



**WE PRESS ON**

2020 North Central Jurisdictional Conference  
of The United Methodist Church



**2020 North Central Jurisdictional Conference  
Episcopal Nominee Information  
for  
Rev. Dr. Todd Douglas Anderson**



**Name:** Todd Douglas Anderson

**Conference:** West Ohio

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**Current Appointment:** District Superintendent, Ohio River Valley District, West Ohio Annual  
Conference

**Family:** I am married to Patricia M. Anderson an Insurance Broker with a local Agency. Together we welcome Scarleth “Liz” Cortez into our home a foreign exchange student, from Nicaragua, in August 2019. Liz is a student at Xavier University majoring in Social Work.

## **Background and Experience:**

### **Formal Education and Significant Continuing Education:**

- BS, Union College, Barbourville, KY, cum laude, 1988
- M.Div., Candler School of Theology, Emory University, Atlanta, GA, 1991
- CPE, 1 Unit, Northside and St. Joseph Hospitals, Atlanta, GA, 1991
- D.Min., United Theological Seminary, Dayton, OH, 1997
- Disciple Bible Study Training, 1991
- John Savage Consulting, Mediation Training, 1994
- Prepare/Enrich Training, 1995
- Stephen Ministry Training, 1997
- Nehemiah Institute, 2004-2005
- Cousin's Fellowship in Preaching, Emory University, 2005-2007
- Natural Church Development Training, 2006
- Various Quadrennial Trainings in GCFA, GBHCM, GBGM and GBPHB/WesPath, 2000-2016
- Cultural Coaches Training, West Ohio Conference, Winters Groups/Global Diversity and Inclusion Consulting, 2017-Present
- Creating a Cultural of Renewal – Rebekah Simon Peter Consulting, 2018-Present

### **Ordination Dates and Conference of Which You Were a Member:**

- Deacon, West Ohio Annual Conference, 1991
- Elder, West Ohio Annual Conference, 1993

### **Previous Work Experiences and Pastoral Appointments:**

- District Superintendent, West Ohio Annual Conference, The Ohio River Valley District, 2016-Present (Cincinnati, Ohio)
  - Implemented a five-year strategic plan
  - Implemented Creating a Culture of Renewal, targeting large/medium-sized church pastors
  - Launched Fresh Expressions Initiative
  - Launched revitalization of congregations through partnership with healthy churches
  - Launched House Church movement
- Secretary, West Ohio Conference Cabinet, 2018-Present
- Lead Pastor, Hilliard United Methodist Church, 2014-2016 (Hilliard, Ohio)
  - Implemented strategic plan, balanced budget and grew stewardship
  - Stabilized worship attendance
  - Implemented discipleship pathway
  - Remodeled parsonage
  - Oversaw church building enhancements and campus renovation project

- Senior Pastor, Church of the Master United Methodist Church, 2007-2014 (Westerville, Ohio)
  - Implemented five-year strategic plan
  - Increased worship attendance by 30 percent
  - Developed internship program for college students through a grant from the Association of Theological Schools (ATS)
- Senior Pastor, St. Paul's United Methodist Church, 1999-2007 (Defiance, Ohio)
  - Implemented strategic plan using ICA materials
    - Utilized Natural Church Development Plan for feedback
  - Oversaw construction of new parsonage
  - Implemented Stephen Ministry program with 10 trained Stephen Ministers
  - Grew the Endowment
- Associate Minister, Trinity United Methodist Church, 1997-1999 (Columbus, Ohio)
  - Implemented Stephen Ministry program with 20 trained Stephen Ministers.
  - Led Saturday night worship service
  - Led the creation of Young Adult Fellowship with over 60 in attendance
- Associate Pastor, Linworth United Methodist Church, 1991-1997 (Worthington, Ohio)
  - Implemented strategic planning process as developed by the Ecumenical Institute: The Institute of Cultural Affairs, 1992-1999
  - Participated in church building relocation project, including site planning and \$5 million fundraising campaign

