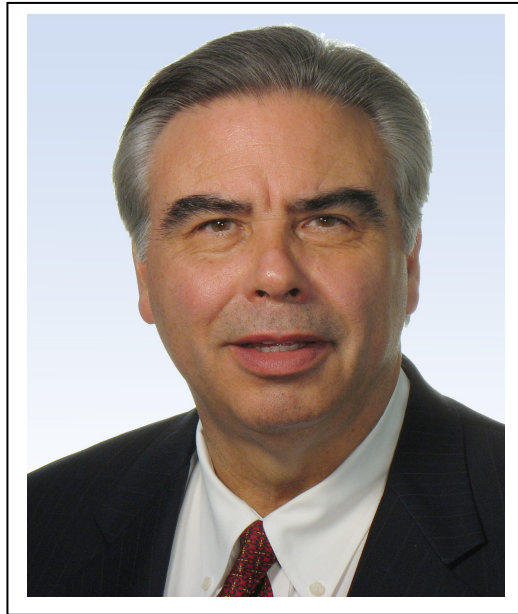


The Reverend Canon F. Brian Cox



Age (at time of Nominating Synod): 60

Diocese of Canonical Residence:

Los Angeles

Current Position:

Rector, Christ the King Episcopal Church
Santa Barbara, California

Spouse:

Ann Booth Cox

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Church Website:

www.ctksb.org

Personal Website:

www.faith-basedreconciliation.com

Résumé

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OBJECTIVE

Based on my gifts, skills and experience I believe that God is calling me to a diocese or parish desiring mature visionary leadership and that has a desire to grow in relationship to God, each other and engagement with mission. I believe that my background has prepared me for the pursuit of this objective.

EXPERIENCE

A. Positions Held

- Rector, Christ the King Episcopal Church, Santa Barbara, California, 1992 – present
- Senior Vice President, International Center for Religion & Diplomacy, Washington DC, 1999 – present
- Director, The Pacis Project in Faith-Based Diplomacy, Straus Institute For Dispute Resolution, Pepperdine University School of Law, Malibu, California, 2008 - present
- Adjunct Professor, Pepperdine University School of Law, Malibu, California, 2002 - present
- Canon, Cathedral Church of St. Paul, Los Angeles, California, 2001 - present
- Senior Associate Rector, Church of the Apostles, (Episcopal) Fairfax, Virginia, 1986 – 92
- National Director, SOMA USA, 1985-90
- Associate Rector, St. James Episcopal Church, Newport Beach, California, 1977 – 86
- Rector, St. Stephen's Episcopal Church, Beaumont, California, 1975 – 77
- Vicar, St. Agnes Episcopal Church, Banning, California 1975 – 77

B. Pastoral Leadership

- Preaching
- Teaching & training adults
- Discipleship training institutes and programs
- Pastoral care of members
- Crisis Ministry
- Healing Ministry
- Planning & conducting worship
- Program design & implementation

- Supervision of staff and lay leadership
- Short and long range planning
- Budget administration
- Multicultural ministry with African-Americans, Hispanics, Middle Easterners and Europeans
- Oversight and participation in small group ministry, bible study, and spiritual gift development
- Mission to parish transition

C. Diocesan, National and International Leadership

- Co-Chair, New Commandment Task Force, 2000-2001
- Project Leader, Diocese of Los Angeles Reconciliation Project, 2001 – 2009
- Reconciliation conferences in Africa, Asia, Europe and the Middle East.
- Planning & conducting conferences for church leaders in Honduras, Ecuador, Argentina, Uruguay, Brazil, Mexico, Kenya, Uganda, Zaire, South Africa, India, Pakistan, Korea and Israel.
- Recruiting, training, and deployment of short term international teams
- Developing and maintaining partner relationships with parishes and overseas churches
- Pioneering of new cross cultural relationships and initiatives
- Building bridges between nationalities and denominations, with church and political leaders.

