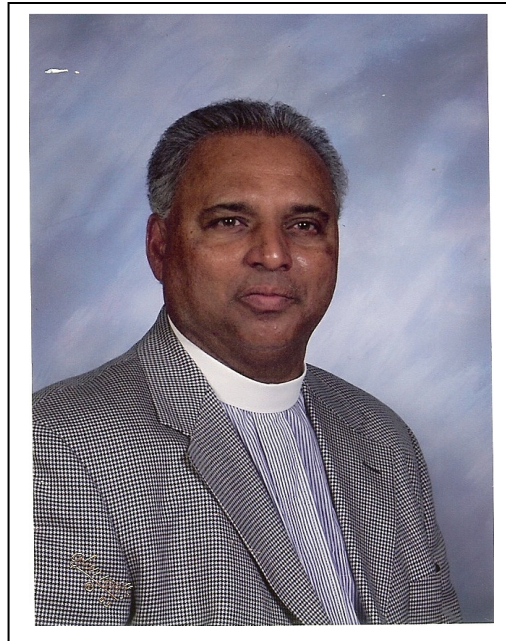


The Reverend Dr. Desmond C. Francis



Age (at time of Nominating Synod): 57

Diocese of Canonical Residence:
Springfield

Current Position:
Rector Christ the King
Normal, Illinois

Spouse:

Email:
desritt@aol.com

Church Website:
www.ctk4u.org

Personal Website:
None

Résumé

Full Name Desmond Charles Francis

Address

Home 2011 Trotter Lane
Bloomington, Illinois 61704
H: (309) 661-2602
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W: (309) 454-4903
desritt@aol.com

Church **Christ the King Episcopal Church**
1210 South Fell Ave
Normal, Illinois 61761
(309) 454-4903

Date of Birth August 4, 1953
(56 ½ years)

Marital Status Single (Widower)

Children

Daughter Leah Francis
Date of Birth November 18, 1983

Son Aaron Francis
Date of Birth September 12, 1989

Educational Qualifications

Undergraduate in Hotel Management and
Catering Technology
Undergraduate in Theology

Graduate in Divinity
Graduate in Religion
Graduate in Missions

Doctorate in Missions

Continuing Education

University of the South, Sewanee, TN
(Congregational Development)

Billy Graham Schools of Evangelism

Alpha Training

Acts 29
Yes! These Will Live!
Crying Out to God!

Professional Status

Ordained Deacon
(1978)

Ordained Priest
(1979)

Christian Ministries – Rector Experiences (last 15 years)

Rector, St. Mary's Episcopal Church,
Middlesboro, Episcopal Diocese of Lexington, KY.
June 1995 – December 31, 2001.

Rector, Christ the King Episcopal Church,
Normal, Illinois, Episcopal Diocese of
Illinois.
January 15, 2002 – current [May 2010].

Professional Functions/Offices

Hotel Manager
Deacon
Priest
Lecturer
Assistant Professor
Professor
Dean
 Of Students
 Academic
Seminary Principal
Past President – Mission Organization
“In The Gap Ministries.”
Radio Speaker

Leader – Spiritual Retreats
Consultant – Church Growth
Workshop Leader – Evangelism and
Church Development
Writer

Diocesan Functions/Positions

Planning Committee for Diocesan
Conventions and Synods
Host for Diocesan Synod
Member of Search Committee for New
Bishop's Search and Transition
Diocesan Representative for Small Church
Development
New Beginning, Spiritual Director
Diocesan & Ecumenical Cursillo Speaker
South East Kentucky Clericus Founder
Coordinator for Small Church Workshops
Member of Diocesan Councils
Member of Diocesan Standing Committee
President, Diocesan Standing Committee
Chair, Diocesan Ecumenical Relations
Chair, Diocesan Evangelism and Spiritual Renewal
Member, Commission on Ministry
Member, Board of Examiners for Ordination
Spiritual Mentor for Postulants
Founder – Christ the King Community Pre-School
Secretary, Diocesan Standing Committee