### **Connectional and Ecumenical Church Experiences:**

#### **1. Current:**

- Chair of the Board, UMC Food Ministry, ministry partnership between Northern Kentucky District, Kentucky Conference and Ohio River Valley District, West Ohio Conference. Approximately 10,000 children are fed throughout Cincinnati Metro Area daily 2017-Present
- West Ohio Immigration Task Force, 2016-Present
  - ORV Immigration Task Force, 2016-Present
  - Eclipse Legal Clinic Planning Team for Immigrants, 2018-Present
- NCJ Future Force Task Group, 2020-Present

#### **2. Previous:**

- Chair, Interfaith Refugee Service in Ohio, Columbus, Ohio, 1997-1999
- Led Mission Trip to Hungary, June 1995
- Ecumenical visitor, Kwang Lim Methodist Church, Seoul, South Korea, Year of Jubilee Celebration commemorating the end of WWII, 1995
- NCJ Regional School of Christian Mission, Oberlin University, 1996
  - West Ohio School of Christian Mission, Ohio Northern University, 1996
- NCJ Regional School of Christian Mission, DePauw University, 1997
  - West Ohio School of Christian Mission, Ohio Northern University, 1997
- NCJ Regional School of Christian Mission, Manchester University, 1998
  - West Ohio School of Christian Mission, Ohio Northern University, 1998
- NCJ Regional School of Christian Mission, Racine, Wisconsin, 1999
  - West Ohio School of Christian Mission, Ohio Northern University, 1999

- NCJ Regional School of Christian Mission, North Dakota State University, 2000  
West Ohio School of Christian Mission, Ohio Northern University, 2000
- Defiance District Vision Team, 2001-2003
- Defiance District Committee on Ministry, Registrar, 2004-2007
- Assistant Dean, West Ohio School of Christian Mission, 1996-1998
- Dean, West Ohio School of Christian Mission, 1998-2000
- West Conference Board of Ordained Ministry, 2005-Present
- West Ohio Conference Relations Committee, 2012-2016
- West Ohio Conference CFA, 2000-2008
- West Ohio Conference Board of Pension and Health Benefits, 2008-2016
- Mission experiences while serving as local church pastor and District Superintendent:
  - Appalachian Service Project, Knox County, KY, 1993
  - Red Bird Missionary Conference, Beverly, KY, 1994
  - Nikiski, Alaska, 1995
  - McCurdy School, NM, 2012
  - Manila, The Philippines, 2015
  - Managua, Nicaragua, 2017 and 2018
  - San Jose, Costa Rica, 2018
  - Brisas del Mar, Colombia, 2017, 2018, 2020
  - Kamina, The Congo, 2018
  - Tegucigalpa, Honduras, 2020
- Mission U Regional Training, St. Louis, MO, 2019  
West Ohio Mission U, Otterbein University, 2019
- Led the Ohio River Valley District in providing the Standing Committee on Central Conference Matters a \$5,000 grant to print a draft of the proposed General Book of Discipline in the Official Languages of the United Methodist Church. The Ohio River Valley District's efforts connected the following national and international organizations:
  - Ohio River Valley District West Ohio Annual Conference
  - West Ohio Annual Conference
  - New York Annual Conference Connections
  - Germany Central Conference
  - Switzerland Church
  - Central and Southern Europe Central Conference

**Community Service Activity:**

**1. Current:**

- MARCC (Metropolitan Area Religious Coalition of Cincinnati), 2016-Present
- Hamilton County Nar-Can Distribution through ORV Urban Ministry, 2018
- Festival of Faiths Judicatory Leader, 2018-Present

**2. Previous:**

- Worthington Pastors Association, 1991-1997
- NW Partnership Habitat for Humanity, 1993-1997

- Northwest Columbus Pastors Association, 1997-1999
- Defiance, Ohio, Pastors Association, 1999-2007
- Defiance, Ohio, Rotary, 1999-2007
- Defiance Volunteer Connection, Secretary of the Board, 2004-2007
- Mentor in the Tinora School District Defiance Ohio, 2004-2007
- Westerville, Ohio, Pastors Association, 2007-2014
- Westerville, Ohio, Rotary, 2007-2014
- Westerville, Ohio, Rotary Scholarship Committee Chair, 2012-2014
- Westerville, Ohio, Rotary “Rotarian of the Year,” 2014

**Publications, Awards, Honors:**

**Special Interests and/or Hobbies:**

Golfing, Gardening, Hiking, Reading

## **Faith and Leadership**

**Describe Your Understanding of the Nature and Mission of the Church:**

The Church is a gift from God. God has come to humankind to express love for the creation, especially through the work of the person in Jesus Christ, who is the sum of all the teaching of the Law and the Prophets and who brings us our salvation. In His work, Jesus calls the faithful together in community for mutual care in worship, prayer, spiritual disciplines, accountability and concrete action through community-building relationships and by meeting the needs of those outside the church. For the United Methodist Wesleyan Revival Movement Christian, the nature of the church is expressed in two ways – **Works of Piety and Works of Mercy** – as proclaimed by our founder John Wesley and others in the early Methodist Movement.