TRAINING

A. Formal Education

- B.S. (Geological Sciences) University of Southern California, Los Angeles, California (1972)
- M. Div. Episcopal Divinity School, Cambridge, Massachusetts
Emphasis: New Testament and Parish Ministry (1975)
- M. DR. Pepperdine University School of Law, Malibu, California
Emphasis: Dispute Resolution (2000)
- D. Min. (work toward degree), Fuller Theological Seminary. Pasadena, California (1980-85) (course work completed but not dissertation)

B. Continuing Education

During my thirty-five years of pastoral and missions experience I have participated in advanced training programs of which the following six are typical:

- Bethel Bible Study Clinic, Madison, Wisconsin (1978)
- Stephen Series Training Clinic, St. Louis, Missouri (1981)
- Evangelism Explosion Training Clinic, Minneapolis, Minnesota (1982)

- Conflict Resolution Program, George Mason University, Fairfax, Virginia (1990)
- Alpha Training Workshop, Pasadena, California (1994)
- Senior Executive Program, Strategic Public Sector Negotiation, Harvard University, John F. Kennedy School of Government, Cambridge, Massachusetts (2002)

Written Responses to Questions by the Nominee

The Reverend Canon F. Brian Cox

1. Who do you say Jesus Christ is?

From a personal perspective Jesus Christ is my personal Savior and Lord. I surrendered my life to him in October 1972.

From a biblical/theological perspective I understand Jesus Christ to be the promised Jewish messiah, the Son of God and the way, the truth and the life. I believe in the substitutionary atonement of the cross; that Jesus died on the cross for my sins and yours and through that we receive the gift of eternal life. I believe that Jesus bodily rose from the dead, is alive and that it is possible to have a personal relationship with him. I believe that Jesus is fully human and fully divine. I believe in the uniqueness of Jesus as the one and only way to eternal salvation.

I understand Jesus Christ to be the promised messianic reconciler prophesied in Isaiah 52:13 – 53:12 and that through the cross we are reconciled with God and each other.

2. What is the gospel message?

In the context of the Abrahamic tradition, God called Abraham to become a person of faith by surrendering his life to God's sovereignty. The Abrahamic blessing involves an invitation to people to surrender our lives to God's sovereignty and through that, God will bless us and cause us to be a blessing to the world (Genesis 12:1 – 3).

The message of Jesus was consistent with the Abrahamic tradition as it involved the proclamation of the Kingdom or reign of God. Jesus invited people to be reconciled with God and with each other. That is the heart of the gospel. Both evangelism and justice are an expression of God's desire to restore all things through Christ." That is our message today as we call people to surrender their lives to God and Jesus and to be agents of transformation in our society.

3. What is your understanding of “Mission” and “Ministry”?

Regarding “mission”, there could be no better statement than the Book of Common Prayer Catechism. “The mission of the church is to restore all people to unity with God and each other through Christ.” This is the ministry of reconciliation which I believe to be the heart of the church’s mission. The work of reconciliation has many facets to it:

- Challenging people to surrender to the sovereignty of God through Jesus Christ.
- Inviting them to find peace with God through the atoning death of Jesus on the cross.
- Calling people to repentance and sharing the values of forgiveness in our society.
- Being a prophetic voice and moral conscience in society
- Striving for unity through diversity in the church and in our societies
- Fostering compassionate inclusion through unconditional love even for our enemies
- Being peacemakers in our society to empower people to move from contentious advocacy to constructive problem solving
- Caring for the poor in our communities
- Bringing the healing ministry of Jesus to people in need of physical, emotional or spiritual healing

Regarding “ministry” I understand this to be the work of all God’s people. Ordained pastors have a primary responsibility for spiritual, pastoral, sacramental oversight in the Body of Christ. The laity is called to ministries and to mission according to God’s will for their life and according to their spiritual gifts; whether teaching, healing, service, administration, leadership, evangelism, mercy, pastoral care, etc.

4. Provide an autobiographical sketch of your life, including those turning points which were significant in your spiritual development.

A cradle Episcopalian, I came to personal faith in Jesus Christ in 1972 and experienced the renewing power of the Holy Spirit in my life. I am unashamed to say that I love Jesus Christ and as Bishop of Springfield would seek to lift him up in a manner that is consistent with our Anglican heritage.

