

Candidate Interview Questions / Answers based on Communion Survey

Questions	Krebs, Rev. Frank	Madden, Rev. Kay	Roszczewski, Bishop Steve
1. Are you a full-time person in your parish?	I am half-time.	My Letter of Call specifies 20 hours/week. I am the pastor so the responsibilities do not end when 20 hours are reached. I am on call every day unless I am out of town. I work another job – roughly 8-12 additional hours/week.	Yes.
And, if so, do you receive a salary?	I receive a half-time salary.	My current salary is \$18,000/yr., designated as Housing Allowance.	Yes.
2. How would you alter your schedule and responsibilities with your parish to serve the nearly full-time requirements of the role of Presiding Bishop for the ECC?	If I were to be elected to serve as presiding bishop, it is my intention to eliminate my half-time work as a private consultant and devote that time to my role as presiding bishop. My agreement with Sts. Clare & Francis (SCF) includes presiding and preaching half the weeks of the year; Bishop Peter has indicated that he travels a quarter of the time, so I think I can continue the same level of liturgical commitment to SCF. As to other local pastoral responsibilities, I intend to continue performing at about the same level. The SCF Parish Council and I have agreed that we would need to keep our eye on the situation and adjust as the need arose.	<p>Consistent with my vision of the Office of Presiding Bishop “Team”, I am willing to dedicate an average of 20 hours/wk to the role of Presiding Bishop. To do so, I would resign my position at the Institute for Life & Care. I would also delegate more pastoral responsibilities to lay and clergy leaders of the community, especially to cover my travel schedule. Organizationally at Church of the Beloved, due to our size and maturation, we are transitioning from a pastor-centered model to a leadership model. This movement is in progress and will continue in the year to come. I am spending more and more time coaching leaders and less time with direct involvement.</p> <p>We need to consider sustainability. It is not possible for one person to fulfill the expectations of the Communion. We need a team approach based on gifts/talents/expertise. If we limit our Presiding Bishop candidates to those who a) can work full time plus, b) need very little income, and c) are willing to sacrifice their personal life, then we will have a very</p>	My parish community of Holy Spirit-Largo and the Diocese of Florida are both blessed with excellent and skilled leadership among both the laity and the clergy. As I have already done, these individuals form an important circle of support, leadership and ministry for the parish and diocese as well as for me. If I were to assume the ministry of presiding bishop I would continue to call upon and strengthen these individuals in their roles of support and service. Needless to say, the future presiding bishop must also select members of the Office of Presiding Bishop with equally competent, skilled and supportive individuals to assist in fulfilling this ministry to the Communion and beyond in a unified and attentive manner. The regions that are not yet local church need to be nurtured and encouraged to press forward in the journey toward local church so as that the presiding bishop is not unfairly burdened with specific local needs and episcopal pastoral ministry.

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		<p>limited pool and a lot of people's gifts will remain untapped. If we ask the Presiding Bishop to give up leadership of her/his community, what are we asking? Possibly four to twelve years? In my opinion, those expectation are not real, healthy or life-giving</p> <p>I am in the process of imagining a new vision of priesthood that is life-giving, not a recipe for burnout. A story: Last Christmas morning, I had planned breakfast for our family – 5 adults and 3 grandchildren. We woke up early, celebrated with a “happy birthday, Jesus” coffee cake and the works. As I am sitting in my pajamas with our family, suddenly I remembered that I was scheduled to preside for 8 a.m. Christmas morning Mass! Expletive! Flying upstairs to dress. Driving to the church. Running late. It had snowed, so I am thinking to myself: “I will need to shovel the walk, and turn up the heat, and get prepared spiritually!” That experience caused me to look at the example of priest that I had known – who usually had a housekeeper, no spouse or grandchildren, a maintenance staff, maybe a cook, staff for religious education and liturgy, etc. Given our community's resources and stage of development, what exactly was I expecting of myself? And now, what are we expecting of our Presiding Bishop while considering the realistic resources, stage of development and goals of our Communion?</p>	
3. When was your last criminal background check? Sexual	They were conducted in 2005 in preparation for my incardination into the ECC.	Of course, there was a thorough background check prior to my ordination along with an SMI in 2004. Our community	Both were undertaken, without negative indications, in both 2002 for reception into the Communion and again in 2010 for the

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Misconduct Inquiry (SMI)?		conducts a criminal background check annually.	election as diocesan bishop.
4. Are there any circumstances or incidents in your personal history that may potentially cause harm to the reputation and standing of the Ecumenical Catholic Communion since as the Presiding Bishop, you would be our primary representative to the world?	No, there are not.	Professionally, my non-traditional formation for ordination may give some persons pause. Personally, my life is like most, some rocky spots and a lot of smooth sailing. My husband and I conceived a child before we were married and entrusted her to the care of adoptive parents. We have had the great pleasure of connecting with her and regularly spend time with her and her family. Through grace, my husband and I grew through three or four years of marital discord, emerged healthier and have been married 37 years. I consider these factors as growth opportunities for “wounded healers”. I am just as fallible as anyone, live a real life, and seek wholeness and holiness in the midst of the trials that come our way.	None.
5. Do you have any physical, mental, or emotional problem that would interfere with your performing the duties of the PB?	No	This is not a “Yes or No” question for me. I was hospitalized with a partial intestinal blockage during Holy Week 2013. The inflammation has been greatly reduced by intentional and consistent dietary changes and stress reduction, and my health is stable. I am as confident as anyone can be about one’s health 12 months from now. I am unwilling to jeopardize my health by over-extending myself. In my way of thinking, modeling this self-love is positive for our lay and clergy members. If one has to work to unsustainable levels as a bishop, priest or lay leader, we need to adjust our expectations to celebrate and embrace our humanity.	No.

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		My parents are both 83 years of age, live in Nebraska and are in need of increasing attention. We have four grandsons with whom we are committed to ongoing relationship. I expect to be able to be present to my family.	
6. In the survey, people repeatedly asked for a Presiding Bishop who was deeply spiritual. How would you describe yourself as a spiritual person?	I have faith in God and strive to follow Jesus Christ. I hold to the ancient Catholic faith. Besides the celebration of the sacraments with our community, my prayer life consists primarily of meditation/contemplation. I spend time in meditation, daily, and have maintained this practice for at least 20 years. (<i>James Finley's Christian Meditation describes the kind of path I follow.</i>)	I was called to contemplative prayer in 1986 – before I knew the terms. I was called to read Scripture (lectio divina) and then enter a prayer of quiet (centering prayer). I sat in the light of one candle in silence. Our daughters were 6 and 4 and I prayed in our upstairs bathroom. My candle, bible, and journal were kept under the sink. Over time, I was led to the charismatic movement and was baptized in the Spirit. I learned how to pray with Scripture. I am nourished spiritually by time in nature (Franciscan). I tend to approach meditation of Scripture passages through an Augustinian lens, inquiring as to how the passage speaks to me today, rather than an Ignatian or Thomistic approach. I have learned about energy, moving energy within me (both earth and sky), and how to protect and preserve the Divine energy within me. I am deeply spiritual, needing to concentrate on my human nature for balance.	My spirituality is relational: with God, among others, and with myself. In my personal journey, it is very much akin to a three-legged stool. All three legs are necessary for my growth in these relationships and when one of these is weakened or missing I can risk losing my center as a disciple and shepherd. I owe much to my family, my beloved Catholic heritage, my inspiring educators and religious formators for showing me the way in these relationships and the deepening of them and seeking a dynamic path, rather than the security of a static harbor, to seek to be faithful to my proclamation of Christ, my communion with others, and my on-going metanoia.
How are your needs for spiritual growth and rejuvenation met?	The practice of meditation is a means of spiritual growth in itself. (I have become more deeply aware, to borrow some ideas from James Finley, of my desire to be true, my tendency to wander, and God's faithful love through it all.) I routinely take time to reflect on my experiences in prayer and with other people, both to distill what I can learn about myself and about life; and to try to be aware of the movement of God in my	My daily prayer practice includes a 30 minute period of centering prayer, 30 minutes of T'ai Chi Chuh, and another 30 minutes that includes a variety of prayer forms, such as art, journaling, lectio divina, spiritual reading, music and contemplative walking. Movement during my day is important to ground, dispel and direct my energy. I regularly attend activities	My fidelity on the path of discipleship and ministry are nourished by spiritual reading, lectio-divina with the Scriptures, the rosary, prayer before the Eucharist as well as occasional quiet days for personal reflection and prayer. Communally I am rejuvenated through my preparation and celebration of the Sacraments in the context of my community and diocese. It is the deepest joy and satisfaction toward