Together the Works of Mercy and the Works of Piety become the Means of Grace expressed in our worship, study, holy living, community engagement and social action. These are expressed for the United Methodist Christian in terms of the nature and mission of the church in the Grace given to us through God’s sustained work in our lives before we give our assent (**Prevenient Grace**), as we are being saved from ourselves and reconciled with God (**Justifying Grace**) and in the practice of our disciplined daily living (**Sanctifying Grace**). These pieces hold together the nature and mission of the United Methodist Church.

**Share Your Vision of the United Methodist Church:**

My vision is for a fully inclusive United Methodist Church, led by lay and clergy who are culturally competent. What I mean by this is that the church would not discriminate between men and women, age, persons of color, theology, sexual orientation or gender identity and would

work diligently towards cultural competency. Globally, the United Methodist Church exists in many unique cultures and contexts. However, in the United States, we have been dominated by white, North American, middle to upper middle-class, European descent culture. What has become the dominant United Methodist Church culture does accurately represent the diversity of our denomination across the world and is only one part of the cultures represented, even in our own country. Cultural competency is, I believe, the tool needed to help facilitate a vision of the United Methodist Church where there is deeper understanding of where people have come from, so that we can have a future together. Simply being aware of our cultural differences will lead to more adaptive relationships where we embrace and celebrate our differences, both in the United States and around the world.

For example, when the Traditional Plan planned passed at the Called Session of the General Conference in February 2019 and became Church Law on January 1, 2020, many protests were planned. One of the protests included the withholding of a whole host of General Church Apportioned Funds in an effort to starve the Central Conferences of cash, because “they” didn’t vote the right way. This, of course, was reactionary, and in later months, some have ameliorated their stance, coming to grips with the notion that their response out of their own notions of hurt. This is a hard thing to acknowledge, even to talk about, but it did happen. Is there a way to talk about General Conference 2019 with a fresh set of eyes, using cultural competency as a tool? I believe the answer is yes. There were accusations of the disenfranchisement of brown and black people around the world, from many quarters of the church. Cultural competency as a widespread tool in the church, would offer some common language for understanding and being community together in such matters. Unfortunately, cultural competency is not a widespread tool and people of good faith and love, continue to hurt each other.

What I just shared is why I am so committed to cultural competency and why I see it as the best way forward in the United Methodist Church. Bishop Palmer, on behalf of the cabinet, sent me through the two-year process in Cultural Competency, led by Mary Francis Winters of the Winters Group. I grew greatly through that experience, and I believe that we all can grow through this work. Wherever we are in our cultural understanding, we can build even deeper relationships with others.

Cultural Competency in a local church community would do much to overcome issues that affect all areas of social location. Clergy and lay leaders alike would benefit greatly from an intensive season of leadership with a cultural coach. The West Ohio Conference, under the leadership of the Rev. April Casperson, is very fortunate to have a number of cultural coaches who have been trained, and others currently in training, which can come alongside a local congregation to teach these skills. For example, imagine the impact of cross racial/cross cultural appointments if there is intensive preparation for such an appointment, even before the appointment is made. Both the pastor and lay leadership could be trained together before the beginning of that appointment through a process of identifying pastoral leaders and willing local congregations. Or perhaps local United Methodist churches could lead the way by offering trainings for a school system or

other community organization experiencing conflict in social location. Through this process, understanding matters of social location would create new pathways for understanding and mutual benefit that improves all the processes towards education and or community development. I believe this vision is possible. I am living into it now in the district I currently serve.

