

- 1) Bishops are called to be one with the apostles in proclaiming Christ's resurrection. How would you describe your relationship with Christ, and where do you find abiding joy in the Gospel?

Jesus calls his followers "friends" (John 15:15). My relationship with Christ is one of deep and abiding friendship in recognition that what unites us is the foundation of God's love. Our relationship, therefore, is one of spiritual intimacy, emotional security, and unconditional love. I live in communion with Christ in such a way that my experience of daily life is characterized by encountering the Sacred in the beings and places around me, working to heal what is broken in what I encounter, promoting peace where there is discord, and advocating for the marginalized, the forgotten, and the oppressed. For me, this is the natural response to a call to follow Christ through his teaching and example for the purposes of furthering the Kingdom of God that we are called to proclaim by the One who promised to make all things new. I believe that the power of Christ's resurrection is not confined to a single moment in the first century of our faith tradition's history. Rather, I believe that the power of Christ's resurrection continues to resound throughout the generations, as each is called upon to discover new expressions in every age for the sake of God's timeless and eternal community that is the Body of Christ.

There is a verse in John's Gospel that fills my soul with expansive joy. The verse summarizes for me the sacred connection between God, humanity, and Creation that is at the core of the healing and renewal offered by God through the grace of Christ's resurrection. As followers of Christ, I believe that we are to emulate in thought, word, and action the model set before us in John's resurrection garden. Namely, as Mary Magdalene stands outside the tomb where Jesus's body had been laid to rest, she is attempting to come to terms with the reality of Jesus' death. However, Mary turns away from the darkened tomb towards the sunlight of the garden beyond it. There she sees Jesus standing in the midst of life – not at all where she expected him to be. He asks why she is weeping and wonders whom she is seeking. Then follows one of the most amazing phrases in the Gospel of resurrection that usually passes before our eyes with very little attention: "Supposing him to be the gardener..."

Our faith tradition has a long familiarity with the image of the Good Shepherd that goes far back into Old Testament images of King David and the shepherding people that formed the basis of ancient Israel. The New Testament of John's Gospel provides an important image relevant to all generations and societies of our time - the resurrected Christ as the *Good Gardener* in contrast to the Old Testament story of a fallen humanity and an abandoned Eden. Mary Magdalene and Jesus represent a new beginning, modelling a relationship in which they have faith in one another, in which they represent the genesis of a new story of relationship with God through the establishment of a new community that transcends socio-cultural limitations imposed on humans by humans. My relationship with Christ is like fellow laborers in the field, co-creators of God's vision of peace on earth and for the earth. Gardeners work closely with Creation and respect the interdependent relationship humanity has with Creation as one of ultimate collaboration and mutual benefit for long-term survival of all life. The Episcopal Church is the field to which God has called me; Christ is my brother and my friend; the Spirit is the delight of my heart in doing the work.

In every way and through each talent or skill that God has given me, I strive to emulate the ways of the Good Gardner as one dedicated to the cultivation, nurture, and renewal of the Episcopal Church and its people. My abiding joy in the Good News in this age of climate change is like that of Mary Magdalene, who turning from the despair of loss of life to face the light of the Son and join with Christ in the physical and spiritual labor of renewing the world.

2) Bishops are called to a ministry of reconciliation. How have you facilitated healing in your ministry?

As a First Nations Shackan woman priest, I have spent my entire life and ministry engaging in ministries of healing and reconciliation around issues of racism, white supremacy, and misogyny. These areas of reconciliation are part of my daily life. Yet I also have significant experience in organizational trauma and healing.

My background in ministry includes several years as a professional board certified healthcare chaplain (sponsored through the office of our Church's Bishop Suffragan for Armed Forces and Federal Ministries). In my capacity as a chaplain and director of pastoral care in hospital and hospice settings, I specialized in trauma care chaplaincy, which included providing spiritual care to first responders as well as victims of critical incidents such as natural disasters, aviation accidents, industrial accidents, and other forms of organizational trauma. I have brought my leadership skills in organizational trauma recovery into both healthcare and parochial settings.

While serving as the director of a hospital pastoral care department, my bishop asked me to consider becoming the rector of a community of remaining Episcopalians ejected from their church property and rejected by the departing parish leadership who sought alignment with the global south following the consecration of Bishop Gene Robinson. When the remaining Episcopal community called me as their rector, they were taking turns hosting Sunday services in their homes. At that time there were about twelve members who met regularly. Over the course of the next eighteen months, my efforts of support, pastoral care, education, financial redevelopment, and dialog with the global south community that remained on the church property led to the remaining Episcopalians getting back onto that property and holding Sunday services there. The remaining Episcopal community grew to more than 80 members. I reconnected the Episcopal congregation to the bishop's office, a relationship that had been impaired due to the decision by the former bishop to support the occupation of church property by the global south community rather than disallowing it. My efforts ultimately recovered the property and preserved the Episcopal congregation.

