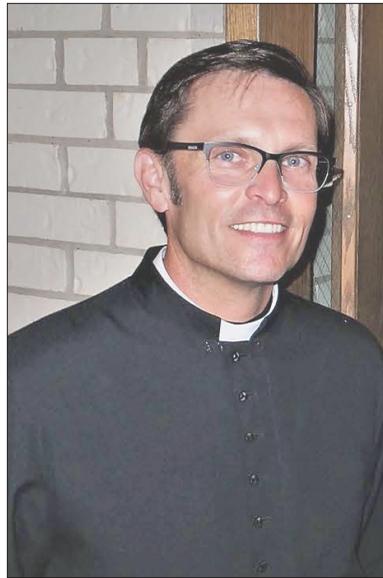


*Responses from the Nominees
for Bishop Coadjutor*



Fr. Joel Hampton



The Episcopal Diocese of Fort Worth

April 2019

THE REV. JOEL ERIC HAMPTON

Biographical

Born: Austin, Texas • 1968
Spouse: Shelly Dawn Satterfield Hampton • b. 1969
Married: Tulsa, Okla. • 1989
Four children

RELIGIOUS AFFILIATION

The Episcopal Church/Anglican Church in North America
Ordained Priest—St. Andrew's Episcopal Church, Breckenridge, TX,
September 8, 2008, The Rt. Rev. Jack Leo Iker, SSC

Ordained Deacon—The Chapel of St. Mary the Virgin, Nashotah, WI,
March 6, 2008, The Rt. Rev. Jack Leo Iker, SSC

Presbyterian Church in America
Presbyter—Missouri School for the Blind, St. Louis, Mo. • 2001
Missouri Presbytery, The Rev. Jeffrey Meyers

Previously: Baptist

EDUCATION

Nashotah House Theological Seminary, Nashotah, WI, 2007-2008,
Certificate in Anglican Studies, Formation for Priesthood
Wilford Hall Medical Center, Lackland Air Force Base, TX, 2006-2007,
Clinical Pastoral Education (One Year Residency—Four Units)
Squadron Officer School, Maxwell Air Force Base, AL, 2005
Chaplain Officer Course, Maxwell Air Force Base, AL, 2000
Officer Training School, Maxwell Air Force Base-Gunter Annex, AL, 1999
Covenant Theological Seminary, St. Louis, MO, 1992-1996,
Master of Divinity (Concentration in Historical Theology)
Welch College, Gallatin, TN, 1986-1990,
Bachelor of Arts in English (second major in Biblical studies)

EMPLOYMENT

- Rector 2012-Present
The Church of the Holy Apostles, Fort Worth, TX
- Only full-time, resident Clergy 2012-present
 - Supervise part-time, Assistant to the Rector, since 2016
 - Responsibility for celebrations, sermons, and sacraments
 - Responsible for administration—no paid secretary, office volunteers
 - Maintain Parish website, Facebook page, and Twitter account
 - Provider of pastoral care, sacramental preparation, & Adult Formation
 - Total active baptized membership of 141
 - Increase in ASA in past six years of 13%
 - ASA in 2016 of 94, up, slightly, past 4 years • Total Communion up by over 5% in past 5 years
 - Daily Office on Weekdays at Parish: • Morning Prayer in Chapel • Evening Prayer in Chapel
 - Parish's Net Disposable Income of \$250K in 2018 • Approximately 20% increase since 2012
- Rector 2008-2012
St. Andrew's Episcopal Church, Breckenridge, TX,
- Only clergy at St. Andrew's
 - Sole responsibility for every celebration, sermon, and sacrament
 - Solely responsible for administration—no secretary or receptionist
 - Sole provider of pastoral care—many elderly parishioners
 - Total active baptized membership of 129
 - Average Sunday Attendance of 64 in 2012 (through August)
 - Weekday Masses and all Principal Feasts and Prayer Book Holy Days
 - Communicant Membership in Good Standing (in 2012) of 124
 - * Total Communion up 8%+ over last three years as Rector
 - Daily Office on Weekdays
 - Morning Prayer in Chapel, with several faithful parishioners
 - Evening Prayer in Chapel on selected Feast Days and Fast Days
 - Operating Income of \$205K+ • Approximately 15% increase 2009-2012, despite recession
 - Member of Breckenridge Ministerial Alliance
 - Held offices of President and Vice-President
 - Volunteer Chaplain at Stephens Memorial Hospital
- Seminarian 2007-2008
The Chapel of St. Mary the Virgin, Nashotah House, Nashotah, WI
Deacon of the Mass, Officiant at Daily Office, Lector, Altar Server,
Cantor/Choral Scholar and Choir Member
The Church of St. John Chrysostom, Delafield, WI
Deacon of the Mass, Sub-Deacon
- Clinical Pastoral Education Resident 2006-2007
Wilford Hall Medical Center, Lackland AFB, TX
Clinical Pastoral Education Resident
Ward Chaplain to the Pediatric Inpatient, Pediatric ICU, Cardiac, and
Cardiac ICU, and visiting Chaplain at Brook Army Med. Center burn unit

OTHER

Member, Society of the Holy Cross (SSC), Local Vicar 2017-present
Member, Catholic Clerical Union (CCU)
Priest Associate (2012-present), Shrine of Our Lady of Walsingham
Member, The Guild of All Souls
Pusey Guild, 2007-2008 (seminarian at Nashotah House)

Service in the Diocese of Fort Worth

FW West Deanery clergy member, Executive Council
Commission on Ministry (2010-present)
Risk Management Committee
Faculty Member, St. Michael's Conference, Southwest (2011-present)
Spiritual Director, Camp Crucis Summer Camp (2009-present)
Standing Committee (2016-2018)
Camp Crucis Board of Managers (2013-2016)

