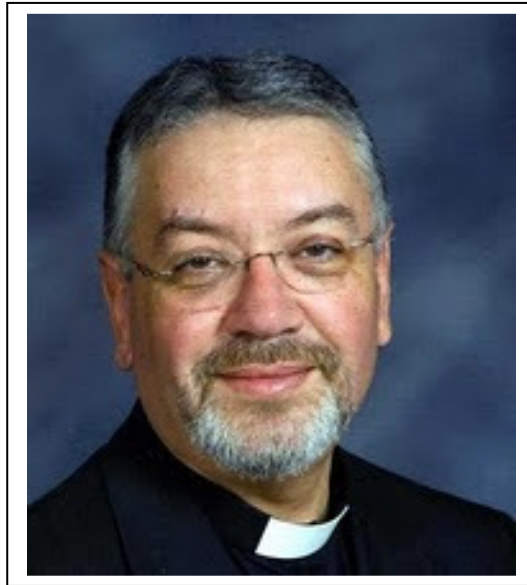


The Reverend Daniel H. Martins



Age (at time of Nominating Synod): 58

Diocese of Canonical Residence:

Northern Indiana

Current Position:

Rector, St. Anne's
Warsaw, Indiana

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Résumé

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The Rev. Daniel Hayden Martins

Experience

2007-Present St Anne's Warsaw, IN

Rector

- Small-town transitional-size congregation
- Halted recent pattern of attendance decline, re-introduced Catechesis of the Good Shepherd, introduced small-group ministry, Stephen Ministry

1994-2007 St John the Evangelist Stockton, CA

Rector

- Historic downtown program-size parish, multi-cultural congregation
- Substantial increase in stewardship, acquisition of adjacent property, renovation of organ, renewal of liturgical space, concert series
- Introduced outreach to neighborhood children, community learning center, spiritual gifts discernment, Catechesis of the Good Shepherd

1991-1994 St Margaret's Baton Rouge, LA

Vicar

- "Turnaround" ministry in established mission—significantly increased stewardship and attendance
- Set congregation on course for resumption of parish status and building program

1989-1991 St Luke's Baton Rouge, LA

Curate & School Chaplain

- Multi-staff "corporate" size parish—full range of pastoral, liturgical, and homiletical duties
- Taught and provided pastoral care in parish day school (K-4)

Education

- M.Div. (*cum laude*)—Nashotah House (1989)
- M.A. (Music History)—University of California at Santa Barbara (1975)
- B.A. (Music)—Westmont College (Santa Barbara), 1973

Extra-Parochial Involvement

Northern Indiana: Commission on Ministry (2007-), Examining Chaplains (2007-), General Convention Deputy (2009), Standing Committee (2009-)

San Joaquin: Standing Committee (2001-2005, 2006-2007), Rural Dean (1999-2007), General Convention deputy (2003, 2006), Examining Chaplain in Liturgy (2000-2007), Chair of Examining Chaplains (2003-2007), Chair of Liturgy & Church Music (2000-2007), Secretary of Convention (1995-1999), Commission on Ministry (1994-1998, chair '97-'98); Adjunct Professor, San Joaquin School for Ministry (Liturgy, Sacramental Theology, Ecclesiology, 2003- 2007).

Louisiana: Executive Board (1991-1994), Cursillo staff (1993)

Also: General Ordination Exam reader for national church (four times), served on Committee 26 (Inter-Anglican Relations) at General Convention 2006

Board Member: Stockton Leadership Foundation (2005-2007), Combined Community Services (2009-).

Personal

Born in Brazil, raised in Chicago suburbs, married since 1972 (Brenda), three grown children

Written Responses to Questions by the Nominee

The Reverend Daniel H. Martins

1. Who do you say Jesus Christ is?

Jesus Christ is the Son of the Living God, the Lord of heaven and earth, the one for whom and through whom all things were made. He is the perfect image of the invisible God, the incarnation of the Divine Word, the one in whose conquest of sin and death the world finds hope. He is everything the Nicene Creed proclaims him to be.

