
"Youths Speak out for Morals," The 1991 General Convention Source (July 1991)

Hobbies

Enjoy baseball, music, movies, reading and fitness

Written Responses

Personal

- 1. Who is Jesus to you? Describe your walk with Him.** Jesus is my savior and Lord. It would take a full sermon to adequately describe my relationship with him; but, briefly: I have journeyed from being a cultural Christian to someone who continuously seeks to hear and follow God's voice. I have always most related to St. John's intense love and zeal for our Lord and have sought to emulate his example. I am moved to tears by the beauty of creation and our Lord's great lovingkindness; but also moved to anger when I encounter evil in the world. It is my heart's desire to serve him and help expand his kingdom on earth.
- 2. Describe your understanding of the office of Bishop, and how your life and witness have led you to consider being a Bishop in the Church of God.** The Bishop of the Diocese is the chief pastor and bears ultimate responsibility to lead the clergy and people of the Diocese in the work of fulfilling the Great Commission through preaching God's word, rightly administering the Sacraments, providing Godly discipline and driving away all false Doctrine.
I am an orthodox Anglican with over 24 years of ministry in congregations of all sizes—3 years as a vicar of yoked missions, 4 years on the staff of a corporate-sized parish, 6 years as rector of a small parish and 11 more as rector of a transitional-sized church. I have also served in leadership positions in three Dioceses over those years. The breadth and depth of my experience in both parish and diocesan ministry has given me a strong foundation from which to draw if called to serve as the next Bishop of Ft. Worth. I also believe the office of Bishop would allow me to have more influence in the struggle for the traditional faith currently being waged within the ACNA.
- 3. Describe your relationship to your family (wife and children), and the impact they have been upon you and your various ministries and responsibilities you have been involved with through the years. Are there any**

reservations your family may have concerning you becoming the Bishop of Fort Worth? Are your wife and children exercising an active faith? Family is very important to me and I have always made my relationship with Elizabeth and our children a priority. Over the years, I have coached, helped or participated in just about every organized activity the kids have been involved in: baseball, softball, basketball, soccer, karate, Cub Scouts, Camp Crucis, Camp San Joaquin, Surf Camp, Music Camp, etc.... My involvement in the lives of my wife and children and their involvement with the church over the years has been organic and has enriched the family ministry in every congregation in which we have served.

Every one of our children have served as acolytes, participated in youth group and camps, volunteered as youth counselors, taken part in church plays and been active in other areas of the life of our congregations as their interests and abilities led them (praise band, choir, children's chapel, Good News Club, etc.). Jonathan and Madeline, who are on their own now, are both active in Christian churches in their respective communities.

Elizabeth, for her part, has led women's Bible studies, teen Sunday School, and book reading groups. She helped found two church lending libraries; sang in the praise band; serves on the sound team and as a consultant in both graphic design and public relations for All Saints and on our current Facebook and website committees. With a great love of scripture, she's organized and led several innovative study groups such as The New Testament in 40 days for Lent, a 24 in '17 scripture memory Facebook group, and a Bible in 90 Days on GroupMe.com.

4. *Describe three individuals who have profoundly influenced your thinking, your theology, and your philosophy.* Outside of the Bible, the spiritual work that has most profoundly influenced me is The Sayings of the Desert Fathers. So, I will pick St. Anthony the Great as my first key **influencer**. He, along with the other athletes of the desert inspire me to simplicity, devotion, and spiritual warfare.

Secondly, I would name Brother Lawrence. His writings in The Practice of the Presence of God opened my heart and mind to the notion of a living relationship with the Lord that can be continuously nurtured.

As for contemporary influencers, I have had so many wonderful bishops, clergy, professors and lay leaders in my life. One of the more significant was Estelle Andrus, who served as my spiritual director for a number of years (both in Pennsylvania and California). She was also intercessor for Bishop Schofield of San Joaquin. Estelle was an elderly widow whose life was entirely dedicated to the Lord. She taught me much about an intimate relationship with God.