Awards and Distinctions

Nashotah House Theological Seminary, Nashotah, Wisc., 4.0 avg. for entire 2007-2008 academic year
Air Force Commendation Medal (Three Oak Leaf Clusters)
Company Grade Officer of the Year, 2002, 7th Bomb Wing, Dyess AFB, TX
Distinguished Graduate, Chaplain Orientation Course, 2000, USAF Chaplain Service,
Maxwell Air Force Base, AL
Covenant Theological Seminary, St. Louis, MO, *Magna Cum Laude*, 1996
Welch College, Gallatin, TN, *Summa Cum Laude*, 1990
Alpha Course Lead, Ramstein Air Base, 2004 & Dyess Air Force Base, 2001
Suicide Intervention Presenter (6 sessions), Dyess Air Force Base, TX, 2001-02
Certified in Critical Incident Stress Management and Conflict Resolution

Hobbies

I enjoy biking, jogging, music, sports, and food. I am re-learning Spanish.

Written Responses

Personal

- 1. Who is Jesus to you? Describe your walk with Him.** Simply put, Jesus is everything to me. He is my Creator, my Redeemer, my Lord and my God, and my Judge. Jesus is also my guide and my companion in the journey from this life to the life to come. He is the way, the truth, and the life. I have staked my whole life, in this world, and in the world to come, on Christ's Word and His works. In every moment of every day of my life, if I am properly oriented toward Him Who is both my source and my goal, I look to Jesus, the author and perfecter of my faith. I begin and end every day by making the Sign of the Cross, reminding me of Whose I am and, therefore, who I am. My very identity is in Jesus, Who made me for Himself, Who found me when I was lost, and Who guides me to the end for which He made me and redeemed me. My walk with Jesus began before I was even born, in a sense, when my faithful parents established a Christian home and family. I was raised in the Church and have been an active Churchman my entire life. My relationship with Jesus led me to Christian ministry, first in the Evangelical Protestant milieu of my upbringing, and then, in my 30s, to the Priesthood in Christ's One, Holy, Catholic, and Apostolic Church. My greater concern, day to day, is not Who Jesus is to me, but who I am to Jesus. By the grace of God, I am a sheep of Christ's own fold, a lamb of His own flock, a sinner of His own redeeming, to paraphrase The Commendation in the Burial Rite. Every day of my life, I strive to live with an awareness that Christ is in me and that He is working to bring me to maturity in Himself. I am working out my salvation with fear and trembling, as St. Paul has it, never taking for granted the gift of God of life in Christ, which is mine through Baptism and Confirmation. I long to hear, at the end of my days, "well done, good and faithful servant...enter into the joys of your master." I am a Christian, a "little Christ." That is my primary identity and my ultimate goal, my destiny, my highest good. So, I live my life seeking to know Christ more deeply, to follow Him more nearly, that I may one day come to know Him, even as I am known to Him. To become a saint, to reach beatitude, to behold Him face to face, is the foundational aim which orders my entire life. To reiterate, Jesus is everything to me, because without Him, I can never be fully who He created me to be. In short, without Jesus, I am nothing.
- 2. Describe your understanding of the office of Bishop, and how your life and witness have led you to consider being a Bishop in the Church of God.** My understanding of the office of Bishop is that he is the Chief Pastor of the Diocese, which is the basic, foundational unit of the Church Catholic. The fullness of the Catholic Church exists in the people of God, Clergy and Lay, gathered around their Bishop. The Bishop is the overseer of the entire Diocese. He has responsibility to preach Christ, especially His resurrection, to guard the faith, unity, and discipline of the Church, to ordain Priests and Deacons, to join in ordaining Bishops, and to be a faithful pastor and wholesome example for "the entire flock of Christ," and to, with other Bishops, share in the leadership of the Church in all the world. (from The Ordinal.) In one sense, I never considered being a Bishop in the Church of God. I have labored in ministry for over two decades, first in a ministry of the Word, as an Evangelical Protestant Pastor and Chaplain, and then, these past ten years and more, as a Priest, a minister of Word and Sacrament. I have simply endeavored to be found faithful, as a steward of the mysteries of God. God has blessed my ministry and given me fruit for my labor. In the passage of time, several of the laity and of the clergy of this Diocese have come to recognize my faithfulness in the ministry to which I have been called and have suggested that I agree to being considered for the office of Bishop. I have not sought this, but out of a sense of obedience to the prompting of the Holy Spirit through the voice of the people of God who have sought me out, I have consented to be a part of this process. I have tried to be faithful over a little and, now, it seems that I might be called to be set over much. I love Christ, His Church, and His people. I have a passion for Christian catechesis and pastoral care. I see the Bishop's calling as being similar to the vocation of the Parish Priest, but on a much larger scale, and to many more people. I have spent my adult life in shepherding the flock of God. If I were chosen to be a Bishop in Christ's Church, I would see my task as being teaching and tending the flock of God under my care, both Lay and Clergy. My primary focus would be to equip the clergy to, in turn, equip the flock under their care to do the work of ministry.

