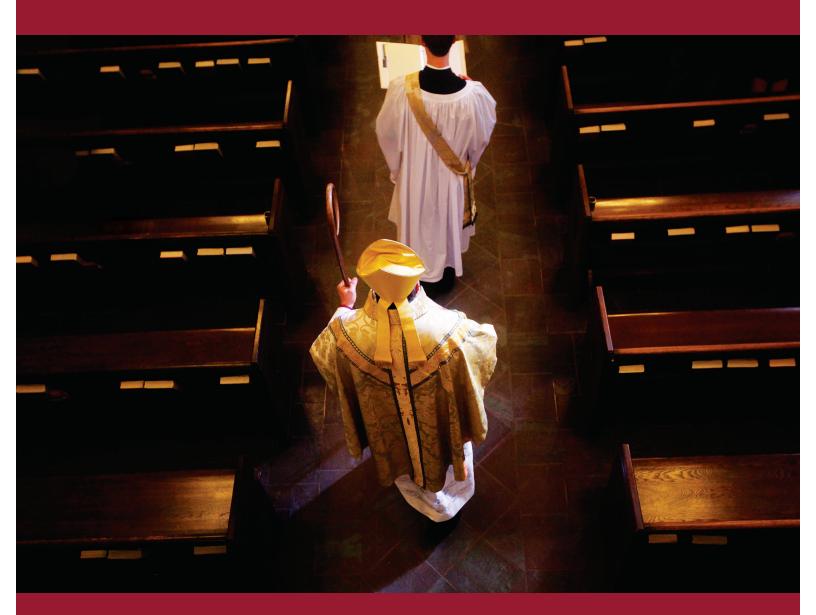


THE SEARCH FOR THE 7TH BISHOP of the Episcopal Diocese Of Dallas



STANDING COMMITTEE

The Rev. David S. Houk, President, St. John's - Dallas Robert Hulsey, St. Andrew's - McKinney
The Rev. William J. Cavanaugh, Epiphany - Richardson
G. Thomas Graves, III, Incarnation - Dallas
The Rev. Michael R. Gilton, St. Paul's - Prosper
Cathleen Dolt, St. James - Dallas

SEARCH COMMITTEE

The Rev. Bob Johnston, Chairman, Incarnation - Dallas

Tim Mack, Ex Officio, St. Matthew's Cathedral - Dallas

The Rev. Bill Cavanaugh, Epiphany, Richardson

The Rev. David Faulkner, St. James - Texarkana

The Rev. Amy Heller, ESD/Transfiguration - Dallas

The Rev. Ed Monk, St. John's - Corsicana

The Rev. Jerry Morriss, St. James - Kemp

The Rev. Tony Munoz, St. Matthew's - Dallas

The Rev. Greg Pickens, Saint Michael and All Angels - Dallas

The Rev. Betsy Randall, Epiphany - Richardson

The Rev. Craig Reed, St. Andrew's - Farmer's Branch

The Rev. Deacon Phil Snyder, Trinity - Dallas

Chris Ayers, Transfiguration - Dallas

Kalita Beck-Blessing, Saint Michael and All Angels - Dallas

Gary Brown, Incarnation - Dallas

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Jolayne Lacour, St. David of Wales - Denton

Bill McGannon, Saint Michael and All Angels - Dallas

Jim Riggert, Saint Michael and All Angels - Dallas

Lee Spence, St. Dunstan's - Mineola

Matt Stroud, St. Nicholas - Flower Mound

TRANSITION COMMITTEE

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The Rev. Catherine Thompson, Annuciation - Lewisville

The Rev. Michael Mills, Good Shepherd - Dallas

Matt Stroud, St. Nicholas - Flower Mound

The Rev. David Houk, Ex Officio, St. John's - Dallas

Tom Graves, Incarnation - Dallas

Don Mills, Good Shepherd - Dallas

Gayle Kesinger, Saint Michael and All Angels - Dallas

A Letter from the President of the Standing Committee

bishop in God's holy Church is called to be one with the apostles in proclaiming Christ's resurrection and interpreting the Gospel, and to testify to Christ's sovereignty as Lord of lords and King of kings. You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ.

So begins the Examination in the Prayer Book's rite for ordaining a bishop. On August 19, 2014, the Standing Committee charged a Bishop Search Committee to produce a slate of candidates who embody the words above, to identify four-to-seven individuals who were Christ-centered, Gospel-committed, devoted to the faith and unity of the Church.

In our charge to the committee, we asked them to keep in mind the values of our diocese, also embodied in the ordination rite: "We are a Catholically-minded diocese, committed to sacramental ministry, the Apostolic Tradition, and grateful for the Christian theological and moral vision that we have inherited. We are an evangelistically-minded diocese, with our allegiance to Scripture and our commitment to proclaim Jesus Christ as Savior and Lord to all people. The values and priorities of the candidates chosen for the slate should reflect these deep commitments, originally brought to the frontier by Bishop Charles Alexander Garrett and still definitive of our diocese today."

The Bishop Search Committee has done outstanding work. What you will read in these pages is the fruit of twenty-one men and women from around the diocese, lay and ordained, representing diverse parishes, and the hundreds of hours of devoted service they have offered in producing this slate.

Please read this booklet prayerfully. The work and discernment of the search committee now moves to the entire diocese. Every member of every parish is encouraged to get to know the candidates in these pages, to attend the walkabouts, to pray for God's will to be done and the Spirit's moving among us. And then on May 16, 2015, clergy and lay delegates will have the awesome responsibility of electing the seventh Bishop of Dallas.