Organizational transition or dramatic systemic change can also be causes of organizational trauma. The development of a new regional healthcare corporation in Maine necessitated the merger of several clinics, physicians' offices, and two hospitals with very different corporate cultures and identities. I was hired by the newly forming healthcare system to create a professional pastoral care department that would unite the institutions. My work included pastoral care to leaders in the administration, physicians, hospital and clinic staff, and community faith leaders. I created interdisciplinary listening sessions, interfaith and ecumenical worship in hospital settings, and worked closely with architects to design an interfaith chapel in the new medical regional facility that incorporated both indoor and outdoor spaces for worship and ritual.

In the parochial call that followed, I moved to the congregation where I currently serve as rector in the wake of their experience of the previous rector being abruptly removed on charges of sexual misconduct. The process of how the bishop's office informed the congregation of what was happening contributed to a loss of trust by the congregation of clergy, bishops, and the bishop's staff. Their trauma response included a mass exodus of families with children and the subsequent substantial loss of parish income. My initial work included developing an entirely new financial data tracking system, establishing a business team model, and creating a new ethos of stewardship. Today, the congregation manages \$1.2 M in parish endowment funds and over \$500K in capital campaign holdings for our planned renovation program. Our recent fundraiser brought in \$17K to our outreach ministries. Organizational recovery and/or development requires leadership expertise, strategic planning, pastoral care, and a long-term commitment of time and patience – all of which I gladly continue to give to the communities and organizations I serve.

- 3) Bishops are called to guard the unity of the church. What strategies would you use to build bridges across the identified divides in this diocese, particularly urban/rural, large/small, and red/blue?

Many types of perceived divides can fracture human relationships and contribute to tensions and breaks within and from communities. Any process of assessing organizational health must consider the unique history and context of a given congregation and diocese. Due to current shifting economic and social dynamics that are affecting our churches, I believe that “success” in ministry can no longer be measured by the historically used metrics in parochial reports of number of members and financial figures of revenue and loss. Parochial reports do not adequately capture the full reality of either the challenges or benefits of congregational life or the realities confronting congregational leadership. This is especially true in the post-pandemic life of the church, in which recovery will continue to require patience by all and support from diocesan leadership.

In my experience, standardized solutions that present a one-size-fits-all approach for every congregation are usually not adequate for the genuine transformation of a system or for bringing diverse people together. Being comprised of people, congregations and dioceses are living entities. Each congregation and corporate office requires individual assessment for identifying adaptive strategies that are appropriate to their contextualized ministries and unique identity. Additionally, when congregations perceive a lack of support from diocesan leadership, communities can move into an isolated sense of survival mode. The resulting marginalization of congregations from one another subsequently leads to a loss of shared identity and alienation from a set of common core values that are essential for transcending differences and uniting disparate parts into a cohesive whole. The early church experienced some of the same challenges as the Gospel spread to a diverse range of settings (urban/rural, domestic/foreign, and Jewish/Gentile).

I believe that the church – unlike other types of businesses or corporations – is in a unique position to provide the safe emotional/spiritual space for genuine personal growth, a unifying vision development, and a common mission that is intergenerational. Creating safe space requires a commitment to equip and empower congregational leadership with the resources needed for genuine empowerment and relationship with both the institutional church and the community around them. In my leadership work, I have established the communal groundwork for critical conversations and intercultural dialog. As a living entity within the Anglican Communion, the Episcopal Church has experienced the challenges of maintaining mutually beneficial relationships within the global diversity of our tradition. We collectively continue to lean into the learning that authentic unity cannot be based on uniformity but on a common commitment to be in relationship with one another.

In my current diocese, I founded and developed multiple grassroots networks of Episcopalians of color and white allies called *Circles of Color*. Our diocese then transitioned from having no budget or structure for multiculturalism to the experience of eight Circle networks, two new diocesan full-time staff positions in Multicultural Ministries, and amended diocesan canons that assure diverse representation on all our governing bodies. The strategies for developing and maintaining healthy, meaningful, and mutually beneficial relationships across differences of any kind requires compassionate leadership that possesses a broad range of skills from active listening to strategic planning for improved mutual understanding and shared commitment. The strategies I use within relational development include: 1) opportunities for one-on-one dialog with me, 2) opportunities for listening sessions across the diocese, 3) an abundance of communication/education, 4) retreats for reflection and relationship building, 5) creating intuitional mechanisms that support desired relationships, 6) developing shared vision and mission, and 7) creating opportunities for corporate worship, celebration, and sharing the gifts of the diversity that God has made in each of us.