Community Functions/Positions

Secretary – Rotary Club
President – Rotary Club
President – Ministerial Association
Member, Board of Directors, United Way
Volunteer Chaplain, Hospital
Member, Site Based Elementary and Middle
School Education
President, International Evening of
Friendship
President, Community Breakfast's
Moderator, Town Meetings
Partner with Red Cross in Disaster Relief Ministries
Member, Race Relations

Awards

Youth Preacher's Award
Member of Who's Who International
Member of International Theta Phi
Cultural Award, Chamber of Commerce
Christian Peace
Kentucky Colonel

Written Responses to Questions by the Nominee

The Reverend Dr. Desmond C. Francis

1. Who do you say Jesus Christ is?

My immediate and spontaneous answer is the words of Simon Peter in Matthew 16:16, “You are the Christ, the Son of the Living God.”

To this I add the following:

I affirm and advocate what all the Creeds – the Apostles, the Nicene and the Athanasius; the Historic Councils of the Church; the 39 Article of Faith, and the Book of Common Prayer, say who Jesus is.

Amplifying further, I unapologetically attest to what Paul says in Hebrews 1:1-3, about who Jesus Christ is when he writes, “In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world. He reflects the glory of God and bears the very stamp of his nature, upholding the universe by his word of power. When he had made purification for sins, he sat down at the right hand of the Majesty on high.” Here are eight (8) realities about who Jesus Christ is:

1. Jesus Christ is God’s prophetic voice – The Old Testament finds its fulfillment in Jesus Christ.
2. Jesus Christ is God’s only Son – “To know Jesus Christ is to know God!”
3. Jesus Christ is God’s appointed heir of all things.
4. Jesus Christ is God’s creative agent.
5. Jesus Christ is God’s personified glory.
6. Jesus Christ is God’s perfect revelation.
7. Jesus Christ is God’s cosmic sustainer.
8. Jesus Christ is God’s unique sacrifice for redemption.

To this list may I add:

9. Jesus Christ is God’s miracle worker – the Perfect miracle worker.
10. Jesus Christ is God’s Victor [Jesus’ historical resurrection, ascension, exaltation and second coming]. He will come again in “power and great glory to set up God’s Kingdom “on earth as it is heaven,” at which time every knee will bow and every tongue confess that Jesus Christ is Lord.

Based on Jesus Christ’ indirect claims, direct claims and self-centered claims in the New Testament, Jesus Christ is:

The good shepherd who seeks and saves all people.
The great physician who makes us whole.

The light of the world.

The Savior. He died for us and for our sins.

Our life and our resurrection [I believe in the physical, bodily and material resurrection of Jesus Christ].

The bread of life and the water of life who satisfies us.

And, Jesus Christ is the only Way, the only Truth and the only Life.

Finally, speaking personally, Jesus Christ is my Lord, my God, my Savior, my joy, my health, my peace, my hope, my song, my friend, my burden bearer, my guide, my inspiration, my example for life and living and my King. Jesus Christ is my “All in All.” I bow before Him and crown Him Lord – He is the Prophet. He is my prophet. He is the Priest. He is my Priest. He is the King. He is my King. Jesus Christ is my Absolute, Absolute, now and forever!

2. What is the gospel message?

At the elementary level the gospel message is, “Jesus, loves me this I know, for the Bible tells me so!” Or, liturgically speaking - Christianity 101 suggests that the Christian gospel is, “Jesus Christ has died, Jesus Christ is risen and Jesus Christ will come again.”

But a more complete answer to what the gospel is, is given to us by Paul in Romans 1: 1-7b which reads, “Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through his prophets in the holy Scriptures, concerning his Son, who was descended from David according to the flesh and was declared to be the Son of God in power by his resurrection from the dead, Jesus Christ our Lord, through whom we have received grace and apostleship for the sake of his name among all the nations, including you who are called to belong to Jesus Christ, to all those in Rome who are loved by God and called to be saints.” Here are six (6) essential components of the Christian gospel:

The **Source** of the Christian gospel is God.