But Jesus Christ is not only *the* Savior and *the* Lord, but he is also *my* Savior and *my* Lord. I have known him to be my Savior since I was about six years old, when I consciously and intentionally asked him into my life. I have known him to be my Lord since I was in high school, when I was challenged and formed by a very dynamic church youth ministry.

I need a Savior because I'm a sinner. Left to my own devices, I am selfish and prideful. I want to control others, even though I can't control myself. If nothing is done about this, I will end up cut off from everything in me that is authentically human. Jesus saves me from that fate by reconciling me to God through the offering of his own sinless life on the cross. And through his resurrection from the dead, Jesus defeats the power of everything that would hold me captive. He shares his very life with me so that, little by little, I come to be more like him.

I need a Lord because, on my own, I am a straying sheep who does not know where the edible grass and drinkable water can be found, let alone how to find my way home at the end of the day. As my Lord, Jesus calls me to follow him as a disciple—in other words, one who accepts his “discipline.” (I'm going to talk more specifically about what this discipline looks like in one of the questions downstream.)

Because of this—because of my need for both a Savior and a Lord—the creeds are for me not at all abstract, but living and vital. What the creeds say about Jesus—truly God, perfectly human, one person in two natures—these are for me the very images of life and health and hope.

So when I step into a pulpit, or stand at an altar, or walk into a parish hall to teach or a sickroom to visit and pray, I am always mindful, at least subliminally, of that request made to the apostle Philip by some Greek visitors to Jerusalem: “Sir, we would see Jesus.” I know that what people expect from me is to see Jesus, so my ministry is about doing just that, about showing people Jesus. Sometimes I'm rather successful in doing that, and sometimes I fail miserably. But that's always the goal.

2. What is the gospel message?

“Gospel” means “good news.” When someone tells me, “I've got good news for you,” the presumption is that there is *bad* news on the horizon, and the good news that is being announced to me is that the bad news is somehow canceled. So what is the bad news of which the gospel message

is the antidote? One of my favorite hymns for the Advent season speaks of God's own "sorrow that the ancient curse should doom to death a universe." (H1982, #60) In short, the bad news is that the entire created order, including everyone in it, is a "dead world walking." We are alienated from one another, and so we have domestic violence and street gangs and terrorist attacks and the constant threat of world war. We are alienated from the natural order, which is itself broken, and because of this, children get leukemia and earthquakes cause buildings to collapse on top of thousands of people in the space of a few minutes. We are alienated from ourselves, which makes us engage in all sorts of self-destructive behaviors, doing things that we know are bad for us, and we really don't want to do them, but, yet, we do them anyway. And most importantly, we are alienated from God, the very source of our life and being, without whom we are nothing.

The good news of the gospel is that God has acted to heal our alienation in all its dimensions. He didn't just sit back and remain sorrowful about the ancient curse; he did something about it! He entered our fallen world in the person of Jesus, sharing our nature, our flesh. Jesus lived a life of perfect harmony with the will and purposes of God, giving us in the process an example to follow, a pattern to imitate. Jesus then embraced the full extent of the "ancient curse" by offering his life on the cross, taking the power of all that would bind us into the grave with him, and then leaving it there as he rose from the dead.

All who come to Christ in faith are given the ability to share his divine life. We are not thereby relieved from suffering; indeed, it is precisely by *sharing* his suffering that we share his victory. We find "the way of the cross none other than the way of life and peace." (BCP, p. 99) In Christ, our alienation from God is healed through the forgiveness of our sins. This, in turn, enables us to find wholeness within ourselves (resulting in a deep peace and joy that transcends mere happiness) and reconciliation with our fellow human beings. (These are not instantaneous results, of course, but the fruits of the journey we begin when we come to Christ.) In this process, suffering itself is transformed from a meaningless tragedy that happens *to* us, into a tool put at God's disposal for him to use in his redemptive reweaving of the fabric of the universe.