- 4) Bishops are called to follow him who came not to be served but to serve. How do you embody humility and service in your ministry?

My Indigenous cultural values greatly inform my leadership formation and have done since childhood as a woman raised within a matriarchal culture, making me something of what members of my congregation have experienced as a positive anomaly within the dominant culture of leadership in the church. For me, leadership is not about wielding authority over others but rather living within the sacred responsibility of caring for others, of a commitment to cultivate the wellbeing of every individual in the community entrusted to my care and of the overall health of the community as a holistic identity. My leadership style has always been and always will be highly collaborative and committed to gathering the communal wisdom that comes from diverse perspectives, including the generational experiences of youth as well as elders, of lay people as well as the ordained, of leadership as well as those directly affected by decisions made by leadership. The leadership values that I live by include an abiding commitment to supporting the talents, competencies and successes of others, including the staff with whom I co-labor. I rely on the contributions of ideas from the whole community in order to develop adaptive strategies in which we can all thrive together. My leadership values include honesty, humility, truth, wisdom, compassion, respect, and courage.

I believe that the responsibilities of leadership in the church are akin to the historic expectations of ship captains; namely, anyone who wants to be the captain of a ship needs to have hands-on practical experience (not just theory) in order to understand every aspect of how a ship is operated and maintained. With this in mind, I have made a point of gaining experience in daily operations, financial management, leadership formation and governance at every level of our institutional church. I have never felt that any job or task is beneath me, because my understanding of servant leadership is to model the humility of God, who humbled Divine nature into incarnational nature in order to serve people, not to be served by them. Not long ago, my church served as the site for a regional clergy gathering that our bishop attended as a speaker. Hospitality for the event was set up and served by my parish administrator and me. The bishop walked into the kitchen where I was preparing trays of snacks, when he asked me, “Don’t you have people to do that?”

I responded, “I’m people.”

As a cultural anthropologist by academic training and research, I have a particular awareness of the use of symbols within culture and ritual, including how symbols and symbolic action communicate beliefs and values through Episcopal rites and liturgies. I am intentional in communicating a lived value of humility through the symbolic actions I use while presiding at Eucharist and other services such as not taking communion first but receiving communion from the hands of Eucharistic ministers after the congregation and other ministers of the Table have received communion. When leading education modules and meetings of every kind, I use a circle model in how a room is arranged and establish group norms of communication that assure that all are equally empowered to speak authentically, no voice left uninvited and no voice privileged (including my own).

Overall, I do not operate hierarchically and certainly never dictatorially. My experience as both a lay person and then as an ordained person in the church is that the office of bishop is generally perceived as one of privilege. This is precisely why – were I to be entrusted with the responsibility – I would strive to model sincere humility through availability, groundedness, authenticity, and respect for others. My leadership could be thought of as circle leadership in which all have equality before Christ whom I believe is at the center of every circle of those who would gather in his name.

- 5) Bishops are called to “boldly proclaim and interpret the Gospel of Christ, enlightening the minds and stirring up the conscience of their people.” How would you equip leaders to grow the church through evangelism, mission, liturgy, and advocacy?

Equipping leaders (lay and ordained) for evangelism, mission, liturgy, and advocacy is the broad and vital work of lifelong spiritual formation. The Episcopal Church must continue to both highlight our traditional forms of worship and explore creative, expansive, and inclusive ways of being Good News in the world. We will need to reflect together on how to support and apply a variety of leadership and community models beyond the familiar ones, including models such as Total Common Ministry, congregational clusters, bi-vocational leadership, yoked congregations, and new approaches to identifying and planting missions. Adult educational models have grown beyond the walls of physical seminary/university settings to include competency-based online learning through Bexley-Searbury and programs adapted for local contexts such as the Iona School and College for Congregational Development.

As bishop, I would guide the development of educational and pastorally supportive diocesan-based programs for local leadership formation that combines aspects of both the Iona School’s emphasis on experiential learning and strategies for congregational development as determined by the organizational/communal needs of each your forty-five congregations. With a proven background in organizational assessment and strategic planning, I would support leadership and congregations as they seek to rediscover their unique mission/vision through identifying the learning components and resources that would be most helpful in achieving their goals.