The **Attestation** of the Christian gospel is the Scriptures. The Christian gospel has a double attestation in the prophets [the entire Old Testament] and in the Apostles in the New Testament.

The **Content** of the Christian gospel is **Jesus Christ**. The twin events of the death and the resurrection of Jesus Christ as Paul says in 1 Cor 15:3ff, “For I delivered to you as of first importance what I also received: that Christ Jesus died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures.”

The **Scope** of the Christian gospel is all the nations – “to call people from among all the gentiles.”

The **Purpose** of the Christian gospel is the obedience of faith – “we are called by God through His gospel to obey Him as Lord and Savior.”

The **Goal** of the Christian gospel is the honor of Jesus Christ's name. Why preach, teach and demonstrate the Christian gospel? So that Christ's name may be honored and God glorified.

Prepositionally speaking in the words of John Stott, "the Christian gospel is **of** God, **about** Jesus Christ, **according** to the Scriptures, **for** the nations, **unto** the obedience of faith, and **for** the sake of the Name."

In conclusion, these six elements must be present for there to be the Christian gospel. First the gospel is Christological. Second, the gospel is Scriptural. Third, the gospel is historical – the person, the life, the death, the burial, the resurrection, the exaltation, and the return of Jesus Christ. Fourth, the gospel is theological – Jesus Christ died for all human sin, for our forgiveness and for our complete reconciliation with God. Five, the gospel is apostolic. It is affirmed both in the Old and New Testaments of the Scriptures and six, the gospel is salvific and personal. It is for our Salvation here and in the hereafter.

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

First, let me take the word "Ministry." "Ministry" is Christian service! "Ministry" is every thing we do within the "body of Christ" and for the "body of Christ" unto the glory of God. Christian "Ministry" is the fulfillment of Jesus' commission to Peter and to us in the Church to "feed his sheep...to feed his lambs" [Why? Because, we "love the Good Shepherd]. This is expounded by Paul when he writes about the identity and the function of the Church in Ephesians 4:11-13, "And he gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,makes the body grow so that it builds itself up."

God calls all his people to ministry.

God call different people to different ministries. There are legitimate orders in Christian ministry.

God expects those called to the ministry of the Word and the Sacrament to concentrate on their calling and on no account allow themselves to be distracted.

Christian Ministry is entering into the Ministry of Jesus Christ.

All Christian Ministry is directed to the Father for the sake of the Church and the world.

The Heavenly Father sets the agenda for Christian Ministry.

The **foundation** of Christian Ministry [from now, C. M.] is the call of God. The **authority** of C. M., is the Scriptures plus the historic Episcopate, the Book of Common Prayer, the Church Councils and the People of God.

The **content** of C. M., is the gospel of God. The **style** of C. M., is joyful service. The **posture** of C. M., is hope. The **motive** of C. M., is Christian love. The **power** of C. M., is

the Holy Spirit of God. The **purpose** of C. M., is Christian discipleship. The **preparation** for C. M., are the Word of God, the prayers, the Sacraments and spiritual disciplines. The **test** of C. M., is character. The **cost** of C. M., is sacrifice. The **fruit/results** of C. M., is Christ likeness. The **spheres** of C. M., is primarily the Church, but not limited to the Church. The “world” is our parish. Here, there is an overlap between “Ministry” and “Mission.” The **approach** of C. M., is relational. It is evangelical, ecumenical and inclusive. The **commitments** in C. M. are: efficiency [doing the right thing], effectiveness [doing things right] and excellence [doing all for the glory of God]. The **grand goal** of C. M. is, **the glory of God!**

“Mission” is what the Church does in “the world.” “Mission” is the Church fulfilling both the great commandment and the great commission. The great commandment in Matt 22:37ff reads, “You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself.” An expansion and imperative inclusion of loving our neighbor is making a “gospel like social difference” in people’s lives described by Jesus in Matt 25: 31-41, “to feed the hungry, give drink to the thirsty, clothe the naked, house the homeless, visit those in prison, welcome the stranger, and call on the sick.” And, the great commission is given to us in Matt 28:18ff where Jesus says, “All authority is given unto him. Therefore, we are to “go” and teach and preach all things he has commanded us and baptize in the name of the Father, the son and the Holy Spirit.” This is the Church’s Holy task of Evangelism which is to make “disciples of all people.”