3. What is your understanding of "Mission" and "Ministry"?

Picking where I left off in talking about the gospel message, we can say that what God is up to—God's *mission*, in effect—is the redemption of the world; from a human point of view, specifically, the redemption of suffering. One of the tools that God has chosen to use in the accomplishment of this mission is the Church. So God's mission then becomes the Church's mission, and it's summarized very well, I think, in our Prayer Book catechism: "The mission of the Church is to restore all people to unity with God and each another in Christ." (BCP, p. 855)

The core component of mission, then, is evangelism—"proclaim[ing] by word and example the Good News of God in Christ." (BCP, p. 305) Jesus himself gives us this mandate in what we call the Great Commission (Matthew 28:19-20): "Go therefore and make disciples of all nations..." I once saw a bunch of teenagers going through the security line at an airport, all wearing matching T-shirts that said, "What part of 'Go' do you not understand?" They were evidently a youth group about to "go" on a mission trip, and I was grateful for their witness.

“Ministry,” then, comes into play when we think about just how the Church pursues her mission, how we attempt to be obedient to the Great Commission. “Ministry” comes from a Greek word that means “service.” There are two dimensions of ministry to keep in mind here: First, there is ministry within the community of the Church, how we serve one another, each in the way in which we have been called and gifted by the Spirit. I believe passionately that the Church is called to be a vital alternative community to the false communities the world offers, a sign that says, “If you want to see what’s coming when the Kingdom of Heaven arrives in its fullness, look at us.” Of course, then we have the awesome responsibility of making good on that promise, and we are very much an “earthen vessel” in that regard, relying on God’s lavish grace to redeem the messes that we make! But to the extent that we as the Church, in our life together, in the way we *minister* to one another, can even be a dim foreshadowing of what we are announcing, the world, I believe, will beat a path to our door, because they’re hungry—famished, actually—for what we have, because what we have to offer is living water and the bread of life.

In the meantime, though, there are very concrete acts of *ministry* we can engage in that enable us to carry out our *mission*. When we feed the hungry and shelter the homeless and visit those in prison—that is, when we serve them explicitly in Jesus’ name—we are both adding credibility to everything else we say and do, and conforming our lives more closely to the image of Christ, lifting up Christ for him to draw all to himself.

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

I was born in Rio de Janeiro, Brazil, to a Brazilian father and an American mother. But when I was less than three years old, we moved to the Chicago area, and that’s where I was raised. Shortly thereafter, my parents both experienced a life-changing encounter with the gospel, so I was brought up in an affirmatively Christian home, and I can’t remember a time when church was not “second home” to me. I embraced a personal faith in Christ at an early age, and I was baptized when I was around ten. When I was in high school, we had a really top-notch youth ministry in my church. Through the programs and the relationships I found there, by the time I was a sophomore or junior, I was at a place of making a full commitment to Christ and to seeking and following God’s will for my life. I knew then that I was not my own, that I had been “bought with a price” (I Corinthians 6:20). Out of that environment, I enrolled in a Christian liberal arts college.

While in college, I decided to major in music. When you major in music, there’s no way to escape studying a good bit of liturgy; they’re both pretty wrapped up with one another historically. Now, I had been conditioned to be skeptical of liturgical worship, and “sacrament” wasn’t even in my vocabulary! But by an odd combination of circumstances, I fell in love with the Hymnal 1940 before I’d ever even visited an Episcopal church, and I thought to myself, “If there’s a church that actually sings these hymns, I need to be in it.” So my studies gradually softened my heart, and eventually I

discovered that liturgy enabled me to truly worship for what felt like the first time, and by the time I graduated from college, I was regularly attending an Episcopal parish.

