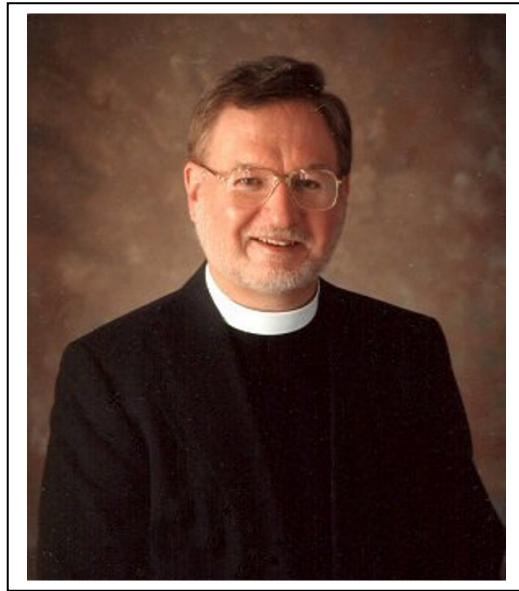


## The Very Reverend Dr. Robert S. Munday



**Age (at time of Nominating Synod):** 55

**Diocese of Canonical Residence:**  
South Carolina

**Current Position:**  
Dean and President, Nashotah House  
Nashotah, Wisconsin

**Spouse:**  
Christina Ellen Munday

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## Résumé

**The Very Rev. Dr. Robert Stevenson Munday**  
**2777 Mission Road**  
**Nashotah, WI 53058**

**Current position:** **Dean and President, Professor of Systematic Theology**  
**Nashotah House Theological Seminary (August 2001-Present)**

### **Experience:**

- 1999-2001 Professor of Systematic Theology, Trinity Episcopal School for Ministry, Ambridge, Pennsylvania. Teaching includes advanced electives in Historical and Systematic Theology.
- 1996-2001 Dean of Library and Information Services, Trinity Episcopal School for Ministry. Responsibilities include overseeing design and construction of new Library and Academic Center, and directing Trinity's technology program to enhance residential and distance education. Raised \$1.25 million in foundation grants for library, academic, and technology projects.
- 1991-1996 Associate Dean for Planning and Policy, Trinity Episcopal School for Ministry. Responsibilities include working with the Board of Trustees to develop long-range plans and goals, financial and personnel policies, salary administration, staff development, budget preparation, and oversight of construction of new campus facilities.
- 1990 Promoted to Associate Professor of Systematic Theology, Trinity Episcopal School for Ministry.
- 1987-91 Associate Dean for Administration (Administrative Dean), Trinity Episcopal School for Ministry. Responsible for School-wide administration and supervision of staff in business and finance, church relations and development, communications, and extension education.
- 1986-90 Assistant Professor of Systematic Theology and Director of the Library, Trinity Episcopal School for Ministry.
- 1984-86 Instructor in Religious Education, Mid-America Baptist Theological Seminary, Memphis, Tennessee.
- 1981-84 Chaplain, St. Jude Children's Research Hospital, Memphis, Tennessee.

St. Jude is the nation's leading hospital for childhood catastrophic diseases. As one of two chaplains, I conducted extensive counseling and pastoral ministry for patients, their families, and medical staff.

1979-84      Doctoral Fellow in Historical and Systematic Theology, Mid-America Baptist Theological Seminary. Courses I taught include History of Christianity, History of Christian Missions, History of the Reformation, Christian Ethics, Philosophy of Religion, and Twentieth Century Theologians.

1977-80      Assistant in Christian Education and Pastoral care, Bellevue Baptist Church, Memphis, Tennessee. With over 18,000 members, Bellevue is one of the nation's largest churches. My responsibilities included pastoral care and Christian education administration.

### **Parish Experience:**

Sept. 1993-2001      Priest Associate, Church of the Ascension, Pittsburgh, Pennsylvania.

Feb. 1993-Sept. 1993      Interim Priest-in-Charge, Trinity Episcopal Church, Washington, Pennsylvania.

Sept. 1991-Feb. 1993      St. Mark's Episcopal Church, Pittsburgh, Pennsylvania. Served as Priest/Pastor in conjunction with a Lay Vicar.