The key events of my life would be the following:

- Born in Chicago, Illinois on June 25, 1950 to Milton James Cox and Mary Louise Cox. Eldest of seven children
- Baptized at St. Bartholomew's Episcopal Church in Chicago in July 1950.
- Attended Roman Catholic schools in Chicago 1956 – 59 and joined Roman Catholic Church
- Moved to Whitter in Southern California in 1959
- Returned to Episcopal Church in 1961
- Began active involvement in politics in 1962
- Death of younger brother Kevin in May 1968
- Graduation from high school and entered University of Southern California in 1968. Undergraduate major was Geological Sciences.
- Responded to God's call to ordained ministry in 1971, accepted as postulant of Diocese of Los Angeles
- Graduated from USC with Bachelor of Science degree and entered Episcopal Divinity School in Cambridge, Massachusetts in fall 1972
- Married Ann Conley Booth in June 1973. We have been married for 37 years.
- Graduated from EDS with an M. Div degree and ordained deacon in Diocese of Los Angeles in June 1975. Ordained priest in December 1975.
- Served as Rector of St. Stephen's, Beaumont and Vicar of St. Agnes, Banning, California. (1975 – 77).
- Made my Cursillo in November 1976.
- Birth of Clare Conley Cox in March 1977. She is now married to Daniel Todd Rice.
- Served as Associate Rector of St. James, Newport Beach, California (1977 – 86).
- Participated in Faith Alive in 1977, 1984.
- First visit to Holy Land in October 1978.

- Birth of John Brian Cox in July 1981. He is now married to Rebecca Lynn Fischer.
- Sabbatical in South Africa in 1984. Vision of reconciliation planted in my heart.
- Became first U.S. National Director of SOMA (Sharing of Ministries Abroad (1985 – 90)
- Served as Senior Associate of Church of The Apostles, Fairfax, Virginia (1986 – 92)
- Began reconciliation work in East Central Europe in 1990.
- Served as Rector of Christ the King, Santa Barbara, California (1992 – present)
- Served as Senior Vice President of International Center For Religion and Diplomacy (1999 – present)
- Graduated from Straus Institute of Pepperdine Law School in 2000 with M.D.R. degree in conflict resolution.
- Reconciliation work in Santa Barbara, Episcopal Church, Southern California, Kashmir and Middle East.
- Director of Pacis Project in Faith-Based Diplomacy and Adjunct Professor at Straus Institute of Pepperdine Law School (2008 – present).

5. Describe your rule of life in detail.

In my devotional life I seek to integrate the richness of the Anglican tradition with the informed spontaneity of the Holy Spirit through regular eucharist, the daily office, bible study, intercessory prayer, praise, fasting, home group fellowship, occasional retreats and pilgrimages and mission outreach.

Historically I have been shaped by my involvement in Cursillo, Faith Alive, Marriage Encounter, Life in the Spirit, SOMA, numerous reconciliation seminars. I am currently training a group of lay leaders with the Bethel Bible Series. That involves intense interaction with the word of God. I am part of a local senior pastors group and a diocesan clergy group for fellowship, prayer and accountability. My wife and I are part of a home group fellowship. I utilize the Franciscan “Celebrating Common Prayer” for the daily office and I love it. I fast one day a week and on occasion have more protracted periods of prayer and fasting.

6. Based on your reading of the Diocesan Profile and any other knowledge you have, what do you see that is positive and what do you see that is challenging for the next Bishop of Springfield?

Based on my reading of the Diocesan Profile I would point to the following positive factors:

- A clear concern for the bishop to have a personal relationship with Jesus Christ.
- A pastoral size diocese where it is possible for the bishop to be a true pastor to all the clergy and congregations.
- A significant degree of internal pluralism which is healthy for a diocese.
- A high percentage of long time Episcopalians who seem to take their Anglican identity seriously.
- A well developed diocesan structure that does not seem cumbersome for a pastoral size diocese.
- A sense of mission both on a diocesan level and to some degree on the congregational level.
- Renewal movements and a strong sense of lay ministry.