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	<p>life. I like to take retreats by myself or with others once or twice a year. I consult with my spiritual director once a month. I read the Scriptures regularly and books that feed me spiritually. The communal liturgies of Sts. Clare & Francis feed me as well.</p>	<p>through Contemplative Outreach and take an annual retreat. I currently observe Sunday as my Sabbath and take Monday off.</p>	<p>gratefully understanding and participating in the mystery of "God-with-us" in Eucharistic community and local church.</p>
<p>What kind of personal support system do you have?</p>	<p>I have a spiritual director whom I mentioned. I have belonged to a support group of seven men for about 30 years. My spouse, Art Maines, and I have been providing loving support to each other for over 15 years. And, I am fortunate to have a strong network of friends and a large, loving extended family.</p>	<p>My husband is my greatest support. We are long term members (30 years) of a small faith community. Locally, I have two very close friends with whom I have journeyed for more than 30 years and we are in regular contact. These friends were among the discerners and they know me well enough to give strong counsel, challenge me, and point out blind spots. They also are companions for play, recreation, and collecting my tears. I meet with a spiritual director at least monthly and have additional counselors as needed.</p>	<p>The blessings of close mentor- companions and a spiritual guide-confessor feed me abundantly to remain faithful to that which I have been called.</p>
<p>7. In the survey, some asked for help in developing a spiritual life: what do you think they are really asking for?</p>	<p>This is a common, perhaps universal question. At various points in our journey through life, many of us find ourselves asking this type of question. When the disciples saw Jesus praying, they asked, "Lord, teach us to pray." Usually when people say, "Teach me to do that," it is because they perceive it to be enjoyable or beneficial and perhaps because it resonates with a longing deep within them to experience themselves, life, and God more deeply. If I were addressing a small enough group of people asking for help in developing a spiritual life, I would explore with them what they are looking for. With a large group I guess I would say something like, "I am wondering if you are asking for...[my best guess]." And then I would ask them to let me know if I were missing the mark. My best guess would be along</p>	<p>I was talking with Fr. Paul and Fr. Len about this recently. First, I think many people need an introduction to the many ways to pray and connect with God and our tradition provides a rich banquet of options. Many are stuck in their catechism days of spoken memorized prayer or formal liturgy. Several years ago, we hosted a prayer fair to give experiential 'samples' of guided imagery, praying with and writing the psalms, centering prayer, prayer in nature, prayer of cosa/nada, body prayer, etc. A member of our community and I hosted a retreat on personality types and spirituality. There was a contented sigh when participants recognized an affinity with a particular prayer mode.</p> <p>Second, I believe that people are searching for meaning and purpose in their lives. Our</p>	<p>Without knowing the background of those seeking a response to this, I believe that perhaps they are seeking truly spiritual leaders who constantly share both spirit and life in the context of episcopal ministry to Communion. Our journey together must always and primarily be, not about us, but about the Christ. In discovering the Christ, we are able to discover others as well as ourselves. The Spirit is then engaged and we discover the great things we are called to do, and can do, together as witnesses to the Christ. In our culture, we have grown weary and are left emptied by the political and corporate power templates to which we are constantly subjected to. Disciples continuously seek out springs of refreshment to support their own spiritual paths and so the one called to be presiding bishop can squarely place our Communion</p>

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	<p>these lines. I believe that most of us hunger for an active relationship with God, i.e., for an active experience of God, not for second hand information about God. An analogy would be this: it might be instructive to read Dr. Gerald Early discoursing about his love of baseball; but it is another thing entirely to be a player, or even to be a fan, and to fall in love with baseball oneself. This is what I suspect people might be asking for with the question of help in developing a spiritual life – more of an <i>experience</i> of God and a more active <i>relationship</i> with God..</p>	<p>culture is so fragmented, the soul longs to know why we are here. The noetic dimension is a connection that needs to be explored intentionally.</p> <p>Third, the celebration of para-liturgies broadens our spiritual rituals and practices, involves a wider span of prayer experiences with a greater freedom of expression, and may involve the laity more fully. Mostly, I think people are just trying to meet the challenges of the day as disciples of Jesus with a sense of hope, faith and love in connection with the Divine.</p>	<p>on the road to Emmaus: were not our hearts on fire as He explained these things to us.</p>
<p>8. How have your images of God (and Christ) evolved through the years? What experiences have fostered this change? How do you rank the importance of your own ongoing updating of theological studies?</p>	<p>I suppose I have had some conscious and unconscious associations of God as an older male figure due to years of experience of Christian art and literature, e.g., the pictures of God in the Sistine Chapel, references to God as Father, and persistent use of the male pronoun. Scripture however has pointed me to many other metaphors or analogies to describe the Ineffable One, e.g., woman, man, lightning, rock, river, etc. I think meditation reveals for me God as the Source of Life who “is not far from each one of us” and in whom “we live and move and have our being.” (Acts 17:27-28) And speaking of my “own ongoing updating of theological studies,” Elizabeth Johnson in <i>Quest for the Living God</i> offers fresh perspectives on how we imagine (paradoxically) the One Beyond Image—especially perspectives that emerge from the stories of the oppressed; I believe such theological updating to be essential for every priest, indeed for everyone engaged</p>	<p>Oh my goodness! I grew up as a fourth generation farm kid in Nebraska. As a child, I had a dual image of God: the Policeman and an unnamed felt presence in Nature on the farm. I spent lots of time sitting on the roof of the barn, contemplating. The images were incompatible of course, and it took a long time into adulthood to sort that out. In my early adolescence, I devoured many books on the lives of the saints. These were stories of martyrs and virgins, and God’s desire that we give all for Him. As I was involved in campus ministry in college, I settled into an image of God that sang “Choose Life” in all circumstances. As our children grew, I connected with the God of ordinary days and the sacraments of the family meal, bath time, bedtime stories and prayers, washing dishes. I journeyed for a season with the Benedictines at a local Abbey and explored the rhythm of praying the hours – God with us. The involvement in the charismatic movement introduced</p>	<p>The words of St. Paul speak boldly to my own imagery of God in my life: “When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became an adult, I put an end to childish ways” (I Cor 13:11). Not merely with chronological age, but also in personal development and maturation have the gifts of new “imaginings” of who God is have emerged in my life, images that speak faithfully to my life and ministry in this Communion: welcoming all with the same radical divine hospitality that has been freely shared with me. Letting go of former and good images of God to embrace new experiences of God has been fulfilling even in the initial challenge of this experience. On-going continuing formation is always challenging in a world that seems to be unrelenting in demands upon our time and our energies, however, my personal commitment is necessary if it is to be a lived reality. A healthy approach to both Sabbath-rest and balance allows me to</p>