My thanks abound to Fr. Bob Johnston and the Bishop Search Committee, as well as Tony Briggle and the Transition Committee for their ongoing work.

Glory to God whose power, working in us, can do infinitely more than we can ask or imagine: Glory to him from generation to generation in the Church, and in Christ Jesus forever and ever. Amen. (Ephesians 3:20,21)

The Rev. David Stangebye Houk

President of the Standing Committee

A Letter from the Chairman of the Transition Committee

he Search Committee has worked long and hard to gather this slate of four bishop candidates, among whom is the one who will care for us, and under whose care we may grow. It is now the job of the Transition Committee to work just as diligently toward the election and consecration of the next bishop of our diocese. The goal of the Transition Committee is to continue to foster a discernment-oriented process. We strive to create an environment of neutrality and common ground; to extend equal hospitality to all nominees; and to offer voting delegates and all members of the diocese equal opportunities to meet and hear the nominees. The candidates, along with their spouses, will visit our diocese for a walkabout from April 19 – 24, 2015. They will travel around our diocese stopping at various locations to meet folks, see our churches and ministries, and to present themselves to us and answer our questions.

A walkabout is a time when the candidates visit to learn more about the diocese and so the members of the diocese can learn more about them. This time of getting to know one another is part of the process of discerning whom God is calling to serve as our next bishop.

Reservations for the walkabouts should be made to <u>Can-didateQuestions@edod.org</u> or by calling 214-826-8310 Ext. 241. At each location ANYONE, not only the lay convention delegates and clergy who will vote at the election convention, can gather to hear from the nominees as part of the discernment and calling of a new bishop. There will be three break-out sessions at all four locations. Each walkabout will have an informal time to meet and greet the candidates. Please send potential questions for these sessions to <u>CandidateQuestions@edod.org</u> or mail to The Episcopal Diocese of Dallas, 1630 N. Garrett, Dallas, TX 75206.

We strongly encourage our voting delegates:

To attend at least one Walkabout session to see and hear the nominees.

To listen carefully to the wishes and hopes of the congregation by whom they were selected; to engage in prayerful discernment; and to be open to the movement of the Holy Spirit as they discern who is being called to serve as bishop of our diocese. We give special thanks to the members of the Search Committee. It is our privilege as members of the transition team to carry on in the same spirit of inclusion. We ask that you continue your prayers for clear discernment for the one who will come to share our life in this diocese and lead us in the mission to which God calls us.

"Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a bishop for this Diocese, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen."

The Transition Committee for the Seventh Bishop
Tony Briggle, Chairman
Tonybriggle@sbcglobal.net
214-505-7422

The schedule for the Walkabout is:

April 20	St. Phillip's Episcopal Church
5:15 p.m. to 9 p.m.	6400 Stonebrook Parkway
	Frisco, TX 75034

Dinner

April 22 St. Dunstan's Episcopal Church

11 a.m. to 2:30 p.m. 800 N. Johnson Mineola, TX 75773

Lunch

5:15 p.m. to 9 p.m. St. James on the Lake

10707 County Road 4022

Kemp, TX 75143 Potluck Dinner

April 23 Saint Michael & All Angels

5:15 p.m. to 9 p.m. Episcopal Church

8011 Douglas Dallas, TX 75225

Dinner

The walkabout at SMAA will be broadcasted live at www.edod.org.

A convention is scheduled for May 16 to elect the next bishop.

THE REV. MIKE MICHIE



Why do you believe you may be called to the office of Bishop for the Episcopal Diocese of Dallas at this time?

y sense of calling to the office of Bishop is rooted in my love for Christ and the church. For this office specifically, it branches out from my love for the clergy and laity of the Diocese of Dallas. I will use my energy to care for our clergy,

to encourage our churches and institutions and to call the Diocese to unity around a common mission of transformation. While many churches have grown, our overall growth for the last ten years has been flat. This is not our future! I have the energy, passion, and experience to call our Diocese to growth, health, unity, and mission. Now is the time to turn our energy outward to our mission fields, to pray and work together to accomplish God's transforming work in the world. My calling as Bishop is to preach, teach, and cast vision. It is a call to serve, building healthy systems that will assist our mission of transformation. My calling as Bishop is to help lead, encourage and equip the talented people in our Diocese for the calling all of us have "to proclaim by word and example the Good News of God in Christ" (BCP, 305).

What is your hope for the future of The Episcopal Church? What is the basis for that hope?

The future of The Episcopal Church must be looked at with faith and not fear. Jeremiah 29:11 says, "For surely I know the plans I have for you, says the Lord, plans for your welfare and not for harm, to give you a future with hope." The basis for this hope is Jesus' unfailing desire to anoint the church for His mission in the world. Through the eyes of fear, it is easy to focus on decline, discord, and broken relationships. Through faith, I see the Diocese of Dallas taking a positive and helpful place in leading our church back to health and growth. I will be a steady, contributing, and biblically orthodox presence in the House of Bishops. I will encourage our clergy and laity to

take positions of leadership at provincial and national levels, something I have done in my own ministry. There is a bridge to be built, with bricks made of trust, consistency, and a passion for mission. Let's hold fast to our Diocesan identity and look for ways the Lord wants to use us to fulfill His hope-filled future for The Episcopal Church.

