

*The Special Convention
to Elect the 11th Bishop of
The Episcopal Diocese of Michigan*

The Report of the Search and Nomination Committee

*June 1, 2019
The Cathedral Church of St. Paul, Detroit, Michigan*

THE SEARCH AND NOMINATION COMMITTEE

The Rev. Eric Williams (Chair), St. Philip's, Rochester

Christine Modey (Vice-Chair), St. Clare of Assisi, Ann Arbor

The Rev. Deacon Timothy Spannaus (Secretary), St. John's, Royal Oak

Anthony Cartagena, St. Michael and All Angels, Lincoln Park

Kristin Kahrs, St. Mary's In-the-Hills, Lake Orion

Daniel Martin, St. John's, Royal Oak

Josephine Powell, Christ Church, Detroit

Kathleen Walworth, St. Michael & All Angels, Cambridge Junction

The Rev. RaeLee Baxter, Emmaus

The Rev. Sister Veronica Mary, Cathedral Church of St. Paul, Detroit

The Rev. Maryjane Peck, St. Michael's, Grosse Pointe Woods

The Rev. Nikki Seger, St Michael's, Lansing

The Rev. Susie Shaefer, St. John's, Clinton

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THE REV. DR. GRACE BURTON-EDWARDS

RECTOR, ST. THOMAS, COLUMBUS GA



Greetings to the faithful people of the Diocese of Michigan. It is a holy privilege to share this journey with you.

When I meet with newcomers to my congregation, I often ask, “What is your story, and what brings you here now?” The goal is to reflect on how this moment connects with our larger experiences of God.

What is my story? Like all of you, I am on a lifelong journey to know the love of God revealed in Jesus and to share this love with others. My husband and I have been married for 28 years and are proud of our two adult sons. I have led different kinds of congregations to growth and vitality – small, transitional, and large; rural, industrial, and urban; varying liturgical practices; near the diocesan center and far away. Through global mission relationships, I have encountered the Church

around the world and discovered how deeply we need one another. I serve on several diocesan committees, but I am most passionate about strengthening congregations, forming disciples of Jesus, and caring for congregational leaders.

What brings me here now? My calling is to help Episcopal congregations live out the way of Jesus in community-transforming ways. This is how I envision the work of a bishop. I am interested in the Diocese of Michigan because I find your values and goals a good match for mine – baptismal calling, lifelong discipleship, and the fifth promise of baptism. I love the Midwest – yes, even in winter. I believe we could work effectively and joyfully together.

In this time of discernment, as you are learning about me, know I am eager to learn about you. I will be listening for your stories, gifts, and callings. I trust the Holy Spirit will walk with us as we discern God’s will together.

GRACE BURTON-EDWARDS

ESSAY QUESTION RESPONSES

Question 1: Based on your reading of our diocesan profile, what excites you most about leading this diocese and which of your spiritual gifts, talents and passions do you see as most relevant to the opportunities and challenges facing us?

As soon as I read your profile, I found myself getting excited. The Diocese of Michigan is blessed with powerful gifts. You clearly value spiritual formation, learning, and prayer. You embrace and deploy the baptismal gifts of all people. You are not afraid to experiment with different ways of being Church together. You prioritize the leadership of young people. You embody the rich diversity of The Episcopal Church. You love one another and hope to deepen that love. You are seeking to be faithful to Jesus. All these gifts lead you to reach out in mission, challenging unjust structures of society and bearing witness to the Way of Love. Your approach to ministry, grounded in intentional formation and the baptismal gifts of all, truly excites me.

I also found myself excited about the potential before you. You mentioned challenges around declining membership, aging buildings, lack of youth involvement, and those who find faith irrelevant. Whatever the challenge, I am excited about the Diocese of Michigan because I believe your gifts prepare you to address the challenges before all of us in the Episcopal Church today.

If you think of the Church as a tree, your commitment to faith formation for all ages has helped you tap into deep roots of faith that make the tree strong. Your willingness to experiment and use the gifts of all people helps the tree grow. Encountering God in scripture and learning to pray boldly leads the tree to branch out in witness and justice. You are well-prepared to grow like trees planted by the water.

I am interested in serving with the Diocese of Michigan because I love what you are already doing. I share your passion for forming people as thoughtful, prayerful disciples of Jesus. I value your history of utilizing the gifts of God's people in creative, effective ways. I also value where you say you want to go. You sound like the kind of diocese I would enjoy serving in any capacity.

To add to the gifts you already possess, I bring an ability and desire to share the gospel in the Church and beyond the Church. I am passionate about care for clergy and congregational leaders. I am a relationship builder. I have served congregations in the cathedral city and congregations far away, a perspective a bishop needs to understand. I have experience in working with young people, worshiping in different ways, leading on the diocesan level, and living in the Midwest. I enjoy the administrative side of ministry. I am good at helping groups identify what they are called to do and develop strategies for getting it done. I embrace justice as part of the Way of Love. And I am deeply thankful for the Episcopal Church.

It would be a privilege to serve with you to strengthen what God has already planted in the Diocese of Michigan. Thank you for the opportunity to be in discernment with you.

GRACE BURTON-EDWARDS

ESSAY QUESTION RESPONSES

Question 2: Describe a time in your ministry when you built relationships between diverse groups. What did you do well? What do you wish you had done differently? How has this experience informed your approach to relationship building?

I have been blessed to serve many types of ministries. I currently serve as rector of a growing congregation in the second largest city in Georgia. In the past, I served as a Christian education director, music minister, youth minister, interim pastor, church consultant, ministry developer, associate rector, and school chaplain with congregations of all sizes in rural and urban communities across Indiana.

Each of these ministries involved building relationships among diverse groups. An ecumenical youth ministry I served consisted of five congregations from five denominations. I helped launch a satellite campus for a United Methodist congregation where some supported the new campus and some did not. Episcopal congregations I served all welcomed people representing diverse socio-economic groups, racial groups, sexual orientations, political leanings, and liturgical preferences. The school where I was chaplain claimed diversity as a core value and recruited a diverse group of students. For the last ten or so years, I participated in interfaith work in Indiana and Georgia and with global mission work across the Episcopal Church. All required building relationships among diverse groups.

For me, the most significant factor in helping diverse groups work effectively is simply to recognize the great gift diversity is. Our work for God grows much stronger as different people offer their experiences and voices. I also find it important for the group to be clear about common purpose - why the work matters. It is likewise important for group members to own their individual values - why they want to contribute to the group. When we share a common purpose, diverse groups working together can accomplish great things.

While past experiences were helpful, in the Diocese of Atlanta over the past few years I have learned more about the gospel work of reconciliation than at any previous point in my life. Several years ago, the Diocese of Atlanta Beloved Community Commission realized that racial healing work is spiritual work, not technical work. What we need is not another version of corporate diversity training but a process of spiritual formation to allow God to transform our hearts. Taking part in training offered by the Diocese of Atlanta, and later serving on the Board for the Center for Racial Healing, was life changing for me. It opened my eyes to how racism and privilege shape my own life. It gave me the freedom to name and confess my sin without shame or guilt. And it taught me to be more intentional about valuing the gifts all people bring.

Looking back on decades of building relationships across diverse groups, I have been more successful when I have welcomed the gifts of all people. I have been less successful when I have been anxious or rushed in my approach to people rather than curious and open. I am deeply grateful for the blessing of working with so many different people in the Church.

GRACE BURTON-EDWARDS

ESSAY QUESTION RESPONSES

Question 3: How have you navigated the roles of prophet and pastor in your ministry thus far? Which role have you found more challenging and why? (Please provide at least one specific example to support your response.)

I think of prophetic and pastoral ministry as two sides of the same coin. One cannot exist without the other. Both are visible in the example of Jesus.

Pastoral work is about shepherding and caring for everything God made - congregations, neighborhoods, creation, everything. All Christians are called to pastoral work, not just clergy. Teachers shepherd students, neighbors shepherd neighborhoods, employers shepherd employees, and so on. Pastoral work is the work of all the baptized.

Prophetic work is about protecting the vulnerable. Prophets defend the flock from wolves. As we shepherd the world around us, pastoral work demands that we act prophetically when people or creation are being harmed. All Christians are also called to prophetic work.

The challenge I encounter most in pastoral/prophetic work is the challenge of waking up to it. I wake up most mornings easily, ready to start the day. Some wake up slowly and need more time to open their eyes. The same is true with waking up to ways to care for others and defend them from harm. Some wake up quickly to certain issues, others more slowly. As pastors/prophets, we all have to wake up, but different people may need different sorts of alarms.

The story of how I woke up to the pain of immigrant families facing deportation is just one example of how the pastoral and prophetic merge. As I woke up to this issue, I tried speaking about it in sermons. However, as I reflected on my approach, I realized my words were based only on what I was hearing in the news. I was trying to act prophetically, but my prophetic work was not grounded in pastoral work. As I prayed about how to respond, I realized one of our nation's largest immigration detention centers is forty miles from my home. I got involved with a ministry there to come alongside families facing deportation. The pastoral work of coming alongside this pain led to more authentic prophetic work.

As we wake up to the harm befalling us or others, we may feel angry. I encourage people to pay attention to this anger. Anger is a clue that something is wrong. For example, a member of a congregation I served mentioned that she was angry about many issues in our world and worried she might get stuck in her anger. I invited her to name what she was most angry about, and she named climate change. As a result, she became the leader of our creation care team. Caring pastorally for her involved helping her find her prophetic voice.

These examples illustrate how I think a bishop navigates the dual role of pastor and prophet. A bishop's pastoral ministry becomes prophetic as a bishop comes alongside suffering to draw attention to it and amplify voices that need to be heard. A bishop's ministry should also create a climate that encourages all people to find their prophetic voice.

The ministry of Jesus was both pastoral and prophetic. We who follow Jesus are called to follow as He leads the way.

GRACE BURTON-EDWARDS

ESSAY QUESTION RESPONSES

Question 4: Much has been written about the changing paradigms in 21st century Christianity. How are you thinking and working to engage these changes? How will this inform your ministry as bishop?

The most challenging and exciting paradigm change I experience in ministry is the Church's shift in thinking about mission. Bishop Ian Douglas and others have described it. For much of Christian history, we thought of mission as something the Church did. Churches and denominations established missions and sent missionaries.

More recently, we have started to see that mission is bigger than the Church. Mission starts with God. God has been on mission from the beginning. God's mission is about healing what is broken and creating abundance and safety for all. Jesus called it the Reign of God - God's will being done on earth as it is in heaven. The invitation is to join in what God is doing, making this world more like what God intends it to be.

Verna Dozier made this point in her foundational work *The Dream of God*. Studying the Bible as she and others taught led The Episcopal Church to think about our work in a different way. Bishop Curry calls it *The Jesus Movement*. We go out not to take Jesus to people but to meet Jesus where he already is.

This shift in thinking about mission has profound implications for ministry. On one level, it means that church growth is not an end in itself. We seek to grow our congregations so that we may increase the number of disciples who engage God's mission together. We gather people in for the purpose of sending them out.

This missional shift shapes how we approach challenges many congregations face around involvement, financial resources, and use of space. Since we trust God is working throughout our communities, not only in the Church, how might we work in partnership with God and others in the community? How might resources like space and location be used creatively for God's mission?