5. *Describe your Rule of Life.* I have found that a balance of attention to the physical, emotional and spiritual aspects of life are critical to health, happiness and success in ministry. My rule of life has varied over the years depending on the age of my children and responsibilities in the church. Currently, my disciplined habits of life include:

a. Physical

- i. wake up around 6 AM and go to bed around 10 PM;
- ii. exercise for 30-40 minutes, six days per week
- iii. eat healthy and limit caffeine, alcohol and desserts

b. Emotional/Relationships

- i. Connect with Elizabeth by taking long walks together 3 times per week
- ii. Pray the daily office with Elizabeth whenever possible on weekends
- iii. Be actively engaged in each of my children's lives
- iv. Nurture friendships with male friends

c. Spiritual

- i. Pray Morning Prayer each day and sing a portion of Compline each night
- ii. Systematically read through the whole Bible
- iii. Listen to Christian music and podcasts
- iv. Engage in spiritual reading
- v. Celebrate/receive Holy Communion at least twice per week
- vi. Maintain a relationship with a Spiritual Director
- vii. Participate in spiritual retreats each year
- viii. Practice simplicity

Theological

1. ***Please give us your interpretation of John 14:6*** Jesus said to him, ‘I am the way and the truth, and the life. No one comes to the Father except through me’ John 14.6. Jesus’ death on the cross for our sins redeemed us and opened to us the way to heaven and the Father. He is the Word of God and Truth itself (John 1.14, et al). The idea that one can get to the Father apart from Jesus is nonsensical in light of the Doctrine of the Trinity; as Jesus says, “I am in the Father and the Father is in me” (John 14.10, 11, cf. 10.38).
2. ***Please elaborate your thoughts and beliefs concerning: the Incarnation; the Virgin Birth; the death of Jesus and its effects; the Resurrection; the Ascension; the Second Coming and Final Judgement; the Holy Spirit (Sacraments; Gifts of the Holy Spirit)*** Thoughts and beliefs (in brief):
 - a. Jesus was begotten of the Father before creation (John 1.1-3; Niceno-Constantinopolitan Creed, 381 AD). And became incarnate from the Virgin Mary (John 1.14; Luke 1.26-38). He is both fully human and fully divine (Council of Chalcedon, 451 A.D.)
 - b. Mary conceived our savior in her virgin womb by the power of the Holy Spirit (Matthew 1.18-25) and thus become Theotokos (God-bearer) as declared by the Council of Ephesus in 431 A.D.
 - c. As sin came into the world through one man, Adam, so also, one man, Jesus, the Son of God, took away the sin of the world—offering himself as the one true sacrifice for all time (Romans 5.18). Jesus is the new Passover Lamb (John 1.29) who, on Palm Sunday, entered Jerusalem on the very day that lambs were brought into the city who were to be slaughtered for the Passover feast. And on Good Friday, at 3:00 in the afternoon, he died (precisely at the time those same lambs were sacrificed). Jesus gave his life to restore us to the Father (Mark 10.45; Hebrews 13.12, et al)
 - d. Jesus, who physically died and was buried in a cave-tomb, rose from the dead on the third day (Mark 16.2-7; Acts 10.39-43; 1 Cor 15.3-8, et al). St. Paul refers to him as “the firstfruits of those who have fallen asleep” and explains, “For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive” (1 Cor 15.20-22). So now “Death is swallowed up in victory,” (v. 54) for Jesus has opened the way to heaven for all who trust in him. “O death, where is your victory? O death, where is your sting?” (v. 55).
 - e. After his resurrection, Jesus appeared many times to hundreds of people (cf. 1 Cor 15.3-6) over a period of forty days (Acts 1.3). He was then bodily taken up into heaven (Acts 1.9) where he sits at the right hand of God the Father (Eph 1.20-23) until his coming again in glory (Acts 1.11).
 - f. Our Lord expressly taught that he will come again after a time of tribulation to gather the faithful (Mark 13.24-27). We are taught as well that there will be a final judgment (Revelation 20.12-15) and that Jesus will be the judge (Acts 10.42). We are not to speculate about the hour of his coming, for it cannot be known (Mark 10.32) but we are always to be ready (Matthew 25.1-13).
 - g. The Holy Spirit is the 3rd Person of the Trinity and equally to be worshipped and glorified along with the Father and the Son (Niceno-Constantinopolitan Creed, 381 AD). The Spirit is God that dwells with us, sanctifies us, renews and comforts us. The Spirit teaches and helps us and provides us with gifts and power to accomplish God’s will in our life and ministry (John 14.26; Acts 1.8; 2.4; 9.31; Romans 15.13, 16; 2 Tim 1.14; Titus 3.5; 2 Peter 1.21; et al).
 - i. Anglicans define sacraments as “an outward and visible sign of an inward and spiritual grace” (ACNA Catechism). The chief or dominical sacraments are Baptism and The Holy Eucharist as they were specifically ordained by the Lord in scripture. Other sacraments in church tradition supported by scripture include Confirmation, Ordination, Holy Matrimony, Reconciliation and Unction. With each sacrament, there is a visible, physical property and an invisible spiritual blessing. When administered with both the proper matter and form, “God gives us the sign as a means whereby we receive that grace, and as a tangible assurance that we do in fact receive it” (ACNA Catechism).