“Ministry” and “Mission” neatly summarizes why the Church exists which I believe is, “God created and calls the Church from all people, language and tongues; first, to belong to Him, to bless his Holy name and build each other up in His most Holy faith and second, God calls the Church to go into all the world to make disciples of all people.”

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

My life may be summarized in one sentence and that is “A grace guided, grace nourished and grace provided life!” Let me attempt to demonstrate:

Early Childhood through High School – From Prevenient grace to Saving grace.

Grace, and grace alone made it possible for me to be born in a lovely ‘Christian,’ Anglican home. Baptized as an infant, I was nurtured in the most Holy Faith in the Anglican Church in Madras, India. Growing up, I attended a church sponsored school where we learnt the Scriptures and our school sponsored Scripture Union clubs. Prevenient grace was always at work through these days both at home and at school until one day, when I was in high school, on the 8th of September, 1968, after I heard and understood the gospel of Jesus Christ preached, I experienced “Christian conversion” and crossed the religious Rubicon

from “just knowing about God to knowing God.” From now on, “Jesus Christ was my Lord, my God, my Savior and my all in all.” God’s grace “saved” me.

High School through College – Sanctifying grace and “Calling” grace.

Graduating from high school, I enrolled in Catering and Hotel Management College. While, I excelled in both studies and games, I experienced an inner restlessness about my life’s purpose. Later, I experienced an in-filling of God’s Holy Spirit. Subsequently, while I was in church one Sunday morning, God spoke to me through my Priest from 1 Cor 9:16, “Woe is me, if I preach not the gospel of Jesus Christ.” Later that day, I surrendered to the Lord for “full time Christian Ministry.” After completing my college program and going through the process of discernment both in my parish and the Diocese of Madras, I was accepted a candidate for the Priesthood in 1974. God’s grace sanctified and called me to the Priesthood.

Seminary and Ordination to the Priesthood – Equipping Grace.

After seminary training, I was ordained a deacon in 1978 and a year later, I was ordained a Priest in 1979 in the Church of South India, Madras, India. By the abundant and limitless grace of God and implementing the strategies of Community, Worship and Mission, our two parishes grew in leaps and bounds. God’s grace equipped us for life and ministries.

Further Education and Training and Cross-cultural Mission/Parish Ministries – Multiplying Grace.

God’s grace made it possible for me to meet Rita in February, 1981. We married in June, 1981. Later in 1983, God’s grace made it possible for us to come to the US on a World Vision scholarship for further education and training in Christian ministry. I studied at Asbury Seminary from 1983 through 1989. During this time God’s grace made it possible for me to receive three Master’s and an earned doctoral degree. During this time, I was also a student pastor. Further, God’s grace blessed us with two children, Leah born in November 1983 and Aaron in 1989. After obtaining my doctoral degree we returned to India to serve the Church. God’s grace made it possible for me to become a Seminary Professor, Dean of Students and Principal of the Seminary. Later, as a result of medical challenges for our children we returned to the US in 1994. In 1995, by God’s guiding grace, I transferred by canonical residence from Madras, India, to the Episcopal Diocese of Lexington, Kentucky, and became the Rector of St. Mary’s Episcopal Church, Middlesboro. After 6 ½ years of fruitful ministry, I transferred my canonical residence from Kentucky to the Episcopal Diocese of Springfield, Illinois, when I became Rector of Christ the King Episcopal Church, Normal. During all this time God multiplied his grace upon grace in our lives.

Sudden Death of my wife, Rita Francis and ongoing Ministry – Strengthening and Sustaining Grace.