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	<p>in active discipleship and ministry.</p>	<p>me to a Healing God of compassion and mercy, our God who hears and answers prayer, praising the Holy of Holies. Through my involvement with Contemplative Outreach and Fr. Thomas Keating, I learned about interfaith diversity – Fr. Keating shared conferences with a rabbi, a mullah, a Buddhist monk. The similarities of the spiritual journey and the divergences were honored and Fr. Keating encouraged us to be the best “fill in the blank of religious tradition” we were called to be. As Giovanna Piazza would say “I am cellularly Catholic and rejoice in our sacramental theology. I continue to learn and grow and would look forward to the stimulating conversation of colleagues regarding emerging theology</p>	<p>keep abreast of theological and ecclesial trends. On-going formation has always been of deep interest in life and activity in both my personal and pastoral lives. It serves to strengthen my capacity to “be for others” as pastor and bishop. An old adage comes to mind: “the empty well can give no water to refresh.”</p>
<p>9. There are a number of people in the ECC who identify themselves as “recovering Roman Catholics” and who still seem to grieve that broken relationship. They now seem to flee from “all things Roman”, especially in the liturgy and language we often use. There are also a number of people who have either healed from such wounds or never experienced them, and who have come to the ECC with a passion and vision of what this organization can mean for them and to</p>	<p>This is an excellent question. It speaks to the heart of one of our major issues at this point in time – the considerable diversity among us, and how to hold our unity in the midst of this diversity. The question touches on language and liturgy, and diversity of expression. It also astutely notes that some of the diversity has been generated by hurt. A couple of points come to mind. First, there is an inherent diversity in the word “we.” And it is we who celebrate the liturgy and we who use our common language. So I think having a variety of liturgical forms and verbal expressions available acknowledges and reinforces this diversity of ‘we.’ So I believe we should continue to respect and hold the diversity of experience and expression among us. At the same time, I see the value of having liturgies worked out by a great consensus that would allow us</p>	<p>Let me respond with a story. I remember clearly the first “aggressive” reaction that I received as a result of male language. The quote that I referenced was from John F. Kennedy about one “giant step for mankind”. The context was a leadership retreat for an ECC group. The woman responding was incensed that I did not use inclusive language and vehemently expressed her point of view. I was blindsided and amazed. I had never been in the company of one experiencing the tender woundedness of gender language. I had not considered the drip-drip-drip erosion of a woman’s sense of self through patriarchal language. And so I embarked on a journey of discovery about inclusive language in the liturgy.</p> <p>The story illustrates the need for deep listening about the internal sacred values</p>	<p>In the privilege of being a participant in the 2003 Constitutional Convocation of our Communion, we did not eschew “all things Roman.” At that gathering, we deliberately chose to acknowledge and bless all that is good in that particular Catholic communion as well as to conscientiously work to overcome its defects. The baby was not thrown out with the bath water! Thus we purposefully chose to include “Catholic” in our name in celebration of our heritage and tradition. There is, and can be, great unity in our blessed diversity, for there is “room at the table” for many expressions of our Catholic household of faith that honor and celebrate our Catholicity while being attentive to our present world with a wide eye to the future. For me, one of our Communion’s principal ministries must be that of healing, calling forth the wounded and challenging them to pick up their mat</p>

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<p>humanity at large. They have come seeking to preserve the liturgy and language as it has been given to us by the ancient Church – Roman, Anglican, and Orthodox, among others. What would be your approach to addressing this diversity in how we see ourselves and how we will shape ourselves by the liturgies we use?</p>	<p>to worship as one when we come together. Second, as to the issue of symbols and language being damaged by hurt, I think we should acknowledge the hurt and not too quickly say, “Get over it!” when it is not our hurt. We need to have patience and compassion with one another. Third, we should work, over time, toward some agreement on the meaning of our common symbols/expressions. Meaning resides in human persons not in the shape of the words or the shape of the symbols. So we could agree, for instance, that an episcopal ring signifies for us the relationship between the communities and their elected bishop (much the way a marriage ring signifies agreements and commitments between married partners) and that it does not signify domination. (By the way notice that this suggested meaning for the episcopal ring is one from the early Church; we wouldn’t be pulling it out of thin air.) But it takes time to evolve such an agreement, to teach the agreement, to refer to this meaning so continually among a group that a “cultural understanding” develops. It requires an atmosphere of trust where nothing has been forced on anyone but rather where cooperation is voluntarily engaged in. This will require intentional work; we can do this.</p>	<p>that underlie the outward expressions of preferences around liturgy. What is it that we hold or reject, and why? What vehicles may we use in local communities and as a Communion to invite conversation, uncover the deeply held, perhaps unconscious religious norms that shaped us? Why do we reject what we recoil from? Church of the Beloved is a fairly traditional community, rooted in the Roman Catholic tradition. We did not change our liturgy to include the voice of the people sharing the Words of Institution until this year (9 years). We began with Fr. Paul’s leadership in the RC tradition. We wanted our Mass to be recognizable, reflecting our Catholic roots. As I moved into the role of pastor, I decided to wait until we had a “critical mass” of community members to enter intentional dialogue about our liturgy, its history, and any changes that we might want to consider. We invited Fr. Stan to lead a 4 week class with education and discussion. Eventually, on the feast of Corpus Christi, we fully embraced a theology of the people gathered as the Body of Christ as well as the Body of Christ consecrated and shared at table. From this understanding, the invitation of participation came forth. We have other liturgical changes to consider together. I would hope that we could assist communities in such</p>	<p>and walk for we are already living the renewed and long-awaited expression of our Catholic identity as members of the Ecumenical Catholic Communion. As the people of the Exodus journey, we too are called to stop wandering in the desert and to cross-over into the Promised Land. Our presiding bishop must be the Moses through the desert leading God’s people to the new waters of a land promised and fulfilled. At the same time, those who have healed need to hone their attentive patience and loving care of those among us who are still fearful and demonstrate by our life together that it is safe to “cross-over.” In the context of Eucharistic Christian community, an expanded Latin expression resonates with me concerning our worship: “<i>lex orandi, lex credendi, lex vivendi!</i>” The way we worship is what we believe and determines the way we are to live! Our liturgical life, texts and manner of celebration must clearly point to these three hinges if we are to offer the healing, the patience and the joy of communion with one another and the Christ. Scar tissue is very often much stronger than the tissue that surrounds its, open wounds are life-depriving.</p>
<p>10. There are numerous people within our midst that were wounded by their church. How would you reach out to them, and help them heal?</p>	<p>In a broad sense, this is an issue of carrying and healing our common humanity. There are many among us who have been wounded by all manner of experiences, prior church experiences being just one of many sources of pain. Healing of this sort is often a gradual</p>	<p>education and discernment as well as entering the conversation as a Communion.</p> <p>We have spoken for several years about the need to provide opportunities for voicing pain and inviting healing around</p>	<p>There are no quick fixes for the healing of another. Often it must be companioned to help the one suffering to know they are not alone. But this presence cannot be complicit in remaining wounded. Ultimately the healing of hurt from experiences related to the Christian community must be</p>

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	<p>process, and requires that we be patient, compassionate, and accepting. So, I do, and would continue to respond, from this perspective when I am present to them and when I listen to their story. When it seemed appropriate I would call them to use their experience to be empathetic toward persons with similar experiences. And, I would ask them to help us build a Communion where all are welcome and where all feel safe at home.</p>	<p>previous “church” violations or wounds. . If people have left a “tribe” like the RC church, the grieving takes time. First, we need good pastoral care in each community. I have found it helpful to personally meet initially with every individual/family and listen to their stories and history. If there is pain (and few stories are immune) we receive that pain and accept it and begin there. Lay members trained in pastoral care could also companion and journey their sisters and brothers on the road of reconciliation and healing. We continue to journey as a community of faith together, acknowledging our woundedness and moving forward.</p> <p>I have witnessed this woundedness in the people of God gathered for Synod. Perhaps our ECC liturgy team could create ritual and prayer for local use to address our grieving and past losses, particularly wounds caused by the institutional church. I think we also need to provide that opportunity each time we meet at Synod, perhaps as part of an “orientation” for new delegates as well as returning delegates. We know that ignoring or suppressing the pain is not helpful and it just comes out sideways in unhealthy, less conscious ways. When we are poised to gather at Synod, an intentional liturgy to address our losses and pray for healing may clear the way and unify us for what is to come. At the last synod, I found the healing prayer and anointing very powerful</p>	<p>personally embraced by the wounded for the healing to be fully restorative and long-lasting. It is the duty and privilege of the Christian community and its pastors and bishops to offer the healing of Jesus to all. Through faithful companionship, encouraging homilies and teaching, and vigilant gathering to unity, can the presiding bishop be a conduit of the healing of the Christ of all of our wounds throughout the diversity of the Communion. Liturgical celebration, homilies, pastoral letters and pastoral visits are all useful tools in the garden of healing and empowerment away from the wounds that paralyze.</p>
11. The ECC is calling	Of course there are limitations; that is part	Being pulled in many directions is the life	The word “available” has diverse