Now if it was music and liturgy that initially *drew* me to the Anglican tradition, it was sacraments and ecclesiology—the idea of what the Church is and how the Church is ordered—that *kept* me there. When I was confirmed by the Bishop of Los Angeles in 1975, I had a sense that I was embracing the Church Catholic—something that I didn’t have to invent or figure out, but something that was simply *given*, and that was a very liberating experience for me. I am immensely grateful for my evangelical upbringing. It gave me a love for Jesus and a knowledge of the scriptures that continue to serve me every day. But by being joined to a much older and broader and deeper stream of Christianity, I have been immeasurably blessed and enriched.

My call to the priesthood began to emerge while I was in my mid-20s, but, because of a number of circumstances, it was another ten years or so before I made it to seminary. There’s a lot more I could say, but I’m up against my 500 word limit!

5. Describe your rule of life in detail.

My Rule of Life is very classical, with nothing that is particularly exotic. The Eucharist is my anchor and the Daily Office is my rudder. As I pray the Office, and as I plan and preside at celebrations of the Eucharist, I try to pay especially close attention to the liturgical calendar—the cycle of feasts, fasts, and ordinary time; I guess you could say that the “sanctification of time” is central to my spiritual practice. I cultivate the habit of what’s called “recollective” prayer throughout the day, and I schedule (yes, literally schedule!) times for things like Ignatian meditation, *lectio divina*, and the rosary. It’s part of my Rule to make my confession before Christmas and Easter, and at other times as necessary. I go on retreat once or twice a year, and I endeavor to be a faithful steward. (I am a tither, and see tithing as very much a *spiritual* discipline, very much an element of Rule.)

During a “time of trial” some years ago, I discovered I have the gift of tongues, though, I have to say, this gift is very much an adjunct; it’s not at the core of my spirituality. I have also become aware that music, art, and poetry are very important sources of spiritual nourishment for me—indeed, I would say, occasions of prayer—so I try to be proactive in making sure I get a periodic booster in those areas—getting to concerts and art museums and plays and that sort of thing. I’ve discovered that to neglect these things (which is so easy to do, given the demands of ordinary life) is to put myself somewhat at risk, spiritually.

I’ve also learned, more recently, the importance of pilgrimage as a spiritually integrating practice—traveling to places that have played an important role in shaping my identity, even if I’ve never before been to them. My trip to England in 2005 and my trip to the Holy Land in 2009 (and to a lesser extent, trips to my native Brazil in 2006 and 2007) were life-altering experiences for me. I’m more integrated spiritually, more whole, as a result of those pilgrimages.

6. Based on your reading of the Diocesan Profile (including the Survey) 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?

I'm going to start with the challenges first, and move from there to what I see is positive in the diocese.

The graph in the profile that lays out recent attendance trends in the Province V dioceses really says it all. It was sobering. To see such steep declines in a five year period is an alarm bell that should focus everybody's attention. But the challenge isn't merely to reverse attendance trends; that would be the *fruit* of an effective response to the challenge. The challenge itself—a challenge, I might add, that the entire Episcopal Church faces—is to find a way to re-invent ourselves, both inwardly and outwardly, while at the same time remaining faithful to our core identity as Anglican Christians. When our median age is pushing 60, and our average attendance is down to 70 or so, it's clear that we need to find ways to engage the culture around us—a culture that is constantly shifting underneath our feet—much differently than we currently are. There are lots of old habits that we need to unlearn, and lots of new habits we need to learn. We need to be a lot more self-critical, and a lot more courageous, than we are habitually prone to be as Episcopalians.