Nov. 1990-Feb. 1993      Parish Team Ministry, St. Paul's Episcopal Church, Monongahela, Pennsylvania.

June 1990-Feb. 1993      Priest Associate, Church of the Ascension, Pittsburgh, Pennsylvania.

The above positions were held in conjunction with my full-time position on seminary faculty. I also engaged in other supply work, as needed, in the Diocese of Pittsburgh.

### **Education:**

D.Min.      Candidate. School of Theology, the University of the South, Sewanee, Tennessee. Concentration in Anglican Spirituality and Liturgics.

Additional Study: Oxford University, Duquesne University, and Vanderbilt University.

Ph.D.      Mid-America Baptist Theological Seminary, 1984. Major in Theology,

minors in New Testament and Missiology, additional post-graduate study in Pastoral Counseling. Doctoral Dissertation: *Ontology in Process Theology*.

M.L.S. Vanderbilt University, 1986. *Beta Phi Mu* honor society.

M.Div. Mid-America Baptist Theological Seminary, 1979.

B.A. Southern Illinois University, Carbondale, 1976.  
Majors in Religious Studies and Psychology.

A.A. Rend Lake College, Ina, Illinois, 1974. Major in Music.

### **Ordination:**

Ordained Priest, June 1990, Diocese of Quincy.

Ordained Deacon, November 1989, Diocese of Quincy.

Previously a Minister in the Southern Baptist Convention,  
Licensed October 5, 1977, Ordained August 17, 1983.

### **Memberships:**

American Academy of Religion; Society of Biblical Literature; Fellowship of St. Alban and St. Sergius; Brotherhood of St. Andrew (Life Member); Oblate, Order of St. Benedict, St. Benedict's Abbey, Bartonville, IL.

### **Honors and Elected Positions:**

Deputy to the General Convention of the Episcopal Church, 1994, 1997, 2000, 2003, 2006 from the Diocese of Quincy..

Board of Trustees, South American Missionary Society - USA, 2001 present.

Founding Board Member and Treasurer, Uganda Christian University Partners, 2000-present. Uganda Christian University is an Anglican university with the Archbishop of Uganda serving as Chancellor.

Board of Directors, Anglicans for Life (formerly the National Organization of Episcopalians for Life), 1988-present. President, 1991-1994; Treasurer 1996-2000.

Board of Directors, Central Pittsburgh Crisis Pregnancy Center, 1988-1994. President, 1989-1994.

Board of Directors, Pregnancy Care Centers of Pittsburgh, 1994-2001. President, 1995-2001.

*Who's Who in Religion*, 4<sup>th</sup> ed. 1992/93.

*Who's Who in America*, 53<sup>rd</sup> ed. 1999.

**Personal:**

Born October 19, 1954, Benton, Illinois. Married to Christina Ellen (Karroll), one daughter, Laura, born July 14, 1991.

## Written Responses to Questions by the Nominee

### The Very Reverend Dr. Robert S. Munday

#### 1. Who do you say Jesus Christ is?

Jesus Christ is the Son of God, the incarnation of the eternal Second Person of the Trinity.

Centuries before Jesus' birth, the Old Testament records the words of the prophets of Israel predicting his coming—more than 300 such prophecies. The life that Jesus led, the miracles he performed, the words he spoke, his death on the cross, his resurrection, his ascent to heaven—all point to the fact that he was God manifested in human flesh. Jesus claimed, "I and the Father are One" (John 10:30), "He who has seen me has seen the Father" (John 14:9), and "I am the way, and the truth, and the life; no one comes to the Father except through me." (John 14:6).

In his famous book, *Mere Christianity*, C.S. Lewis makes this statement, "A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic—on the level with a man who says he is a poached egg—or he would be the Devil of Hell. You must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut Him up for a fool; you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to."

Other religions have humankind working to *attain* salvation. Christianity has God himself coming down and suffering for us that we might *receive* salvation. The teaching of Christianity is unique in that respect. To equate the message of the Gospel with any other religion is to lose sight of its unique significance.

This then, leads to the question: who is Jesus to me, personally? By faith, I came to know him as my Savior and Lord while I was still a young boy. As I have grown, I have come to know that he is the Savior and Redeemer of the world, which means that I have a responsibility but also the joy of sharing the good news of Jesus Christ with others.