This missional shift also shapes how we impact the world around us. The people we encounter in mission, whether locally or globally, are not clients receiving services. They are beloved children of God blessed with gifts to use and share. Models like Asset Based Community Development are practical applications of this missional shift. Under the ABCD model, partners in mission identify gifts God has already invested in a community and work together to build up those gifts. For example, while emergency food pantries are helpful in a crisis, ABCD has encouraged the development of food co-ops, community gardens, small businesses, and other practices that help communities address food needs long term. Leaders in my city are currently convening church and non-profit groups to consider how to implement ABCD principles throughout our community.

Based on these insights, if I were called as your bishop, I would want us to keep these questions in mind as we go about our shared ministry:

- 1) How are we going out into the world to engage God's mission?
- 2) How are we inviting people and partners to join us in mission?
- 3) How might we build up the gifts God has planted around us?

GRACE BURTON-EDWARDS

ESSAY QUESTION RESPONSES

Question 5: How do you in your ordained ministry help congregations grow through struggles, including struggles related to the size of the congregation and/or the ability of the membership to support ministries? (Please provide at least one specific example to support your response.)

The congregation I currently serve is blessed to be enjoying a period of significant growth in membership and attendance, but we are not without our struggles. Financial and staff resources are reduced compared to times when membership was smaller. For years, the congregation drew heavily on an endowment and got used to having those resources around. By the time I arrived, the endowment was reduced, the facility needed a great deal of maintenance, and the congregation was anxious about the future.

I helped us grow through our struggles by reducing anxiety, thinking creatively, developing strategies to address known concerns, and building on the gifts of God present among us. I reconfigured staff positions to reduce costs and direct staff time toward communication and family ministry. I led us to develop a multi-year plan for improving the facility. We emphasized generosity and worked to increase giving and decrease the endowment draw. I implemented a discernment process to expand the leadership pool and better utilize the gifts of our members. These steps helped us grow.

I helped a smaller congregation nearby address similar challenges. The Diocese of Atlanta does not use the Total Ministry model, and this congregation has not had consistent clergy leadership for years, but they have a strong team of lay leaders. I started meeting with their senior warden to see how our congregations might work together. I met with their vestry and asked them to name ministry opportunities around them. They saw a need for job training. The senior warden knew of a training program looking for more space, so they invited that group to move in. I connected them with a grant process in our diocese. My congregation partnered with them on the grant to provide scholarships for the training program. Through these scholarships, students learn job skills, the training program supports the congregation, and the congregation continues to serve their neighborhood.

A final way I have helped congregations grow through struggles is through building community among clergy and congregational leaders. I serve in a part of the diocese far from Atlanta and with few Episcopal churches nearby. Soon after arriving in this diocese, I saw a need for clergy to communicate more easily with one another, so I launched a Facebook group for Diocese of Atlanta clergy. This has helped clergy build relationships across distance, share resources, and pray for one another. I also reach out to congregations in my convocation without settled clergy to keep their lay leaders informed and connected to diocesan life.

I believe our best days lie before us as Episcopalians. The world needs the good news of Jesus as we have encountered it, and we are getting better at sharing it. It would be a privilege to walk with the people of the Diocese of Michigan as you produce abundant fruit for God's new creation.

GRACE BURTON-EDWARDS

RESUME

The Rev. Dr. Grace Burton-Edwards

Rector, St. Thomas Episcopal Church, Columbus, Georgia

*The Church shares in God's mission through empowering liturgy, transforming education, radical welcome, and public witness.
I lead the faithful stewardship of these gifts and invite others on the journey – prayerfully, joyfully, together.*

Ministry Specialties

New Ministry Development

- Launches ministries of formation and service that connect church members to one another and to the wider community.
- Guided current congregation to develop family ministries, racial justice initiatives, multiple adult formation offerings, and soccer and tutoring with low income children.

Church Growth

- Influences congregations to welcome new members, averaging thirty to fifty each year.
- Designed new member processes, supported welcome committee, and altered communication patterns within current and previous congregations to invite and incorporate new members.

Ministry Partnerships

- Links congregations with ministries and organizations that serve the wider community.
- Supported current partnerships with Mayor's Commission on Unity, Columbus Parks and Recreation, Young Life, Circles of Columbus, Chattahoochee Valley Episcopal Ministry, Wynnton Neighborhood Network food and utility assistance, and Valley Interfaith Promise.

Teaching

- Expands learning for children, youth, and adults in school and congregational settings.
- Organized youth and adult confirmation, Bible studies, theology, and classes on Episcopal identity in church settings. Taught Bible, world religions, American religious life, faith and justice in school setting.

Evangelism and Justice

- Proclaims the good news of God's transformation of this world in ways that invite people to share it through baptism and commitment to the Baptismal Covenant.
- Advanced current congregation's justice work to include dismantling racism, promoting marriage equality and freedom, addressing poverty, and caring for creation.

Staff Supervision

- Orchestrates partnerships with staff to promote teamwork, reduce conflict, and increase effectiveness.
- Established a personnel committee, regular staff meetings, clear job descriptions, and regular coaching and review conversations with staff of seven at current congregation.

Endowed Parishes

- Celebrates possibilities and challenges of endowed institutions. Served three congregations and a school with significant endowments who used these gifts in different ways.
- Encouraged current congregation to preserve and increase value of endowments in anticipation of greater need in the future.

Financial Stewardship

- Practices and invites giving to support God's mission in the church and in the world.
- Nurtured a culture of giving at current congregation by talking about giving throughout the year, inviting gifts for special projects, and seeking legacy gifts.

GRACE BURTON-EDWARDS

RESUME

Education

Wabash Pastoral Fellow, 2010

Wabash College, Crawfordsville, Indiana

Two-year ministry fellowship for early career clergy in Indiana from multiple denominations sponsored by Lilly Endowment focused on congregation's role in public life. Cohort continues to meet annually.

Doctor of Ministry in Congregational Development, 2005

Seabury-Western Theological Seminary, Evanston, Illinois

Three-year course of study exploring clergy leadership, congregational systems, new church and ministry development, and theology of evangelism.

Master of Divinity, 1994

Christian Theological Seminary, Indianapolis, Indiana

Academic focus on biblical and historical studies. Teaching assistant in church history. Also attended the Southern Baptist Theological Seminary in Louisville, Kentucky. Recipient of Fund for Theological Education Fellowship from the Rockefeller Foundation.

Bachelor of Arts in English, 1989

Mississippi College, Clinton, Mississippi

Presidential scholar. Member of inaugural London study abroad program.

Ministry Experience

Rector 2014 to present

St. Thomas Episcopal Church, Columbus, Georgia

Associate Rector 2007 to 2014

Trinity Episcopal Church, Indianapolis, Indiana

School Chaplain 2004 to 2014

St. Richard's Episcopal School, Indianapolis, Indiana

Director of Christian Education 2004 to 2007

St. Matthew's Episcopal Church, Indianapolis, Indiana

Director of Davis Park Ministries 1998 to 2004

First United Methodist Church, Anderson, Indiana

Youth Minister 1996 to 1998

Adams Street Kids Ecumenical Youth Ministry, Plymouth, Indiana

Interim Pastor 1995 to 1996

Emmanuel Baptist Church, Mishawaka, Indiana

Church Consultant 1995 to 1998

Parish Resource Center, Mishawaka, Indiana

Youth Curriculum Writer 1993 to 2003

Smyth and Helwys Publishers, Macon, Georgia

Judson Press, Valley Forge, Pennsylvania

Minister of Education and Music 1993 to 1995

First Baptist Church, South Bend, Indiana

Originally ordained by this congregation of the American Baptist Churches, USA in 1994.

GRACE BURTON-EDWARDS

RESUME

Episcopal Church, Diocesan, and Community Involvement

Standing Commission on World Mission 2018 to present
Interim Dean of Chattahoochee Valley Convocation 2018
Diocese of Atlanta Congregational Assessment Tool Interpreter 2018 to present
Global Episcopal Mission Network Board member 2017, Vice-president 2018 to present
Absalom Jones Episcopal Center for Racial Healing Advisory Board 2017 to 2018
Diocese of Atlanta Executive Board 2016 to present
Columbus Police Pastors Academy 2016
Rotary Club of Columbus 2015 to present
General Convention 2015 Legislative Aide, Congregational Development
Episcopal Preaching Foundation Convener for Peer Preaching Project, 2015 to 2016
Diocese of Atlanta Global Missions Commission Member 2015 to present
Diocese of Atlanta Vital Statistics Task Force Member 2015 to 2016
Diocese of Indianapolis Global Missions Commission Member 2010, Chair 2011 to 2013
General Convention 2012 Clergy Deputy, Diocese of Indianapolis
Indianapolis Center for Interfaith Cooperation Board Member 2012 to 2014

Publications

Blogged at YeWatchers.com
The Screen of Common Prayer: Using Visual Media Technology in Episcopal Liturgy. Doctor of Ministry thesis, Seabury-Western, 2005
Bookmarks: Bible Explorations for Older Youth, Judson Press, curriculum writer, editor volume 3, 2000
Intersection for Youth, Smyth & Helwys Publishers, curriculum writer 1993 to 2003

Global Experience

Cuba, 2017. Joined Diocese of Atlanta visit to build relationship with Episcopalians in Cuba.
Israel, Palestine, and Jordan, 2013. Clergy leader for congregational pilgrimage.
England, 2012 and 2018. Clergy leader for choir pilgrimages to Coventry and Norwich.
India, 2010. Spent a week in Gujarat learning about Hinduism from religious leaders of the Swaminarayan tradition and a week in Kerala studying the early St. Thomas Christian tradition.
Brazil, 2010. Joined celebrations marking the 25th anniversary of the founding of the Diocese of Brasilia and visited churches and ministries of the Diocese.
Mexico, 2009. Visited non-profits and community organizers in Chiapas and attended All Saints and Day of the Dead observances in church and community settings.

Family

Married to The Rev. Taylor Burton-Edwards, Consultant with United Methodist Communications. Secretary of the North American Academy of Liturgy. Chair of the Consultation on Common Texts which oversees the Revised Common Lectionary. Treasurer of The Liturgical Conference.

THE REV. CANON PAULA CLARK

CANON TO THE ORDINARY & CANON FOR CLERGY DEVELOPMENT, MULTICULTURAL MINISTRIES AND JUSTICE, DIOCESE OF WASHINGTON



I serve in the Episcopal Diocese of Washington, and was recently named Canon to the Ordinary. My primary responsibilities include serving as counsel to the bishop, parish transition ministry, strategic planning, and diocesan-wide justice initiatives. In 2013, I began diocesan staff ministry as Canon for Clergy Development, Multicultural Ministries and Justice. In this position, I had oversight and responsibility for the ordination processes to the priesthood and the diaconate, transitions and training of clergy, multiculturalism within parishes, as well as race and social justice diocesan initiatives.

Prior to serving on diocesan staff, I served as Rector of St. John's Episcopal Church, Beltsville, MD. At St. John's, I expanded ministries to support lay leadership and program development. Also at St. John's, a multicultural parish, I developed culturally responsive

and creative liturgy for the growing parish.

Before ministry at St. John's, I served as Assistant to the Rector at St. Patrick's Episcopal Church, DC, where I managed Christian Education and Outreach Ministries, developed a Women's Bible Study, revived Sunday School programs, and solidified a Food Pantry ministry between St. Patrick's, and St. Philip's Episcopal Church, Anacostia.

I am a 2004 graduate of Virginia Theological Seminary, was ordained to the diaconate in 2004, and the priesthood in 2005. I have a master's in Public Policy from the University of California, Berkeley, and an A.B. in Sociology from Brown University. I am a native Washingtonian, and a 1980 graduate of National Cathedral School for Girls.