...We must not shrink from the liturgical, political, economic, racial and linguistic diversity in our Diocese. This is not something to fear, but to be celebrated.

What excites you about these opportunities and challenges?

First, I'm excited about what we can accomplish as a united Diocesan family committed to mission. My priority as Bishop would be to positon the Diocese not just for effective ministry now, but also for the future Jesus has for us. Let's work today to become the Diocese we want the next generation to inherit. We need to identify and ordain clergy that can equip us and empower lay leaders who can lead a mission-minded Diocese that encourages creativity and boldness. I'm excited about what can happen when each church and institution looks outward. Second, there is a need in the Diocese for collegiality among clergy and churches. Having an excellent clergy conference and an inspiring Diocesan convention is important, providing a time and place for genuine trust and relationships to develop. Third, the value I place on trust strengthens my commitment to be available as a pastor, intercessor and supporter to our clergy. A good Bishop is a pastor to the clergy, their spouses, and their children. There is much to do, but my faith in Jesus reminds me that nothing is impossible with God (Luke 1:37).

BIOGRAPHY

THE REV. MIKE MICHIE is the founding Rector of St. Andrew's, McKinney. He came to McKinney to plant St. Andrew's in 2005. Before that he was Vicar of Christ the King in Houston, Texas and Associate Rectors at St. Barnabas, Austin and St. Richard's, Round Rock. Father Mike holds a BA in Government from the University of Texas, a Masters in Public Administration from Texas State, Master of Arts in Practical Theology from Oral Roberts University Seminary and a CITS Degree from The Episcopal Seminary of the Southwest in Austin, Texas. In the Diocese of Dallas, Father Mike has served on the Executive Council and Standing Committee and was President in 2012. He was a delegate to Provincial Synod in 2008. He was a Deputy to General Convention in 2012 and was elected as a Deputy for 2015. He is the Vice Chair of the Congregational Vitality Committee, is a member of the faculty for the Stanton Center, a Dean at Camp All Saints, and serves Holy Family School, the Church Planting Commission, the Episcopal Community Service Network, and the Diocesan Board of Examining Chaplains. Father Mike is married to Laurie and they have three daughters, Kellie (20), Jennifer (18) and Mariana (14).

ACADEMIC HISTORY

CITS, Seminary of the Southwest

M.A. Theology, Oral Roberts University

Masters in Public Administration,

Texas State University

B.A. Government, University of Texas

The greatest opportunities and the most important challenges to our Diocese are to be found in the hearts and minds of the leaders in our mission fields. While I have my own ideas, the task of a Bishop is to spend time listening to the people doing the ministry on the ground. What is the missional opportunity that is unique to your church? How can the Diocese help you fulfill this mission? What factors are keeping you from being more effective? How can the Diocese help you meet these challenges? Our next Bishop inherits a faithful, imaginative and committed Diocese with great leaders. Wonderful ministry is happening through Camp All Saints, the rural church ministry, the Missional Church commission, Hispanic and ethnic ministries, Cursillo and many others. The demographics of our Diocese are working for us we are growing with young families, many of whom are looking for sacramental churches. Challenge and opportunity come together productively when we unite around a common mission of transformation of this mission field. My vision is to have every Diocesan structure and committee serving this common mission. Jesus is calling us onward. We can do all things through Christ who strengthens us (Philippians 4:13).

The Prayer Book ordination rite calls for a bishop "to guard the faith, unity, and discipline of the Church." What does this mean to you?

A Bishop must have the conviction, courage and wisdom to guard. A well-guarded Diocese will grow in health and mission. An unguarded Diocese is bound for decline, discord, and confusion. I've learned that it is better to deal with potential problems as they arise - delaying confrontation only leads to further damage. The faith is guarded when we are under the authority of Scripture, not over it. The Creeds and Catechism are boundaries we must stay within. Unity is guarded not just by discipline, but by the Bishop being an example of collegiality and respect, insisting on it always. The Bishop provides an environment where we can "live in love as Christ loved us" (Ephesians 5:2). Discipline is guarded by the steady enforcement of the Canons, Constitution, the rubrics of the Book of Common Prayer, the Creeds, and the faith as we have received it. In that same ordination rite, the Bishop promises to "encourage and support all baptized people in their gifts and ministries" (BCP, 518). To the faithful, a Bishop must be a servant and advocate. To those in need of discipline, a Bishop must not fail in administering the responsibilities of the office.

In what specific ways would you guard the faith, unity, and discipline of the Church?

"For a bishop, as God's steward, must be blameless; he must not be arrogant or quick-tempered or addicted to wine or violent or greedy for gain; but he must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled" (Titus 1:7-8). This is a guide, not just for conduct, but for how I'd seek to guard faith, unity, and discipline. I will inspire people for mission by faithful teaching, serving the poor, and enthusiastically supporting the work of our churches and institutions. Equitable systems, in accordance with our Canons, will be in place to handle violations. We have inherited a faithful, missional Diocese thanks to the Bishops who have gone before us. The best way to guard this heritage is to be faithful to the mission God has given us. I'll teach and preach in practical ways, showing people that God is for them and not against them. I will encourage the bright young theologians God has



The Rev. Mike Michie and his family

sent our Diocese. I'll lift up Dallas as a positive, missional example to The Episcopal Church. I'll guard defensively when needed, but the best defense is a good offense: praying for, building up, and advancing the Kingdom of God.