While we were living and thriving in the grace and goodness of God – a growing parish life and ministry and involvement in our diocesan and neighborhood ministries; suddenly on the 4th of December, 2008, Rita died of a massive heart attack – “God gave Rita, God has taken Rita, Blessed be the Name of the Lord.” We were “soul-mates” for twenty-seven and a half (27 ½) years. Even though, life is no longer “normal” for us, God’s magnificent, matchless

and marvelous grace is daily strengthening and sustaining us to “keep on keeping one” – “to fight the good fight of faith, to lay hold of eternal life and to achieve the matchless crown of righteousness which awaits all those who keep “the Faith.” When all is said and done, I pray, it will be said of me and my life – “Desmond C. Francis - A Grace guided, grace provided and grace glorified life!”

5. Describe your Rule of life in detail.

My “rule of life,” is best described by the acronym, F. O. C. U. S.

‘F’ stands for **Father** focused. My “rule of life,” is focused on the Heavenly Father. This takes the form of Worship which includes the following six elements practiced four times daily. These **six elements** are: Praise – Lord, you are most wonderful; Gratitude – Lord, thank you; Confession – Lord, forgive and bless; Consecration and Intercession – Lord, use me to glorify your Holy Name; Obedience – Yes, Lord [systematic and daily reading of the Scriptures from cover to cover throughout the year]; Witness – [as a result], I tell the world, ‘Listen up, God has a wonderful plan for your life!’ The **four** times of worship include: early morning, afternoon, early evenings and before bed. **Primary resources** used to be Father focused are: the Scriptures, the Book of Common Prayer, Phyllis Tickel’s, Divine Hours, A number of Christian Classics, A Guide to Prayer, Reuben Job, Oswald Chambers, James Denney’s, A Private Diary of Prayer, John Stott’s materials, Stanley Jones and many others resources.

‘O’ stands for **Oneness and Community** focused. My “rule of life,” is focused on being One with the Father and in Community with God’s people. Both in structured, unstructured and unscheduled ways I seek for opportunities to be One with the Father and in Community with God’s people. Structured ways includes taking time to “listen”, to “discern” and to “journal” during brief moments in the day what the Heavenly Father reveals. At least twice and sometimes thrice a week, I have “power lunches” with members of the parish to give us opportunities to examine the “state of our souls.” These power lunches have no set agendas. If there is an agenda it revolves around three rules: to Love God, to Love neighbor and to Love self.

‘C’ stands for being **Christ** centered and focused. My “rule of life,” is focused on being Christ centered. Every Wednesday I take the time to examine myself in the light of Who Jesus Christ is. The paradigm I use is Jesus’ conversation with Peter in Jn 21, “Simon, do you love me more than these?Feed my sheep.”

‘U’ stands for being **Understanding** focused. My “rule of life,” is focused on being “Understanding” focused. Every afternoon, I take at least couple of hours to be “shaped” and “formed” for functioning as a father, a citizen, and a minister of the gospel of Jesus Christ. I call this my daily continuing education. The reason I need to do this [the forms vary from day to day] is to keep my Calling and Commitment to Christ, his Church and

ministry, up to date and current and to avoid being discouraged or getting into a rut. How? By reading books, watching and listening to DVD's, searching the internet [Listen to Ravi Zacharias' "Let my People grow" and others], read Christian magazines and general literature, listen to music, play tennis and do some gardening. I pray daily the Prayer of St. Francis, "Lord, make me an instrument of your peace....for it is dying that we are born to eternal life." Plus, I discipline myself to eat properly and to exercise. I take time for Sabbath rest and recreation by taking weekly day-off's which are Friday's and once a month personal prayer retreats.

'S' stands for being **Service** focused. My "rule of life," is focused on being Service centered. Being daily involved in sharing the Christian story with those outside the Church is an important part of my daily life. "Service" takes both "social" forms like feeding the hungry and visiting in nursing homes, etc., as well as "verbal" or through literature, I share the gospel with people around me when the opportunity presents itself.

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.