Finally, we just witnessed an amazing example of Cultural Competency as a denomination. Bishop John Yambasu felt the call of God to impact the impasse over human sexuality that has gripped our church for 48 years. Through much work, he and other leaders were able to identify a person who could lead a process and bring people together. The result was **“A Protocol for Reconciliation & Grace Through Separation”**. Kenneth Feinberg, a man outside of the Christian Faith, a practicing Jew, used his incredible skill in cultural competency to bring people together and create a pathway for a potential resolution through the processes of the General Conference.

Leaders in the church, who develop the skills of cultural competency, will pave a more effective pathway for living into the mission of the church, which is, “To Make Disciples of Jesus Christ for the Transformation of the World.” This is my vision for the church as a methodology to bring strategic leadership.

### **Describe Your Concept and Style of Leadership:**

My concept and style of leadership is strategic and collegial. Leadership needs to have an eye to the future, but with measurable goals and objectives to evaluate results in real time. Personally, I like to be engaged in a robust conversation around evaluation, so I can grow and learn more about myself and improve personal awareness of myself as I interact with others. In the local church and in the district, we have used the strategic plan methodology to measure our effectiveness in ministry. I use the plan as one of many tools to gauge my personal effectiveness as a leader as well. In addition to the strategic plans, I have used other resources to learn and grow, which I mention below. So far, this has been successful at both local church and district levels. Along the way, I have gained skills that have helped me develop my understanding of leadership. These include the use of inventories that have challenged me to grow in my style of leadership, personal awareness, skillsets and implementation. These include Myers-Briggs, DiSC, StrengthsFinder and the Intercultural Diversity Inventory.

In the Myers Briggs style, I am Extraverted, Sensate, Thinking and Perceiving. These styles keep life interesting as relationships are really important to me. I work easily to build relationships – it comes naturally. I love building the “kingdom” with people. Also, I am able to notice things that others miss, and I use the sensate and perceiving gifts to read a room and to respond and care for people authentically.

In addition to the Myers-Briggs, I have engaged in the DiSC Inventory. In that inventory, I am Pioneering, Energizing and Affirming. I take the time to prioritize bold action, structuring boundaries and finding opportunities for relationships and ministry. Likewise, I do this in an enthusiastic way as I build professional networks of people and rally others to achieve goals. I do this in a way that is affirming by being approachable, acknowledging the contributions of others and by creating a positive environment.

Another tool, besides the two already mentioned, that has helped me develop as a leader is the StrengthsFinder Inventory. StrengthsFinder, has helped me identify and build on my gifts of Intellection, Ideation, Woo, Strategic and Positivity.

I have learned a great deal through the Intercultural Development Inventory. Most of us can pick out differences pretty quickly. IDI helps with helping the individual understand where they are on a continuum that moves from Denial – Adaptation. There are 5 points on the scale. Many in the United States are in the middle category – Minimization. In Minimization, people are aware of cultural differences but minimize them looking at only similarities as a way to “get along” and avoid conflict. I originally presented with a score in the 4<sup>th</sup> category on the continuum, Acceptance on the cusp of the 5<sup>th</sup> category Adaptation. After a two-year intensive study and continuing education, I moved into the Adaptation area, after retaking the IDI. This is why, in a previous section of the document, I talk at length of the promise of cultural competency as a method for personal and leadership growth.

My leadership style is strategic, collegial and thoughtful. I am motivated by creating community and bringing change. I believe that the renewal of the Church is possible, but it only happens through thoughtful action. Over the years, I have learned a lot about myself and the leadership gifts that God has given me to rally people around a sense of common purpose with forward momentum. I have done this at the local church and district levels, through strategic planning and implementation and constant teaching that reinforces the values of the plan to keep us moving toward the hope of being the Kingdom of God.

### **Describe Your Gifts and Graces:**

#### **Faith**

*Faith is the assurance of things hoped for, the conviction of things not seen. (Hebrews 11.1)*

Faith is a central gift for me and has been so since my childhood. From an early age, the adults in my family instilled in me the value of faith in God. I can't remember a time when I haven't had faith. My favorite character in the Bible is the man in Mark 9 who brought his son to Jesus for healing. “I believe, help my unbelief,” is his statement of faith. I deeply connect with this character in the Bible – this is an authentic character. There are moments in every person's life when you connect with an authentic moment in another's life, because it reminds you of yourself and your experiences. The places where this story has deeply connected with others in my



ministry is when the circumstances were similar to the man in the story – when the bottom drops out of life, a death, an unexpected illness, the surprise that infidelity brings to a cherished relationship. As a pastor, I have been there with people in moments of real angst. Sharing a story like this helps a great deal. It's really okay to be transparent, because that is the only way God can heal us. In weakness, it is okay to say to God out loud "I believe, help my unbelief..." I am so glad this story is in the Bible to increase our faith, but not a false faith, but in real time and in real life.