3. *Describe your relationship to your family (wife and children), and the impact they have been upon you and your various ministries and responsibilities you have been involved with through the years. Are there any reservations your family may have concerning you becoming the Bishop of Fort Worth? Are your wife and children exercising an active faith?* I enjoy a close relationship with my wife of over 29 years, Shelly. We met when we were both teenagers, early in our college years. We grew to love one another and, eventually, became engaged and were married. Since the earliest days of our relationship, Shelly and I have walked together in faith. We have always talked and prayed together about every major decision we have faced as a married couple: whether and when to have children, whether to respond to a sense of vocation and attend seminary, what to do once I completed my seminary training (parish ministry, institutional chaplaincy, or academia), whether to enter the military chaplaincy and, then, when to leave that ministry, whether to seek the Priesthood, whether to accept a call to be a small-town Texas Rector, whether to accept a call to move to Fort Worth to become the Rector of a suburban Parish, and now, whether to be open to being a nominee for Bishop Coadjutor in the Diocese of Fort Worth. Cliché though it may sound, Shelly is my best friend and my companion in life's journey. I might still be back in Nashville doing secular work, near home and family, had Shelly not supported, at every turn, my desire to follow where I sensed God leading me. That support has sustained me through matriculation at two seminaries (the first in 1992, the second in 2007), ministry in four Air Force assignments at two Texas bases and in two foreign countries, and two Rectorates in two very different towns and Parishes in the Diocese of Fort Worth. Together, we have raised four children, and have, in recent years, welcomed a son-in-law, and a grandson into our family. Our four children have lived in many cities and states, and one foreign country, and have been troopers throughout. They've never complained about my absences and have always been actively involved in every ministry in which I've served (except Greenland, when I was there for a year without my family, courtesy of Uncle Sam). My wife and children are very supportive of my exploring the possibility of my being called to be Bishop Coadjutor of the Diocese of Fort Worth. They know where my heart is and what my commitments and passions are. All of them have some trepidation about the weight of responsibility that comes with being a Bishop, especially of this Diocese, particularly at this time. Yet, they've all encouraged me to follow God's leading, wherever that might take me. Shelly and our three youngest children are all exercising an active faith. Shelly and our youngest, Heath, are regular in Mass attendance and involved in many aspects of the life of our Parish at Holy Apostles. Shelly is a frequent coffee hour hostess and teaches the elementary age Sunday School class. Heath is a Thurifer, Altar Server, Torchbearer, Chalice-Bearer, and is active in our youth ministry and Sunday School. Our daughter, Mia, and her husband, Taylor, and son, Marshall, are every Sunday Mass attenders at Holy Cross in Abilene, where Fr. Bryan Stewart serves as Vicar. In this Mission, my son-in-law serves as Lector and Altar Server, as well as being a member of the Bishop's Committee. Mia is on the Altar Guild. Eli is a senior at Texas A & M and has been active in Anglican Aggies/The Church of the Incarnation, where he assists Fr. Greg Crosthwait with music (guitar), leadership on the Mission council, leads Bible studies, and serves at the Altar and bears the Chalice. Our oldest, Noah, though baptized and confirmed, has sadly been inactive in practicing the faith since joining the Air Force, and moving to Colorado, after his enlistment ended. This is a source of much concern and prayer for Shelly and me.

4. *Describe three individuals who have profoundly influenced your thinking, your theology, and your philosophy.* In my 50 years of life, the number of people who have influenced and shaped me are myriad. However, for the sake of this exercise, I'll limit myself to the three that stand out to me as being, perhaps, the most influential. The first, and most important, is, without doubt, my late father, Charles Hampton. My dad was born and raised and lived and died a Baptist. Nothing could ever shake him from this commitment. So, obviously, we disagreed on a number of things, but everything I know about being a faithful husband and father, a committed Christian and Churchman, a patriotic citizen, and so much more, I learned first from my father. My dad was a mathematician and a college administrator. Though he has been gone for over eleven years, I am still guided by what he taught me about being faithful to one woman for a lifetime, being a loving and sacrificial father of children, being committed to and supportive of those whom God has placed over me in the Church, being actively involved in the life and growth of the local congregation and larger Church, and being knowledgeable about and engaged in the great questions of the day in my community, state, and country. To put it very simply, my dad taught me how to love God and how to love my family and how to love my neighbor for the sake of God. The second person who has most profoundly influenced my thinking, theology, and

philosophy is, unlikely as it sounds, my first supervisor in the Air Force Chaplain Service, Chaplain, Colonel Paul Cannon, a Lutheran Pastor and Chaplain. Chaplain Cannon is the first mentor who urged me to think seriously about my own pastoral identity, who God had uniquely made me to be, and how I might do ministry in light of my own particular gifts and allow God to work through me, as me. Prior to meeting Chaplain Cannon, I suppose I tried a bit too hard to live up to everyone else's expectations, to try to do ministry the way others did it, to model myself after some expert in the field, so to speak. My ministry up to that point was somewhat derivative and borrowed, if you will. After being mentored by Chaplain Cannon, I began to grow and thrive, allowing God to use me, as me, and not trying to be someone else or something else. This was and is very freeing. I realized that I didn't have to be an academic, just because I had family members and friends who'd chosen that path. I realized, as well, that I didn't have to be a poor man's version of whatever or whoever was the "it" person in ministry at any given moment. Ultimately, this had the effect of enabling me to live and minister out of the totality of my being, to speak with my own voice, to evangelize, to teach, to do pastoral care, to lead as Joel Hampton, warts and all. I am deeply indebted to Chaplain Cannon, because his mentorship ended in my perceiving a call to Priesthood, which necessitated my leaving the Air Force and returning to seminary in my 30s. (Alas, he was not pleased with my leaving the Air Force, because he had big hopes for me in that environment, but he supported my following the path that I sensed God had chosen for me.) The third person who has had the most profound impact on my thinking, theology, and philosophy is Fr. Arnold Klukas, who was my Liturgics and Ascetical Theology professor at Nashotah House. Fr. Klukas was my initial introduction, in a living person, of things I had only read about, before. Fr. Klukas patiently taught me how to celebrate the Mass, how to hear a Confession, how to do Spiritual Direction, how to order my life according to the Traditions of the Church. More than that, Fr. Klukas was a constant encouragement to me. He knew that I was a convert to Catholic Anglicanism and that I was overawed and intimidated by much that I was seeing, hearing, and experiencing. Fr. Klukas recognized and affirmed my vocation to Priesthood when others, including some of my seminarian brethren, were still uncertain. He taught me to think sacramentally, to view Priesthood incarnationally, to see theology as being the reflection of the Church on the sacred mysteries—and not as the private pursuit of cloistered intellectuals—and to develop an all-encompassing sense of the Catholicity of the Faith. I owe Fr. Klukas a great deal. Of course, those who know him know that Fr. Klukas pulls it all off with a great deal of humor and a light touch. He helped me see the great insight of G.K. Chesterton that there is a lightness and a joy to the Catholic faith, that "angels can fly because they can take themselves lightly." Prior to my experience at Nashotah House, there had been a heaviness to my thinking, believing, and acting, because I was taking myself too seriously. I continue to benefit, every day of my Priestly life, from the great insights and encouragement and example of these three men who have so influenced me.