There are also sacramentals which function like a sacrament but whose scriptural warrant is not always as clear; Things like: holy water; blessed crosses, ashes or palms; the Maundy Thursday foot washing or the sign of the cross.

On a related note: Physical spaces and items often have a spirituality associated with them. An example would be a consecrated church where God’s people have worshipped for an extended period.

The opposite can be true, as well, for objects or places that have been used for unholy purposes.

- ii. The Gifts of the Holy Spirit are primarily enumerated in four passages of scripture: Romans 12.3-8; Ephesians 4.11-13; 1 Cor 12 and 1 Peter 4.9-11. All Christians have been given spiritual gifts (1 Peter 4.10) and we will be held accountable for how we use them (Matthew 25.14-30).

Each of us is wired differently. The Holy Spirit working in us is kind of like electricity. In your kitchen you have different electrical appliances: If you put electricity through a toaster, you can make toast; that same electricity running through a stereo gives you music; or if you put it in your refrigerator, it keeps your food cold. It's the same electricity working through different appliances to make your life work better. In the same way, we are all designed for different purposes by our maker and when we all are using the gifts we have been created to use for the common good, our life is filled with joy, our church's effectiveness is magnified, and others will be drawn to us to see what God is doing.

Having spiritual gifts is also a bit like having muscles. We all have plenty of them, but there are a lot that we hardly ever think about. And the ones we are aware of, we need to use in order to develop. I don't know how fast these legs can run until I go out there and run. And even if I'm not too successful the first time out, I need to train to find out for sure if I'm meant to be a runner or not.

It's the same with spiritual gifts. We've got to do a little experimenting and training to discover and develop our gifts.

3. ***Describe the relationship of Tradition and Scripture.*** The hierarchy in the relationship between Tradition and Scripture among Anglicans is clearly set forth in Article VI of the 39 Articles of religion: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation."

The problem with *solo scriptura*, however, is that without an interpreting authority there can be no complete agreement on its meaning (the failure of the Protestant Reformation to unite in the 16th century proves the point). So, we read scripture through the lens of tradition. This can also lead to difficulty because the great majority of churches normally draw from too small a sample size when referencing tradition (i.e. their church is too small). While its application can sometimes be problematic, the Vincentian Canon is a helpful touchstone: "what has been believed everywhere, always, and by all."

The goal of tradition is to keep the church in the truth—to seek to uphold and practice the faith which was "once for all delivered to the saints" (Jude 3). There is much to commend the position of the seventeenth-century Anglican divine, Lancelot Andrewes, when he wrote: "One canon...two testaments, three creeds, four general councils, five centuries and the series of Fathers in that period...determine the boundary of our faith."

4. ***Describe your understanding of the phrase in the Nicene Creed which states, "We believe in one holy catholic and apostolic Church."*** There is only one Church of Jesus Christ in heaven and on earth just as there is only "one Lord, one faith, one baptism" (Eph 4.5). Archbishop William Temple once memorably said; "The unity of the church of God is a perpetual fact, our task is not to create but to exhibit it."

The church is holy for God's Spirit indwells and guides it. It is also holy in the sense that it is chosen and set apart to continue and complete his mission in the world.

The term catholic means "universal" in both Greek and Latin. In affirming the catholicity of the church, we are saying there is only one universal Church of Christ on earth just as there was one visibly united church for the first 1,000 years after Jesus' ascension, and there will be again.

The church is described as apostolic in the creed because we strive to uphold the teaching and practices of Jesus' original followers. This is true in matters of both faith and order.