Our diocese is large and diverse in many ways. How would you approach being a pastor to all members of this body?

We have a vast and wonderful mission field: the bustling energy of the young people, established wealth and massive need downtown, the revitalization happening in south Dallas, the incredible suburban mission fields of Collin County and the fields ripe for harvest in our rural areas. Our churches are large and small, old and new, thriving and struggling. We have schools and institutions doing phenomenal work that need to be included in the Diocesan life and leadership. First, our lay and clergy leaders need to be listened to. What are their needs and concerns? How can the Diocese help? Second, there cannot be any first- and second-class citizens of the Diocese. Every church will be visited in due time and I will visit

every service. Third, we must not shrink from the liturgical, political, economic, racial, and linguistic diversity in our Diocese. This is not something to fear, but to be celebrated. There is unity to be found in our love for Jesus and our common mission. "For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ" (1 Corinthians 12:12).

THE REV. DAVID G. READ



Why do you believe you may be called to the office of Bishop for the Episcopal Diocese of Dallas at this time?

he process of electing a bishop is one of seeking and discerning the will of God for the Diocese of Dallas, for me, and for my family. From the first inquiries about possibly being in this search process, through the stages of the Search

Committee's work, until this moment, I have been in prayer: seeking, asking, and knocking.

God often speaks to us through people we know, so I tested this possible call through prayerful conversations with my spiritual director, active and retired bishops, close friends who know me well, and my wife Jacqui. Individually, each one has given me insight, encouragement, and their prayers. Collectively, they have encouraged me to trust the Holy Spirit, be open to God's call, and be faithful to this process. The only way to faithfully test where the Holy Spirit is moving is to allow my name to continue in the process and see how the Spirit acts on May 16.

I believe it is God who makes a person a bishop, and once elected and consecrated, the Holy Spirit will give the next Bishop of Dallas the spiritual gifts and skills he needs to do the ministry Christ calls him to do.

What is your hope for the future of The Episcopal Church? What is the basis for that hope?

I have great hope for the future of the Episcopal Church. While I am sometimes frustrated by the direction taken by the General Convention, I remain optimistically hopeful for the future. I believe the Episcopal Church and the Diocese of Dallas are uniquely positioned to engage the next generation with the Good News of Jesus Christ. We are blessed to be stewards of an approach to the Christian Faith delivered to us by our ancestors. We are both Catholic and Reformed. We are comfortable living in tension. We approach the challenges of

Christian living with honesty and grace. We are blessed by the incredible theology of the Prayer Book, and with the sacred mystery of sacraments. There is a growing movement to creatively engage our communities. These tools, and the power of Almighty God, give me great hope for our future.

Dallas has a unique place and voice in the Episcopal Church. I believe Dallas is a great resource to the larger Church. From church planting, to establishing a camp, to ministry with minority populations, to a discernment process which produces missional leaders, Dallas has much to offer the Episcopal Church. This too, gives me great hope for the future.

Part of guarding the unity of the Church includes assuring the Diocese that faithful people can disagree, and all people have a seat at the table in Diocesan life and ministry.

What excites you about these opportunities and challenges?

Together, the Diocese of Dallas is poised to write a new chapter in life and ministry. The opportunities for the Diocese outweigh the challenges. The Diocese has incredible resources: gifted people, faithful clergy leadership, past experience, a commitment to the Great Commission, financial resources, Catholic faith, and the power of God. When these are applied to the opportunities and challenges of the day, the Diocese will be an even greater witness that the Kingdom of God has come near.

I imagine the next decades in the life of the Diocese of Dallas as a time of building the future on a foundation of faith. The possibilities for renewed and expanded, life-transforming ministry, are very exciting. It will be a challenge not to allow fear to limit the possibilities. It will take collaborative work to get all the resources moving in generally the same direction, but I am an optimistic person and I dream big.

I am excited about opportunities to collaborate in

BIOGRAPHY

THE REV. DAVID GLENN READ is the Rector of St. Luke's Episcopal Church & School in San Antonio, Texas. Father Read was raised in San Antonio, and earned a Bachelor of Arts in history from Texas State University (1988), and a Master in Divinity from Virginia Theological Seminary (1992). He was ordained deacon and priest in 1992. During his ordained ministry, Father Read has served as Rector of four congregations: St. Paul's, Brady (1992-5); St. Francis', Victoria (1995-1998), St. Helena's, Boerne (1998 -2009) and St. Luke's Church & School, San Antonio, (2009 - present). In the Diocese of West Texas. Read served as Chairman of the Dept. of Camps & Conferences for over a decade, and as a Trustee of The Episcopal Church Corp. He currently serves on the Standing Committee, Diocesan Development Committee, Bishop's Council of Advice, and is the Diocesan Secretary. Read is a five time Deputy to General Convention where he has served on the legislative committees for Ministry, Dispatch of Business, and Governance & Structure (2015). He is active in world mission, and has led mission teams to Mexico, Uganda, and Haiti. Fr. Read and his wife Jacqui were married in 1991. They have two children: Amy Grace (20), and William Aidan (17).

ACADEMIC HISTORY

M.Div., Virginia Theological Seminary B.A., History, Texas State University

I see many opportunities to build on work in which the Lord and the Diocese are already engaged. The population of the Diocese is growing rapidly, and there are many opportunities to plant new congregations and reach unchurched people with the Gospel. The Diocese has a growing ministry with Hispanic populations. There is great opportunity to further this work as that population also grows. The development of Camp All Saints, and the expansion of its programs, is an opportunity to strengthen families, raise up children in the faith, expand youth ministries, and unite the Diocese in ministry. I see many opportunities for collaboration between clergy, laity, and congregations, in common ministries such as world mission, local outreach, and youth ministry.