5. *Describe your Rule of Life.* My rule of life is as follows: I make the Sign of the Cross each day upon rising and retiring. I say the Daily Office (at least Morning and Evening Prayer) every day no matter where I am on land or in the air or on the sea. Often, I am able to say Noonday Prayer and Compline, as well. I read selections from the Church Fathers several days a week, though doing so every day is a challenge, sometimes. I keep the Eucharistic Fast and observe Friday abstinence outside of Christmastide and Eastertide. I tithe to the Church not only from my regular income, but also from my Christmas Purse, from mineral royalties, from honoraria, etc. My rule also includes making my Sacramental Confession at least once a year, though this works out to be two or three times a year, most years. I also make a retreat at least once a year. My rule further includes saying the Angelus morning, noon, and evening each day (substituting the *Regina Coeli* in Eastertide). I celebrate Mass on all Major Feasts of the Church, or attend, if unable to celebrate (or make my Spiritual Communion if unable to celebrate or attend). I also pray for the Faithful Departed on my personal list each time I celebrate Mass. Finally, my rule includes recreation and exercise, as I seek to maintain my health, so that I may glorify and serve God with my body, as well as with my mind and with my soul.

Theological

1. *Please give us your interpretation of John 14:6.* St. John 14:6: "Jesus said to him, 'I am the way, and the truth,

and the life; no one comes to the Father, but by me.” The larger context of this verse, of course, is that Jesus is, in the fourteenth chapter of St. John’s gospel, preparing His disciples for their life after His death, burial, resurrection, and ascension. Jesus has just taught them that He is going away to prepare a place for them, to which He will take them to be with Him, once He returns for them. St. Thomas expresses a lack of faith, or at least of understanding, “Lord, we do not know where you are going; how can we know the way?” John 14:6 is Jesus’ answer to the question of St. Thomas, “I am the way, and the truth, and the life, no one comes to the Father, but by me.” Jesus is uniquely known of the Father, eternally begotten of Him before all ages. Jesus alone, of those born of woman, knows what God has prepared for those who love Him. He alone is the incarnation of God and therefore knows the truth about God perfectly and exhaustively, so that He may accurately be said to be not merely a truth teller, but The Truth Himself. Jesus is the only-begotten of the Father, Who has become incarnate of the Virgin Mary to manifest the truth about God and His will to mankind. He alone knows the way to the Father. He alone is our guide to the Father. Jesus, Who will lay down His life, only to take it up again, is Life Himself. He isn’t, for those who believe, merely a way to life, but The Life. Only in Christ do we find our way to God, the truth about God, and our life in God. Jesus’ statement to St. Thomas that “no one comes to the Father, but by me” isn’t a way of excluding those outside the Christian Faith in some sort of “us vs. them” kind of way. It is simply a statement of the fact of the matter. All who are redeemed are redeemed in Christ, because He alone is the way, the truth, and the life. Apart from Christ, fervently as we might wish it otherwise, there is only aimless wandering, hints of the truth, at best, utter falsity, at worst, and, ultimately, death.

2. *Please elaborate your thoughts and beliefs concerning: the Incarnation; the Virgin Birth; the death of Jesus and its effects; the Resurrection; the Ascension; the Second Coming and Final Judgement; the Holy Spirit (Sacraments; Gifts of the Holy Spirit)*
 - a. The Incarnation is, as The Creed teaches, the moment wherein God became one of us, “and was incarnate by the power of the Holy Ghost of the Virgin Mary, and was made man.” The Incarnation is the means whereby the infinite and eternal God, the Second Person of the Holy Trinity, “took flesh of the Virgin Mary” and was made man. This is the theological terminology for the action God took, so beautifully described by St. John in the prologue to his Gospel in these words, “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (St. John 1:1, 14). The Incarnation is God’s answer to the essential human problem: sin. Sin separated us from God and we could not bridge the chasm created by human sin. God bridged the chasm by The Incarnation. “God so loved the world that He gave His only-begotten Son” (St. John 3:16). This is our only hope in life and death, that through The Incarnation, God did for us what we could never do, in living our life, dying our death, and rising for us and for our justification.
 - b. The Virgin Birth is an indispensable doctrine of the Christian Faith. It is enshrined in the Gospels and in our Baptismal and Eucharistic Creeds. Our salvation is entirely dependent on our having a mediator, Who is both God and man. The Virgin Birth ensures that The Incarnation of God is a result of the overshadowing of the Holy Spirit and not through human generation. The Virgin Birth is the first of many miracles in the life of Our Lord. It assures us that Jesus is both God, the fruit of the womb of the Blessed Virgin Mary by the power of the Holy Spirit, and man, Jesus, Son of Mary. Any doubt cast on The Virgin Birth casts doubt on the whole mission and ministry of Jesus the Christ, God Incarnate, so it should not surprise us that those who wish to denigrate or destroy the Christian Faith’s claims about the divinity of Jesus Christ always attack the veracity of the Church’s claims about The Virgin Birth.
 - c. Jesus really and truly died (not merely appearing to do so) once and for all for the sins of the whole world, the just for the unjust, to reconcile us to God. Jesus’ death effects the full payment, the cancellation of the debt owing to our sins, for all those who are united to Him in His death, burial, and resurrection, through Baptism and faith. Because Jesus died as the Lamb of God, those who are united to Him in His death are subject only to physical death, not spiritual death and separation from the life of God in the age to come.
 - d. The Resurrection is a historical reality. Jesus Christ suffered under Pontius Pilate, died, was buried, and rose again on the third day. His Resurrection was witnessed by St. Mary the Virgin, St. Mary Magdalene, others of the women, the Apostles, and over 500 of the brethren. The content of the Apostolic preaching was largely confined to the proclamation that Jesus Christ, truly dead, is now truly risen. “Jesus lives and so shall I” is the way the old hymn puts it. Christ’s life is mine, if I am united to Him (in His life, death, and