5. ***Describe your stance on the following issues, and your reasoning: a. Ordination of women to the priesthood and diaconate; b. Marriage; c. Human Sexuality; d. Right-to-Life issues (abortion, end-of-life issues).***

Position on various issues (in brief):

- a. As a founding member of the Episcopal Synod of America in 1989 (the forerunner to Forward in Faith) I have always advocated for catholic faith and order in ministry. I represented the Synod at two

General Conventions (1991, 1994) and have written for both their regular newsletter (Foundations) and their special convention publications.

Put simply, while I am a strong advocate for women in ministry, the ordained ministry is restricted to males. This is proven in both scripture and tradition. Frankly, I have been somewhat surprised and perplexed that many of our Anglo-Catholic bishops have ordained women to the diaconate when there is a perfectly sound Biblical order of deaconesses that is still being well utilized in some of our fellow ACNA jurisdictions such as the REC.

As a pastoral matter, if elected bishop, I would support the ministry of the currently ordained female deacons in the diocese, but I would not ordain any women in the future. There is simply no way to do that and argue that you are anything other than a revisionist. One cannot claim to be a catholic or orthodox Christian and promote something that is neither.

- b. My belief on the subject of marriage is in keeping with the Canons of the ACNA which “affirms our Lord’s teaching that the Sacrament of Holy Matrimony is a lifelong covenant between one man and one woman, binding both to self-giving love and exclusive fidelity.” And that “Marriage is established by God for the procreation of children and their nurture in the knowledge and love of the Lord; for mutual joy, and for the help and comfort given one another in prosperity and adversity; to maintain purity, so that husbands and wives, with all the household of God, might serve as holy and undefiled members of the Body of Christ; and for the upbuilding of Christ’s kingdom in family, church, and society, to the praise of his holy Name” (II.7.1).
- c. As above, I am in agreement with the ACNA Canons which state: “In view of the teaching of Holy Scripture, the Lambeth Conference of 1998 and the Jerusalem Declaration, this Church upholds faithfulness in marriage between a man and a woman in lifelong union, and believes that abstinence is right for those who are not called to marriage, and cannot legitimize or bless same sex unions or ordain persons who engage in homosexual behavior. Sexual intercourse should take place only between a man and a woman who are married to each other” (II.8.2).

A few additional notes: Sexual attraction is fluid and malleable—shaped by environment, events and choices. I do not believe anyone has a perfectly ordered sexuality. All of us fall short of the ideal (Rom 3.23). Furthermore, we are not to rank sins, for all temptations are common (1 Cor 10.13). I’m fond of the saying that the church is not a hotel for saints, but a hospital for sinners. The Church’s proper response toward people who struggle in this area, is love, support, help and understanding (1 Cor 13). People can change, and God can heal. Temptation is not the problem; weakness and failure are not the problems; giving up, changing the standard, or failing to try are the real problems.

- d. Human life is a precious gift from God and is to be cherished and respected from conception (Jeremiah 1.5) to the grave. I believe that an embryo has the right to life from the moment of conception. All Saints, Peachtree City, GA is active in supporting the local crisis pregnancy center through providing funds, and we’ve also started a new program of “adopting” young single mothers and helping with their expenses during the first year of their baby’s life.

End-of-life care needs to take into account, not only the preciousness of life, but also our belief that this world is not our home (Hebrews 11.13). So that, while active measures to end life are always wrong, sometimes palliative care is more appropriate than prescribing painful and expensive treatments that may only add a short time to a life well lived.

6-7. *The Diocese of Fort Worth is often described as Anglo Catholic. What does this mean to you, and what are your thoughts? What are your thoughts about other expressions of traditional, biblically orthodox Anglicanism?*

By way of churchmanship, where on the spectrum do you feel most comfortable? How well do you function outside of your liturgical preference? a. What Prayer Books, in your opinion, should be authorized for worship in our Diocese?

I have chosen to answer these two questions on churchmanship together as they are interrelated:

Biographical: I was raised in what used to be called a Broad Church Episcopal parish. After college, I was mentored by a former Roman priest in the Diocese of Springfield in what we referred to as a Prayer Book Anglo-Catholic church (Anglo-Catholic in theology and practice—fairly simple, traditional liturgy). At the founding Synod of the Episcopal Synod of America in Ft. Worth in 1989 I asked a group of Anglo-Catholic

clergy: “What’s the most orthodox seminary in the Anglican Communion?” They answered, “It’s probably somewhere in Africa, but we don’t know anything about those seminaries, so you should go to Mirfield or St. Stephen’s House in England. Mirfield, at the time, wasn’t taking American postulants, so off I went to St. Stephen’s House. My sending Bishop (Hultstrand) said I could go to Oxford, provided I spent at least 2 years in an Episcopal Seminary—something I was happy to do.