In addition to parish and diocesan ministry, I bring 15 years of executive management experience in the public, private and non-profit sectors.

I am married to Andrew McLean, and have an adult daughter, Micha Green. I am matriarch of an extended family of four adult stepchildren and five step grandchildren.

PAULA CLARK

ESSAY QUESTION RESPONSES

Question 1: Based on your reading of our diocesan profile, what excites you most about leading this diocese and which of your spiritual gifts, talents and passions do you see as most relevant to the opportunities and challenges facing us?

When I consider the possibility of being the next Bishop of the Michigan, I am most excited by the opportunity to join you in building up the Body of Christ in your branch of the "Jesus Movement," as Presiding Bishop Curry says. Your dedication to revitalizing and growing congregations and congregants, and equipping them to spread the love of God both in and outside of congregations is deeply inspiring to me. I am humbled to walk this path of discernment with you as the Holy Spirit guides the search for your next bishop.

I admire the Diocese of Michigan's focus on building up the Body of Christ through congregational vitality and growth. I am thrilled to learn that one third of your churches are working intentionally on congregational development and revitalization. Your Academy for Vocational Leadership (with the Dioceses of Western and Eastern Michigan), providing training for clergy and lay leaders, as well as your Renaissance and Requiem programs are impressive and resonate with my passion for clergy and lay leadership development.

God has gifted me with the spiritual gift of exhortation, encouragement of others in ministry, which I have used as a parish priest and in service to the Diocese of Washington.

I have served as the chairperson of the Diocese of Washington's Commission on Ministry, which provided retreats for people discerning their gifts for both lay and ordained ministry, and I helped develop a special ordination track for young adults interested in the priesthood.

As Canon for Clergy Development in the Diocese of Washington, I oversee the discernment and formation processes for the diaconate and the priesthood. The diaconate program in the Diocese of Washington was recently created and implemented, and its diaconal ministry focuses not just on service in congregations, but collaborative mission and ministry among parishes, exhorting the people of God to go outside of the church to carry out God's work in the world.

As transition minister for the diocese, I work closely with parishes who are experiencing the challenges of declining membership, aging congregants, increasing maintenance needs of buildings, and decreasing financial resources. These challenges become particularly stressful during times of clergy transition. I journey with parishes in transition to discern creative models of ministry and clergy leadership that would address the challenges currently facing them and also help them to envision a future ministry that builds on the gifts and talents of the congregation.

The Diocese of Michigan's honest and hopeful assessment of the challenges facing many of its congregations and institutions, as well as your initiatives to address these obstacles excite and inspire me. I am passionate about God's call to us to expand and grow the Body of Christ, and I would be honored to learn, grow and minister with the people of the Diocese of Michigan to expand this branch of the Jesus Movement.

PAULA CLARK

ESSAY QUESTION RESPONSES

Question 2: Describe a time in your ministry when you built relationships between diverse groups. What did you do well? What do you wish you had done differently? How has this experience informed your approach to relationship building?

When I began ministry in the Diocese of Washington in 2013, our nation was in the midst of race relations discussions. George Zimmerman was found not guilty in the murder of Trayvon Martin; the Black Lives Matter Movement was taking shape; and, people of faith throughout our diocese wondered how God was calling us to address racial injustice. In contrast to this local and national backdrop, the Diocese of Washington had no anti-racism training program and no established best practices for grappling with difficult conversations. I have always had a heart for justice, so I set a course to change the status quo.

Through strategic networking, I found a multi-racial group of lay and clergy persons interested in learning more about race relations and beginning racial dialogues around the diocese. This seedling group later grew into the Diocese of Washington's Race and Social Justice Task Force. In addition to investigating and attending various anti-racism trainings, I contacted my colleague in the Diocese of Maryland who graciously offered to provide an initial "Seeing the Face of God in Each Other" workshop in the Diocese of Washington. She also arranged for Task Force members and me to be trained as workshop facilitators. We in turn created our own curriculum, including current events of the day, and held our first training in September, 2015.

The Race and Social Justice Task Force has provided anti-racism training for over 100 people in our diocese and beyond. From participating in a life-changing Civil Rights pilgrimage to Alabama, to coordinating some of the major social justice events in Washington, D.C., including the Women's March, March for Our Lives, and ACT Now for Racial Justice, the Task Force has actively sought opportunities for lay and ordained persons to expand their awareness, compassion and advocacy. We have been successful in bringing issues of social justice into the public square and into our pews among people of very diverse backgrounds.

From this work, I learned two key lessons: The importance of cooperative efforts among diverse people committed to a common goal and the necessity of empowering leadership from the outset of a project.

Every success the Task Force has achieved has been accomplished by creating relationships with people in various parishes, dioceses, judicatories, and institutions. That lesson was relatively easy to grasp. More difficult was realizing that at the start of establishing the Task Force, I would have done well to immediately identify myself as "staff member" rather than leader. Because of my passion for social justice, I was very hands-on in the development of our earliest initiatives. When I began to encourage leadership among the members, I received unanticipated push-back. Members had become reliant on my presence and decision-making. We worked through the issues, and thankfully, the members re-grouped, took over leadership, and now handily carry out the Task Force's ministry.

PAULA CLARK

ESSAY QUESTION RESPONSES

Question 3. How have you navigated the roles of prophet and pastor in your ministry thus far? Which role have you found more challenging and why? (Please provide at least one specific example to support your response.)

Throughout my ministry, I have been called to navigate the role of prophet and pastor. As a layperson in the church, I was active in pastoral work, as a Visiting Eucharistic Minister, visiting the sick and shut-in, and serving as Directress of the Junior Daughters of the King, where I was pastor to girls in the parish who studied and became Junior Daughters. Also, I was active on a diocesan level, serving on a committee dedicated to empowering the ministry of the laity. At that time, I was very outspoken about the need for churches to reach beyond their buildings to seek out and serve people thirsting for a relationship with Christ. While we now talk openly about evangelism in the Episcopal Church, including the disciplines outlined in Presiding Bishop Curry's "Way of Love" initiative, then my ideas were prophetic, and not always well received.

As a priest, I have always seen myself as a pastor first, to all of God's people, no matter where they stand in relation to my own personal, theological, and political convictions. A wise senior priest said to me early in my ministry that the work of the priest is to "love the people, love the people, love the people." This is my mantra, and I have added to this adage, "always, no exceptions." I have successfully pastored those who are not always pleased with me and who deeply disagree with many of my positions on issues. Nevertheless, I have left all pastoral calls on good terms with the people of God with whom I've served. I am most comfortable in the role of pastor.

In contrast, I find the role of prophet a greater challenge, if equally rewarding, and one I've embraced to the best of my ability in my time serving as Canon for Clergy Development, Multicultural Ministries and Justice. Sharing truth when it is difficult to hear, listening for and sharing God's message unapologetically can be emotionally and spiritually taxing, especially so when a clergy transition evokes latent conflict in a parish. With Jesus as my guide, I have stood in the midst of very conflicted church meetings and provided prophetic voice to difficult situations, with prayers and the intention to foster clarity and a vision toward future possibilities.

This year I have been working in partnership with a committee of the D.C. Chapter of the Union of Black Episcopalians to assist parishes in decline, both in membership and financial viability. We've held two workshops, "Survive and Thrive," for African American and Multicultural parishes during which I presented two sessions. In the first, I discussed in detail the attributes of a "Healthy Parish" and in the second on models of ministry which aid in assisting parishes to "Survive and Thrive." Both presentations required prophetic charges to the parishes in attendance, with a pastoral recognition of the challenges they face. This balance of prophetic and pastoral voice is crucial in journeying with parishes through challenging times.

PAULA CLARK

ESSAY QUESTION RESPONSES

Question 4. Much has been written about the changing paradigms in 21st century Christianity. How are you thinking and working to engage these changes? How will this inform your ministry as bishop?

In my 5+ years working on a diocesan staff, I have seen the church change significantly, and I minister in the context of ever changing church paradigms.

Like the Diocese of Michigan, the Diocese of Washington has experienced a decline in parish membership, with aging congregants and diminishing resources in the last several years. Several parishes have gone from full-time to half-time rectors or Priests-in-Charge. Parishes have downsized Assistant/Associate positions, making cures difficult to find for newly ordained priests. Several parishes have experienced so much decline they are unable to have steady clergy leadership at all. As Canon for Clergy Development, I work with parishes determining the way forward in the midst of such decline, and my experiences in this role would inform my ministry if discerned and called as Bishop of Michigan.

I believe one way for the church to address the decline of full-time clergy leadership is to uphold and expand the ministry and authority of the laity. While the Diocese of Washington has not adopted the Total Ministry model of ministry, I am drawn to such models of raising up and expanding parish leadership to carry out many of the duties traditionally associated with conventionally ordained clergy. I am also committed to models of ministry I have witnessed in large, so-called "mega" churches where all members are given the authority and the charge to serve as "ministers of the church," whether it is in preaching, parking, or practicing radical hospitality. All members, in many such churches, see themselves as "ministers" and carrying out God's call of service.

In the Diocese of Washington, I have been working with parishes to determine what level of clergy leadership they can afford by asking for and facilitating financial reviews to provide accurate information on the sustainability of clergy leadership. In addition, we have parishes who are in Covenant Relationships with other parishes, sharing resources, which can include clergy, administrative staff, and youth ministers.

Moreover, my work in Multicultural ministry speaks to a changing paradigm of 21st century Christianity - people from different nations, cultures, ethnicities and races make up a growing number of members in our churches and people in our neighborhoods, towns and cities. If indeed the mission of the church is to "restore all people to unity with God and each other in Christ," the church must embrace all.

PAULA CLARK

ESSAY QUESTION RESPONSES

Question 5: How do you in your ordained ministry help congregations grow through struggles, including struggles related to the size of the congregation and/or the ability of the membership to support ministries? (Please provide at least one specific example to support your response.)

In my ministry, I have seen growth, even in the midst of struggle, on both the parish and diocesan level.

As rector of St. John's Church, Beltsville, our congregation grew steadily, with increased diversity and parishioner participation in ministry. We realized these increases after plateaued growth by tapping into and encouraging the incredible gifts of parishioners, expanding parish ministries to serve the physical and spiritual needs of a growing parish family, and taking proactive measures to address challenges.

At St. John's, I focused on growing leadership among parishioners according to their passions. I promptly followed-up with all Sunday visitors to talk personally with them about St. John's, and invite them into membership. These contacts allowed me to welcome newcomers, and find out about their interests, gifts and talents. Once settled at the parish, I encouraged their participation and eventual leadership in the parish.

In challenging times, the vestry and I addressed difficulties in the parish head on. One year when the parish stewardship campaign left the parish with a \$22,000 budget shortfall, the vestry and I decided to explain the deficit to the parish, transparently, and do so in the context of our Sunday worship service. Afterward, we embarked on a "second-ask" that almost closed the financial gap. This intervention set the parish on the road to lasting financial stability.

On the diocesan level, my impact on congregational growth comes from providing talented, capable clergy candidates to parishes in transition, and helping parish leadership broaden their expectations of clergy leaders. During parish transitions, I remind members that the call of a rector is accomplished with God's help, and urge them to look for how the Holy Spirit might be guiding the process. Through prayerful discernment, parishioners are able to discern who God has called to lead the church, even in the midst of challenging times.