resurrection) in Baptism and faith.

- e. The Ascension is a well-attested historical fact. Jesus, having completed His mission and ministry on earth, has ascended to the right hand of the Father, where He rules and reigns, surveying the grand sweep of human history, superintending and directing the affairs of men and of angels. He is seated in glory at the Father's right hand, in recognition of His triumph through The Cross and The Resurrection, and in anticipation of His coming again.
- f. From thence (His seat at the Father's right hand in ascended glory) Jesus will come again with glory to judge both the quick and the dead, giving all men their just desserts and ushering in the consummation of all things.
- g. The Holy Spirit, the third person of the Holy Trinity is equal with the Father and the Son in divinity, power, and glory. With the Father and the Son, He is both worshiped and glorified. The Holy Spirit is not the Father or the Son, but a distinct third person of the Trinity, eternally existent with the Father and the Son, in unity of being and trinity of persons.
 - i. Each of the seven Sacraments are gifts of God's grace to the Church by the active working of the Holy Spirit. It is the Holy Spirit, for instance, who gives life through Baptism, the laver of regeneration, through the means of words and water. It is the Holy Spirit, again, who makes bread and wine the Body and Blood of Christ through the words of Institution at the Eucharist and gives us food for the journey, forgiveness of sins, etc. And so on in the other five Sacraments, as well.
 - ii. The Seven Gifts of the Holy Spirit are: wisdom, understanding, counsel, fortitude, knowledge, piety, and the fear of the Lord. All of these are given in Baptism and strengthened and reinforced in Confirmation, so that every Baptized and Confirmed Christian has all the supernatural gifting of the Holy Spirit needed to live the Christian life.

3. *Describe the relationship of Tradition and Scripture.* Scripture was written, circulated, and gathered in a recognized Canon within the living Tradition of the Church. Scripture, in other words, is a product of the Tradition, that which Our Lord taught His Apostles and charged them with faithfully handing down, intact, to succeeding generations. Therefore, as is often said, it is important to read Scripture "with the Church." Scripture is not a repository of proof texts to consult, in isolation from the tradition, in order to score debating points. Scripture is understood in light of the Church's Tradition. I.e. what did the Fathers and the Counsels of the Church say about Scripture? vs. what I might see them as meaning, reading them alone, and using private judgment.

4. *Describe your understanding of the phrase in the Nicene Creed which states, "We believe in one holy catholic and apostolic Church."* First, I'd say that the Church is an object of faith. We believe or trust or have faith that the Church is something, namely that it is one. There aren't different Churches for different tastes, languages, ethnicities, cultures, etc. There is one Church. She is united in her one witness to the one Christ across all the world and across two millennia. The Church is also holy. She is the Bride of Christ, set apart as holy, sanctified to Him. She may not always appear holy to our senses, but the divine purpose for the Church is that God might make her holy and betroth her to Himself. All who belong to Christ belong to the one, holy Church that is Christ's, for which He gave His life to found. We further believe that the Church is Catholic. Catholic means "according to the whole." We believe that the Church, as God knows it, is the Church that confesses and believes what the universal Church has always confessed and believed, at all times, in all places. Finally, we believe the Church is Apostolic, founded on the Apostolic teaching and witness. It is not only the Faith of the Church, which is Apostolic in origin, but also the Order of the Church, which is Apostolic in origin, the historic, three-fold ordained ministry of Bishops, Priests, and Deacons.

5. *Describe your stance on the following issues, and your reasoning: a. Ordination of women to the priesthood and diaconate; b. Marriage; c. Human Sexuality; d. Right-to-Life issues (abortion, end-of-life issues).*

- a. I believe and unreservedly accept the received Tradition and the Scriptural norms of an all-male Priesthood and Diaconate. Simply put, theologically, a woman cannot be an Alter Christi, another Christ, to the Church, His bride. Also, the Scripture is crystal clear that Christ chose an all-male band of Apostles to continue His work in the world.
- b. I accept, without reservation, the received Tradition and the Scriptural teaching that the Sacrament of Holy

Matrimony is a lifelong union of one man and one woman. Cultural assumptions and societal norms change, but God's unchangeable purpose in Holy Matrimony is rooted in Creation itself, as Jesus makes plain in the Gospels.