#### 2. What is the gospel message?

The essence of the Gospel message is found in that familiar Bible passage, John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believes in Him should not perish but have everlasting life." Humanity sinned in the fall and became lost and estranged from God. That is the bad news. But the good news is that God shows his love for

is in this: While we were still sinners, Christ died for us” (Romans 5:8). The Apostle Paul goes on to say in Romans 5 that God the Father sent Christ to die for us that we might be reconciled to him; and, being reconciled, might have the ministry of reconciliation to others. We do that in all sorts of ways, both in word and in our actions as individuals and through the ministry of the Church. Our outreach—our ministries of fellowship and compassion—are all intended to be extensions of God’s reaching out because of his enormous love for us and for the world.

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

In Mark 12:30-33, Jesus speaks of the two great commandments, **“to love the Lord with all your heart, with all your mind and with all your strength, and to love your neighbor as yourself.”** This translates into daily living in the following ways:

***Loving God With All Your Heart (Character):*** To love the Lord with all one’s heart and soul is to be totally devoted to Him, without reservation, desiring to know Him more deeply, and doing all that one can to develop a personal, intimate relationship with Him. This can only happen as we attend to the Christian disciplines of prayer, the Sacraments, reading, studying, and meditating on Scripture. These are not things we do to win God’s favor; they are the means of communication with God that are the essence of our life in Christ.

***Loving God With All Your Mind (Comprehension):*** To be able to *“preach the Word, and be prepared in and out of season”* we first have to be students of the Word, understanding its truths and how they relate to everyday life. This is to be true of the laity no less than the clergy.

***Loving God With All Your Strength (Competence):*** To understand, however, is not enough. Faith, knowledge, and understanding must translate into action and lifestyle. We are a commissioned people with a task. We are “servants of God” commanded to go out and proclaim the good news, heal the sick, feed the poor, and disciple those who come to Christ—and to do this with all our zeal and strength.

***Loving Your Neighbor As Yourself (Compassion):*** This is the second great commandment, because the first cannot stand alone. We cannot love God without loving our brothers and sisters (I John 4:20)! Hence character, comprehension, and competence must all be translated into love and compassion for our fellow human beings. Love towards our neighbor involves the responsibility to share the good news of Jesus Christ with them. It also includes acts of mercy and kindness, hospitality, assisting in times of need, and being there to rejoice with them in times of joy and to comfort them in times of sorrow.

In addition to the Great Commandments that Jesus gives all who follow him, to the Church collectively he gives the Great Commission: “Therefore go and make disciples of all nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you” (Matthew 28:19-20).

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

I was born in Benton, Illinois, and grew up in a Christian family.. My father was a superintendent of schools who later worked for the Illinois State Board of Education. My mother was a court clerk and county law librarian in Franklin County and later a school librarian in Thompsonville. I grew up as an American Baptist and was baptized at the First Baptist Church of Benton.

I entered Rend Lake College and majored in music, minoring in psychology. From there I went to Southern Illinois University where I majored in psychology. During that time I was involved with the American Baptist Campus Ministry and the Navigators (a non-denominational campus ministry). From that time, I gained an appreciation for how Bible study and effective person-to-person discipleship can transform lives. This was a significant turning point in my life. I added Religious Studies as a second major. About that time, I became involved with college ministry and a singing group at the First Baptist Church of West Frankfort, where I met and married my wife Chris (the former Christina Ellen Karroll).