### **Non-anxious Presence**

Connected to faith is the sense that I have inside that "*All shall be well, and all shall be well and all manner of things shall be well.*"<sup>1</sup> Sometimes, whether planned or not, fear will arise in the midst of planning or creating change. Whether at the congregational, District or Annual Conference level, fear can be a real presence when change is about to occur. The leader needs to be aware of this and demonstrate the gift of *non-anxious presence*. In these moments, the gift of non-anxious presence can redirect individuals or groups to a place where better reflection can flourish, and new possibilities can be fully embraced. In these seasons of change in the United Methodist Church, I have tried to demonstrate the gift of non-anxious presence in my leadership, especially last year with the Special Called Session of the General Conference, and as we prepare for this year's General Conference and the uncertainty of the all the plans offered, as well as the recent proposal "**A Protocol for Reconciliation & Grace Through Separation.**" This is a season where a non-anxious presence is needed in all places and at all times.

Over the last 18 months, I have been trying to live this out. While I do have an opinion and have set a life course towards inclusion, I am everyone's District Superintendent, whether we agree on human sexuality or not. I made it clear that I grieve all the losses with people in our district, the hurt, the harm and the pain. For some time now, as a denomination, have been in a state of anticipatory grief, and have not quite known what to do. This season has called for leadership that has a direction, but also has the ability to listen to angst, yet confront some of the self-centeredness, protectionism and the "clubism" that exists in many of our churches. I have had many conversations with local church leaders and have tried to assuage their angst. These have been difficult conversations. However, I think that the Protocol for Grace & Reconciliation Through Separation has injected a strong dose of hope into a very jittery system. All of that has been rolled out in a non-anxious way that connects to my style of leadership.

### **Strategic Thinking**

In addition to the gifts of faith and non-anxious presence is my gift of strategic thinking. I know it's not mentioned in any of the various lists of spiritual gifts in the Bible, but I see it as an offshoot of wisdom. Strategic thinking is a gift for me because it helps me see the big picture, charting a course of knowing what to do and when to do it. While living in the moment is

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<sup>1</sup> Julian of Norwich

important, that moment can only be shaped in a context of purpose, and that purpose becomes our plan for the future. When we can pull a group of people together, like a congregation, district or annual conference around missional purpose. We did this when we created a new ministry such as the ***In Mission Together*** event, we hosted in 2018 in our district, in partnership with the General Board of Global Ministries. We cast a vision, created a plan and implemented it, by itinerating missionaries and global partners from the countries in Central and South America in our churches in the Ohio River Valley District. The purpose is to promote our work and to build relationships. We itinerated in over 20 churches and brought people together from 9 countries!

This is just one example, but if you look at my resume, you can see that strategic thinking and planning are woven into my ministry as a local church pastor and as a District Superintendent. Whether it was in my leading a congregation in a campus renovation, as we did in Hilliard or built a new parsonage in Defiance, or raising \$40,000 at Church of the Master to build the Women's Training Center in Liberia, with the General Board of Global Ministries and GBGM Missionary Princess Jusu, or in relocating the Ohio River Valley District Office and leading a nearly \$300,000 renovation, strategic thinking has been a theme through my ministry and a gift that I believe is necessary to pull people together for a mission and accomplish much for the kingdom.