Here there are at least four primary possibilities:

One, the diocese has a very rich history and tradition of Anglican faith and practice. The challenge for the next Bishop of Springfield is to set this history and tradition of the Anglican Faith and practice ablaze for God and the Kingdom of God. How can we set our diocese aflame for God and the Kingdom of God? We set our hearts on fire for God and the Kingdom of God when we move from "just knowing about God to knowing God." When we "know God" four realities happen. One, we have great thoughts of God. Two, we have great energy for God. Three, we have great boldness for God and four, we have great contentment in God.

Two, the diocese has invaluable resources invested in parishes and missions; clergy and lay folks; property and financial assets; and several forms of Christian ministries. The challenge for the next Bishop of Springfield is to create and nurture a deep sense of "Common Community," to instill a "Common Vision" and to promote a "Common Mission" in the power of the Holy Spirit. How?

- a. We can by the grace and power of God create a "Common Community" by calling all of us to renew our Baptismal Vows and truly become God's Baptized Community. As God's Baptized Community we become passionate about worship. The picture of passionate worship is "The submission of our entire human being to God. It is the quickening of our consciences by the holiness of God. The nourishment of our minds with the truth of God. The purifying of our imaginations with the beauty of God. The opening of our hearts to the love of God and the

surrender of our will to the purpose of God. And, all of this must be gathered together in adoration of the Father, the Son and the holy Spirit 24/7/365 days.

- b. We can by the grace and power of God instill a “Common Vision” by inviting the diocese to embrace, and practice Jesus’ Vision. Jesus’ Vision is seen in His call to the Church “to love God, to love neighbor and to love ourselves.”
- c. We can by the grace and power of God embrace and practice Jesus’ “Common Mission” which is His commission to “go” into the world in the strong Name of the Trinity and make disciples of all people. The fields all around us are ripe for a spiritual harvest. Let us plant the seed of the gospel, water the seed of the gospel and as the motto of the diocese says, “God will give us the increase.”

A third positive asset in our diocese is our people which includes our gifted Clergy and talented lay Members. The challenge for the next Bishop of Springfield is to call us to Accountable, Biblical Stewardship. What is Accountable Biblical Stewardship? Accountable Biblical Stewardship is “Everything we are, everything we have and everything we do, we invest in special devotion, dynamism and direction lived out daily in an intentional response that Jesus is Lord.” The Bishop “equips” us for ministries and provides the model and example to “give” our time, our talents, our treasure and ourselves gracefully, gratefully and generously to God so that God is glorified in season and out of season.

A fourth positive asset in our diocese is our Young people. The challenge for the next Bishop of Springfield is to facilitate the possibility through worship and “Intentional Faith Development,” for all our young people to discover God’s will and purpose in their lives and to make God’s will and purpose become a way of life for them.

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

I do not wish to oversimplify the issue of Christian leadership by simply and categorically stating that “Christian leadership is about the EGO!”

There is a positive side to EGO in Christian leadership and there is also a negative side to EGO in Christian leadership. First the negative side of EGO in Christian leadership. Here EGO means the leader, E- edges; G-God; O-out. Negative and unhealthy EGO centered Christian leadership may also be called the Ted Tuner syndrome which is “lead, follow or get-out- of- the-way.” In this kind of leadership, “power corrupts and corrupts absolutely.” Jesus warns us against such leadership in the gospel of Mark when he says in Chapter 10:42 & 43, “You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them. But it shall not be so among you.” Negative EGO centered leadership is self-centered, self-promoting, self-protecting, self-aggrandizement, self-celebrating, self-exalting and eventually self-corrupting. Here there is

always a demonstration of pride and arrogance – I am better than all, I am the best of all. Eventually this kind of leadership is self-destructing.

The Biblical pattern of leadership is the positive side of EGO. Here the leader, E-exalts; G-God; O-only. This is the Jesus pattern and model of leadership which Jesus prescribes in Mark 10:44 when he says, “Whoever would be first among you must be slave of all. For the Son of Man came not to be served but to serve and to give his life as a ransom for many.” In the positive side of EGO centered Christian leadership, the leader worships God only, depends on God completely, exalts God both as audience and judge and is accountable to God and God’s people. The agenda for this kind of leader is the will of God, the Kingdom of God, and the name of God. The goal for this kind of leader is the glory of God. This kind of leader lives “by faith and not by sight.” This kind of leader lives daily in the light of eternity. This kind of a leader, leads even in, and through pain, suffering and rejection. This kind of leader “dies” to self, picks up the cross and follows Christ with no respect to whether others are following or not. This kind of leader seeks eternal rewards and not fading crowns of temporary glory.