- c. I affirm the Church's and the Scripture's teaching that to be sexually active is to be so within the confines of sacramental marriage to a person of the opposite sex. All who are outside of that sacramental relationship, are called to live a life of celibacy. This is based on, again, God's purposes for Holy Matrimony, established from Creation, and reaffirmed by Christ and the Apostles in the New Testament, and, by the Church, until the day before yesterday, so to speak.
- d. I believe, and live my life on the basis of, the Church's teaching that life is sacred from conception to natural death. Therefore, procured abortion, infanticide, and euthanasia are violations of the sanctity of human life. As the first book of the Scripture makes abundantly clear, man is the very *imago Dei*, and an attack against the sanctity of human life is an attack on God Himself, *Deicide*.

6. *The Diocese of Fort Worth is often described as Anglo Catholic. What does this mean to you, and what are your thoughts? What are your thoughts about other expressions of traditional, biblically orthodox Anglicanism?* The Diocese of Fort Worth is, as a whole, Anglo-Catholic, in my experience, though not perfectly so. Anglo-Catholicism is a commitment to preserving the Catholic heritage of Anglicanism. It has liturgical aspects, to be sure, and stylistic qualities e.g. celebrating the Sacred Mysteries with a sense of reverence and devotion, the use of chasubles, candles, incense, chant, etc. More importantly, however, Anglo-Catholicism is a commitment to preserving the Catholic belief of Anglicanism e.g. the historic three-fold ordained ministry (Bishop, Priest, and Deacon) as the very being of the Church, not simply her well-being, the seven Sacraments as sure and certain means of grace, the Mass as a sacrifice and the Priest Celebrant as a Sacrificial Priest, etc. What are your thoughts about other expressions of traditional, biblically orthodox Anglicanism? I am certainly open to other expressions of Anglicanism, so long as they are traditional and orthodox, e.g. evangelical Anglicanism. I have friends and colleagues who are Anglicans, but not Anglo-Catholic. We live and work well together. I am grateful for those within the Anglican Communion who do not share my Anglo-Catholic commitments, but I am unapologetically Anglo-Catholic and revere the Anglo-Catholic tradition and heritage. I should also say that while other expressions of Anglicanism may not be the majority report in the Diocese of Fort Worth, I am grateful for them and welcome them within our Diocese.

7. *By way of churchmanship, where on the spectrum do you feel most comfortable? How well do you function outside of your liturgical preference? a. What Prayer Books, in your opinion, should be authorized for worship in our Diocese?* I think my answer to the previous question may suffice, but I am most comfortable in High Church, Anglo-Catholic worship and life. How well do you function outside of your liturgical preference? I don't think that I've ever had a problem functioning outside of Anglo-Catholic circles, as evidenced by my frequent involvement in ministerial alliance-led public worship, Happening, summer camp, and so on.

- a. This is a tough one. I am comfortable, as an Anglo-Catholic, with the 1979 Prayer Book, especially Rite One liturgies. I am also very comfortable with The Anglican Service Book, The English Missal, the 1928 Prayer Book, and so forth. I'm also appreciative of the new ACNA rites. What I'd like to see is more common prayer, an approved rite for all our Parishes that admits of less variation. It can be difficult to navigate all the many, and varied, rites which are used within our Parishes, Missions, and Mission Stations.

Leadership

1. *Describe your leadership style.* My leadership style is one of collaboration and teamwork, whenever that is possible. There comes a time when I must play the "Rector" card and say that this is what we're doing because I have the final say, but when at all possible, I like to build consensus and have everyone buy in and enthusiastically support what we've together agreed upon to do. I have a light touch, I think. I tend to work to build relationships with people and then seek to have people work with me because they trust me and know

my heart. I am not one who inspires followers by fear. To the extent that I have loyal followers among the Parishes I've served, I believe that most of the loyalty begins with positional power ("he's the Rector, after all") then leads, soon, to personal power ("I know him and trust him").

2. *The mission of the Diocese of Fort Worth is "To Equip the Saints for the Work of Ministry." How would your leadership further this vision?* It has always been my practice, in ministry, to train, to equip, and to lead The Faithful in doing the work of ministry, not to do it for them. My leadership style is to form the team, to cast the vision, to point the direction, and then to get out of the way, and to release the team to carry out the vision.
3. *Describe your plans for clergy development, and for that of the laity.* It seems a bit premature, at this early stage to speak of plans, as I haven't even been selected as a semi-finalist. However, I do have a firm idea of what I envision taking place, whether I, or another man, becomes the Fourth Bishop of Fort Worth. The Clergy should be engaged in a process of continuous professional development. This could take place through Clergy Days with invited speakers, who are subject matter experts, through various incentives and encouragements to have Clergy attend conferences and classes, either in residence at Retreat Centers and Seminaries, or via distance education and/or online. The Clergy need to be led to constantly sharpen their existing gifts and skills and to develop new skills. It is also possible that we could leverage the experience and expertise of our own Diocesan Clergy to teach the other Clergy what they have learned and experienced. Clergy who are simply marking time can become discouraged and complacent. We need to work against this tendency by giving them opportunities to learn and to grow. This might also have the salutary effect of making our College of Clergy even more collegial and interdependent in their practice of ministry. We always complain, as Clergy, about the creeping congregationalism that is antithetical to what we say we believe about Anglican ecclesiology. Hopefully, a continuous process of Clergy development would militate against this trend. The Laity, as well, need opportunities and incentives to develop new skill sets and to have a real stake in what we are trying to accomplish through our mission and ministry. Everything said above about the Clergy would be good for the Laity, as well, in their vocations.
4. *We have several Hispanic and African congregations in this Diocese. Do you have experience ministering with ethnically diverse communities? How might you lead our ethnically diverse diocese?* I have some experience with ministering in ethnically diverse communities. While an Air Force Chaplain, I was often called to lead worship and preach in African-American charismatic and Pentecostal contexts. As a Priest, I have been engaged with Hispanic Roman Catholic and Anglican communities. The Parish I serve as Rector has had a long-term partnership with Iglesia San Miguel and her Vicar, Canon Sergio Diaz. Fr. Sergio and I have preached in one another's Parishes and have shared fellowship with one another's congregations. I have also been on a mission trip to the Anglican Diocese of Northern Malawi and have had a long-term relationship with Bishop Magangani and with our Centurion Partner, Fr. Connex Nyirenda of St. Peter's Parish, Chombe, Malawi. How might you lead our ethnically diverse diocese? I would seek to learn and grow in my understanding and appreciation of how our Hispanic and African congregations live and worship. I would seek to learn what those communities need from their Bishop and from the Diocese. I would also try to develop skill in preaching and celebrating according to their customs and in their languages. Much of the growth, now and in the future, in our part of the world, is coming and will come from Central and South America and from Africa. That seems like a natural place to focus much of our missionary and Church planting efforts.