The Diocese would benefit from a compelling vision of God's call which would unite this diverse Diocese in mission and ministry. I hear a need for deeper relationships and camaraderie among the clergy. This would strengthen the whole Diocese. Some small, very faithful, congregations feel distant from Dallas, and need resources and creative ideas to continue being a healthy Episcopal presence in their communities. Decisions made at the upcoming 2015 General Convention will be challenging for some clergy and congregations.

mission and outreach. I am excited about the future of Camp All Saints. I am excited about exploring ways small and large congregations can work together to share experiences, best practices, and creative solutions to ministry challenges.

The Prayer Book ordination rite calls for a bishop "to guard the faith, unity, and discipline of the Church." What does this mean to you?

The Church in our generation has received the Christian Faith from Christ, through the saints who have gone before us. This Faith we have received includes the unique revelation of God as Trinity. It includes the redemption of the world through Jesus' Incarnation, Life, Passion, Death, Resurrection, and Ascension. This Faith has been passed down in Holy Scripture, the Creeds, the liturgies of the Book of Common Prayer, and in the lives of saints. It is a living, breathing, dynamic, Faith.

A bishop is called to guard the faith of the Church from attempts to reduce God's amazing grace, or lessen God's all-encompassing claim on our lives. Sometimes guarding faith, unity, and discipline involves responding to false teaching or false doctrine. More frequently, the bishop guards the faith of the Church by uniting the people of the diocese to vigorously and creatively proclaim the power of Christ's resurrection in such a contagious way that people encounter the Risen Christ and have their lives transformed.

St. Augustine is credited with this quote, "in essentials unity, in non-essentials liberty, in all things charity." The Bishop focuses on the essentials of the Faith, and not on uniformity, but on unity in mission.

In what specific ways would you guard the faith, unity, and discipline of the Church?

Inside the Diocese of Dallas, the Bishop will guard the faith, unity, and discipline of the Church through teaching the Word, preaching the Gospel, celebrating the sacraments, and by being a living example of Christian discipleship. Working with the Diocesan Convention, Standing Committee, Executive Board, clergy, and lay leaders, the Bishop leads the Diocese to develop resources and implement practices which encourage congregations to flourish in their ministry, and which guard the unity and discipline of the Church. The Bishop, along with



The Rev. David G. Read and his family

the Commission on Ministry, Standing Committee, and other leaders, also guides the formation and preparation of those on the path to ordination, insuring they receive the very best education and training for their sacred vocation.

Outside the Diocese, the Bishop takes his place in the House of Bishops and General Convention, where he takes initiatives to guard faith, unity, and discipline. The Bishop also takes his place in the Anglican Communion and cultivates faithful relationships with other bishops and the Archbishop of Canterbury. The Bishop needs the strength to say "no," even when it is unpopular, and the courage to say "yes," when the Spirit is leading the Church to step forward in new ways.

Our diocese is large and diverse in many ways. How would you approach being a pastor to all members of this body?

I have been blessed to serve in a geographically large, theologically diverse, and incredibly healthy diocese. I have observed that a bishop is able to carry out his ministry only as he develops deep personal relationships with the clergy and people of the diocese. The most important work of the diocese happens in congregations. The next Bishop of Dallas will find his cathedra –the Bishop's Chair – is frequently the driver's seat of his automobile. Being a pastor will mean intentionally developing personal relationships with clergy, lay leaders, and congregations. To build those relationships, the Bishop will need to practice a ministry of presence. From celebrating the sacraments in congregations, to visiting with clergy families, to sharing a cup of coffee with lay leaders, to breaking bread with small groups, and even through regular and encouraging phone calls, pastoral relationships of trust are built over time.

The Bishop is the Chief Pastor to all people in the Diocese – even to those who hold different theological positions or personal opinions. Part of guarding the unity of the Church includes assuring the Diocese that faithful people can disagree, and all people have a seat at the table in Diocesan life and ministry.

THE REV. R. LEIGH SPRUILL



Why do you believe you may be called to the office of Bishop for the Episcopal Diocese of Dallas at this time?

hroughout our commitment to embrace life as family around ordained ministry, my wife, Susalee, and I have sought obedience to go wherever it possible to offer the most impactful contribution to the Kingdom. I have been

tremendously fulfilled the last ten years overseeing a healthy, growing, and entrepreneurial congregation and harboring no desires for new ministry opportunities. However, the unexpected invitation into your bishop search process stirred a sense of holy intrigue in a way no other diocese might. Much prayerful discernment has led me to believe I may represent a very good "Incarnational fit" as your bishop. I have a demonstrated record of commitment to fellowship, discipleship, and mission, passions that I believe conform to the history and aspirations of the diocese. I am well-experienced in congregational leadership and overseeing complex organizations. In the prime of life, possessing good health with considerable energy, I thrive on social interaction and shared ministry with others. I articulate creedal Christianity and believe my leadership style embodies steadfastness and graciousness in relating to diversity and difference. The next 15-20 years represent a critical season for the Diocese of Dallas, one ripe with opportunity. You want a bishop who is excited about that. I am.

What is your hope for the future of The Episcopal Church? What is the basis for that hope?