We often encourage our parishes experiencing challenges in membership and financial stability to hire Priests-in-Charge, rather than rectors. I recruit, interview and vet Priest-in-Charge candidates personally, and send candidates to the vestry for consideration who exhibit the gifts and talents to assist the parish in addressing its growth and financial struggles.

For instance, I offered to the vestry of a rather conservative parish a gay candidate for consideration who was very gifted pastorally and administratively. The vestry prayerfully chose this candidate as Priest-in-Charge, and attendance in its English-speaking congregation increased 21% in the first year! In addition, the parish hosted a Spanish-speaking Episcopal Church plant that grew to over 50 members in the first year.

My experiences on both the parish and diocesan level have taught me that with God's help, strong, collegial clergy and lay leadership, honesty and transparency, congregations can experience growth, even in the midst of great challenge.

PAULA CLARK

RESUME

The Rev. Canon Paula E. Clark

3119 Perry Street, Mount Rainier, MD 20712
301-213-1991, pclark@edow.org

Objective: Bishop, Episcopal Diocese of Michigan

What I bring to your diocese:

- Diocesan leadership and ministerial experience, sharing the love of God and neighbor
- Innovative, pastoral, and prophetic care of parishes and congregants
- Worship that inspires, builds bridges and deepens the experience of God in community
- Discernment guidance and leadership formation for priests, deacons and lay persons
- Passion and action for justice and the building of “Beloved Communities of God”
- Inspiring, pastoral and prophetic preaching, building up faithful followers of Christ
- Fifteen years of executive management experience in the public, private and non-profit sectors

MINISTRY HISTORY

Episcopal Diocese of Washington, Washington, DC, 2013- Present

Canon for Clergy Development, Multicultural Ministries and Justice

Highlights of Ministry/Leadership

- *Open in Spirit:* Revamped Transition Ministry in the Diocese of Washington, providing flexible models for clergy calls that reflect the changing landscape of parish ministry.
- *Deep in Faith:* Encourage parishes to listen to the movement of the Holy Spirit in discerning new models of ministry and clergy leadership to addressing declining membership, deteriorating facilities, and internal conflict.
- *Leadership Developer:* Oversaw the implementation of a new Priesthood discernment process and the development of a Vocational Deacon discernment and formation process. Deacons in the Diocese of Washington have grown from 5 to 24 in 5 years. Developing a new discernment and formation process for Spanish-speakers. Oversee diocesan program for clergy in new calls.
- *Commitment to Social Justice:* Established the Race and Social Justice Task Force. Re-instituted and updated diocesan antiracism training. Podium speaker at the ACT Now Rally for Racial Justice, and coordinated diocesan participation at the Women’s March, March for Our Lives, and 1,000 Clergy March. Active in local Sanctuary and Immigration Justice rallies and workshops.
- *Liturgy Planning & Worship:* Prepare liturgies for all diocesan worship services, ensuring inclusive, inspiring worship that awakens the mind, touches the heart, and transforms the soul.

Rector, St. John’s Episcopal Church, Beltsville, MD, 2009-2013, and **Priest in Charge,** 2008-2009

Led liturgical, pastoral, management and administrative parish ministries. Expanded lay ministry leadership to ensure multicultural participation in all aspects of programming. Increased overall membership by 20%. Instituted and updated parish communications, including website development and weekly e-blast newsletter. Instituted children and youth’s ministries and programming. Secured \$100,000 grant for church cemetery renovations.

PAULA CLARK

RESUME

The Rev. Canon Paula E. Clark

Assistant/Associate, St. Patrick's Episcopal Church, Washington, DC, 2004-2007

Shared in liturgical leadership, preaching and pastoral care. Managed and administered the adult, youth and children's formation programs. Revitalized outreach ministries, including a partnership with a historic African American parish providing food pantry services to residents of Anacostia, one of the poorest areas of Washington, DC

Seminarian, Church of the Spirit, Kingstowne, Virginia, 2002-2004

Preached, co-led liturgy, and co-taught *Alpha* course at an Episcopal "Seeker Church" plant.

EXECUTIVE MANAGEMENT EXPERIENCE

Director of Community Services, Hospice of Prince George's County, MD, 2000-2001

Director of Human Resources and Administration, Delon Hampton and Associates, DC, 1995-2000

Public Information Manager for Criminal Justice, Office of the Mayor, DC, 1993-1994

Public Information Officer, Office of the Mayor and DC Board of Parole, DC, 1986-1995

DIOCESAN AND CHURCH WIDE SERVICE AND OUTREACH:

- Transition Ministry Conference—Board Member, 2016-Present
 - Board of Transition Ministry, Episcopal Church – Board Member, 2015-Present
 - Montgomery County Interfaith Network – Anti-Racism trainer/facilitator, 2016-2017
 - Multicultural Awareness of Gifts, Inc. (MAGI) –Convene colleague group monthly for clergy serving in multicultural parishes, 2013- Present
 - Washington Area Clergy Association, President – 2011-2013
-

EDUCATION:

- Virginia Theological Seminary, M.Div., 2004
 - University of California, Berkeley, M.P.P., Public Policy, 1986
 - Brown University, A.B., Sociology, 1984
 - National Cathedral School for Girls, Diploma, 1980
-

PROFESSIONAL DEVELOPMENT:

- Interim Ministry Training – Interim Ministry Network, 2006 (Completed Steps 1 & 2)
- Gracious Leadership & Holy Currencies (Multicultural Leadership & Stewardship), 2015-2016
- Global Leadership Conference, Satellite Center, 2015-2017
- Women Embodying Executive Leadership, 2016-2018

THE REV. DR. BONNIE A. PERRY

RECTOR, ALL SAINTS', CHICAGO IL



Growing up, ours was a Marine family; I've lived in California, Hawaii, Virginia, Massachusetts, New York, New Jersey and (thankfully) for the last 26 years, Chicago. Welcome and hospitality mean the world to me.

When I was 16, I attended a young people's Cursillo. During that retreat I had a profound experience of being loved for who I was, as I was, in the person of Jesus Christ. My life has never been the same. This experience is the bedrock of my faith. The reality that Jesus loves me, and you, all of us completely and utterly, that is what fuels my passion for life and for the Gospel and for our church.

Attending the College of the Holy Cross, the Jesuits honed my critical thinking. After graduating I served in the Jesuit Volunteer Corps in West Oakland and Skid

Row, Los Angeles.

Feeling called to ordained ministry, wrestling with being a Roman Catholic woman, I attended Union Theological Seminary. My middler year I met my spouse Susan Harlow. My senior year I was received into the Episcopal Church. I was sponsored for ordination by St. Mark's, a vibrant a multi-racial congregation in Teaneck, NJ.

I served three churches in New Jersey: Christ Church, Hackensack, Christ Church, Ridgewood and St. Peter's Clifton. In 1992 I made the best decision of my life and moved without a job to Chicago, to follow my spouse Susan who had just been offered a seminary faculty position.

In the last 26 years I have encouraged All Saints', Chicago as it has changed and grown. Anti-racism work, young people's formation, feeding our neighbors, Christmas pageants, world-wide LGBTQ rights, multiple capital campaigns, baptisms, burials, marriages and blessings, and hundreds of relationships have taught me that the stuff of church is deep, Holy work. God is good.

BONNIE PERRY

ESSAY QUESTION RESPONSES

Question 1: Based on your reading of our diocesan profile, what excites you most about leading this diocese and which of your spiritual gifts, talents and passions do you see as most relevant to the opportunities and challenges facing us?

Your entire profile excites me. I feel called to see how we might live our faith in a way that enables us to glimpse God's abiding presence in our fragile, fractured world. I'm drawn to the diversity of people, cultures, races, classes and ethnicities present in the Southeastern corner of Michigan. Rural, urban, suburban your varied geographic locales and contexts are compelling. I am intrigued by both your needs and your resources.

I believe in the power of Jesus Christ to change the course of our lives and the lives of people around us. My preaching reflects the belief that Jesus came that we might have life and life in abundance and he calls us to love the Lord our God with all of our heart, mind, strength and soul and to love our neighbors as ourselves.

I've the ability to create abiding relationships; I listen deeply to people and assist individuals in naming and using their gifts. I'm able to draw people together from disparate groups, invite them to focus on a common goal and use their individual talents and passions to enable the group to meet the common goal. My work with the Chicago Consultation, and Ravenswood Community Services are two examples of that process.

I believe in incremental, measurable changes to achieve long-term transformation. I have the elastic ability to move groups along step by step, celebrating our successes, recovering and learning from our temporary setbacks, without losing sight of the long-term seemingly unattainable vision. My steadfastness, my belief in Christ's unshakeable love, and my sense of humor enable me to encourage groups to persevere and prevail, all with a sense of joy and wonder.

I lead and serve a congregation with an average age of 38, the youngest in our diocese. I know how to marshal social media and 21st century technologies to connect with people, young and old, who do not typically participate in religious communities.

I'll relish spending time, encouraging, partnering with and caring for the clergy of the diocese. In my tenure at All Saints' I've mentored more than 30 seminarians and sponsored 12 people for ordination, I'm currently coaching 4 new rectors. Healthy congregations are led and served by healthy clergy. I'll do all in my power to support clergy in their quest for spiritual, emotional and physical wellness. I'll also create venues for developing meaningful relationships between key lay leaders from every congregation.

Developing and redeveloping congregations, examining parish systems, raising money for new initiatives and capital campaigns are some of my most cherished activities. Meeting with leaders throughout the diocese, collaboratively discerning God's call would be an honor and an enlivening privilege.

Lastly, the Diocese of Michigan should be at the decision-making tables in our towns, cities and State. If called I'll engage existing and create new partnerships with secular groups so that we may fully embody our baptismal promises in all areas of our lives.

BONNIE PERRY

ESSAY QUESTION RESPONSES

Question 2: Describe a time in your ministry when you built relationships between diverse groups. What did you do well? What do you wish you had done differently? How has this experience informed your approach to relationship building?

Mote said, "I need to talk to you. I have wronged you. I need your forgiveness."

I was taken aback, Mote and I had known each other for 36 hours.

"What is it, Mote?"

He said, "I did not know until yesterday that someone could be gay and be a Christian. I am so sorry."

He continued, "But I'm a priest and a principal and I will tell my parishioners and students that I was wrong."

I was without words. I hugged him and we both cried.

Mote, an Anglican priest from Tanzania, and I were having this conversation at a theological conference in Durban, South Africa, in the fall of 2011. This conference was the first gathering held in the Anglican Communion on the continent of Africa focusing on issues of sexuality. The Chicago Consultation and the Ujamaa Centre at the University of Kwazulu-Natal sponsored it. In 2007, I co-founded the Chicago Consultation with the Rev. Dr. Ruth Meyers bringing together prominent theologians, church leaders and bishops to work for full inclusion of LGBTQ people in all aspects of our church. Our gathering in South Africa of 30 African leaders and 15 North Americans was the first of three such events that we would hold on the continent. The next one was in Limuru, Kenya in 2013, and the third in Cape Coast, Ghana in 2015.

Our gatherings were the most diverse events I've ever been a part of, with participants from 16 different countries. We were different cultures, classes, races, ethnicities, theologies, genders, and sexualities. Yet we held Holy Scripture in common. When we planned the gatherings we included two hours daily of small group bible study and prayer. In our consultations we didn't wave our conflicting philosophies or theologies, instead we swapped exegetical insights and translations of different words from the Hebrew and Greek to Swahili, Igbo, French, and English. We learned of each other's context, we listened and learned of each other's worries and joys, and began to see and know each other as individual Christians. We heard each other's stories and began to see how Christ is alive in each one of us.