Evangelism/Stewardship/Church Growth and Planting

1. *How do you personally evangelize?* I have no pre-packaged program. I simply try to encounter everyone I meet as who they are: image bearers of God and persons for whom Christ died. I seek to remain open to hearing from people I meet about their lives, their hopes and their fears, their dreams and their disappointments, their questions and their struggles. If I can find an opportunity to turn the conversation to

the Christian Faith and to how God meets us where we are, I share my own experience of God and invite them to explore the claims of the Church and the Scripture, and invite them to come experience Christian community in my Parish.

2. ***We are living in a post-modern, post-truth, and post-Christian culture. How would you lead and assist your clergy and churches to minister to the various communities in new and imaginative ways?*** Related to Clergy and Lay development (above), I believe that we must be engaged in the culture and understand what people believe and what people say and what people do. We can't retreat to our bunkers and hunker down until the eschaton. We have to be among the people and show them that we are for them and that we want to be a help to them. In some communities, this might mean becoming involved in Mother's Day Out, or Day Care, or Primary Education, or feeding programs, or in tutoring and mentoring programs. In other communities, it might mean teaching people life skills, such as budgeting and health management. As I say to my own parishioners, if I am not willing to give you a helping hand when you need it, emotionally, financially, or in some other practical way, why should I expect you to listen to me when I show up and tell you about Jesus? Our Clergy and Churches can be more active in speaking to the great questions of the day, so long as we don't engage in partisan political warfare. Our post-modern, post-truth, post-Christian culture has led us to an epidemic of loneliness and of despair. People are desperately searching for answers. The Church, once she understands where the culture is coming from, can begin to move forward in seeking to provide some real answers.
3. ***Please briefly describe your beliefs and practices of Christian Stewardship.*** As I mentioned in my comments on my Rule of Life, I am a lifelong practitioner of tithing. I wholeheartedly agree with the ACNA Canons on this subject (Canon 9, Section 1). I teach and preach the principle of giving God the first fruits of all that we have and all that we are: time, talent, and treasure. So many of our Parishes are struggling to do the ministry that God has called them to do, because the people in those Parishes give God what's left over: what time they have left when they've done all that they deem a priority, what talent they have any remaining desire to use after giving most of their energy to charitable, educational, and community organizations, and what residual treasure may survive after spending on everything else that seems important. I believe and practice stewardship according to the principle of first fruits—God gets the first and the best of all that I have and all that I am. If anything remains after that, I can give time, talent, and treasure to worthy pursuits outside the Church.
4. ***What would your approach be in creating a diocesan-wide culture of evangelism, church growth, and church planting?*** Again, I don't have a platform, just yet, but we simply cannot survive and thrive by only seeking to attract disaffected Episcopalians and other membership transfers. We need to have a robust plan to teach our people how to speak confidently and intelligently about the Christian Faith and to answer questions and objections to it. I am a bit wary of many Church growth strategies, especially those that would dilute our Anglican patrimony to make us just another non-denominational, seeker-sensitive Church. It seems to me that the Christ Chapel model, for instance, is great for Bible Churches, but not for Anglicans. Besides, those types of communities already do that sort of model very well. What Church growth for us would mean, I believe, is doing a better job of being who we are and inviting people to experience Catholic Anglicanism. We tend to be fiercely loyal to our Parishes and then, inexplicably, do community and Church in ways that ensure no one seeking to join us would feel comfortable coming further up and further in. What we do in our Parishes should be well-planned, adequately resourced, properly advertised, and well-executed. I think people are drawn to excellence and to commitment. If we offer neither, I wouldn't be surprised if most of our Parishes' visitors keep looking elsewhere. A Canon for Evangelism and/or Parish Renewal would be in order, someone who can guide us to resources and opportunities to improve what we have on offer and how we can better make that known. Church Planting needs to be a top priority, going forward. Again, a Canon for Church Planting seems a smart move. Much greater resources need to be committed to such an effort. Texas is growing by leaps and bounds and the fields are white unto harvest. We need to be prepared and to act to enter that harvest.
5. ***Describe your approach to technology and social media.*** I am a 50-year-old man, so I am not the most tech-

savvy person in the whole world. I am not naturally inclined to social media and technology, by personality, either. However, I sensed the need, early in my ministry to be engaged with the culture and, so, I have had a website, Facebook, Twitter, and Instagram presence for a while, almost exclusively for ministry purposes. We have had numerous folks find our Parish on the internet, on Facebook, etc. That is where the culture is. My older parishioners want to be mailed things via the Post Office, or to receive a phone call with news and information. That's not where the culture is, so my energy is directed at where the present and future generations are in terms of technology and social media, not where the founding members of my Parish are, necessarily. That sounds harsh, perhaps, but it is a necessity if we are to reach younger folks with the message with which we've been entrusted. Certainly, the Diocese of Fort Worth could improve in these areas...and must. Millennials or even younger persons could help a great deal in this regard, as there is something generational at work in all of this.