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<p>for a Presiding Bishop that can be available to the priests, bishops and laity within the communion; tell us your thoughts about how you would respond to this call? Do you foresee limitations of time or other constraints that would make it difficult for you to be available to the many sectors of our Communion?</p>	<p>of the challenge to be recognized and managed. I would try to balance my time with each part of our polity.</p> <ul style="list-style-type: none"> ○ I believe the bishops have to have their own unity as a major goal for themselves; I would try, were I elected, to co-foster that unity among the bishops and would assume that I should be the one taking initiative in that regard as the chair of the Episcopal Council. ○ I believe the presbyterate's and the bishop's roles are necessarily collaborative; so I would work particularly with the clergy and their leaders to make sure that we are pursuing certain goals together and sharing our experiences with each other liberally. I would make a point of being in touch with clergy through personal phone calls and regular phone conferences as well. ○ And, since I would at times be speaking for the Communion, I would want to primarily be in regular contact with and listen to lay persons; the word of God is found among all of the baptized, so if I am ever to be the voice I would have to first be the ears. If I am to be a witness to the gospel, I would have to pay attention to the gospel that is being experienced and lived among the people of God; if they are alive in faith and love, that is what I am to witness to. A witness must be an observer first. 	<p>of a pastor. I imagine the ministry of Presiding Bishop to be creative flow – floating on a river of grace, responding to the highest priorities according to my gifts and the role given to me by the team. A long time ago, I became familiar with the work of Stephen Covey (The Seven Habits of Highly Effective People). He describes four quadrants of urgency and importance. Relationship building is in the quadrant that is important and non-urgent. It is easy for other urgent, important, or non-important but 'sparkly' tasks with more immediate sense of accomplishment to command time and attention, leaving relationships as last on the "to do" list. We think there will be time 'later' but it does not magically appear. In my mind, making time for the pastoral visits to the communities is one of the highest priorities. The calendar of visits could be made up in 9-18 month increments, subject to change, of course. I would anticipate traveling to visit member communities one weekend each month. Responding to phone calls and emails may require some assistance, perhaps a trusted assistant who could screen them for content and reply, referring to the team as appropriate. I am still working on my own discipline of replying to each in a timely manner – even if the answer is "not now but soon".</p> <p>It will not be possible to meet the expectations articulated in the survey. We will need to determine the priorities. My hope would be that after the election, during the Synod, we could break into small groups, lay and clergy together, and</p>	<p>interpretations for as many people who call for it. There can be a reasonable and healthy availability for the sake of others, realizing that we are not employing a so-called "roman" model of a celibate priesthood or episcopacy that is free 24/7 . This is why we also committed to the development of Local Churches or Dioceses within our Communion at our 2003 Constitutional Convocation. When the presiding bishop needs to be, in fact, the "diocesan bishop" for communities or regions in our far-flung Communion who do not call forth their own local bishop, then the presiding bishop is unjustly distracted from ministry to the entire Communion and beyond. It also deeply affects the presiding bishop's spousal, familial and local community lives and his/her ability to effectively minister to everyone. I believe through regular communication through technology, social media, blog, pastoral teaching and letters, and local pastoral visits availability can be achieved. In collaboration with the diocesan bishops of local churches as well as the regional vicars of other areas of the Communion, availability is also supported in a free flow of information and conversation.</p>
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		<p>do some group “table” process to get more specific goals identified – TOGETHER – while we are gathered. We could build relationships and understanding, find common ground, look at what is working (asset-based) and point us in a direction. The vision for the Communion is not one bishop’s role to determine solely. The Presiding Bishop hones and articulates the apostolic vision that the Communion is breathing into being.</p>	
<p>12. The Presiding Bishop is a role with broad expectations, but at its heart, it is a “pastor to other pastors” function. How have your experiences prepared you to take on becoming not just a bishop, but a bishop who leads, guides – and occasionally must correct or sanction – other bishops and priests? How would you handle situations where someone accuses an ECC priest of misconduct (e.g. sexual abuse, mental abuse, financial irregularities, etc.)?</p>	<p>In regard to leading and guiding other priests and bishops, I learned a long time ago that in its better sense, authority can be thought of as “calling power.” Healthy authority cannot really happen where there is not a relationship between the caller and the one called. It’s a function of love, which is the only way to understand the heart of each of the orders. Of course sometimes authority requires “tough love,” but it always requires love. In regard to accusations, in each case we would need to determine whose responsibility it is to respond, e.g., a parish council, a diocese, the OPB, etc. For the good of the Communion as a whole I think it would be good to create policies and procedures for these types of exigencies. So I would work with the Episcopal Council and the House of Pastors to gather a panel of experts to craft these (I’m thinking of pastoral and legal experts, forensic accountants and psychotherapists, etc.) and then to have them widely reviewed (and voted on where required) before they become our actual policy. Having such policies in place can protect us against the appearance that we</p>	<p>My management and supervisory experience will serve me well. In my most recent secular position at the City of Northglenn, I supervised professionals and served on the management team for the City. I took the responsibility to coach, lead and guide very seriously, as well as the responsibility for corrective action when necessary. The foundation for this interaction is both <u>relationship and procedure</u>. If this is the role I serve on the team, then forming relationships with my peers would be of the highest priority. This sacred trust is developed over time through ongoing communication. The vicars and bishops of each region will quite certainly have primary relationships with those they serve, yet the Presiding Bishop must have real-time relationships with the bishops and vicars. I would expect the Presiding Bishop to have secondary relationships with all the clergy.</p> <p>As far as misconduct, we have recommended a Code of Ethics. I would follow the procedural guidelines that we have articulated (or create such guidelines</p>	<p>The Gospel gives us clear foundational direction for such a response (Matthew 18:15-18). Shepherding a sister or brother priest is always a difficult part of the burden of episcopal ministry, but one that is necessary for the integrity of the Eucharistic assembly. Our Constitution as well as the voice of the Episcopal Council and the wise counsel of experts all stand in service for the presiding bishop to respond in a timely, ethical, and compassionate manner. While the first response is to investigate the accused, but the accuser must also stand ready to be investigated as the right to a good reputation is at stake for all. The Christian community, with the pastoral care of the presiding bishop and others, can respond in a manner that does not decimate a human person but seeks to correct, heal and restore the person and persons affected to full life. Collaboration with others, as the Gospel wisely indicates, will provide a balanced and healthy response that will safeguard integrity and strengthen those deeply affected by the particular situation. This is very much a part of the active and engaged healing</p>

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	<p>are hiding something, or are not transparent; and they can guide our actions in a reasoned way in what may be an emotionally charged and traumatic situation. Until such time as we have such policies and procedures, I would pull in the aforementioned experts to advise on each case to the extent I was involved. I assume our concern would be for a fair and impartial investigation of the facts, respect and due process for the accused, and that the matter should be handled without unnecessary delays.</p>	<p>if they are not yet developed). From experience, I recognize that this is an area that needs work on all levels: national, regional and local. We need to equip our parish councils or leadership bodies, our pastors/clergy, our vicars and bishops and ultimately the Presiding Bishop with guidelines and recommendations for such interventions, from first hint of a problem, through corrective action, to withdrawal of faculties if warranted. I am especially concerned about the confidentiality of such proceedings and the respect and dignity of all involved.</p>	<p>ministry of the presiding bishop and the mission of our Communion.</p>
<p>13. The Presiding Bishop survey revealed a collective desire for growth within the Communion. The survey specified a desired growth in our existing communities and through fostering the development of new communities, with particular emphasis on the United States. Tell us what you have done to promote growth within your community? Regionally? Across the country?</p>	<p>At the local level, we have done a variety of things over time to help promote the growth of our community. For example, we have actively sought and gotten media news coverage, advertised on the local NPR outlet, held open houses at church, and hosted meetings where members invite friends to their homes. Currently, we have a mission church that has grown out of our community, across the river in Illinois. Regionally, as Vicar I initiated the formation of the Midwest Regional Council, which facilitates communication and mutual support among our four communities. I know from the feedback that I have received that this was helpful in the formation and early nurturance of the Emmaus community in Oshkosh. I also helped plan, and our community hosted, a regional retreat in 2009, which was helpful in stimulating the growth of relationships among our region's communities. And,</p>	<p>Our primary growth "tool" is Presence through hospitality. If someone ventures through the door, we have a high percentage of return based on their warm welcome. That same spirit of Presence permeates the community and keeps members engaged and loved. We have a high number of folks with special needs – from a recent amputee to hip replacement to kids. We provide great hands-on support and celebrate small victories with great gusto. Secondarily, we have a print presence. Our local metro newspaper has a worship listing weekly on Saturdays and we purchase a listing consistently as well as a listing in our regional Dex phone book (which includes an online listing). We have continued our listing in the newspaper when our sister communities have ceased in order to be of service to the region by our visibility. We have recently launched our Facebook page and we are working on</p>	<p>In the context of my parish community, I have adhered to the role of "mission-keeper" always casting the vision before the community so that they may be the heralds to others of a Catholic community that welcomes, heals and celebrates all. Our best community growth has always been through "word of mouth" and personal testimony about the parish community. Media campaigns have done little to increase membership only to announce our presence in the wider community, and at great expense. Our internet presence has been the first welcome for most of our community members. I believe that my parish community understands its vital role in the growth of itself. Faithfulness to our mission and tradition has clearly helped our growth to date. At the diocesan level, we only grew after we became a diocese as those who wished to contact, converse and explore their possibilities with us needed to</p>