I began to understand much much more about Kenyan villages and what the bible means to people in the repressive regime of Zimbabwe, while Mote learned that a person could be gay and be a Christian.

What I would have done differently is start all of the work 10 years earlier. If we'd known to begin international, cross-cultural bible study and prayer earlier, I believe we might have prevented some of the pain and misunderstandings that made the Anglican Communion so fraught at that time.

Going forward, I now know that the heart of all good work, for faith-based purposes, begins with immersion in scripture and prayer. It's one reason why every vestry meeting at All Saints begins with significant bible study and prayer. It's the single most important activity in which our vestry engages. The business of the church is prayer. And so all important movements in the church need to begin in prayer.

BONNIE PERRY

ESSAY QUESTION RESPONSES

Question 3: How have you navigated the roles of prophet and pastor in your ministry thus far? Which role have you found more challenging and why? (Please provide at least one specific example to support your response.)

I enjoy both pastoral and prophetic ministry. The role of pastor comes a bit more readily than that of a prophet. If someone is in need or sorrow, or completely delighted by a turn of events, I relish being a part of their life, bearing witness to the events as they are unfolding or sitting with the person later, hearing the story told in their own words. As I listen, I focus my attention on an individual's whole self and try to hear the deep truths of the person's life.

I'm not a stranger to prophetic ministries. Our fraught world is filled with individual and systemic injustices that are anathema to our Gospel Values. When I encounter an injustice, I identify why I believe it violates our values and then invite other people to join me in further articulating the issue and devising a sustainable effective response. It can be a mistake and draining of precious energy to joust prophetically at all the ills of our world, so I believe in narrowing and honing our prophetic work. I've also come to realize that sustained prophetic work succeeds more readily when it is linked to an articulated pastoral hurt. Thus I believe that pastoral and prophetic ministries are two interwoven strands connected in a double helix structure akin to DNA.

In November 2015, the city of Chicago released a video of a police officer shooting Laquan McDonald 16 times. Protests began throughout the city. A call went to the faith community for congregations to leave their place of worship, go to a local intersection, and as a group lay down in that intersection and stop the traffic.

We were horrified by the callous indifference to Black Lives that the video revealed. The congregation wanted to act. Some wanted to lie down and be arrested. Others were uncomfortable in doing so. How might we involve everyone and have the greatest possible impact? Eventually we decided to leave our 11:00 service directly after communion and invite our neighbors and local aldermen to join us. About 100 of us walked past the waiting police cars to a busy, nearby intersection. We split into four groups and positioned ourselves on all four corners. When the lights signaled, "walk" two groups processed in the crosswalk, stopped halfway and prayed and sang. When the lights changed they cleared the intersection and then the two groups on the opposite sides crossed to the center and prayed and bore witness. So we continued for an hour, circling the intersection, with hundreds of cars seeing our witness. In this way, everyone processed. Everyone protested. Everyone lamented. Everyone was included. Countless more cars witnessed our prayers, than if a few of us had lain down and simply blocked the traffic. This was a prophetic response to a pastoral ill, enacted in a pastorally sensitive manner that included everyone, thus expanding the prophetic impact.

This witness catalyzed our congregation into deeper work on white privilege, systemic racism, and racial reconciliation. We've much more to do.

BONNIE PERRY

ESSAY QUESTION RESPONSES

Question 4: Much has been written about the changing paradigms in 21st century Christianity. How are you thinking and working to engage these changes? How will this inform your ministry as bishop?

I teach a class at Bexley-Seabury Seminary on Reimagining Congregations in Mission. The central question of this class addresses the paradigms for effective ministry in the 21st century. I invite students to envision a world where Mission is central to all that a community of faith undertakes. Imagine the people, spirituality, structures, leadership, funding, and buildings we need to reclaim the mission Christ called and commissioned the first disciples to carry out. What would the Episcopal church be like if we were a movement, the Jesus Movement, in the words of Presiding Bishop Curry. In this movement, what if our faith communities were missions with churches rather than churches with missions?

For the last 26 years I've sought to create and lead a faith community that is focused on the mission of Jesus: loving the Lord with all of our hearts, minds and souls and loving our neighbors as ourselves. Our congregation's average age is 38. Our ministries are filled with young families of all sorts of configurations, we are deeply involved in the pressing issues and concerns of our community. We seek to embody the Gospel, in ways that meet the longings of the people who are yet to walk through our doors.

Early on, we realized that people were hungry in our neighborhood. So we began to feed them body and soul. In 2000 we created Ravenswood Community Services. Today every Tuesday evening we offer groceries to 200 people who gather in our sanctuary, and a sit down family style meal and groceries to another 125 of our neighbors in need. Another 50 or so volunteers come every week to staff Ravenswood Community Services. More than 70% of the people who volunteer on Tuesday evening join us at some point for one or more worship services on Sunday morning. We consider the bread broken and the stories told on Tuesday evening to be every bit as sacred and Holy as the bread broken and stories told on Sunday morning.

We noticed that people worried about the quality of the local public schools in our neighborhood. For more than 15 years I, and leaders at All Saints, have been involved in this area. At one point half of our local school council was comprised of members and clergy from All Saints. We host an annual Backpack Blessing that includes local principals offering the Sunday morning sermon, 2000 pounds of paper collected and formed into our altar and pulpit. Lavishly decorated backpacks created by student artists, hang from our rafters and during coffee hour education forums address issues of inequities in school funding. I'm a founding board member for GROWCommunity, a not for profit dedicated to providing quality, K-12 neighborhood education.

As bishop, I'll encourage clergy and congregations to engage in spiritual discernment focused on the intersection of the Gospel with the needs of their local communities and the gifts of their congregations. I'll be involved in pressing civic discussions and represent the Diocese in matters of justice.

BONNIE PERRY

ESSAY QUESTION RESPONSES

Question 5: How do you in your ordained ministry help congregations grow through struggles, including struggles related to the size of the congregation and/or the ability of the membership to support ministries? (Please provide at least one specific example to support your response.)

In my 30 years of ministry, I have served large and small suburban churches and an urban congregation that has grown from 35 people on a Sunday to the fourth largest church in the Diocese of Chicago. I frequently say that I have served 6 congregations, three of which had the same address.

I understand the energy, tenacity, vision and "jack-of-all-tradesness" that is routinely required when serving a congregation with fewer than 40 people attending on a Sunday. I know what it is like to try to raise enough money and enthusiasm to create a pastoral size congregation with 100 people participating weekly. Likewise, I also know the intense pressures of leading a multi-staff congregation, managing conflicting programmatic interests, and raising money simultaneously for operating budgets and multi-million dollar capital campaigns. Twenty-six years into my tenure at All Saints I oversee our operating budget, our capital campaign income and expenditures, our not for profit Ravenswood Community Services, and our Limited Liability Corporation.

I have contended with both empty pews and over-flowing church school classrooms. I appreciate what it is like to worship in a space that not only has water in a baptismal font, but also dripping down through the roof and seeping up through the basement. Each is difficult, some of it is a mystery, but all of it is Holy.

In addition to leading All Saints through three different congregational sizes, I also spend a significant amount of time, mentoring colleagues and working with other congregations as they seek to navigate congregational size changes. I have worked with tiny rural congregations as well as churches seeking to transition from pastoral to program size. There is no one magic answer enabling a congregation to grow. Rather, I focus on working with the lay and ordained leadership to understand what their particular gifts and talents are, what the needs of the community may be in which the church is situated and then what their particular church is adept at doing. In addition, as I did recently with St. John's in Royal Oak, I spend time discussing the various congregational systems that are frequently seen in different size congregations. How a family size church (fewer than 50 people on a Sunday) grows and operates and integrates members is very different from how a pastoral size church (55 to 120) or a program size church (120 to 350) would function. A key insight from my work with St. John's was posing the questions as to whether or not the vestry wanted to embrace the operational changes necessary for the church to keep growing.

I firmly believe that no one size church is better than another. Rather each church should be the size it needs to be to carry out the mission God has given them. Our call is not to grow churches or to close churches, our call is to live out the Gospel in a way that positively changes the lives of those who come in contact with the church.

BONNIE PERRY

RESUME

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Chicago, Illinois 60640
773.561.0111 (church)
773.315.9028 (cell phone)
bonnie@allsaintschicago.org
www.allsaintschicago.org

Education

- 1998 Doctor of Ministry Seabury-Western Theological Seminary, Evanston, IL
(Congregational Development)
- 1988 Master of Divinity Union Theological Seminary, New York, NY
(Practical Theology)
- 1984 Bachelor of Arts College of the Holy Cross, Worcester, MA
(Biology)

Ordained

- June 2, 1990 to the diaconate
- December 15, 1990 to the priesthood

Doctoral Thesis

“Visions for Vitality: A Study of Three Vigorous, Cutting-Edge Congregations.”

Ministries

Parish

All Saints’ Episcopal Church Chicago, Illinois November 1992 to the present
Rector November 2000 to the present
Congregational Development Vicar November 1992 to November 2000

In my tenure All Saints has grown from being a diocesan supported mission congregation with fewer than 35 people attending on a Sunday to one of the largest, dynamic parishes in our diocese, training more than 30 seminarians and sponsoring more than 12 people for ordination. Our pledge income has increased more than tenfold from 1992 to 2018; our operating budget for 2018 is \$541,000. Weekly Sunday attendance is now more than 250. The average age of parishioners at All Saints’ is 38. Our church school and youth groups have more than 70 children attending on a Sunday. The staff has increased from a part-time organist and half-time clergy person to a full-time rector, full-time curate, full-time parish administrator, and half-time music director. Outreach ministries have flourished and more than 21% of the annual operating budget is directed to local, diocesan, national and international outreach.

We’ve had Five Capital campaigns 2018, 2014-2016, 2012, 2008-2010, 2002—2005 raising an excess of \$4.5 M, and transforming our once failing, dilapidated building into an award winning architectural gem.

In 2001 the congregation incorporated its food pantry and community kitchen creating Ravenswood Community Services, a non-profit agency that offers groceries, hot meals, compassion and community to neighbors in need.

BONNIE PERRY

RESUME

In the fall of 2002, in order to alleviate overcrowding, the congregation added a third Sunday morning worship service.

In the spring of 2003 All Saints' was chosen to be one of five congregations participating in the "Making Excellent Disciples" program, a Lilly Endowment funded project created to pair dynamic congregations with newly ordained clergy, enabling that person to spend his or her first two years of ministry immersed in a healthy, growing congregation.

In the fall of 2004 Ravenswood Community Services was recognized as the twelfth Episcopal Charity in the Diocese of Chicago.

In the fall of 2008 we expanded our church school wing to accommodate our overflowing Catechesis of the Good Shepherd program.

In the Spring of 2012 the congregation created CROSSwalk an anti-violence movement.

In the Spring 2014 the diocese made CROSSwalk and CROSSwalk to work a signature part of its Justice work.

In the Fall of 2015 the congregation began on-going, systemic anti-racism work, in partnership with St. Thomas Episcopal Church, Chicago.

In the Spring of 2018 we spearheaded a diocesan wide trip taking more than 100 people from urban, and suburban congregations to the Washington, DC *March for our Lives* Rally.

In the Summer of 2018 we purchased the house adjacent to the rectory and expanded our campus.