As Bishop this is how I would lead. First, I would lead by my personal mission statement which is “By the Word, the Sacraments and personal example I would love God with all my heart, love my neighbor and love myself as God in Jesus Christ loves me.”

Second, as an extension of my personal Mission statement, I would set [unceasingly affirm and advocate throughout the length and breadth, height and depths of the diocese] the Vision and the Mission of Jesus before the diocese and encourage all of us to embrace and to practice Jesus’ Vision and Mission.

Third, based on Jesus’ Vision for us, I would hold all of us accountable to whether or not we are fulfilling Jesus’ Vision and Mission. I would humbly, prayerfully and gently ask all of us to constantly answer two questions at our personal, parish, missions’ and diocesan levels. These are: 1. What is our Vision and Mission? 2. How are we doing in fulfilling the Vision and the Mission?

Four, if we are not fulfilling Jesus’ Vision and Mission, discover why? And then by the grace and power of God determine the hindrances which prevent us from fulfilling the Vision; discard them, and begin to incorporate beliefs and behaviors to embrace and implement the Vision and the Mission.

As Bishop my leadership will not be about me, it will always be about Jesus’ Vision and Mission and how to fulfill Jesus’ Vision and Mission for us as a diocese for the glory of God. My leadership for the diocese will be Christo-centric which is, Visionary, Missional and Communal.

8. A bishop is called to “guard the faith, unity and discipline in 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?

First as Bishop of the diocese of Springfield, I will with humility and Christian love; but also with firm resolve, courage, wisdom, prayer and the support of the people of the diocese, “guard the faith, unity and discipline of the Church,” at our diocesan level where it will be my primary “calling,” “jurisdiction,” and “prerogative” to exercise the Office.

Second, I will be in “holy and prayerful conversations” with both The Episcopal Church and the Anglican Communion to hold ourselves accountable to “guard the faith, unity and discipline of the Church.” And, when and where we differ; I will do so, respectful of each other’s Office and jurisdiction. I will not talk evil of the person (s) or Offices of the leaders I disagree with. I will attend all Church councils, actively listen and prayerfully and corporately discern and strategize what to do in the best interest of the diocese.

In all matters essential and central to our Creed and Confession, I will advocate Orthodoxy.

In all matters non-essential and non-central to our Creed and confession, I will advocate Liberty.

In all other matters associated with The Episcopal Church and the Anglican Communion, I will advocate Charity – Love.

Third, when and where we differ on issues pertaining to the implementation of our faith and practice, I will exercise the discipline of Christian apologetics to do everything in my limited power and Office and along with the help of the Holy Spirit and the prayers of the people in the diocese, in the Anglican Communion and the Christian Community in general, to convince the “authorities” both in, The Episcopal Church and in the Anglican Communion, that we should not and cannot walk apart in implementing our faith and practice, if we are to walk together. I will not use the tool of the legal system to resolve disagreements between “us” and “us.”

In much humility and yet with courage, I must say at this point in my Christian Faith pilgrimage, I cannot support The Episcopal Church’s position and practice of permitting Ordination of openly practicing Gay and Lesbian Person’s to the historic Episcopate. “Restraining” ourselves in this matter is the best way forward.

In much humility and yet with courage, I must say at this point in my Christian Faith pilgrimage, I cannot support The Episcopal Church’s position and practice of permitting the “Blessing” of same sex unions.

In am in total support of the Anglican Covenant as advocated by the Archbishop of Canterbury and a majority in the Anglican Communion as a path to move forward in articulating our Identity and our Mission.

Even though, I disagree with the position and practice of, The Episcopal Church with reference to Ordaining Gap and Lesbian Persons to the historic Episcopate and Blessing of same sex Unions, I will not leave The Episcopal Church. I will actively and prayerfully work with our leaders and with our Church to fulfill the Mission of Christ.