Yet, it's clear to me that the Diocese of Springfield possesses the essential raw material, at least, for facing the future. The diocese has some impressive 'DNA'. I look back at Philander Chase, the first bishop of the still undivided Diocese of Illinois. He was a giant of a man, larger than life, and a stalwart Anglican of the Evangelical persuasion, with a passion for reaching the lost, for saving souls. I look at Bishop Seymour, the first bishop of the spun-off Diocese of Springfield, and his successors into the twentieth century. They were solid Catholic Anglicans, who fed their flock with a very nourishing diet of Catholic liturgy and devotion and spiritual practice. Most of the congregations in the diocese can trace their roots to these early Evangelicals and Catholics. They faced challenges at least as great as the ones we face today, and they faced those challenges successfully, and their spirit still lives, I believe, in the fabric of diocesan life.

Let me mention two to other things: As your profile presents the diocesan youth program, at least, it looks like some very good work is being done, and I suspect that this is a significant strength as you look toward the future. Second, it appears that there's a shared desire and commitment to not be dominated and overrun by the rather intense conflict in which our church has been embroiled for the last several years. I realize there's a range of opinion over controversial issues, that the center-of-gravity in the diocese tilts toward the conservative side, but without any energy—that I can detect, at any rate—for the rhetoric of divisiveness and hostility. In my mind, this is a positive, a strength.

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

If I had to choose one word to summarize my leadership style, it would probably be “systemic.” I've long been fascinated by how social organisms (like dioceses and congregations) work; there seem to be predictable patterns in play, sometimes going back for generations, that are larger than the conscious intentions of any single individual. An effective and wise leader, in my opinion, such as a bishop, will both be aware of these patterns and find ways to work *with* them rather than try to fight

them. Often, a great deal can be accomplished with relatively little effort if you know just where to nudge the system.

One of the most powerful images of leadership I have recently encountered comes from the hockey great Wayne Gretzky. Somebody asked him to account for his greatness, and he said, “I don’t skate to where the puck *is*; I skate to where it’s *going* to be.” I’m convinced that a key component of leadership is certainly discerning where the “puck” is going to be, and then constantly pointing in that direction.

Now, on a rather more practical note, free and open (and redundant!) communication on all levels is critical. I try to be as transparent as I can, and to create an atmosphere of mutual trust with everyone I work with. I have a low tolerance for a culture of gossip and secret-keeping. As to whether I am a “push from behind” or a “pull from ahead” leader, that depends on the circumstances. When it comes to vision, I’ll usually be out in front, but not so far out in front that there’s no one following. When it comes to specific programs and ministries, I tend to “lead from the rear,” supporting and mentoring the key people. I’m definitely not a micro-manager. When somebody’s in the driver’s seat, my aim is to make sure they have the tools they need to drive effectively, and then let them drive. I’m not going to sit in the back criticizing their driving, and I won’t be co-opted into letting others undermine their driving either. I support leaders who are willing to take risks for the sake of mission.

I suspect that the primary leadership job of a bishop is to be a vision-caster. A bishop must constantly articulate a vision for what a diocese can be. It is the bishop’s calling, I believe, to be Listener-in-Chief for the diocese, which means both listening to the voice of the Holy Spirit within the bishop’s own heart, and the voice of the Holy Spirit speaking through the laity and clergy of the diocese. Then it falls to the bishop to tirelessly paint the picture of that vision as compellingly as possible. This is really a process and a task in which I have immersed myself for the nearly nineteen years in which I have been in charge of congregations, and if I were to become the Bishop of Springfield, it’s a project and a task that would continue.

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?

This is a complex question, and I find it difficult to frame an answer that is both complete and concise. Let me start, perhaps, by saying that the most important thing a bishop can do to “guard the faith, unity, and discipline of the Church” is to surrender any claim to being original. The Church certainly needs original thinkers; we would stagnate and die without them. But a bishop’s peculiar calling is to be a sign of continuity, a sign of stability, a sign of the Church’s willingness to “test the spirits” (I John 4:1) of those whose calling it *is* to be original.

The “faith ... of the Church” is not something any of us make up; it’s something we have received. Any local church (by which I mean, in effect, any diocese) is accountable to the whole—across space and across time—for making sure that “the substance of the Faith be kept entire.” (BCP, p. 9) It’s part of a bishop’s calling to be a sign of this accountability for preserving the wholeness of the Faith.