St. Peter's Episcopal Church Clifton, NJ September 1991 to October 1992

Interim Rector

Christ Church Ridgewood, NJ August 1989 to September 1991

Associate Rector for Outreach and Youth Ministries

Christ Church Hackensack, NJ April 1998 to August 1989

Parish Missioner & Coordinator of Volunteers

for the Interreligious Fellowship for the Homeless of Bergen County

National Positions

General Convention Deputy 1997, 2000, 2003, 2006, 2009, 2012, 2015

Chair of the Deputation 1997, 2000,

Co-Founder and Co-Convener of the Chicago Consultation 2006 to the present

The Chicago Consultation is a national and international gathering of more than 100 bishops, theologians, lay and clergy church leaders from the Episcopal Church and Anglican Communion committed to Full Inclusion for Gay, Lesbian, Bisexual, and Transgendered people in all orders of ministry. In the past eight years we have raised more than \$750,000 to fund this vital justice-seeking group. The Chicago Consultation initiated some of the first conversations on sexuality held in the Anglican Communion in Africa: Ghana 2015, Kenya 2013, South Africa, 2011.

Chair of the Clergy Leadership Subcommittee for the 2020 Task Force (part 2)
December 2001 to 2003

BONNIE PERRY

RESUME

Diocesan Positions

Commission on Ministry 2015 to the present
CROSSwalk Antiviolence Steering Committee 2012 to 2017
President, Standing Committee for the Diocese of Chicago 1998 to 1999,
2007 to 2008, 2010 to 2011
Standing Committee for the Diocese of Chicago, 1996 to 1999, 2003 to 2004,
2005 to 2011
Episcopal Charities & Community Services Board of Trustees 2006 to 2012
Seabury-Western Board of Directors, Fall 2008 to 2010
Diocesan Strategic Task Force Implementation Committee, 2003 to 2004
Chair, Diocesan Congregational Development Committee, 2000 to 2002
Diocesan Commission on Ministry—Discernment Weekend, 2000, 2001, 2016,
2017
Diocesan Council Representative, 1993 to 1998
Chair, Diocesan Annual Stewardship Campaign, 1993-1997

Community Involvement

President, Ravenswood Community Services, 2004 to the present
GrowCommunity: Excellent Neighborhood Schools K-12 Founding Trustee,
2015 to the present
Ravenswood Neighbors Association executive Committee 2018
Local School Council, Ravenswood Elementary School 2005 to 2009
President, Ravenswood School Based Health Care Centers' Advisory Board, 1999
to 2006
Ravenswood School Based Health Care Centers' Advisory Board, 1996 to 2009
Trustee, Ravenswood Health Care Foundation, 2002 to 2010, 2016-2018
Advisory Committee for Affordable Senior Housing 47th Ward City of Chicago,
January 2001 to 2008

Congregational Consultant

Vestry Retreat and Strategic Planning:
St. John's Royal Oak, MI 2018
St. Simon's Arlington Heights, IL 2015, 2018
Grace Place, Chicago, 2017
Grace Episcopal Church, Freeport, IL 2014
Holy Nativity, Clarendon Hills, IL 2011
St. Luke's Episcopal Church, Granville OH 2011
St. Martin's, Kalamazoo, MI October 2010
St. Anskar's, Rockford, IL April 2007
Church of the Holy Nativity, Clarendon Hills, IL Feb 2007
St. Richard's Church, Chicago, IL October 2006
Trinity Church, Highland Park, IL February 2006
St. John's, Chicago, IL February 2006
Emmanuel Church, Rockford, IL September 2005

BONNIE PERRY

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St. Mary's, Crystal Lake, IL May 2005
St. Mary's, Park Ridge, IL March 2005
Church of the Incarnation, Bloomingdale, IL February 2005
Grace Church, Madison, WI January 2005
The People's Church (UCC and UUA), Chicago, IL June 2004
St. Paul and the Redeemer, Chicago, IL May 2004
Christ Church, Waukegan, IL March 2004
Emmanuel Church, Alexandria, MN January 2003, March 2003,
September 2003
St Andrew's, Grand Rapids, Michigan February 1996

Academic

Seabury-Western Theological Seminary, Evanston, Illinois

Adjunct Faculty and Instructor

Fall 2002 to the present

Courses:

"Reimaging Congregations in Mission" June 2018 & Jan and June 2019
"Leading Change in the Congregation" Winter 2008 & Fall 2008
"Advanced Studies in Congregational Leadership" Winter 2005 & 2006
"Field Education Seminar Facilitator" Winter 2003 & 2004
"Congregational Development and Leadership: An Independent Study and Practicum for M.Div. Students" Fall 2002
Field Education Supervisor Fall 1993 to the present

Doctor of Ministry Program in Congregational Development

Thesis Advisor 2010 to 2014

Guest Lecturer Spring 2000 to 2014

University of Chicago Divinity School

Adjunct Faculty

Winter 2012

Course: Practice of Arts and Ministry: Liturgy and Worship

Field Education Supervisor September 1995-May 1996, September 1997-May 1998, September 2001-May 2002, September 2005-May 2006, September 2007-May 2008, September 2008 - 2015

Fund for Theological Education

Panelist—Realities of Parish Ministry, Evanston, IL 2006

Group Moderator for Undergraduate and Graduate Fellows at the *Pastoral Identity Partnership for Excellence Summer Conference*, Fuller Theological Seminary, June 2004

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Willamette University

Internship Supervisor for Undergraduate Student Interns for the Lilly Endowment Project "Programs for Theological Exploration of Vocation," Summer 2004

Elmhurst College

Internship Supervisor for Undergraduate Student Interns for the Reinhold Niebuhr Center, a Lilly Endowment Project "Programs for Theological Exploration of Vocation," Winter 2004

Publications

"A New Second City... With Some Help from the Biblical Prophet Jeremiah." Huffington Post, December 2015. http://www.huffingtonpost.com/rev-bonnie-a-perry/a-new-second-citywith-som_b_8695232.html.

"Pain. Change. Hope." Huffington Post, November 2015. http://www.huffingtonpost.com/rev-bonnie-a-perry/a-christian-response-to-p_b_8577894.html.

"What Does St. Francis Have to Say to Us Today?" Huffington Post, October 2015 http://www.huffingtonpost.com/rev-bonnie-a-perry/st-francis-extinction_b_8241298.html.

"Wake up Calls." Huffington Post, September, 2015. http://www.huffingtonpost.com/rev-bonnie-a-perry/wake-up-calls_1_b_8096940.html.

"Ashes to Ashes, Dust to Dust." Huffington Post, February 2015. http://www.huffingtonpost.com/rev-bonnie-a-perry/ashes-to-ashes-dust-to-dust_b_6695344.html.

"Christmas Reminds us that we, like God, are Human too." Huffington Post, December 2014. http://www.huffingtonpost.com/rev-bonnie-a-perry/christmas-reminds-us-that-we-are-human-too_b_6377476.html.

"The Deep Sleep of Racial Oblivion: One Pastor's Sin of Omission" Huffington Post, December 2014. http://www.huffingtonpost.com/rev-bonnie-a-perry/the-deep-sleep-of-racial-_b_6249028.html.

"Up from the Grave," in *What Shall we Become: The Future and Structure of the Episcopal Church*, edited by Winnie Varghese, 2013 Church Publishing, New York.

"Mind Change: A book review of *Changing Minds*" *Congregations*. Vol.31 (2). Spring 2005.

"Changing Peoples' Lives: A book review of *Leadership that Matters*" *Congregations*. Vol. 30 (3). Summer 2004.

"Stepping Off the High Dive: How Using a Facilitator Improves the Evaluation Process" *Congregations*. Vol. 28 (2). March/April 2002.

BONNIE PERRY

RESUME

“The Cluetrain Manifesto: 95 New Theses Our Churches Ought Not Ignore”
Congregations. Vol. 27 (3). May/June 2001.

“An Endangered Species: A book review of Gathering of the Next Generation”
Congregations. Vol.27 (2). March/April 2001.

“Who Died and Left Us in Charge: How Three Gen X Ministers Mentor Each Other and Run a Church.” *The Catalyst*. Vol. 1 (3). Advent 2000.

Presentations

Keynote Addresses

“Hearing God’s Call: Faith, Agency, Authenticity, and Whimsy in Mission-Minded Congregations” Keynote Presenter Episcopal Church Foundation, Kanuga Conference Center, NC March, 2018.

“Stewardship and Congregational Development” Keynote Presenter Episcopal Diocese of Western Michigan, September 2007.

“Evangelism for the 21st Century”, Keynote Presenter Lutheran School of Theology, Philadelphia, PA April 2007.

Commencement Preacher, Seabury-Western Theological Seminary, Evanston, IL June 2006

“Evangelism Is...God, Passion, Vision, Outreach and Liturgy” Keynote Address for the Diocese of Massachusetts’ Diocesan Convention, November 2004.

“Upon this Rock: The Word in Congregational Development” Designed and presented a three day conference for 30 small rural churches in the Diocese of West Virginia, October 2003.

“Imagine—the Kingdom of God” Keynote speaker for the Episcopal Women’s Caucus, General Convention, Minneapolis, 2003.

“Evangelism and Congregational Development” Keynote speaker for the Province I Annual Stewardship, Evangelism, and Congregational Development Conference, Westborough, Massachusetts, March 2003.

“The Rising Phoenix: Stewardship, Worship and Leadership for a Congregation’s Rebirth” Keynote speaker for the Diocese of West Virginia’s Diocesan Convention, Wheeling, West Virginia, May 2002.

“Reaching Out and Inviting Gen X In,” Keynote speaker for the Diocese of Arkansas Diocesan Convention, Little Rock, Arkansas, February 2001.

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Workshops

“Missional Church: A Case Study of an Urban Congregation’s Transformation” Forward Movement/Renewal Works Discipleship Matters Conference, Charlotte, NC, October 2018.

“Dynamic Administration in Changing Times” The University of Chicago Divinity School, March 2012.

“Leadership in Congregations” The University of Chicago Divinity School, Spring, 2007.

“Evangelism in a secular world” Diocese of Chicago Diocesan Convention November 2004

“Who’s sitting in my pew: Congregational Growth and Development” Diocese of Chicago Vestry School, April 2003.

“Talking about my Generation: Young Adult Evangelism” Consortium for Endowed Parishes, Pittsburgh, Pennsylvania, February 2003.

“Stepping off the High Dive: Clergy Evaluation in the Congregation” Seabury-Western Theological Seminary, October 2002.

“Creative Liturgies for Congregational Development” Seabury-Western Theological Seminary, Evanston, Illinois, June 2001 and July 2001.

“How Body Piercing Can Enhance Your Congregation: Creative Liturgies to Reach Generation X” Consortium for Endowed Congregations in the Episcopal Church. Indianapolis, Indiana, February 2001.

“Gen X Preaching: One example” Co-presenter at the College of Preachers, National Cathedral, Washington, D.C. January 2001.

“Recreating the Commons: How the Church Can Be the Center of the Community” Diocese of Chicago Evangelism Conference, April 2000.

“Young Adult Evangelism” Seabury Institute for Congregational Studies Extension Campus, Houston, Texas, April 2000.

“Creating Secular Holy Days: Innovative Liturgies for Congregational Development” Seabury Institute for Congregational Studies Extension Campus, Houston, Texas, January 2000.

“Taking Starbucks to Church: How to Reach Young Adults” Diocese of Chicago Evangelism Conference, May 1999.

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“Up from the Ashes: One Congregation’s Story of Rebirth” Diocese of Minnesota Evangelism Conference, April 1999.