For two years in Oxford I was steeped in Anglo-Catholic spirituality and theology. I studied patristics under the Orthodox Bishop, Kallistos Ware and the Oxford Movement under Dr. Geoffrey Rowell (chaplain of Keble College and later Bishop of Europe).

Among the surprising things I learned there was that there are many different flavors of Anglo Catholics (liturgically speaking). Surprisingly, the Eucharistic liturgy at St. Stephen’s was not overly fussy under Principal Edwin Barnes (later Bishop of Richborough). The reason was that, in the past, there were so many fights among Anglo Catholics about the “right” way to do things, he ordered a straightforward Anglo-Catholic liturgy with everyone dressed the same, genuflecting and crossing themselves at the same time, etc... in order not to be a distraction.

From there, I chose to spend my next two years at what was then called Trinity Episcopal School for Ministry along with future Dean Ryan Reed, Fr. Quintin Morrow and others that have passed through the Diocese of Ft. Worth including Frs. Tom Nealon and Bob Landback. Trinity at the time was well steeped in both the English evangelical tradition as well as the 20th-century charismatic revival. This, I felt, would provide me with the broadest orthodox education possible.

After seminary, I spent 13 years in two of TEC’s premier Anglo Catholic Dioceses: Ft. Worth and San Joaquin. The last 11 years I have been with ++Foley Beach, first as a fellow presbyter, then as my Bishop and, later Archbishop.

Theological: Whenever the Church neglects one aspect of Christian truth, the Holy Spirit raises up leaders to restore the balance. The 19th century brought a movement led by men raised on the Prayer Book and taught by leading Evangelicals who, in their study of the ancient Christian Fathers, felt the full depth of the Christian spiritual tradition had been lacking in contemporary Anglican practice—thus the advent of the Oxford or Anglo-Catholic movement in the Church of England and America.

Their spiritual emphasis included the return of the Holy Communion service as the central act of worship in the Christian Church, a devotion to Christ in the sacraments, and worship which utilized all five of the human senses (e.g. color in vestments, incense, etc...). The weekly celebration of the Eucharist and the services we’re accustomed to during Holy Week are part of the lasting influence of this tradition on our forms of worship. A fair amount of our beloved musical tradition can be traced to the Anglo-Catholic movement as well, such as the 39 hymns authored or translated by John Mason Neale in the 1940 Hymnal (e.g. “All glory, laud, and honor”).

Personal: When asked about my own churchmanship, I always unhesitatingly describe myself as Anglo Orthodox—a synthesis of Anglo-Catholic, Evangelical and Charismatic. I fell in love with scripture in my 20s and have spent over 25 years writing and rewriting lectionaries and devotionals. This also drew me toward charismatic spirituality, which appeared to me to be the New Testament norm.

My default comfort-zone is traditional liturgy. I have used the 1928 Prayer Book for the majority of my ordained ministry; and at All Saints we blend traditional hymns along with protestant standards and contemporary praise choruses. The liturgical style employed is of the Prayer Book Anglo-Catholic variety I was nurtured in, but I am comfortable in the full range of worship styles found among the orthodox in the Anglican Communion.

- a. As for authorized instruments of worship: The English Standard Bible (Anglican Edition, 2019) should be the standard Bible translation for the Diocese. For those who prefer a traditional liturgy, the 1928 BCP would be preferred. For a standard- English service, the new ACNA Prayer Book (2019) should be used. Churches that like to worship with a traditional hymnal should employ The Book of Common Praise (2017). Exceptions can be made for sound reasons, but there is really no longer any excuse to be using the 1979 BCP, which is problematic in far too many ways.

Leadership

1. **Describe your leadership style.** There are 16 different Myers-Briggs personality profiles, but according to a survey by the Center of Creative Leadership, only four represent nearly 60% of leaders. My profile (INTJ) is one of those four. It has taken some years for me to understand the unique giftedness of my leadership style. While an extroverted leader is likely to charge ahead and (if they're charismatic enough) draw others in their wake; an introverted leader will have more conversations, reflect, and seek paths forward with the greatest amount of agreement. This style has allowed me to institute change and facilitate parish growth without a single major conflict in 17 years as a rector.