Four and finally, at our diocesan level, I will do everything through the Office of the historic episcopate to maintain our Common Community that we are God's Baptized People; passionately advocate our Common diocesan Vision which is to "love God, love our neighbor and love ourselves" and, joyfully implement our Common Mission of Christian discipleship which includes both evangelism and social ministries. We will by the grace of God let the "main thing be the main thing," in our diocese and refuse to allow distractions to get us off message and "mission."

In the end, we must always remember and claim the promise that the Church is Christ's Church and he promised that "the gates of hell will not prevail against the Church." So, sink or swim, we will by the grace and power of God and the prayers and support of God's people in the diocese, "guard the faith, the unity and discipline of the Church," and do so for the greater glory of God.

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

Liturgical Style.

My liturgical style is incarnational!

In other words, my liturgical style is contextual. If the context advocates that the liturgy is to be celebrated in the High Church tradition, I will do so. If on the other hand, the context demands that the liturgy is to be celebrated in the Low Church traditions, I will do so. When it comes to liturgical style, I am flexible and can and will easily adapt. Generally speaking, for me, substance trumps style. Style is a means, an instrument to get to the real stuff and the real stuff is the gospel of God. But, I must hasten to add, in some situations, the style becomes the substance and I am cognizant of that reality too. Style can draw people to the substance or can turn people away from the substance. Liturgical style must always be chosen prayerfully as a bridge, a "teaching and learning opportunity" to draw people "to know" the Lord in order to become passionate worshipers where God revealed to us in the Trinity is the sum and substance of worship.

Another word about worship. The primary audience in worship is not the people. The primary audience in worship is God – the Father, the Son and the Holy Spirit. The people are active participants in worship and the worship leaders [Clergy and others who assist in making worship possible] are worship prompters.

The Place of Preaching in worship.

For me, just like Baptism and the Holy Eucharist are the gospel sacraments, preaching is also a gospel sacrament. Our Eucharistic Worship Service is called the Service both of the Word and the Sacrament. It is through the reading, the preaching, the teaching, the listening, and the obeying of the Word that we become disciples of Jesus Christ. Then, the Risen Christ meets us in the Sacrament [which is the Living Word demonstrated, reenacted, visible] as host, guest and provider of the meal to nourish and nurture us in our Christian discipleship. In the Service of the Word and the Sacrament, we are healed and made whole to know God, to love God,

and to serve God. In Christian preaching we proclaim the love of God, the grace of our Lord Jesus Christ and the friendship of the Holy Spirit.

It is through Christian preaching we “awake the spiritually dead!” It is through Christian preaching that bad people become good people and good people become better people and better people come “alive” once again – “alive” to God and to God’s purposes and plans in their lives. In the words of Paul, it is through preaching that we “present Jesus Christ, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me.” Col 1: 28 & 29.

The use of Music in liturgy.

The purpose of Music in liturgy like everything else in liturgy must not be to draw attention to itself. Music must point us to, and carry us forward to worship God. Music in liturgy is not entertainment. While it engages the total human person [all the senses] in worship, it must humble us to prostrate ourselves to God. Music must include all people in worship. It ought to create a deep sense of belonging to God and to one another. It must be selected prayerfully and carefully so as not to be a worship distraction. Music in worship must endorse and enhance the Word and the Sacraments. Music is intrinsic to good liturgy and like preaching, music in worship must make possible the following:

Reveal God to us

Redeem us from sin, evil and death

Reconcile us to God

Recreate a strong and deep sense of community

Rejuvenate us in the power of the Holy Spirit

Reignite us to fulfill the Mission of the Church – make disciples of all people.

Because of good music in liturgy, we ought to be able to say in the words of Charles Wesley, “Changed from glory into glory,/ Till in heaven we take our place,/ Till we cast our crowns before thee,/ Lost in wonder, love and praise.” To God alone be all the glory, now and forever. Amen & Amen!