Pastoral

1. ***How do you foster clergy wellness?*** Within my own life, I seek to take a lunch break on days that I am at work, take a full day off each week, use my month of vacation in full each year, go on retreat at least once annually, get thirty minutes of exercise each day, pursue recreation and pleasure reading, go to spiritual direction and Confession with some frequency, and maintain healthy friendships outside my Parish. I try to encourage the same with my Assistant and with all Clergy with whom I am in regular contact. Clergy need to cultivate hobbies and non-ministry interests, to maintain some balance in life. Clergy who are married need to carve out time to be with spouses, children, and grandchildren. Sabbaticals should be mandatory for active Parochial clergy.
2. ***When clergy or lay become burned out, how would/do you minister to them, and bring them back into the full life of the church?*** Urge them to take a step back, maybe for a season, to renew themselves. Perhaps a change of scenery—a different ministry, a course of instruction, a round of spiritual direction—is just the thing. Our Clergy and Laity must engage in self-care and we must look after those under our care to be sure that they are maintaining a proper work/life balance.
3. ***What does it mean to be the “Chief Pastor of the Diocese”?*** The Bishop is to Pastor the Pastors. The Bishop, through encouragement, support, correction, inspiration, etc. must lead the Priests under his care to be faithful and healthy shepherds. Of course, the Bishop must also guard the sheep of his flock, both Clergy and Laity, from wolves, defending them against assaults from those who would do them harm, clearly stating what the Church believes and refuting, privately and publicly, “erroneous and strange doctrine.” The Bishop oversees the machinery of the Diocese, chairing Conventions and various meetings, as well. He must also faithfully represent the interests and concerns of the Diocese to the larger Church—ACNA, GAFCON, etc.

General

1. ***If you are selected to be a semi-finalist in this process, a background check will be required of you. Is there anything you would like for us to be aware of?*** I held a Secret Security Clearance in the Air Force and have been subject to all sorts of background checks in military and civilian life. I have nothing to hide and nothing of which I am afraid, in such a search. Other than a few traffic tickets, I have a squeaky-clean record.
2. ***Is there any question we did not ask, that you wish would have been asked? If so, what would that be, and what are your thoughts?*** I suppose I expected to be asked how I would ensure that the achievements and legacy of the Third Bishop of Fort Worth, Bishop Iker, would be honored and upheld. I know that there is some talk amongst the Clergy and Laity about who, among the nominees for Bishop Coadjutor, would come nearest to be another Bishop Iker, a continuation of his ministry. I've thought a great deal about this sentiment. It seems to me that, as Bishop Iker has said, when we find the man of God's choosing to be our

next Bishop, we will have settled on a program, a platform, as it were. No one can repeat or reproduce what Bishop Iker has done. The man and the moment met in Bishop Iker over a quarter of a century ago. He has been a faithful shepherd to this Diocese through very trying times. Whoever is elected Bishop Coadjutor will be a different sort of Bishop, by virtue of his unique personality, history, and gifting. While I am deeply indebted to Bishop Iker for taking me into the process of vocational discernment, sending me to seminary, ordaining me Deacon and Priest, and instituting and inducting me as Rector of two Parishes in the Diocese of Fort Worth, I am not Bishop Iker. I never can be. All I have to offer is myself. I see myself as being very much in continuity with Bishop Iker, in terms of my commitments and priorities, but I am uniquely me. I suppose if anyone really wanted to know what sort of Bishop I might be, he or she would only need look at the two Parishes I have served as Rector. The ministries that I have enjoyed in both places are very much a product of the person that I am: my personality, temperament, life experience, devotion, passions, hopes, and dreams. As I've learned in over twenty years of vocational ministry, every time the new guy shows up, there is change. No matter how hard I try not to make any radical changes immediately upon my arrival, I always find that, because I am not my predecessor, I represent change simply because I am not my predecessor. That makes folks nervous and there's always a period of getting to know one another, of probing and exploring to see where the lines are drawn in the relationship between shepherd and sheep. What I have found, is that patience and understanding are required, both in ample measure. Whoever succeeds Bishop Iker will be stepping into a great void, created by the absence of the only Bishop this Diocese has known for over twenty-five years. Nature abhors a vacuum, so there'll be some turbulence as the new Bishop seeks to establish himself and learn the lay of the land. One thing seems certain. The next Bishop will be a man, not of the generation of the Baby Boomers, but of Generation X, or, perhaps, even a Millennial. That generational jump will be a source of some anxiety and worry. Thus it has always been and thus it always shall be. Every succeeding generation has to step forward and take its rightful place in the leadership of the Church. This is the divinely ordered nature of things. This passing of the torch is an opportunity and a time of great anticipation. Bishop Iker has mentioned the need for new and younger leadership. That time has come. God being willing and the people consenting, though, this turbulence will ease and the Fourth Bishop of Fort Worth will move ahead into the future and the Clergy and People of this Diocese will follow him into the future that God has for them. That future has been well provided for, as Bishop Iker has been faithful in defending The Faith and has ordained some very fine priests and deacons, many of whom are young enough to lead in this diocese for many years to come.