Following college and some work for an electronics firm and a civil engineering firm, I entered Mid-America Baptist Theological Seminary in Memphis, Tennessee.. While there I earned my M.Div. and Ph.D. degrees, served on a large church staff and as a pediatric oncology chaplain at a major research hospital. But the most significant thing that happened is that my wife and I were exposed to the Episcopal Church and immediately drawn to its liturgy and sacramental life. Already several Episcopal clergy had become friends and colleagues. But during this time I had the opportunity to meet a number of Anglican leaders and was guided by them as I read my way into Anglicanism. Calvary Episcopal Church, in Memphis, became our church home. Following another graduate degree at Vanderbilt University, I was called to the faculty of Trinity Episcopal School for Ministry in Ambridge, Pennsylvania, where, over the course of 15 years, I went from Assistant to Associate to full Professor and served as Associate Dean for Administration. I also served as an Associate on staff of a large Episcopal parish in Pittsburgh and as priest-in-charge of several smaller parishes. In 2001, I was called to be Dean and President of Nashotah House Theological Seminary, a school which was, in many ways, very different from Trinity, and a school that had declined in its enrollment and financial condition. Over the past nine years, we have added a new Doctor of Ministry program, we began the first master’s degree program from an Episcopal seminary through distance education; and we have seen the overall enrollment and financial condition of the seminary improve substantially. I give God all the thanks and praise for his grace and blessing which has made this possible. It has been a remarkable journey so far, and the adventure goes on!

**5. Describe your rule of life in detail.**

In my autobiographical sketch (Question 4), I mentioned being involved with campus ministries in college that taught me the value of Bible study and personal discipleship to transform lives. Spending time studying and meditating on the Word of God is still a central aspect of my rule of life. In addition to the Daily Office, I spend time in systematic Bible study as an ongoing discipline.

I am a part of a seminary community that does Morning and Evening Prayer and the Holy Eucharist daily. But I find deeper spiritual inspiration from private times in prayer and Bible study. Being involved with and leading groups in contemplative prayer over the years has helped me cultivate prayer as an inner and continual conversation with God. But this does not take the place of intentional times of prayer, with which I begin and end my day—and which often punctuate my day, as needed. I try to take at least one retreat a year (in addition to those I am invited to lead) and to maintain a relationship with a spiritual director.

I maintain relationships with clergy of other traditions, both locally and nationally, and make a habit of exposing myself on a regular basis to someone's preaching other than my own.

I am a Life Member of the Brotherhood of St. Andrew, the Episcopal organization that promotes evangelism among men and boys. I am also an Oblate of St. Benedict's Abbey, in Bartonville, Illinois, which serves to support me in cultivating spiritual obedience, stability, and conversion of life and in maintaining a balance of prayer, study, and work.

Our common life at Nashotah House is shaped by these same Benedictine values and rule of life.

**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 am convinced that, given the statistics and trends for the Episcopal Church as a whole, every bishop needs to be a missionary bishop, and every diocese needs to see itself as a missionary diocese. This is particularly true for the Diocese of Springfield. The profile's statement that "the financial condition of the congregations of the Diocese has remained relatively stable..." is a positive factor, but the deficit numbers in the diocesan budget for the past two years and the percentage drop in diocesan income are not inconsequential. Even a more serious concern is the percentage decline in diocesan baptized members and average Sunday attendance. There appears to be a commendable attention to youth ministry. The departments of the Diocese seem to be well organized around appropriate ministries and concerns.

The diocesan profile demonstrates that disagreement exists on some of the current issues confronting the Episcopal Church and the Anglican Communion. So it will be incumbent on the new bishop to address these issues pastorally, so that the disagreement does not become a cause for disunity and division. Also, the bishop will need to cultivate a unity around the mission and programs of the diocese that transcends the disagreement over other issues.

The geographical size of the diocese is a challenge, so it will take a bishop who knows and appreciates the area of central and southern Illinois and can plan wisely how to work with clergy in implementing a missionary strategy designed to help congregations reach and minister to their communities.

In preaching at the Convention of the Diocese of South Carolina this spring, I stated that the real issues confronting the Church are not the ones we read about in the newspapers and that are the subject of resolutions at General Convention. The greatest issues are evangelism, youth ministry, and world mission. Are we reaching our communities with the Gospel? Will our children have faith? Are we a part of what God is doing around the world through the Church? These are the real issues that confront every congregation and every member. A missionary bishop needs to work, not from the top down, but alongside clergy to lead the membership of the diocese in developing a vision and appropriate goals, strategies, and programs to address them.

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

Leadership is, first of all, about vision. Proverbs 29:18 says, “Where there is no vision, the people perish.” Anyone who would effectively lead a group of people must have a vision—an idea—of what the goal is and how to get there. That has been an essential characteristic of my leadership at Nashotah House—having a vision of what needed to be done and leading others to accomplish that vision. Through that kind of leadership the result has been new degree programs and other ministries of the seminary, increased enrollment, improved finances, and growth in our overall service to the Church.