Based on my reading of the Diocesan Profile I would point to the following challenges:

- Healing broken relationships from the previous episcopate and creating a more inclusive diocesan community.
- Providing a positive “Kingdom Vision” for the diocese instead of focusing on institutional problems in the Episcopal Church. People are sick of focusing on the problems.
- Stimulating congregational growth and reversing the decline of the past six years.
- Reaching out to young adults, college youth and teens since the Diocese of Springfield, like the rest of TEC is getting older, grayer and smaller.
- Stewardship education and commitment so as to raise the level of per capita giving by the members of the diocese.

7. Describe your understanding of leadership, particularly as it would be exercised as a bishop.

From the perspective of over thirty five years of ordained ministry, I believe the bishop should exercise seven key leadership functions:

- Being a transparent model of a shepherd and spiritual leader with a clear and obvious relationship with Jesus Christ.
- Being a teacher who adheres to the authority of the scripture and the historic creeds and holds parish clergy accountable in their teaching ministry.
- Being a shepherd to the clergy, their families and the lay leaders of the diocese and being a model of a caring shepherd in the diocese.
- Being a reconciler and bridgebuilder by proactively building a respectful pluralistic community centered on the person of Jesus Christ as the basis of common ground.
- Exercising discipline when clergy and lay leaders fall into moral failure.
- Intervening in congregational disputes with clergy.
- Being a catalyst for mission and encouraging the development of mission on the congregational level. A bishop needs to have a mature and multifaceted vision for mission that includes a concern for both evangelism and social justice.

8. A bishop is called to “guard the faith, unity and discipline of the Church” (BCP 517). How do you understand this charge as it relates to the current crisis and other challenges within the Episcopal Church and the Anglican Communion?

My understanding of this question arises out of my unique perspective as one who has sought to be a reconciler within the Episcopal Church and the Anglican Communion since 1998. I would see the following challenges:

- Keeping the Diocese of Springfield strongly rooted in the Episcopal Church without supporting all Episcopal Church directions and pronouncements.
- Enabling the Diocese of Springfield to wrestle with the Anglican Covenant in a reconciling manner.
- Being a reconciler within the diocese by creating a big tent and safe space for people to disagree and stay at the table.

- Being a clear voice about my own commitment to the authority of scripture and the church's traditional teaching on marriage.
- Being a welcoming shepherd to gays and lesbians in the church while not supporting partnered gay clergy or gay marriage.
- Engaging in constructive dialogue with Islam while maintaining a clear sense of the uniqueness of Jesus Christ as the Son of God.
- Being a voice in the House of Bishops for a reconciling atmosphere that challenges liberal bishops to be "truly inclusive and not expect conservative bishops to "go along" or "get out".
- Keeping a relationship with Anglican provinces and dioceses that are offended both by the direction of the Episcopal Church and its disrespectful treatment of their concerns about human sexuality.
- Building bridges to our brothers and sisters in the Anglican Province of North America who have felt compelled by conscience to leave the Episcopal Church.

9. Describe your liturgical style; include in your answer your understanding of the place of preaching and the use of music in the liturgy.

Christ the King is described as having a "catholic altar and an evangelistic pulpit." That describes my liturgical style. At present we have Rite II Holy Eucharist at most Sunday services, both 8:00am and 10:30am. We use Rite I at the 8:00am service on the first Sunday of each month. We use incense on festival occasions such as Christmas, Epiphany, Easter, Pentecost, Trinity, All Saints, and Christ the King. Laity exercise all the normal functions in the liturgy: lay eucharistic ministers, liturgical readers, acolytes, choir, praise band, ushers, oblation bearers.

Regarding preaching, I always preach from a biblical text and take preaching seriously as a part of my pastoral ministry. I normally preach without notes for approximately twenty minutes. I preach different types of sermons depending on the need: apostolic (to impart vision), evangelistic (to challenge people to deeper commitment), didactic (to instruct), pastoral (to comfort the afflicted), prophetic (to afflict the comfortable).

Regarding music, we include both classical hymnody with choir and organ as well as praise band with contemporary praise music. Our 8:00am. service is generally a contemplative style without music. I welcome all expressions of liturgical music as long as it brings glory to God.