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	<p>some of us in the region are discussing several communities within our region co-sponsoring the formation of a new mission community in another city. Nationally, when I was HOP president I made a point of going to visit Rev. Denise Donato and Rev. Mary Ramerman in New York to try to help heal hurts that they had experienced in the context of the prior Synods, and to help foster and sustain their relationships with the ECC. This has born some fruit in terms of ongoing dialogue. Finally, while I do not want to overstate my involvement with this, I took the initiative of sustaining and improving a relationship with Bishop Chuck Leigh, which perhaps to a small degree contributed to the eventual merger of Bishop Chuck's American Apostolic Church (ACC) with the ECC. (In mentioning this I want to share my mindset and attitude; I'm certainly not claiming that I was anywhere near as instrumental as Bishop Steve was in this matter.) I was Bishop Chuck's appointee to a working group at the National Council of Churches for two years; that is how we began collaborating.</p>	<p>a update of our website. Our region is considering some joint visibility through a variety of means including our local Colorado Public Radio underwriting. Our communities are quite far apart geographically and radio is about our only media in common. I have not been involved in national promotional efforts.</p>	<p>have the expression of a local church rather than a grouping of a couple of independent communities.</p>
<p>What can the Office of the Presiding Bishop do to stimulate growth, particularly throughout the United States</p>	<p>The communion has grown; the PB cannot have everything bottleneck with him/her. I propose that we have effective, supervised teams of members to address issues like this.</p> <ul style="list-style-type: none"> o I am attracted to the notion of "church planting." It would be useful for the OPB to consider organizing an intentional plan of growth, with perhaps several communities co-planting / sponsoring new mission communities 	<p>With the recent addition of a team member to focus on public relations, I am hopeful for more visibility through a variety of means such as a national service project, pastoral responses to national and international news, continuing to support relationships with reform movements (i.e.CTA, WOC, COR, Corpus). In order to do so, we have to work on a public relations plan and the nimbleness to respond quickly when appropriate.</p>	<p>What can the Office of the Presiding Bishop do to stimulate growth, particularly throughout the United States? I think that deepened relationships with other churches will be helpful to our local communities to provide base support and space as needed for our local community development. Additionally, creating a standing ministry for church-planting with all of the necessary tools and culled wisdom from established ECC communities and other Christian households would be a hugely supportive resource to equip our nascent communities</p>

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	<p>within a regional area, as some have recently begun exploring in the Midwest Region.</p> <ul style="list-style-type: none"> ○ I also like concentrated media attention around some kind of ECC event in one city at a time, with follow-up gatherings of interested persons. ○ I could generate more ideas, but I believe we have the talent among us to strategize and plan such projects. I would be more concerned about setting up the teams that are in line with our pastoral plan so that we don't burn ourselves out chasing dreams we weren't meant to chase. I believe the OPB would supervise and celebrate the work of some of these teams. I would also welcome initiatives coming from other areas of the Communion. 		<p>and pastors in planting local seeds.</p>
<p>What is your perspective on the autonomy of individual communities vs. unity as a Communion?</p>	<p>We may be too young to tell whether we have the right balance yet between autonomy and unity for our future. I suspect as we grow we are going to have an increasing concern about holding what we have in unity and not supporting an autonomy that makes it too easy for the Communion to break into parts. The "independent Catholic" movement seems to have produced more ever-dividing independence than it has passion for communion, which Catholicity implies. I would like us to be a counter-witness to</p>	<p>Both/And :) We are challenged to name and celebrate our common ground as a Communion while respecting autonomy. We cannot be everything to everyone. How will we define ourselves and establish a healthy identity? How permeable are our boundaries? I can anticipate some positions/discussions that may cause us pause such as Sanctity of Life (seamless garment), the value/necessity of lay and ordained ministry, and interfaith sacramental participation. Our articulated distinctives may need to be augmented or adjusted by the full participation of the delegates and their communities. And we proceed with caution as our elasticity</p>	<p>The walk between autonomy and unity is a careful balance that makes the ECC unique in so many ways. While the principle of self-determination must be respected for the local community, each community has also freely and consciously chosen to covenant with the Communion, our Constitution and our Pastoral Letters to inform their collective community conscience and life among us. We must be careful that our decision-making in the Communion does not impinge upon this prized autonomy without the consultation with communities. Typically, we have never recruited a community to join us, rather we have trusted in their own</p>

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	<p>that trend.</p>	<p>cannot be unlimited or we lose our identity. I hope that we are not afraid to take on hard questions, that we learn to be in conversation with each other without lateral violence, and that we can find and hold the center which is our common ground. I also hope that we establish norms of how to “exit” the Communion gracefully with a blessing if the Communion no longer serves a community or a clergy/specialized ministry. We are a work in progress to continue to live out our Constitutional declaration: As a Community of Communities we follow the ancient wisdom of the Church as expressed in the words of St. Augustine, "in essentials, unity; in non-essentials, liberty; in all things, charity."</p>	<p>discernment and decision to identify with that which we have freely chosen to embrace together as the Ecumenical Catholic Communion. I think this is healthy to maintain such a practice.</p>
<p>What are your thoughts regarding future international growth?</p>	<p>I believe our <i>modus operandi</i> has been to be responsive when others approach us and be as welcoming as we can be. That is good, really good. I hope that we are going about international growth purposefully and planfully; the early Old Catholics of the Union of Utrecht learned the hard way to be more deliberate in their relations. I hope that we are building something solid. I also think we should proceed with a kind of ecumenical sensitivity so that our international growth works hand in hand with our desires to connect with other international churches. I like that we have made international connections; I hope that we are laying solid foundations.</p>	<p>As I previously stated, I hope that we support international communities until they have enough communities to begin their own Communion. (We were only 7 communities when we formed our Constitution.) It is neither practical nor consistent with our grassroots values to form a large international organization. I remember when I worked for Catholic Charities, over the years we centralized then we de-centralized. A case may be made for either model. I am more inclined toward de-centralization – local autonomy.</p>	<p>If the Communion is to be a work of the Spirit, then we have no claim to putting boundaries on Her lead. If any community finds itself resonating with our values and mission, then we have a responsibility as sisters and brothers to mentor others and encourage growth beyond our own wildest imaginings. In this journey we must encourage these communities to grow in the midst of their own time and place, their own culture and understanding of life while embracing our values and mission. It would be unjust and unattainable for us to place our North American templates of thought and culture upon people not of our nation. However, it would be a day of great joy to share their joy as the ECC of this place, or the ECC of that place, each a separate expression of all that we long for and strive to live together.</p>