Secondly, successful leadership is about collaboration. It is seldom one person who has the whole vision. God has gifted each of us with various gifts and given each of us something to offer to the ministry of the Church. So a wise leader collaborates with others who have something to contribute to the vision and the work of implementing it.

Thirdly, leadership is about communication. A vision that is dreamed up by one individual or only shared among a few is unlikely to be successful. Successful leadership necessarily involves communication, so that others can “buy in” to the vision and embrace the direction and goals of an organization as their own.

Given this understanding, a bishop's responsibility is to cast and articulate a vision of what a diocese needs to stand for and accomplish in mission. That vision is developed collaboratively with the elected leadership of the diocese, taking every opportunity to incorporate input from laity and clergy. But the bishop then bears the chief responsibility for communicating the vision in a way that invites involvement, and working with clergy and lay leaders to translate the vision of a diocese in a way that can be implemented in each congregation, according to that congregation's own character and identity.

**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?**

The previous paragraph (BCP 517) says, “A 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.” This gives a good guide as to what it means to guard the faith. If the bishop is truly one with the apostles in these ways, it is not merely ourselves or a human institution with which we are calling people into unity or whose discipline we are enforcing. We are pointing people to something greater.

It is no coincidence that the current challenges within the Episcopal Church and the Anglican Communion over unity and discipline did not begin until there was a loss of moral authority in being one with the apostles in matters of faith. In a world where people are able (however painfully) to “vote with their feet,” unity and discipline cannot be demanded.. People must be inspired by the faith and mission of the Church, so that they are drawn to unity and called to discipline.

The biggest problem we face as a Church and as a Communion is that there are plenty of centrifugal forces tearing us apart and no centripetal forces—no gravity—drawing us toward the center. Frankly, the Millennium Development Goals aren't enough to draw us together in mission. We need a revival of faith.

Bishops may, at times, be called to enforce the discipline of the Church where the Canons are concerned. But my belief is that, where there is a sufficient commitment to the faith that bishops are called upon, not merely to guard, but to proclaim, maintaining the unity and discipline of the Church is much less of a problem.

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

I have often described myself as “liturgically ambidextrous.” I taught for 15 years on the faculty of Trinity Episcopal School for Ministry and ministered in the Diocese of Pittsburgh—a seminary and a diocese which, when I began my ministry, could both be described as “snake-belly low.” For the past nine years, I have been Dean and President of Nashotah House—a seminary that is about as high on the scale of churchmanship as one can get. Although each liturgical style has entailed its own “learning curve,” I have functioned comfortably and well in both places—and in a lot of parishes whose liturgical style was somewhere in between. My emphasis is not on liturgy that is high or low, but on liturgy that is done well.

The word “liturgy,” as every good Episcopalian knows, comes from two Greek words meaning “the work of the people.” Good liturgy should involve people in a way that lets them utilize whatever gifts God has given them and engage in authentic “self-offering.”

Music, whether classical, blended, or contemporary, is a very important part of worship. I have sometimes said that, if we really understood the importance of music in worship, we would pay church musicians more than clergy (a statement that has received mixed reactions, depending on which group I happened to be addressing). The style of music, just as the style of liturgy, needs to be appropriate to the history and culture of the congregation, the ability of those who are leading it, and the community one is trying to reach and draw into worship.

As Anglicans, we hear more Scripture read in worship than most traditions, yet biblical illiteracy remains a problem. We hear the lessons read, but without preaching that can bring the meaning home to us, we can still leave church spiritually unenlightened and unfed.

Although our tradition is more liturgical and sacramental than other traditions, such as the Baptist tradition from which I came; nevertheless, if you look around the Episcopal Church, most of the largest congregations are those with a history of excellence in the pulpit. From that I have concluded that, regardless of tradition, it takes great preaching to build a great church. In addition to beautiful music, engaging liturgy, and meeting Christ in the sacraments, people need to hear a word from God and to have the Scriptures taught in a way that leads to life and spiritual health. Congregations that do all these things well will, inevitably, be healthy and growing.