The Episcopal Church has been very good to me, the spiritual home wherein I continue to grow as a disciple of Christ, have made my dearest Christian friends, and passed through major life transitions. It also matters deeply to me that I belong to a communion larger than my personal and parochial interests and that stretches around the globe today and back through

time to the apostles. My hope is that future leaders of the Episcopal Church will work hard to ensure belonging within the Anglican Communion as a vital, continuous expression of the church catholic and apostolic in the US. So I hope for more learned and patient discernment in the councils of the church over decisions that may threaten unity and for greater honor and forbearance extended to all with whom we may disagree. I long for a more evangelically-minded church. There are many today seeking God who are drawn to the sacramental life and historical rootedness of the Episcopal Church. But they are looking for vibrant community. Thus I am hopeful wherever I see thriving congregations and effective, faithful leaders. The Episcopal Church has many. Ultimately my hope is in Christ in whom all things are possible.

Courage will be required to identify ministries were there may be diminishing returns on the expenditure of energy and resources.

What excites you about these opportunities and challenges?

There is a dialectical relationship in the church between missionary vision and internal vitality. I am excited, therefore, by your recent history of successful church plants in the diocese. These initiatives communicate a strong self-awareness of the church's primary reason for being: to be a light to the world (Matt. 5.15-16). I get excited working with other strong leaders, and I have been very impressed with the members of your diocese I have gotten to know so far. I am energized contemplating shared ministry with those who are themselves excited about a fresh vision for reaching a robust, growing region of the country with the gospel. I am eager to engage and learn more about other cultural expressions of the faith in the diocese. The prospect of visits outside the Dallas area is energizing to me. I am especially excited about the role of bishop as chief pastor and teacher, particularly given my passion for

BIOGRAPHY

THE REV. R. LEIGH SPRUILL has served as Rector of St. George's Church in Nashville, Tennessee, since early 2005. Prior to his current ministry, Fr. Spruill served as Rector of St. Mark's Church in Jacksonville, Florida; as Associate Rector at St. Luke's Church in Birmingham, Alabama; and as Assistant Rector at St. James's Church in Richmond, Virginia. A native of Tappahannock, Virginia, Fr. Spruill graduated from the Episcopal High School in Alexandria, VA, and received his B.A. from the University of North Carolina at Chapel Hill where he was a Coker-Fox Scholar, a full four-year academic and leadership scholarship. After college and following several years in the commercial real estate industry in Richmond, he attended the School of Theology at the University of the South in Sewanee, Tennessee, graduating with honors. He was ordained in the Diocese of Virginia in 1996. In the Diocese of Tennessee, Fr. Spruill has been a member of the Standing Committee, serving as President in 2009. Among his current activities, he serves as a member of the Board of Regents of Sewanee: the University of the South and as a board member for Siloam Family Health Clinic in Nashville. Fr. Spruill is also enrolled in a Doctor of Ministry degree program through Wycliffe College at the University of Toronto, Canada. Fr. Spruill has been married to Susalee for 25 years, and they have three children: Eleanor (23), Peter (19), and William (13).

ACADEMIC HISTORY

M.Div., School of Theology, Sewanee B.A., Economics, UNC-Chapel Hill

Writing to the parish I serve announcing my participation in your episcopal election, I shared: "the diocese there is a strong, growing, and resourceful one with many excellent clergy, lay leaders, and vibrant congregations, and has a reputation for missionary consciousness." I know too that you have enjoyed faithful episcopal leadership. How then to move from strength to strength? The exciting challenge for your new bishop will be to shepherd and articulate a fresh collective vision wherein no congregation or ministry becomes isolated from the diocese's life and priorities regardless of social context, geographic location, or ethnic heritage. Given projected increases in general population growth, the diocese must be proactive planning for new missions and church plants. This may require innovative approaches to ministry with special attention directed to raising up local leadership from among various population groups. Courage will be required to identify ministries where there may be diminishing returns on the expenditure of energy and resources. I believe I can be successful attracting the top clergy talent in the wider church to the diocese. The opportunity also clearly exists for deepening relationships among clergy and developing a greater sense of connectedness with congregations outside the Dallas "metroplex" area.

healthy social life and discipleship, helping others learn to identify, mentor, and equip new Christian leaders. If elected, I will invite constant consideration of how the diocese retains its distinctive character and commitments while becoming more of a light within the Episcopal Church and beyond.

The Prayer Book ordination rite calls for a bishop "to guard the faith, unity, and discipline of the Church." What does this mean to you?

At the heart of Anglicanism is an historic and incarnational revelation that God's nature is communicated through embodied forms, the calling of a particular people living and praying together in such a uniquely loving way that the world is compelled to seek an explanation for the hope that is within us (1 Peter 3.15). However, the order of the church is never simply a utilitarian concern. Our faith, unity, and discipline are ordered precisely to embody the cruciform life of Jesus Christ who makes the church possible in the first place. The historic episcopate relates to the gospel by ensuring that the pattern of life in the church for a particular area (a diocese) is in continuity with the faith we have inherited from the apostles. The bishop's office also represents to the local church her unity with the larger body of the faithful such that our Lord's prayer "that they all may be one" (John 17.21) will find lived expression. Thus, a bishop's guardianship both protects and points, ensuring communion with the church universal through the preservation of our biblical faith, historic confessions, and sacramental life while shepherding the church into loving engagement with today's world as Christ's ambassadors.