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<p>14. Tell us about your educational background and how it has prepared you to be Presiding Bishop? How have you continued to educate yourself?</p>	<p>Please see my Curriculum Vitae (CV) for details. Beyond what is on the CV, Rev. Kay Schmitt and I have set up book clubs to read theology, e.g, Richard McBrian’s <i>The Church</i>, Diarmaid MacCullouch, <i>Christianity, the First Three Thousand Years</i>. I attend scholarly lectures, e.g., at Eden Seminary (which is very accessible because we have an office there). This July, as the CV points out, I attended a summer school course in Old Catholic Theology at the University of Utrecht. Finally, although not reflected in specific coursework, in my secular employment I researched and developed and taught courses related to leadership, communication, conflict resolution, etc.</p>	<p>My undergraduate degree was interdisciplinary including Sociology, English, Theology and French. Even then, my interests were broad and diffused rather than pinpointed. My Masters degree is in Adult Christian Community Development. My emphasis included adult education and organizational development. We also had a healthy dose of accounting :) I completed one unit of CPE (Clinical Pastoral Education). I am a lifelong learner. Through my work at the Institute for Life & Care, I am constantly reading and applying what I learn for the participants in the groups I lead. My reading tends toward “spiritual” rather than “religious” including Henri Nouwen, Richard Rohr, Anthony deMello, Thomas Keating, Joyce Rupp, Barbara Brown Taylor, Megan McKenna, Parker Palmer, Wayne Muller, to name a few. Last year I attended a retreat with Matthew Fox and this year I attended the Call to Action conference. Our focus at the Institute has been on Viktor Frankl’s Logotherapy – the pursuit of meaning. My motivation for learning is to deepen my knowledge of the spiritual journey in order to apply it in a pastoral setting.</p> <p>In addition, I am interested in ongoing learning around how organizations work. From the classic, <u>Fifth Discipline</u> to <u>Crucial Conversations</u>, to <u>The Secrets of Facilitation</u> I have a desire to improve how we communicate and engage people in a meaningful way.</p> <p>In my years of service in the Roman Catholic church, I was engaged in</p>	<p>I have been blessed to receive an excellent education and formation for ordained ministry as pastor and shepherd from the Communion of my origins. I thank God for the wisdom, vital foundation-building and experiences that we shared with me in these educational institutions (refer to the Curriculum vitae). They all helped to prepare me to fully embrace the ECC in its life and ministry for these last eleven years. I have continued to my ongoing-formation through a number of on-line courses, study days and self-study.</p>
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		<p>marriage preparation, sacramental preparation, a catechist, a vocalist in music ministry, a Eucharistic Minister primarily through the local hospital, a youth minister, an RCIA sponsor, and assisted in liturgy planning. I began the ministry of The Word Proclaimed in 1999 and have been recording the daily readings from the lectionary on a monthly basis to send to the busy and the blind. Preparing a brief reflection on these readings keeps me in the Word, growing in the revelation of each day.</p> <p>My process of preparation for ordination was in the early days of the ECC. Because I was not formed by seminary education, I do not have a strong theology or scripture background in the formal traditional sense. When I was preparing for ordination, the discernment team examined the classes that I had taken and my lived experience and augmented my education with additional independent studies.</p>	
<p>15. What kind of education (theological and secular) should our clergy have so they are prepared to be good pastors for their communities?</p>	<p>I believe we have it right with the notion of “a M.Div. or its equivalent.” A M.Div. includes a thorough education in scripture, history, theology, and ethics. It also includes a thorough education in “pastoral” or “practical” theology that prepares one for professional ministry. I think it is good that we set up our own programs for continuing education. But, for preparation for ministry, I favor attending established and accredited institutions of higher learning for courses and degrees. I believe this makes us more credible.</p>	<p>not my area of expertise as indicated above. serving as Vicar, Fr. Len Schreiner of our region initiated an in-depth conversation on this topic and Fr. Scott Jenkins, Rev. Sheila Dierks and Fr. Don Rickard have both experience and interest in formation. The region’s collective input regarding a model for formation includes classic and emerging theology, ethics and moral theology, some understanding of group dynamics and organizational development, Homiletics / preaching, Sacramental theology and spirituality (Baptism & Marriage with Practicums), Church history</p>	<p>Because we not mandate a celibate ordained ministry nor institutional resources, it is often difficult to “cookie-cutter” our candidate’s formation for ministry. Add this challenge the gift of spousal relationship, family and full-time professional career, a traditional seminary model is outside of our need as a Communion. However, we do need well-prepared and competent clergy with the capacity to call forth, nurture and nourish a local community of faith. With the gift of local church, each candidate can be formed in a program that best suits her/his</p>

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		<p>(ancient/medieval/modern), Old Catholic Church History, E.C.C. Constitution, Polity & Ethos; Social Justice (Catholic-Christian-ecumenical; principles and practices including Liberation Theology and Catholic Social Teachings), at least 1 unit of CPE (Clinical Pastoral Education), Pastoral Counseling / psychology, Christology and Soteriology, Scripture (Hebrew Scriptures, Pentateuch, Prophets, Psalms and New Testament etc.), Readings of Contemporary theologians and foundational theology, Models of church life together, Hermeneutics, Liturgy and Practice of worship (e.g. liturgical year, presiding, paraliturgy, etc.), Ecumenical theology and interfaith (interspirituality) beliefs, practices and spiritualities, Introduction to World /Global religions, Lesbian and gay theology: Contemporary work on sexuality: EcoTheology: Nancy Hardesty on Inclusive Language and some study of Primacy and Formation of Conscience.</p> <p>As I understand the current formation, there is no “gold standard” set by the ECC. While I see value in establishing standards and guidelines, I think it is important that there be flexibility, especially with non-traditional candidates. It is important to recognize the breadth of “intelligences”, explore the means of determining equivalencies of education/experience, and have room for surprises</p>	<p>situation, previous education and life circumstances and possibilities without impinging upon the gifts of relationship and employment for sustenance. Distance and on-line learning programs for ministerial preparation are widely and reasonable available. Key to these resources will be the mentoring and practical wisdom of the bishop, and/or a delegate(s) of the bishop, to insure a sound formation whether traditionally or creatively meeting our sub-canon guidelines for ordination.</p>
<p>16. How would you facilitate communication among the diverse ECC communities? Mode?</p>	<p>Christians are called to share their lives with each other. This is at the heart of who we are. So I would not start by communicating about “church issues.”</p>	<p>Combined answer for 16 & 18: My observation is that most of us, lay and clergy, are kept very busy with our local communities and there is not much time/attention available for involvement at</p>	<p>Often people, though members of the Communion, feel disconnected from it because of a lack of regular, pertinent and informative communications. We can help to close that gap with the creation of an</p>