### **Developing Relationships**

Developing relationships is the way that I have led in strategic planning over the course of my career. Putting together a strategic plan is not the hardest thing to do. Putting together **a plan that leads to action** is much more difficult. The only way I know how to do this is through building and sustaining relationships. In January 2020, I traveled with a delegation of West Ohio Cabinet members to do this in Tegucigalpa, Honduras, a Missionary Conference of the United Methodist Church. Developing relationships and then discovering ways to partner together is the way I have always done ministry at the local church, district and annual conference levels. Time will tell if or what might happen in Honduras, and if I will be a part of any effort, but it is just an example of how important relationship building is to ministry, because the building block of any relationship is trust. Whether I have asked a congregation to take a step of faith in a building program, or a district on a new ministry like In Mission Together or when I was asked by Bishop Ough to bring leadership to the General Board of Global Ministries 10 – 10 – 10 Program, it has all been about building relational trust. Relational trust is the bedrock of all that God has accomplished through me in ministry.

### **Emotional Intelligence**

Helping people flourish is often the result of the gift of **Emotional intelligence**. The relatively new discipline of EI is showing us that indeed it is a gift, as it appears to be innate, while others suggest that it is learned behavior. Regardless, many would say that Emotional Intelligence is a

person's ability to say the right thing at the right time, but I would say *it is to listen first and to reflect and then to respond*. That comes before saying the right thing at the right time.

I took listening on as a spiritual discipline a few years ago. Two years ago, I reengaged with a concrete action plan after working through some new disciplines with my leadership coach. In our agreement I decided that I would not inject myself in a conversation until after 4 other people spoke first. This was a challenge at first. I am engaged in several dynamic groups of leaders, but I have found this discipline to be freeing and most helpful. My discernment has improved dramatically, as well as my ability to reflect and provide counsel when needed. I have discovered that I respond more and react less, and this is a good thing. Through my reading and discussion with others I learn and discover things about myself. I look forward to learning more about how I can use this gift for the Kingdom.

## **Hope**

The learnings from EI have instilled in me a calm and a connection that can only be expressed as hope. The connection is that my hope has been rejuvenated. I have had, for a long time, a hope, that the United Methodist Church can grow again in many places. While the church has been in decline for many years, my whole lifetime in fact, I do not believe that God is not done with the Wesleyan Revival movement.

As a District Superintendent I am called to be the Chief Missional Strategist of the District where I am assigned. At every opportunity, I attempt to instill hope in our churches and their leadership by pouring out our staff and myself for training opportunities and for spiritual engagement. I know that the work in the local church is very difficult, but it has always been difficult. Even though we try to use the lens of revisionist history, thinking that some time in our past is actually better than where we are today, I believe that the future is more hopeful than what I remember. We have already seen fruit of this work, especially through Fresh Expressions. FX is creative and is calling together the extraordinary gifts of our laity to bring needed change to church through spiritual growth and community engagement.

The notion of community is going to look different in the future in the church, but we can do this. We will still have an institutional church. We will need institution, so we can launch out into the community. Our launch into the community is hope, because it is a shift towards abundance not scarcity. Imagine a church that is not afraid of the future – I can see it!

## **Humor**

I saved humor for last. I like to laugh. I like to use humor to see deeper truths that might be missed otherwise. My favorite portrait one of Jesus is one of him laughing. I think that humor is a gift. Humor centers me. It keeps me from thinking too highly of myself and helps me center myself. Laughing at the absurdity of life's sometimes very complex circumstances is so helpful. Anyone who knows me knows that I love people, and I have a wide circle of friends and

colleagues. Both friends and colleagues and I have a wonderful time living life together serving God. Together, we serve in a pretty stressful profession and as stated earlier, in an institution that is in decline. In order to deal with all the stress, I have cultivated the gift of humor as a sustaining presence that puts everything in perspective even to the end. The notion that the end of life can only be pointed towards death as the period in the story is funny, when God chose to raise Jesus on the third day. Death has been swallowed up in victory. That's pretty humorous. Our faith really does get a laugh on death. Humor for me is the last laugh on death, both metaphorically and literally in this life and the life to come.

### **Describe How You Have Experienced the Call to the Episcopacy and How God Has Prepared You for the Episcopacy:**

The call to the Episcopacy has been expressed in several ways. In my devotional time, I have experienced a sense of call for this work, to cast vision and to bridge the institutional church with some exciting opportunities that are in the future. In addition, the call to the Episcopacy emerged as part of the practical nature of my work as a DS. I am already an extension of the Episcopal Office by virtue of the Book of Discipline and this affords me the opportunity to advance Bishop Palmer's vision for the church. In the ORV the vision that my team and I have cast is through community engagement and we touch these matters very intentionally.