In what specific ways would you guard the faith, unity, and discipline of the Church?

A good bishop will seek to ensure that the church possesses clarity of identity and has the means to live into it. I list six specific realms in which I would fulfill this holy guardianship: sacraments, leadership, teacher, pastor, ambassador, and personal example. The bishop ensures provision "for the administration of the sacraments" (BCP, p. 517) and also the faithful presentation of the gospel in the diocese. I would take a proactive and energetic role identifying those called to ordained leadership, in promoting representative leadership in the structures of the



The Rev. R. Leigh Spruill and his family

diocese, and in supporting and challenging churches in their discipleship ministries. I love teaching, especially the Bible, and would seek opportunities to exercise this ministry widely as well as in leading biblical pilgrimages, a particular passion. I would be humbled to come alongside local lay and ordained leaders as pastor to shepherd congregations and ministries toward greater health. I would want to be a participatory, loyal, and winsome ambassador for the apostolic faith and the people of the diocese in the councils of the church. And to be a wholesome example to the flock, I am fiercely committed to self-care, rhythms of disciplined prayer and study, healthy living, family devotion, and continual repentance.

Our diocese is large and diverse in many ways. How would you approach being a pastor to all members of this body?

The answer to this question begins with an affirmation: because of the Incarnation, we trust the gospel is inevitably contextual and culturally embodied in diverse ways from locale to locale. Such diversity is good to the extent it builds up

the whole church generating greater interdependency (1 Cor. 12.20). The opportunity for engaging healthy diversity is to find some expression of the gospel in a different context that enlightens or edifies faithful living in our own situation. That the gospel is contextualized in differing languages, cultural identities, social settings, and geographic locations frees us from narrow parochialism. I have been shaped by both urban and rural settings in ministry. I have served in large urban and suburban contexts in ordained ministry but also grew up in a small town of 2500 people belonging to a pastoral-sized congregation where my mother was organist and my father a lay leader. I possess strong personal affinity for congregations and parish leaders in similar contexts. I would expect the structures of the diocese to reflect the range of the diocese. Again, I have energy to travel and know as many people as possible, having much to learn from fellow Christians whose contexts are different from my own.

THE REV. CANON GEORGE R. SUMNER



Why do you believe you may be called to the office of Bishop for the Episcopal Diocese of Dallas at this time?

leader can only lead what he admires. I could be the bishop of Dallas, first, because over the years I have appreciated who you are. I have known clergy, visited to preach, and received students from the Diocese. You have a

well-known commitment to the saving gospel of Jesus Christ. You have our Church's most vigorous program of planting churches and raising up lay evangelists. A strong group of clergy has a sense of esprit de corps. Finally, you have expressed a desire to keep that conservative theological commitment, remain part of the Church, and accomplish these in a gracious way. On these we are aligned.

Your next bishop will require a wide-ranging skill set, which I think I have. I have been a parish priest and appreciate the demands of the job. I am an administrator developing team unity, strategy, relations with bishops, and resources. I have been a missionary in other cultures, taught mission, built connections throughout the global communion, and led an Institute of Evangelism. I have a record as a theologian on the larger Church scene. I have served urban and rural, evangelical and catholic, parishes.

Third and finally, after prayer, I believe I am called to be open to this possibility, though the task of discerning where the Holy Spirit is leading the diocese lies with you.

What is your hope for the future of The Episcopal Church? What is the basis for that hope?

Charles Dickens said that, for Paris in the midst of the French Revolution, it was 'the best of times and the worst of times.' So it is for the Episcopal Church. On the one hand, this is our Church's moment. Our faith is centered on the crucified and risen Jesus Christ. It offers the riches of Prayer Book worship. It is part of a global family of Churches. Young people from

other denominations are drawn to a Church so 'deep and wide.' At the same time, our Church can be easily 'blown by every wind of doctrine' (Ephesians 4:14), found in the latest cultural trend, and it sometimes loses its nerve for proclaiming the gospel. In a worldly sense our prospects do not suggest a single, easy answer.

What, then, is the basis of my hope? The God of Jesus Christ who can breathe life into a valley of dry bones, of course! But what form does this take? In the Bible, renewal is like the leaven for the whole loaf. I am convinced that Dallas is called to be leaven for the larger Church as it articulates the 'faith once received' and lives out its mission at the parish level.

...the bishop will need to be a diplomat finding friends where he can, and an advocate of a truly 'comprehensive,' i.e. 'big tent' Episcopal Church which has room for traditional belief and practice.

What excites you about these opportunities and challenges?

As to the question of excitement, a sense of the Gospel and common cause, a moment of great promise, which is also hard and complex: that is what God has put us here for!

The Prayer Book ordination rite calls for a bishop "to guard the faith, unity, and discipline of the Church." What does this mean to you?