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<p>Frequency? What kinds of issues should communities communicate about?</p>	<p>Some of that is necessary from time to time, but I believe we are called to speak heart to heart when we encounter each other. When people do that in a safe environment, they get very close and then the whole “see how they love one another” thing happens. So I would prefer opportunities for people to connect with each other – e.g., retreats and festivals and mission projects – as ways to open up a kind of “being real” with each other that forms relationships. Then people will find other ways to communicate on their own because they want to. And when we need to talk about “church issues,” there will be some social lubrication there instead of the kind of “unlubricated” and awkward social interactions we witness all too often. We need to provide occasions for genuine human bonding; that will promote healthy communication. As to modes I think social media and the internet generally could be used better. If what I have said above is happening (i.e., bonding), we should have a lot of people wanting to communicate with each other in social media (and do to some extent now). But these conversations need to be more moderated, just as any church gathering is moderated. Dominant people with poor boundaries could easily take over if there were no skilled facilitation. These persons could damage the bonding I spoke about. As to church issues themselves I think we should have transparent communications as we do</p>	<p>a national level. I think our current newsletter is a great tool and provides a great deal of information for those who seek to know. “Breaking news” may need to be communicated in between the newsletter issues so that important or urgent issues are quickly announced. The forums are available for delegates of both houses for discussion as well.</p> <p>I would like to suggest an open “forum” for lay and clergy delegates with bishops together – both electronic and in person at the synod. Organizations need to be aware of “silo” mentality and we have created a separation that is, on the one hand, a necessary and desirable balance of power, and on the other hand, fosters a false and potentially divisive separation. As a member of the clergy, how can I be informed by the Spirit if I do not have the opportunity to hear the laity’s revelation? (also true in reverse) What wisdom do our bishops offer? We need each other’s perspectives. I would like to dialogue before, during and after conducting “House” business. Regarding the electronic forum, it is important that we have a private means to engage these conversations rather than using public social media.</p> <p>In regard to identifying issues, at other conferences and meetings that I have attended, (perhaps even in Estes Park for our national retreat), participants are invited to post topics of interest that they would like to engage during the retreat/conference and space and time is allocated for these impromptu gatherings.</p>	<p>effective communications ministry that would engage current and edgy technology to share the “good news” among us. These communications need to include a two-way street of news and information rather than merely the reporting of meeting minutes or budgetary challenges. This ministry would explore and be responsible for tapping the abundance of resources for communications as well as making it user-friendly for communities and ministries to share their good news regularly with the wider Communion. Secondly, our discussion list-serves need to be uncensored as some have experienced when a topic is presented. To open these tools would seem to me help to create better appreciation for differing views and deepening of relationships with one another, and it certainly supports our Constitution’s firm insistence that the faithful have a right to express their concerns and issues publicly without censure and that all voices be heard. Ethical and charitable conversation can be shared without rigorously moderating them. Very often in our passion for the vision of church that we each hold, we can easily become an oppressor to my own sister or brother, intolerant of another view.</p>
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	<p>in the <i>ECC Report</i>. And I think we should also find ways, perhaps in the <i>Report</i>, to share best practices.</p>	<p>As subjects surface, ongoing communication may be considered as needed. The open forum will also identify issues that want to be addressed.</p> <p>At the recent women-priest retreat prior to the Call to Action conference, we discussed the need and desire to share resources. We continually hear that refrain within our Communion. Why re-invent the wheel? I think it is easier and more practical to share resources and ideas with those closer in geographic proximity via a regional gathering, but we are certainly capable of accomplishing some sharing at the national level, too.</p> <p>As we move toward more local bishops, the bi-annual or tri-annual synod will become our melting pot or fruit salad :) We will come together every few years to affirm who we are, rally around our points of unity and celebrate our diversity, renew our commitment and covenant to and with one another, and to bond through the action and presence of the Holy Spirit. In between the Communion's Synod, the local synods will provide the hands-on, face to face encounter with our sisters and brothers. I think this is all good news. Our bishops and vicars will need to continue ongoing conversation to share the experiences of each region, the directions that are emerging, and any guidance or discernment that needs to happen together. The Episcopal Council needs to listen well to shepherd well.</p>	
17. Would you speak to	I think we need to normalize our diversity	I have an image of a great circle dance at	Precisely when we begin to label each

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<p>the extent to which you value and welcome diverse perspectives and opinions within the ECC (e.g., liberals and traditionalists)? Describe how you would be that unifying, encouraging and affirming force that we need in a Presiding Bishop.</p>	<p>and celebrate the possibilities it opens up for us. So I think it's important to say things like, "I'm hearing some people say this" and "I'm hearing some people say that," always in a careful respectful way that demonstrates real understanding of two different perspectives. Statements like this could make it more normal that different perspectives show up...because it <i>is</i> normal. And by speaking about it in a non-judgmental, respectful way, this posture models how to hold these two views inside of one heart. It shouldn't be threatening that someone has a different viewpoint. The Rosetta Stone of good communication, it is said, is that the goal is understanding more than agreement. I try to listen as well as I can and not assume I understand until the person I'm conversing with tells me I understand. At that point I can agree, ask a question, offer a different perspective, or whatever; but when I make this effort, the other person generally feels understood, which is a form of love. My experience is that people want to be understood far more than they want to be agreed with. One is not being wishy-washy to <i>understand</i> two perspectives. I believe this is facing reality the way it is; and then we can ask the question, "What is the way forward in love?" Ideally both parties understand each other's different perspectives and work through the choices for moving forward. Sometimes though people get stuck; they like to be</p>	<p>Synod, then tables at which we are invited to dream the ECC dream for our Communion and each community. We then distill to the common threads and share with one another. The common threads become the fabric of our unity, a tapestry woven and collective. The tapestry is enhanced by threads of silver and gold and many colors representing our diversity.</p> <p>In practicality, I would like to invite us to move more and more to consensus models in which all voices are heard rather than up-down voting.</p> <p>Our community will be hosting an introductory workshop on Compassionate Listening and Speaking during Lent 2014. Our region is encouraging our respective leaders to participate as a means to share a common vocabulary and approach to dialogue. Similar to my responses to questions 9 and 10, deep listening is necessary to understand the <u>facts</u>, name the <u>feelings</u> and discover the underlying <u>values and beliefs</u> of our members. This is the primary ministry of the Presiding Bishop – to be the mother hen gathering all under her wings, to grow more love among us, to point out the many ways that we are on the same page, and to unify our Catholic understanding and expression. I like to write – every letter or note does not need to be a big deal or a "pastoral letter", informal communication is okay, too.</p>	<p>other (as this question posits with "liberal s and traditionalists"), we cease drawing upon our unity with one another, we begin to draw lines in the sand with each other. Such labels are never helpful in our Communion. Instead the presiding bishop can constantly call to our attention that which we already share with one another and that which we can strive to share with one another as we work together. And it is work, but one undertaken for the Gospel. This is a personal responsibility for every member of the Communion, not merely a presiding bishop. Always in the presiding bishop's communications whether in a homily, pastoral letter, or meeting send a strong signal of unity in the midst of our diversity. In order to speak, the presiding bishop must also listen attentively to his/her sisters and brothers, in this way unity can be strengthened.</p>
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	<p>understood, but they do not seem motivated to understand the other. Their only vision for moving forward is their own vision. In this case I would encourage the one stuck to commit to genuinely understanding the one they see as their opponent. But I would not allow their being stuck to be a reason for the Communion being stuck.</p>		
<p>18. We are a Communion of unique and autonomous Communities. Describe how we can remain in communion with one another as we become larger and move towards greater decentralization?</p>	<p>This is a very profound question; I believe the whole Communion should be discussing it. I suggest we take a good step back and think about what the “end game” is. Are we going to no longer be primarily a community of local Eucharistic communities (parishes) like we are now and instead be a communion of local churches (dioceses)? Will local communities (parishes) still have a place at the ECC Synod table or will there only be delegates representing dioceses? I suspect the answers to these questions will get clearer as we develop strong, healthy dioceses (which in my opinion are the only kind we should develop). I don’t think we should get ahead of ourselves here. We need to think through and stay in dialogue about what we want from our centralization and from our decentralization; I think the balance is in the principle of subsidiarity, i.e., things should only happen at the more national level when they cannot be effectively done at the local level. (A lot of important things, I assume, will still happen at the national level.) At the same time we should foster local development that “stays</p>	<p>See #16</p>	<p>Growth is always desired but always feared because we sense we will lose something dear to us. We have freely covenanted with one another to share our values, our mission, our polity and our vision of the Catholic household of faith. This covenant can be affirmed through our commitment to diligently grow ourselves locally, for the experience of church is not to be had in national/international organizations but in local experiences. This is why the closure of any parish community is so painful, because they have encountered the Christ locally, in their families, with their friends, in their parish...not in some curial body far away. They are forced to experience a loss of identity. Our growth into local churches will serve our Communion extremely well as so many more will seek what we have already discovered and celebrate every Sunday. When we work together as local church, we draw upon our own local strengths, talents, skills and resources and we can bring that to the table to share with a wider Communion that is both national and international. The “decentralization” is for me an important</p>