“The Phoenix Rises: Congregational Development from the Inside,” Congregational Development Institute, Diocese of Minnesota, March 1998.

“Where to Start: A Plan for Congregational Redevelopment” McCormick Theological Seminary, Chicago, Illinois, Spring 1994.

Recreation

American Canoe Association (ACA) Level 4 Sea Kayak Instructor Trainer, Open water Instructor and certified Eskimo Roll instructor;

British Canoe Union (BCU)— Fourth Woman in North America to become a Five Star Leader in Advanced Tidal Waters; UKCC level 3 Performance Sea Coach with Advanced Water Endorsement; Level 3 Sea Coach,

Paddle Canada Level 2 Sea Kayak Instructor;

Wilderness Medical Associates (WMA)— Wilderness First Responder;

Recreational tree climber and avid reader.

THE REV. CANON RUTH WOODLIFF-STANLEY

CANON TO THE ORDINARY, DIOCESE OF COLORADO



Dear Michigan Episcopalians,

Thank you for the gift of this journey with you.

My name is Ruth. My relationship with Jesus began when my mother knelt with me at bedtime to pray. And when I saw Miss Jo, my Sunday school teacher, behind the children's altar, I got my first glimpse of priestly calling.

God's call persisted; as a child, I kept a big brown notebook for sermon ideas.

In 29 years of ordained ministry, I've become passionate about and experienced in reconciliation and bridge-building. I've learned when we reach across our differences, we find unexpected common ground. My first instinct is pastoral; I listen closely, and I'm

energized by being with people. Recently, I have worked with leaders across the country building the future church. This work thrills me.

I was raised in the Deep South alongside people who daily suffered the oppression of racism. My commitment to justice is fueled by fire that was kindled in me then. I understand that waking up to my unexamined white privilege will take a lifetime, and I am fiercely committed to the gospel work of dismantling racism.

I've fought alongside LGBTQ friends to create a world where everyone is seen and celebrated. I've pastored from the conviction that love is love. Period.

My family is my true north. Nathan and I fell in love at Swarthmore College. He grew up in a small Midwestern town; from him I learned that pop is not a sound but a drink. We have two sons, George, 23, and John, 20. The four of us talk late into the night sharing our hearts.

I grew up fishing with my father. Lakes feed my soul. Your state is filled with beauty; the people and the land make it so. I can't wait to meet you.

RUTH WOODLIFF-STANLEY

ESSAY QUESTION RESPONSES

Question 1: Based on your reading of our diocesan profile, what excites you most about leading this diocese and which of your spiritual gifts, talents and passions do you see as most relevant to the opportunities and challenges facing us?

What excites me most about partnering with you in the leadership of The Diocese of Michigan is the opportunity to build, on the foundation of your strong history, Jesus' beloved community for the 21st century. Your story, embedded in the story of your great state, which includes the thriving then displacement of indigenous people, the commitment of the Episcopal church to walk with pioneers who came to a new frontier, the development of both a strong African American presence and a world community of immigrants, the birthing of an industry that would bring great prosperity and with it, great complexity and tension between classes and races, carries the freight of our human story. It is the story of many people, each striving to attain the fullness of life that is our birthright in God. And the hope Jesus brings, that we who are many may be one body, whole and restored in love and justice, forges the throughline of your history as a diocese and your longing for the future.

In your profile, I see you seek a bishop who will honor and courageously embody your spiritual grounding in the gospel of Jesus and your strong justice commitment, one who will hear and respond to your yearning for a deeply pastoral relationship with your bishop, and one who will share your eagerness to lean into new forms of envisioning the church of the future. I believe these are ideal priorities for us in times when the world so desperately needs Jesus' presence.

I have spent most of my ministry in three areas: reconciliation of entrenched conflict, deep listening with and care for clergy and lay leaders-including particularly building trust across lines of substantive difference, and prophetic witness around issues of justice. In the past decade, I have added a focus on building the Church of the 21st century through my work with The Episcopal Church Building Fund. I am both rooted in the Episcopal tradition and fiercely committed to being adaptive and creative for the future of the Church.

I am particularly drawn to the layers of diversity in your diocese. As a child raised in the Deep South during the Civil Rights era, I was blessed to be close to people living a very different reality from my own. We were as close as the breath between us and yet worlds apart. These saints forged an enduring commitment to justice in me. In your Mariners Inn ministry and Whitaker Institute diversity and inclusion curriculum, I see examples of your commitment to both action and education on justice issues at the heart of the gospel.

As the spouse of a midwesterner, I have come to love your beautiful state, where we have vacationed as a couple and with our two boys, and the region of the country in which your state is positioned. I have a deep respect for the understated, rock solid midwestern ethos. And lakes absolutely feed my soul. So, I love the thought of walking alongside you for many years building the Jesus movement in such a beautiful land as yours.

RUTH WOODLIFF-STANLEY

ESSAY QUESTION RESPONSES

Question 2: Describe a time in your ministry when you built relationships between diverse groups. What did you do well? What do you wish you had done differently? How has this experience informed your approach to relationship building?

When I arrived in Colorado, the diocese was deeply divided. A new bishop wanted to create a new future. He became aware of work I had done in another diocese and invited me to help him develop a process of engaging one another that would allow us to overcome entrenched habits of mistrust. The first step was to call together a task force comprised of leaders who represented distinct perspectives theologically, culturally, and geographically.

After sitting with key leaders and listening to their sense of what was needed, I developed a process that we used first with the task force and then eventually in every region of the diocese.

The process invited people to engage our story in three parts-present, then past, then future. We began by inviting people to articulate the present "landscape" of the diocese in all of its fullness-an oil painting, not just a sketch, so to speak. This work immediately gave everyone involved voice and a place to stand in the conversation. The second phase of the work included story sharing, rooted in an Ignatian reflection model, about their experience of their past. This portion of the work allowed space for the healing of painful memories and situated present realities in a larger context, thereby affording greater perspective on divisions. The third phase of the work involved beginning to co-design a future story with focus not primarily on "what" we hoped to do together but rather on "who" we longed to be as the body of Christ, focusing on conscious shifts in attitudes and behaviors people wished to make to support a new future.

I think my design work was solid. I also believe I facilitated well-in a total of over twenty meetings by the end of it all. I was told that my way of facilitating was intuitive and respectful and opened rooms to do meaningful work. What I wish I had done differently was to engage the laity more extensively in the public phase of the work. We did an abbreviated version with the laity across the diocese for practical reasons. I see, in hindsight, that this choice meant we saw over time a deeper shift in the culture of the collegium than of the laity. Nevertheless, the work was transformative and prevented the diocese from splitting.

This work showed me that it is possible to change the culture of a diocese, guided by a commitment to the habit of listening with profound respect and having the courage to follow Jesus into places we would not go on our own. As a result, I am strongly committed to working across differences for the health of the whole body.

RUTH WOODLIFF-STANLEY

ESSAY QUESTION RESPONSES

Question 3: How have you navigated the roles of prophet and pastor in your ministry thus far? Which role have you found more challenging and why? (Please provide at least one specific example to support your response.)

When Colorado passed civil unions (prior to the legalization of same sex marriage), I asked the leadership of my parish to take a counter-intuitive step. After listening to my gay and lesbian friends and realizing that the legalization of civil unions, while a step in the right direction, fell far short of their hopes and dreams for actual marriage, in my spirit an unexpected thought was forming. While many progressive parishes were celebrating, I asked our vestry to consider supporting a year of my refraining from performing marriages as an act of solidarity with those in our parish and across the Church who were in pain over the lack of access to the sacrament of marriage. I asked that we use the time to study marriage and its meaning in our faith. The vestry agreed, and we set up a series of meetings with parishioners.

During the first meeting, I became aware while facilitating that a heated discussion had ensued in one of the table groups. At the group were some of our black members who identified as straight, and some of our white members who identified as gay. I playfully said to them that a wiser priest would ignore the commotion but with their permission, I'd like to shine a floodlight on it. In good humor with some chuckling, they granted permission and welcomed my offer to guess first at the nature of the debate. I wagered it was about whether the civil rights movement for race justice in our country and the movement for LGBTQ justice are the same thing or are different. They acknowledged this was precisely the source of the heat.

Out of that discussion came a commitment for a small group to design a parish-wide process to examine the history and realities of each movement in order to learn the similarities and differences. This proved to be one of the most fruitful pieces of work we did during my tenure.

However, on that day, several members became unsettled by such direct conversation about such sensitive topics. Two of them left the room. Others distanced from me. The follow up work was demanding and painful to me personally. One older white member accused me of stirring up conversations about a matter that, she asserted, was long ago settled, the issue of racism. I was doggedly persistent in trying to work through our differences. In some cases, this pastoral work took us to new depths of love. In other cases, resolution was only partial. The pain of those few rifts lives in me to this day. For this reason, I would say the more challenging role for me is the prophetic because I realize the cost the role will exact in relationships that are so dear to me. This doesn't mean I eschew the prophetic call, but it does mean I approach it with gravitas and humility, keenly aware that it will require much of me and of those whom I serve.

RUTH WOODLIFF-STANLEY

ESSAY QUESTION RESPONSES

Question 4: Much has been written about the changing paradigms in 21st century Christianity. How are you thinking and working to engage these changes? How will this inform your ministry as bishop?

Lately, I've been thinking about how diocesan leadership must adapt to best help churches engage a rapidly changing context for ministry. In his book, *The Fly in the Ointment*, Russell Crabtree argues that diocesan staffs and leadership bodies exist to serve as catalysts who can position local communities for a strong future. He points out we live in a society that gives us multiple options to meet our needs, and churches sometimes invest their funds in resources other than the bishop's office to meet their needs.

So, to be effective, the work of a bishop and diocesan staff should be thoughtfully focused, fueled by the needs at the local level, engaging a wide range of stakeholders, and informed by research, current data, and a commitment to best practices. Reverence for the prestige of bishops as figureheads removed from the people must give way to a much more humble, engaged, and strategic approach to supporting the needs of the communities the bishop serves.

As your bishop, I would work in an entrepreneurial and highly connected way with as wide a circle of stakeholders as possible and to understand my work to require humility and passionate listening.

One way I've engaged our changing paradigms is through my role as Interim President of The Episcopal Church Building Fund. In that capacity, I've worked with the leadership of several dioceses. One particularly inspiring example of a diocese engaging new paradigms is Fort Worth, a reorganizing diocese presently in a protracted legal battle over properties. I have had the opportunity to lead their governing bodies in visioning processes and in conversations about how to reimagine diocesan structure to support a future with or without the return of their properties. I've seen amazing creativity at work when, out of necessity, leaders let go of preconceived notions of what is "required" to have "real church."

One of those is the parish of St. Alban's who, when driven from their building, sought refuge in a local community theatre. Each Sunday, they construct liturgical space from scratch. Now, they are working with the theatre and other local stakeholders to create a new Arlington arts district. So, The Episcopal Church, through that local parish with funding assistance from the building fund, is a vital partner in a major city-wide initiative. None of which would have happened had they not been required to get out of their comfort zone and worship in an unlikely space.

As your bishop, the first thing I would do is listen and learn about ways you are already engaging new paradigms. Your Total Ministry model and your Academy for Vocational Leadership reflect cutting edge thinking and innovation. I would hope to bring together the expertise you already have with church-wide resources to build upon your solid foundation. One of the best things about our need to engage new paradigms is that doing so keeps us moving forward with energy and passion for the future.