Though diverse in sub-cultures, congregations across the Church share a commitment to Episcopal identity in which sacramental life, liturgical practice, and theology contribute to nourishing the people in body, mind, and spirit and in forming community. My academic background in cultural anthropology brings a richness to my deep appreciation and respect for the practices of a given congregation. In my diocese, some congregations are highly connected with their historic buildings and styles of worship that are considered traditional or Anglo-Catholic, while other congregations find meaning in music and worship in keeping with Hispanic/Latino heritage, Pacific-Islander culture, south African cultures, or a diversity of practices that reflect the cultures present in the pews. The parish where I serve as rector is a white majority congregation with a preferred liturgical style that many might consider high church. That said, we have hosted bilingual services, partnered with interfaith leaders for special community services, hosted Cursio retreats and diocesan youth events, and served as a welcome center for social justice advocacy events in support of immigration rights, LGBTQ+ marriage equality, environmental justice, and practices for sustainable living. All of our efforts are informed by our congregational mission to form our members (of every age) into community leaders working for meaningful change in the world.

Through education, reflection, faithful practice, and formation, my dream for the Diocese of Rochester is to be a model for the whole church as a life-giving, renewing, flexible, adaptive, and empowering community so charged with the power of the Gospel message of Christ’s resurrection that not only would we live fully by the faith that nothing can ever keep us from the love of God but also live fully as a community for whom nothing keeps us from loving one another.

- 6) Bishops are expected to be stewards of our diocesan gifts and ministries. What have been your successes and challenges as you have prioritized objectives, marshalled limited resources, and implemented plans to further the mission of the Church?

The Kaleidoscope Institute identifies a cycle of blessings inherent in church life that includes the *Holy Currencies* of Time & Place, Gracious Leadership, Relationship, Truth, Wellness, and Money. These currencies flow one to another constantly to empower congregations to strengthen their internal relationships as well as to reach out and connect with the diverse populations in their neighborhoods or areas. In the cycle of blessings, money is the currency that can become prioritized to the risk of all the other holy currencies without which money will never flow.

The success of my current congregation is built on all of the Holy Currencies and has included building a strong ethic of teambuilding and collaboration, creating a corporate culture of healthy standards for communication, and developing procedures and policies for transparent financial management. I have deconstructed poorly operating groups and built new models of management by equipping and empowering lay leadership. In my leadership, I engage a dialogical process with the community for developing mission, vision, and strategic planning. My overarching goal is to generally transforming a disconnected set of ministry silos into a holistic community. When it comes to the vast body of methodology regarding financial stewardship, I believe that leaders must first, foremost, and always love people.

One of my responsibilities as Director of Pastoral Care for a regional hospice system included stewarding a \$23M foundation endowment as well as leading a capital campaign for the creation of a new \$14.8M in-patient hospice. While serving at the President of the board for the Seattle Mission to Seafarers, I developed donor relationships and investment funds to support the work of the mission and the staff positions of the Seafarers Center, raising \$2.5M in initial investments. While our diocese maintains a Diocesan Investment Fund overseen by the Bishops Office and Diocesan Board of Directors, I have lead my congregation in the management of our own investment funds. We currently have six endowment funds, some of which are dedicated funds. I currently curate \$1.8M in total fiscal parish assets, working collaboratively with our Endowment Committee, Business Group, and Vestry. For us, our annual parish budget is a moral document that supports our priorities and goals, reflecting our core values as a faith community.

The past year has been challenging for investors and pledgers. I have encouraged a diversified portfolio with medium market risk that has helped my congregation in the midst of a depressed market. Our parish fundraisers have been important occasions for rebuilding our community post-pandemic while increasing annual income to both our operating costs and outreach ministries. It has been my experience that people are most generous when the request is specific, targeted and short term (such as a single event or limited run campaign). At our most recent dinner/auction, our congregation raised \$17K+ after expenses. This result was more than twice what we had budgeted as fundraising income for the year. As members return to church physically, they are seeking meaningful community connection and meaningful ways to serve that make a difference.

My approach to stewardship goes beyond the business model or simply running the church as though it were merely a non-profit organization. There have been many periods throughout church history when a hue and cry went up that the church was dying. In every instance, the church rediscovered the power of resurrection, that we have an endless capacity for reinvention. The ship of the Episcopal Church sails on endless tides of ebb and flow. Our renewal will not be found in secular models of success but rather in living through difficult times with hope (even as our church has done before), faithfully proclaiming the core messages of our tradition: God is with us, God is love, and All Are Welcome.