The church that we have known, the institutional church, is rapidly dying and morphing into something new. However, I think that new thing is deeply scriptural. We are becoming a missional church again, like the first century. In the first century, the missionaries, whether Paul or Peter or the others, arrived in a new community went to the Synagogue and shared that they knew the identity of the Messiah. Some believed them and on the other side of that first conversation, there was a launch out of the institution into the community. Usually, this new community became a house church, and for a time, there was a relationship with the institution. This was repeated in the early Methodist Movement between the established Church of England and the early Methodist Class meetings.

Now in our generation we have the "Established United Methodist Church" and a new vehicle for reaching out and becoming a sending faith body again in **Fresh Expressions**. While one doesn't need to be a Bishop to engage in FX, this has been part of my call to the Episcopacy to cast the vision, create the structures to lead and develop the relationships, to help us become a sending community in this generation. Already in our district we have discovered that FX has an almost immediate impact in reaching new people and enlivening the spirits of the members of the existing congregation. Our FX pastors are reporting increases in baptisms, worship attendance, stewardship and other metrics, including faith development and community outreach that are transformational.

A part of my call to the Episcopacy is to help the church envision a new way of thinking about local ministry. For a long time, we have deployed and celebrated the station church. In so many cases are that nearby churches are so inward focused that they have forgotten their neighboring United Methodist congregations. We have created a siloed system and, in some cases, competition between United Methodist congregations. But what if we thought about United Methodist presence in a region instead of individual congregations? I think this really opens up a healthier way of relating to each other and is far more connectional than the system we have now. I feel called to recapture the notion of Connectionalism, but reshape it in a different way, where there is a high degree of collaboration between individual congregations. In our district we have been experimenting to recapture Connectionalism using The British Parish Model or Cooperative Parish Model. The **5+50 in Western Hamilton County**, which is a group of 6 churches that are beginning to work collaboratively. Each of these congregations is physically located on US 50. In addition, there is the work of the churches of Hamilton, Ohio in Butler County. Together, they equip and send leaders out into the community. Together they share ministries, train leaders and share staff. Results are a greater sense of community and new relationships built, plus more engagement in ministries that are shared. There is another bonus and that is the cost savings on some staff expenses as they are shared. These are but two examples of Connectionalism where once we had 11 separate silos called churches. In addition, we are sponsoring multiple FX's that are reaching new people for Jesus Christ, again sent from an institution (in our case the UMC) into a community to reach out and to serve.

One last area where I feel called into the Episcopacy is in casting a vision for Cultural Competency. Already I have talked about this and the way my life and ministry have been impacted. But I have not talked about it in terms of my call to the Episcopacy. Two years ago, I began my training as a Cultural Coach. Cultural Coaching is helping me lead in our district in some specialized ways. The first area came in training our Cluster Leaders. I participated in an IDI Training, which included taking the inventory and a robust discussion around its usefulness in ministry. While the results have been embraced slowly, repeated efforts to inject cultural competency is needed. I have observed Bishop Palmer cast this vision. It is the right vision for both lay and clergy leadership in the church. This is something that is part of my call to the Episcopacy.

In closing, I feel called to be an Episcopal leader that recaptures excitement for Connectionalism, vision casting and cultural competency as well as the Vision to be a Worldwide Church. Throughout my ministry I have traveled around the world and have developed lifelong friendships with people who are different than me. Whether LGBTQ+, Congolese, Colombian, Filipino, African American, American Latino or many others, I am committed to the United Methodist Church serving and participating in the global community. We are a global church and I want to continue to serve in a global church. We need each other to speak to our blind spots and be the fruition of the Beloved Community that God intends for us to be. This is the work that I have been called to be engaged as an Episcopal leader.

**Episcopal Election Covenant** has been signed and received by 2020 NCJ Secretary, Rev. Paul R. White.

**Episcopal Candidate Forum:**

The Rev. Dr. Anderson will be participating in the North Central Jurisdictional Committee on Episcopacy (NCJCOE) video forum. This forum will consist of a fifteen-minute interview with each episcopal candidate who elects to participate. All interviews will be posted on to the North Central Jurisdictional (NCJ) website on or around April 1, 2020.