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	<p>in communion” with the wider church by communication, coordination, cooperation, and conflict management. We will need to carefully build agreements that hold our precious national and international unity intact.</p>		<p>step in the right direction which I strongly support and encourage for our future and generational vitality as a Communion.</p>
<p>19. An expressed concern is the feeling that the ECC is becoming more hierarchical and legalistic, what is your view?</p>	<p>My view is that we should be neither hierarchical nor legalistic at all, let alone <i>more</i> that way. Hierarchy suggests a ranking of importance, which has no place in the Body of Christ. However much Christian history has been blind to this principle, the four gospels are as clear as a bell on this point. This is why we stress the Trinitarian relationships as being our model in our synodal polity. For this reason I do not like referring to the bishops as “the hierarchy.” I prefer Bishop Rafe’s term, “the lowerarchy” as a corrective perhaps; but except to get a smile, I avoid it too because it still ranks people. If this “expressed concern” is about clerical domination, I too am concerned that we not support that behavior. If the “concern” is about not valuing bishops, that says to me that someone either doesn’t understand the significance of bishops in our tradition or does not want to accept that significance. If the former we need to educate; if the latter they may be looking for a different kind of ecclesial expression than the one we are pursuing. As to legalism, again the gospel simply has no place for legalism, for instance, the harsh, rigid interpretation</p>	<p>The study and perception of power seems applicable here. I hope that what we are experiencing is a “difficult stage of development”, kind of like parents trying to control a 2 year old or 13 year old :) Power “over” is not sustainable nor is it our deeply held value as a Communion. Yesterday I lead a portion of our staff meeting at the Institute addressing the topic of “conscious use of self or the power of leadership” and I posed this question from Covey: “Think of an individual that you have worked with or known in your professional career or education. Who do you consider to be powerful-someone whom others choose to follow? Why do you follow this individual? What is the primary source of his/her power? Power to... and/or Power for... and/or Power within...” Twelve members of the group shared their stories and I was so enlightened and inspired by the list of attributes of “the person that you consider powerful” that came forth: Knowledgeable, An ability to share knowledge, Encouraging, Inspiring, Bold, Gentle spirit, without pushing; God</p>	<p>“Hierarchical and legalistic” are curious adjectives for me to hear among us as a Communion. Our Constitution has so many checks and balances in place, particularly for our bishops, that I believe that it is literally impossible for “hierarchical and legalistic” to become realities among us. If those who have this concern, I wonder where or how this is their experience. The vision of the Communion since its inception has been to be a Catholic household of faith that has three distinct voices and roles together. The formation of “local church” or dioceses has always been part of the shared vision as reflected in our Constitution. I believe we are working together to create more resources to help deepen our understanding of this vision that is healthy, accountable, and faithful to our tradition, already so different from earlier experiences in other communions. We do need to remain vigilant with one another concerning the principles and polity of our Constitution because it is the guiding document, other than the word of God, which freely binds us to each other in a lived communion of faith and life.</p>

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of a law without regard to how its application clearly goes against the intention of the law. But I wonder again where this concern is coming from. Every once in a while I hear someone say, “We are the Roman Church without the rules.” I don’t believe that at all for a number of reasons, not the least of which is that we too have rules. They are not handed down a hierarchical ladder to be imposed on those below; they are agreements we make with each other about how we want to be in relationship with one another and how we want to be church together. They are not unlike the types of agreements and commitments married couples make with one another.

midwife, “Leader” development, Rootedness, Pastoral, Equitable Authority, Authentic, “Walks her talk”, Holds space for your becoming, Integrity, Visionary, Presence, Teachable Spirit, Willingness to be influenced, Empowering, Gift of Courage, Expansiveness, Belief in self, Potential, Prophetic as in “points” to higher power within you, Calls forth your inner authority, Walks through fallibility with grace, Mentor, Wise, Makes connections, Ability to move me, Openness of Heart, Humility, Innovative, Holds up a mirror of possibility, Helps you to be your best self, and Passion. Sustainable power looks like the list above – whether lay, clergy, or bishop. We must collaborate, learn to trust each other, and earn each other’s respect. For example, it was disconcerting for some at the 2012 Synod to have bishops presiding at Mass in all their regalia. There is concern that the external appearance represents a person’s deeply held internal values which may be interpreted as hierarchical, traditional, clericalism, etc. Each member community and each region develops a “personality” in relationship to authority and we need to study the messages that are “perceived” by our every action – lay or clergy.

How do we reflect our diversity in our liturgies?

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		<p>In our Constitution, we wrote “Therefore, lay people play an important and prominent role in the governance of the Church.” My hope is that we can expand that role to include the prayer of the church? My recollection is that all of our prayer services at our last synod were lead by priests. I hope we will invite lay-lead prayer services and that we include lay leadership on the team of the Office of the Presiding Bishop.</p> <p>An image from Psalm 131 comes to mind. I hope that the Communion can become “stilled and quieted, our soul, like a weaned child on its mother’s lap, so is our soul within us.” May we find a space of contentment, fed and nourished, at peace. Sufficient attention must be given so that all may be secure.</p> <p>It is important for us to continue to examine our stated values and our congruence in living them out. It is not unusual in the messy stages of growth of an organization to try to establish order from the top down. This approach will not work in the long run. For the organization to mature and be sustainable, shared power, embrace of change, dialogue and flexibility will be key.</p>	
20. One of the smallest	The formative experiences of our young	The study of Millenials and Gen X and Y	Ultimately it is the local parish community,

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<p>groups throughout the ECC by percentage is the youth and Millennials. They are, however, one of the largest segments of our population. What is your vision for the ECC within this age group?</p>	<p>adults have been very different than those of their parents and grandparents. They have been raised in the post 9-11 culture, and come of age in the era of cell phones, internet and social media. The social experiences and pressures upon them have been quite different than those of prior generations. It has been our experience that this group has unique yet worthwhile perspectives and opinions about spirituality and religion, which are not always consistent with the perspectives and opinions of those a generation or two older. Experiences and programs which spoke to their parents and grandparents do not always speak to them. It has been our experience that Millennials tend to attract each other. So I would begin by getting them together and asking them how they might like to get involved. I would listen carefully to what they are saying, encourage them to take initiatives, walk with them, and consider whatever support or change they want from the rest of us.</p>	<p>is not my area of expertise. Recently Fr. Don sent out the link below to our Regional Council members.</p> <p style="text-align: center;">From http://www.pewforum.org/2012/10/09/non-es-on-the-rise/</p> <p>“... a new survey by the Pew Research Center’s Forum on Religion & Public Life, conducted jointly with the PBS television program Religion & Ethics NewsWeekly, finds that many of the country’s 46 million unaffiliated adults are religious or spiritual in some way. Two-thirds of them say they believe in God (68%). More than half say they often feel a deep connection with nature and the earth (58%), while more than a third classify themselves as “spiritual” but not “religious” (37%), and one-in-five (21%) say they pray every day. In addition, most religiously unaffiliated Americans think that churches and other religious institutions benefit society by strengthening community bonds and aiding the poor.</p> <p>With few exceptions, though, the unaffiliated say they are <i>not</i> looking for a religion that would be right for them. Overwhelmingly, they think that religious organizations are too concerned with money and power, too focused on rules and too involved in politics.”</p> <p>I would guess that the question posed above is likely being asked by the staff of most main-stream religions. I think that the “spiritual, not religious” movement is</p>	<p>the religious order, the specialized ministry among us that must seek out and engage our younger sisters and brothers. This is a challenge that faces all ecclesial bodies in a culture that describes itself as “spiritual but not religious.” When our young people understand that we are companions with them rather than the “know it alls” we can gain their attention and trust. The presiding bishop can facilitate our local communities of faith in this outreach through sponsored events that create gathering, sharing, mission and service to others most in need, all in the context of celebrating our faith and our journeys with it. Creating an ECC “app” for a technology driven youth can help connect them with God’s word, our beautiful experiences of faith, with one another. All this can encourage our youth, however, it’s the face time that we all do with our young people that will bring them closer to the Christ and the Body of Christ.</p>
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		<p>mainstream for many who are disenfranchised. We offer weekly Mass in a welcoming atmosphere in a church or home as one experience of our Catholic expression. Para-liturgies, centering prayer and meditation, Taize services, guided labyrinth walks, the Chaplet or rosary, experiences of inspiring music are other experiences that can be expressive of our Catholic roots. I do not have an answer. I am happy to live into the question with others.</p> <p>Regarding youth, the fourth weekend each month, our Saturday liturgy is a contemplative liturgy and we have a liturgy on Sunday that is a family intergenerational lively kid-focused Mass. The kids are involved in all the ministries, there is a fun learning activity in the midst of Mass, and as our kids grow older, I hope they will take the lead, more and more, in planning so that the liturgy expresses their lived experience. I am hopeful that this generation of elementary-aged kids will engage :) and stick with us.</p> <p>In conclusion, I am grateful for the opportunity to stand as a candidate. May you receive these words in the spirit in which I wrote them – honest and incomplete. I offer the prayer of my heart.</p>	
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