RUTH WOODLIFF-STANLEY

ESSAY QUESTION RESPONSES

Question 5: How do you in your ordained ministry help congregations grow through struggles, including struggles related to the size of the congregation and/or the ability of the membership to support ministries? (Please provide at least one specific example to support your response.)

I have had opportunity to help congregations grow through struggles both as a parish priest and in my diocesan and church-wide roles. In 2007, I was called to serve a parish that was imperiled. We set out to turn things around. I found that the most important components of a growth strategy were the processes of inviting, incorporating, and connecting prospective new members and the development of solid worship, formation, and ministry opportunities. During my first two years, we developed solid worship, formation, and servant ministries. Then, toward the end of the second year, we began intentionally inviting people to come through our online presence and neighborhood outreach based on data about the demographics of the three neighborhoods we served.

Beyond Sunday mornings, we incorporated and connected people primarily through the use of periodic house gatherings focused on social issues or formation topics. In addition, we invested much human capital in our children and youth and made them a vital aspect of every aspect of our lives. Their presence and energy was in and of itself a means of solidifying connections parish-wide. Our stewardship ingathering doubled during my tenure, and our attendance grew by approximately 45%.

At the diocesan level and church-wide levels, I have consulted with leadership bodies in times of transition and conflict to help them address struggles that stifle growth and tie up precious human capital in non-productive anxiety and fights. Typically, this work involves monthly meetings for a period of up to a year with clearly articulated goals. I have realized through many consulting experiences that we often wait too late to give needed support to local communities to address important issues impacting growth—such as leadership models, property and finance issues, changing demographics and community needs, and communication skills.

I believe it's critically important for dioceses to have a proactive arm of leadership that helps congregations think ahead about their financial position, leadership succession, surrounding demographics and property-related realities so they can make decisions with forethought rather than reactively. We have done some aspects of this work in Colorado, but as your bishop I would hope to develop this idea fully.

As your bishop, it would thrill me to combine the knowledge and skill of local leaders with resources at the diocesan and church-wide levels who could bring expertise in real property and finance to help us do what I call "prospecting"—that is looking forward to assess our best opportunities for new church starts as well as how to best leverage the assets we have for the sake of the gospel. Sometimes, the right expertise combined with local knowledge and entrepreneurial mindsets can lead to wise investments for the Church of our future generations. I would use what I've learned thus far to support the diocese in this exciting work.

RUTH WOODLIFF-STANLEY

RESUME

MISSION

Ruth Woodliff-Stanley

I seek to use my God-given gifts to serve Christ by sharing his Gospel and building his Church in a new day across all the divisions he comes to heal in our world.

EDUCATION

Yale Divinity School and Berkeley, Master of Divinity, *summa cum laude*, 1987–1991

Columbia University School of Social Work, Master of Science in Social Work, 1988–1991

Swarthmore College, Bachelor of Arts in Religion and Psychology, *with honors*, 1981–1985

ORDINATION

Priesthood, Diocese of Mississippi, *June 28, 1991*

Diaconate, Diocese of Mississippi, *June 13, 1990*

WORK

Canon to the Ordinary, Episcopal Diocese of Colorado, *July 2016–Present*

Chief of Staff and Operations, responsible for the following: budget, diocesan property and legal issues, clergy pastoral care, new call negotiations, disciplinary matters, insurance issues, conflict management in congregations, trusts and endowments, Latino ministries, advocacy and social justice ministries, Commission on Ministry and Board of Examining Chaplains, new clergy mentoring.

Interim President, Episcopal Church Building Fund, *November 2015–Present*

Resigned from Board to fill short term vacancy to lead organization in time of transition. Work includes managing a process of strategic organizational change, furthering ecumenical partnerships, oversight of asset management, loan development and cutting edge consultation and education for church building initiatives. (*\$10 million fund*)

Rector and Priest-in-Charge, St. Thomas Episcopal Church, Denver, CO, *2007–October 2015*

Served as Priest-in-Charge for three years then called as Rector in 2010. Focused on revitalization of this diverse, dynamic parish in northeast Denver. (*250 member parish*)

Regional Missioner, High Plains Region, Diocese of Colorado, *2010–2013*

Served a three year term to provide pastoral support and leadership development for 27 congregations. Oversaw annual regional budget, administered grants, provided pastoral support and leadership development to clergy and lay leaders.

RUTH WOODLIFF-STANLEY

RESUME

Consultant, 2002–Present

Hired by the Bishop, Diocesan and other Episcopal leadership bodies, and by individual parishes for conflict mediation, transitional ministry consultations, mentoring clergy and vestries, visioning and strategic retreats, engaging across lines of difference and other types of leadership development. Worked full-time from 2004–2007. Consulting work now folded into roles as Canon to the Ordinary and as Interim President of The Episcopal Church Building Fund. Examples of this work include the following:

- ▶ **Colorado Episcopal Foundation and Standing Committee**, managed strategic change process, 2017
- ▶ **Standing Committee**, Diocese of Colorado, facilitated retreats, 2015–2016
- ▶ **Bishop and Standing Committee**, Diocese of Fort Worth, facilitated strategic change, Summer 2012 and Summer–Fall 2017
- ▶ **Parish Vestry**, Diocese of Colorado, provided ongoing consulting after highly publicized trial, property dispute, and departure of rector, 2008–2009
- ▶ **Recently Ordained Clergy (ROC)**, Diocese of Colorado, mentored formation groups, 2007–2013
- ▶ **General Convention Deputation**, Diocese of Colorado, facilitated deputation in preparing for Convention, 2006 and 2009
- ▶ **Commission on Ministry**, Diocese of Colorado, designed and led formation retreats for diaconal candidates, 2004–2010
- ▶ **Vestries and Parishes**, Diocese of Colorado, designed and implemented processes to guide vestries and parishes through conflict into healing and resolution, 2003–2016
- ▶ **Bishop's Task Force on Communion Public Process**, Diocese of Colorado, facilitated 20+ public meetings for lay leaders and for clergy, 2003–2004
- ▶ **Bishops' Task Forces on Communion**, Dioceses of Rio Grande, Colorado, and Mississippi, facilitated three (one in Rio Grande, two in Colorado), chaired one (Mississippi), 2000–2007

Private Psychotherapy Practice, Denver, CO, 2002–2007

Psychotherapy practice drawing on Bowen family systems theory and Jungian psychology, working primarily with professionals focused on life transitions.

Assistant Rector, St. James Episcopal Church, Jackson, MS, 1998–2002 (part time)

Hired as part of the after-pastor team after a case of misconduct resulting in a six million dollar lawsuit. Worked closely with wardens, vestry, and bishop to provide healing and be a liaison between parish and primary victim of misconduct. Also was responsible for adult education programming and other duties in life of parish. (1800 member parish)

RUTH WOODLIFF-STANLEY

RESUME

Assistant Rector, St. Philip's Episcopal Church, Jackson, MS, 1991–1995 (*part time*)

Worked in areas of youth formation, adult education, pastoral care and others as assigned. (*450 member parish*)

Director of Department of Pastoral Care, Mississippi State Hospital, Whitfield, MS, 1991–1994

Supervised Chaplaincy Staff, recruited and mentored interns, developed program to provide religious services to 1200 patient residential mental health hospital; began a multi-hospital CPE program.

Seminarian then Deacon on Staff, Trinity Episcopal Church, Branford, CT, 1988–1991

Worked in adult education, youth ministry, pastoral care, liturgy planning, and other duties as assigned.

Graduation Intern, Catholic Family Services, Milford, CT, 1990–1991

Conducted individual, couples and group psychotherapy as well as workshops.

Graduate Intern, West Haven Veterans' Administration Hospital, National Center for Research for Post Traumatic Stress Disorder, West Haven, CT 1989–1990

Worked with Vietnam Veterans in second generation treatment program for Post Traumatic Stress Disorder on unit that was one of four sites for national research for treatment of PTSD.

CONTINUING EDUCATION

Four Week Spanish Language Immersion, Centro Panamericano de Idiomas, Monteverde, Costa Rica, *Summer 2018*

Answering the Call to Radical Faithfulness, Pendle Hill Quaker Study Center, Wallingford, PA, *Spring–Summer 2015*

Festival of Homiletics, Denver, CO, *May 2015*

Comprehensive Wellness Program for Episcopal Clergy, CREDO, Duncan Conference Center, Delray Beach, FL, *2013*

Healthy Congregations Trainer Training, Lombard Mennonite Peace Center, Denver, CO, *2006*

Two Year Advanced Clergy Clinic, Lombard Mennonite Peace Center, Chicago, IL, *2005–2007*

Mediation Training Course, Lombard Mennonite Peace Center, Denver, CO, *2005*

Two Year Certification Program in Archetypal Pattern Recognition, Assisi Conferences, Brattleboro, VT, *recipient of Award for Outstanding Work, 2000–2002*

College of Preachers, Washington National Cathedral, Washington, DC, *1998*

Multiple Conferences and Workshops for Social Workers and Psychotherapists, 1991–1999

RUTH WOODLIFF-STANLEY

RESUME

VOLUNTEER LEADERSHIP

Coordinator and Developer, “Power, privilege, place & persons,” Smart Start Session for the Consortium of Endowed Episcopal Parishes (CEEP) conference, Denver, CO, 2016

Core Member and Consultant for Relationships & Leadership Development, Black Lives Matter, 5280, Denver, CO, 2015–2017

Chair of the Board, Cathedral Ridge Camp and Conference Center, Diocese of Colorado, 2012–2016

General Convention Deputy, Colorado Deputation, 2012

Vice Chair of the Board then Acting Chair, Episcopal Church Building Fund, 2011–2015
(*resigned in order to assume Interim Presidency*)

Board Member, Colorado Haiti Project, 2005–2008 (*made trip to Haiti in 2006*)

Facilitator for Post Ordination Consultation, Diocese of Mississippi, 1993–2002

Member, Board of Examining Chaplains, Diocese of Mississippi, 1992–2002

Member, Commission on Ministry, Diocese of Mississippi, 1992–2002

Chaplain to Integrity, Diocese of Mississippi, 1992–1996

PUBLICATIONS

“Healing for the Broken-Hearted” [article], *Colorado Episcopalian*, March 1, 2017
medium.com/@TEC_CO/healing-for-the-broken-hearted-8520e46424c0

“Watch It Again” [article], *Voices*, 2015
cqcengage.com/episcopal/file/15KsmiUY5Ns/

“Disrupting Racism” [panel presentation], The State of Racism in America Conference of The Episcopal Church, St. Andrew’s Cathedral, Jackson, MS, November 16, 2013
episcopalchurch.org/page/state-racism
(Go to Playlist tab on right edge of photo; find Day 2 Panel #6, minute 18.35)

“Reflecting on Anger” [book chapter], *Anger*, 2010
books.upperroom.org/book/anger/

“Love Our Enemies?” [sermon], *explorefaith.org*, September 23, 2001
explorefaith.org/homilies/911/20010923.html

RUTH WOODLIFF-STANLEY

RESUME

PERSONAL

Married for 31 years to Nathan Woodliff-Stanley, currently Executive Director of the ACLU of Colorado, and have two sons, George (22) and John (19). Enjoy time with family, being with close friends, creative writing, traveling, hiking, swimming, gardening, dancing, great coffee, eating what my family cooks for me, and riding great roller coasters.

NOTES



The Rt. Rev. Wendell N. Gibbs, Jr.
Tenth Bishop