The "...unity...of the Church" is not something any of us can manufacture; such unity as we enjoy is a gift from God, an answer to our Lord's prayer that we "all may be one." Any local church is accountable to the whole for walking into the future with an awareness of a responsibility to walk hand in hand with other disciples of the same Lord. It's part of a bishop's calling to be a sign of this accountability for always walking together, never apart.

The "...discipline of the Church" is the most explicit of these three expressions of mutuality and accountability in the Body of Christ. We are *for* one another. ("Be subject to one another out of reverence for Christ." Ephesians 5:21) Discipline is the environment that makes mutual submission possible, and it's part of a bishop's calling to be a sign of that discipline, first by being an example of it, and then by calling others to it, *holding* others accountable.

For a local congregation, accountability in faith, unity, and discipline is signified by its relationship to the diocese—represented personally by the Bishop. For dioceses, the same accountability is signified by its relationship to the province (aka "national church") of which it is part, in the case of Episcopalians, a network that is held together by mutual fidelity to the constitution and canons of the Episcopal Church. For the Episcopal Church, accountability in each of these dimensions is signified by the fellowship its bishops have with the Archbishop of Canterbury and the other "instruments of communion" that connect Anglican churches to one another. And the churches of the Anglican Communion, of course, particularly as they are represented by their bishops, exercise accountability by never forsaking the vision of one visibly united Church of Jesus Christ. It is, after all, our Lord's own vision, and he is the ultimate "Shepherd and Bishop of our souls." (I Peter 2:25, KJV)

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

My default liturgical style might best be described as "renewed Anglo-Catholic." For me, "Catholic" liturgy means something that is rich in tradition and symbolism, full of color and movement and song, a transcendent experience that draws the congregation into the courts of Heaven. I am most at home in a liturgical environment that reflects the insights of twentieth century liturgical scholarship, Vatican II, and the 1979 Prayer Book. Rite Two is my native tongue, but I would also say that I'm fluent enough in the idiom of earlier Anglican liturgies that I can "speak it without an accent." I'm familiar with the older styles of Anglo-Catholic practice as well, and would be able to adapt to that ambiance if and when I'm asked to do so.

I know that Episcopalians of a certain age can remember a day when church signboards said things like "Holy Communion & Sermon" or "Morning Prayer & Sermon," as if the sermon is an optional add-on, and can pretty much be about whatever the preacher wants it to be about. The spirit of the 1979 Prayer Book restores what I believe is a much older and sounder tradition, which is that the sermon is not *in addition to* the liturgy, but is *part of* the liturgy. It is part of the Liturgy of the Word, and, ideally, should break open the scriptures and shine a light on them, and help people see connections between what they have just heard read and the lives they lead outside the church building.

As far as music is concerned, I have a great personal fondness for the classical Anglican musical tradition—organs, choirs, hymns, the whole thing. It's what makes my heart sing! But I realize that what appeals to me—and, I know, to a great many others in our church—is becoming more and more strange and unfamiliar in our surrounding culture. Obviously, we need to constantly revisit this area, and make appropriate responses for the sake of mission. We need to do the hard work of discernment, finding that elusive line between liturgical and musical practices that are central to who we are, and which we will therefore ask those who join us to learn and love themselves as part of their Christian formation, and those things that we are merely attached to out of habit. This is hard, and I am one of those for whom it is the hardest!

Of course, as a bishop, I would have less control over my week to week liturgical experience than most any parish priest! I am certainly aware of the Bishop's responsibility as a teacher and liturgical leader. But the clergy in the congregations are the ones whose feet are on the ground, and they have to make the critical decisions, listening to the voices of their people, about how their communities worship, musically and otherwise. The Bishop's job is to come in and “go native” in that place for as long as the visit lasts.