In a business organization, I would be a strategic planner rather than a project manager. God has given me the gift of vision—to see possibilities and discern his will in organizations. I also love people and work well with teams (staff, vestry, sub-committees, ministry heads). To grow is to change, and change is always, at least, a little uncomfortable. I am a change agent. By that, I mean I am able to successfully lead organizations through transition into an agreed-upon better future—not only to see God's plan but also the path ahead.

2. **The mission of the Diocese of Fort Worth is "To Equip the Saints for the Work of Ministry." How would your leadership further this vision?** I had the unique opportunity of serving on the steering committee that established the Anglican Diocese of the South in 2010. Through that work, we thought through what a diocese should do and what it should not. Enshrined in our constitution is the principle of subsidiarity: "Wisely has the Church chosen the governance principle of subsidiarity; namely, that whatever can wisely be left to the dioceses should be left to the dioceses, and whatever the dioceses can wisely leave to the local congregations should be left to the local congregations. This Diocese exists to serve and to coordinate the work of its Congregations and Missions; it must never be a usurper of their Godly mission and work" (Article I).

Step 1 is to leave the ministry and funds at the parish level that belong there. The diocese should be as lean as possible without failing in its responsibilities. In 1998 I devised a plan which, over time, would reduce all parish assessments in the Diocese of Fort Worth to a tithe. It was passed by convention that year. Unfortunately, after several years' reduction, it was scrapped, leaving the current top end assessment at 14%—much better than it was, but not where it should be. I would move to cut assessments to a tithe as quickly as possible. Leaving more funds in the parish is one significant way "To Equip the Saints for the Work of Ministry."

3. **Describe your plans for clergy development, and for that of the laity.** Clergy and Lay development is also a critical component of an overall diocesan strategy. Any particulars would have to be discerned over time, but in general, clergy conferences and lay conferences would be an important component of any comprehensive plan. I could also assist parish leaders in developing a strategic plan tailored to their parishes as I have many times in my own congregations and in the Anglican Diocese of the South.

4. **We have several Hispanic and African congregations in this Diocese. Do you have experience ministering with ethnically diverse communities? How might you lead our ethnically diverse diocese?** My current parish of All Saints is multi-ethnic including a sizeable Nigerian component as well as members originally from the West Indies. I myself was canonically resident in the Anglican Province of Nigeria for a time and have gone on mission trips to Northern Malawi and Tanzania. While my high school Spanish has fallen by the wayside, I would gladly resurrect it to better relate to the Hispanic congregations in the diocese.

Evangelism/Stewardship/Church Growth and Planting

1. **How do you personally evangelize?** My evangelistic style is best described as relationship evangelism and lifestyle evangelism. Through befriending people and serving them as Christ would have me do, they are often drawn to him and through the church to baptism and catechesis. For example, I baptized a single mother and her four children simply by befriending the family as her son's baseball coach.

2. *We are living in a post-modern, post-truth, and post-Christian culture. How would you lead and assist your clergy and churches to minister to the various communities in new and imaginative ways?* “What has been is what will be, and what has been done is what will be done, and there is nothing new under the sun.” (Eccl 1.9). I don’t believe today’s culture needs anything different than the “faith that was once for all delivered to the saints” (Jude 3). Contextually, one has to live with the people in one’s community, discern their needs and apply the Gospel and the church’s ministry to those needs. Ministry in the parish church can never stand still, but must be continually evolving. Programs that worked in the past that are no longer blessing folks need to be dropped and new programs initiated.

The Baby Boom generation radically changed church culture in the U.S. Young adults today (the millennial generation) have a completely different set of priorities. They are looking for roots in a too-often rootless society. Traditional Anglicanism has a strong appeal for them. All Saints Anglican Church, Peachtree City, GA’s average Sunday attendance has grown by 43% in just the last five years using the 1928 Prayer Book and having the 1940 hymnal in our pews. We have had 60 children in church on multiple Sundays this fall.