Doctors have to swear to 'do no harm.' The promise to 'guard the faith, unity, and discipline' of the Church is similar. At the most basic level, the bishop has to make sure that all our hope is in the crucified and risen Jesus Christ, the 'way, the truth, and the life,' the Son of God. He has to make sure that the worship and ministry of the Church convey, and don't obscure,

BIOGRAPHY

THE REV. CANON GEORGE SUMNER is presently the Principal of Wycliffe College in Toronto, Canada. As the dean of a growing seminary, he is the chief administrator responsible for strategic planning, encouraging young future priests, stewardship, building relations with bishops, overseeing clergy continuing education and an Institute of Evangelism, and teaching courses in the mission of the Church. Ordained as an Episcopal priest in western Massachusetts in 1981, Sumner has served in a variety of capacities: youth minister, missionary teacher in east Africa, curate in an inner-city Anglo-Catholic parish, vicar on a native American reservation in New Mexico and Arizona, and rector in a small town. Sumner has a Ph.D. in theology from Yale, and has written a book about priestly calling and a commentary on Daniel. Sumner served on the conservative side of the Episcopal Church's committee on the theology of marriage (2008-10). Assorted writings and sermons can be found on Tumblr at georgesumner.ca. George is 59 years old. He and Stephanie, a psycho-therapist, have a son, 18, and a daughter, 26. George plays squash and follows Boston sports.

ACADEMIC HISTORY

Ph.D., in Theology, Yale University
M.Div. Yale Divinity School
B.A. Harvard College

Let us start on the `opportunity' side of the ledger. My Quaker ancestors liked to say `proceed as way opens,' and the Holy Spirit is opening a way for mission in Dallas in the coming years. The rich combination of evangelical faith and catholic worship enhances new opportunities for mission. We can deploy our expertise in Church planting in strategically selected places. We need to continue to evangelize young people moving back into the city, as well as new immigrant groups. We need to make a commitment to Hispanic ministry. Greater Dallas is a growing global city, and that means God is opening a door for us.

We also need to make sure that the `Canterbury road' of young people from places like Dallas Seminary toward the Episcopal Church continues; I am encouraged by similarly enthusiastic students in my present work. Successful rural ministries can be models for their neighbors. We also have a mission to the wider Church. We can have the Church's best program of education to empower ministry at all levels: clergy conferences, lay readers and evangelists, discernment conferences for young adults, resources for a great confirmation program, and young clergy defending the faith through writing and media skills.

The issue of same-sex marriage will present a significant challenge in the coming decade for the bishop, who will continue to be in the minority in TEC. The diocese needs a stalwart advocate and patient teacher of the traditional practice. At the same time the bishop will need to be a diplomat finding friends where he can, and an advocate of a truly 'comprehensive', i.e. 'big tent,' Episcopal Church which has room for traditional belief and practice.

His gracious power. Dallas is blessed to have parishes that accomplish this one shared purpose in both evangelical and catholic expressions of worship, in keeping with our tradition.

This guarding is on behalf of the people of the diocese, but not them alone. The bishop sees that the faith is 'handed on'. That is what the word 'tradition' means. The faith of the Church is not something we made up yesterday. We are called to make sure that the faith handed on to our own children and grandchildren, as well as to our unbelieving neighbors, is the same faith first handed on by the apostles, the same faith which Dallas shares with fellow Christians throughout the world.

In what specific ways would you guard the faith, unity, and discipline of the Church?

The catechism reminds us, with respect to the faith, that the Holy Scriptures are the prime place where 'God still speaks to us', while the creeds we say on Sunday help us to understand those Scriptures in the right way. Next, we as Episcopalians trust the Book of Common Prayer as the place where our beliefs are embedded. So the bishop is first of all a teacher: he explains Scripture and the creeds so that all Christians can 'quard their own hearts in Christ Jesus' (Philippians 4:7). He also "guards' when he helps clergy to make the case for the gospel in creative ways appropriate to our time and place. Finally the bishop is answerable to the Constitution of the Episcopal Church, as well as the national and diocesan canons. These exist for the sake of discipline, the orderly life of the Church, whose real purpose is that we as gospel people might 'have life and have it abundantly.' (John 10:10). Occasionally correcting, the bishop makes sure discipline serves this, its proper role.

'Guarding', however, doesn't mean clamping down on all questions, doubts, and disagreements. The Anglican tradition has made a place for these, so long as the life-giving basics, and the norm of our common prayer, are maintained. The bishop's 'guarding' helps the diocese see the difference, which has everything to do with maintaining the unity of the Body.



The Rev. Canon George R. Sumner and his family

Our diocese is large and diverse in many ways. How would you approach being a pastor to all members of this body?

This question is best answered by remembering who we are and what we are here for. The task of the bishop is to be a shepherd for those who gather in the name of Jesus to pray, receive the sacraments, listen to God's Word, serve, etc. In I Corinthians 1:12 Paul reminds his fellow Christians that they do not belong to this or that leader or issue or faction, but to Jesus Christ. There is a diversity of gifts, but one ministry, a diversity of ethnic backgrounds, but one Spirit, a diversity of viewpoints, but common prayer.

At a practical level, I would be committed to visiting and spending time in all the dioceses' parishes, including those more remote from the city. I have always supported women's ordination without reserve. I would be happy to take part in open conversations around a host of issues with congregations and their leaders: I enjoy the back-and-forth of dialogue, and am unthreatened when others don't agree with me. As someone committed to global mission, I would look forward

to learning about cultures new to me among whom we might minister. Finally during the interviews, I needed no persuading that the new bishop should commence Spanish lessons!

O Lord, you promise to be with your Church until the end of the age: continue this good work as you raise up the next Bishop of Dallas. Prepare this person to be the pastor and spiritual leader who will lead us forward to glorify you. We also ask that you send your Spirit upon the committees and convention given the task of calling our next bishop. Give them prayerful, open and discerning hearts that they may hear your voice and do your will to fulfill your purpose for this diocese.

We ask all this in Jesus' name.

Amen.



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