3. *Please briefly describe your beliefs and practices of Christian Stewardship.* I have been tithing since I was in my 20s and subscribe to the ACNA’s Canon on the subject which says: “The biblical tithe is the minimum standard of giving to support the Mission of the Church, and should be taught and encouraged at every level in the Church” (I.9.1; cf. Nehemiah 10.37-38). My first spiritual director taught me that your spiritual life begins when you tithe. I was also blessed to serve for a time under Fr. Hugh Magers who spent some years as director of Stewardship at the Episcopal Church Center. Much that I have applied in my own parishes was gleaned from his wisdom.

4. *What would your approach be in creating a diocesan-wide culture of evangelism, church growth, and church planting?* At a clergy day in Fort Worth in May 1998, Bp. Iker lead a study of Natural Church Development by Christian Schwarz. I have found this work profoundly helpful to me and, in fact, just re-read it last year. A fundamental premise of the author is that growth is the natural state of a church. This, of course, presents a challenge to us as most churches are not, in fact, growing. Schwarz identifies eight quality characteristics of growing churches—if we focus on doing reasonably well in all eight, our churches will grow.

There are, of course, obstacles to growth outside of our control. If our church is in a community whose population is declining, that presents a difficulty. In Ft. Worth, the fact that the word “Episcopal” still appears in the name of the diocese and that the lawsuit is unresolved are both inhibitors to growth.

The fastest way to grow a diocese is either planting or welcoming new churches. Church planting is best accomplished by clergy entrepreneurs—so recruiting the right personnel to lead those ventures is key. If I am called to be the fourth Bishop of Fort Worth, few words will weigh more heavily on me than those given to Pope Leo the Great by St. Peter in a vision: “Your sins are forgiven by God, except those committed in conferring holy orders: of these you will still have to render a strict account.”

At All Saints, as we were beginning and growing through several different stages of church size and organization, we distinguished between “pioneers” and “settlers.” Not everyone wants to do the hard work of starting and building a new church. Some of those pioneers moved on over time, but plenty of settlers arrived when the church was established.

5. *Describe your approach to technology and social media.* We have done some research at All Saints as to what has brought people to our church. The top three (in no particular order) are: the website, the church sign, and the building. We have a Facebook page which is managed by a team of parishioners; and we are in the process of moving from a printed newsletter to a weekly Constant Contact email bulletin with links to our website. At the diocesan level, of necessity, communications needs to be much more technology-based. This is an area where the diocese could be very helpful in providing leadership to the congregations with resources and training.

Pastoral

1. ***How do you foster clergy wellness?*** Most clergy don't last 10 years in full-time ministry. Not only is the call emotionally and spiritually challenging in a way few people understand; but work on the front lines in God's kingdom puts a big spiritual target on your back. I would encourage clergy to establish a balanced weekly schedule which should include time specifically set aside for their family, hobbies and their physical health. The nature of the job is that special events (e.g. weddings), and unplanned emergencies (e.g. hospitalizations, deaths, etc.) always add to the workload, so there needs to be margin built in to the weekly schedule. It is also important for them to engage in a regular prayer life (apart from leading services) and systematically studying the Bible (apart from sermon prep).
2. ***When clergy or lay become burned out, how would/do you minister to them, and bring them back into the full life of the church?*** Clergy burnout is always a risk. Studies show that half of all clergy would quit today if they knew of another way to earn a living. Sometimes a sabbatical can help (which should be part of all clergy compensation packages). But in cases where the burnout leads to a breach in the relationship between the priest and congregation, an individual plan of recovery will need to be established. At All Saints a few years ago, we needed some help at the same time a senior priest with a broken relationship with his parish was forced out. A part-time position on our staff became a "soft landing" for him and he is thriving today.
3. ***What does it mean to be the "Chief Pastor of the Diocese"?*** Pope St. Gregory the Great was the first to take to himself the title of "Servant of the servants of God." In my view, the Bishop is the "Chief Pastor of the Diocese" in two senses: First, he has spiritual and temporal responsibility for all the people of the diocese; Secondly, he is the pastor of the pastors. While the clergy of the dioceses are pouring themselves out for the people in their congregations, I intend to pour myself out for the wellbeing of the clergy.

General

1. ***If you are selected to be a semi-finalist in this process, a background check will be required of you. Is there anything you would like for us to be aware of?*** I have no concerns regarding a background check.
2. ***Is there any question we did not ask, that you wish would have been asked? If so, what would that be, and what are your thoughts?*** The questionnaire was quite thorough. Thank you for your time and consideration.