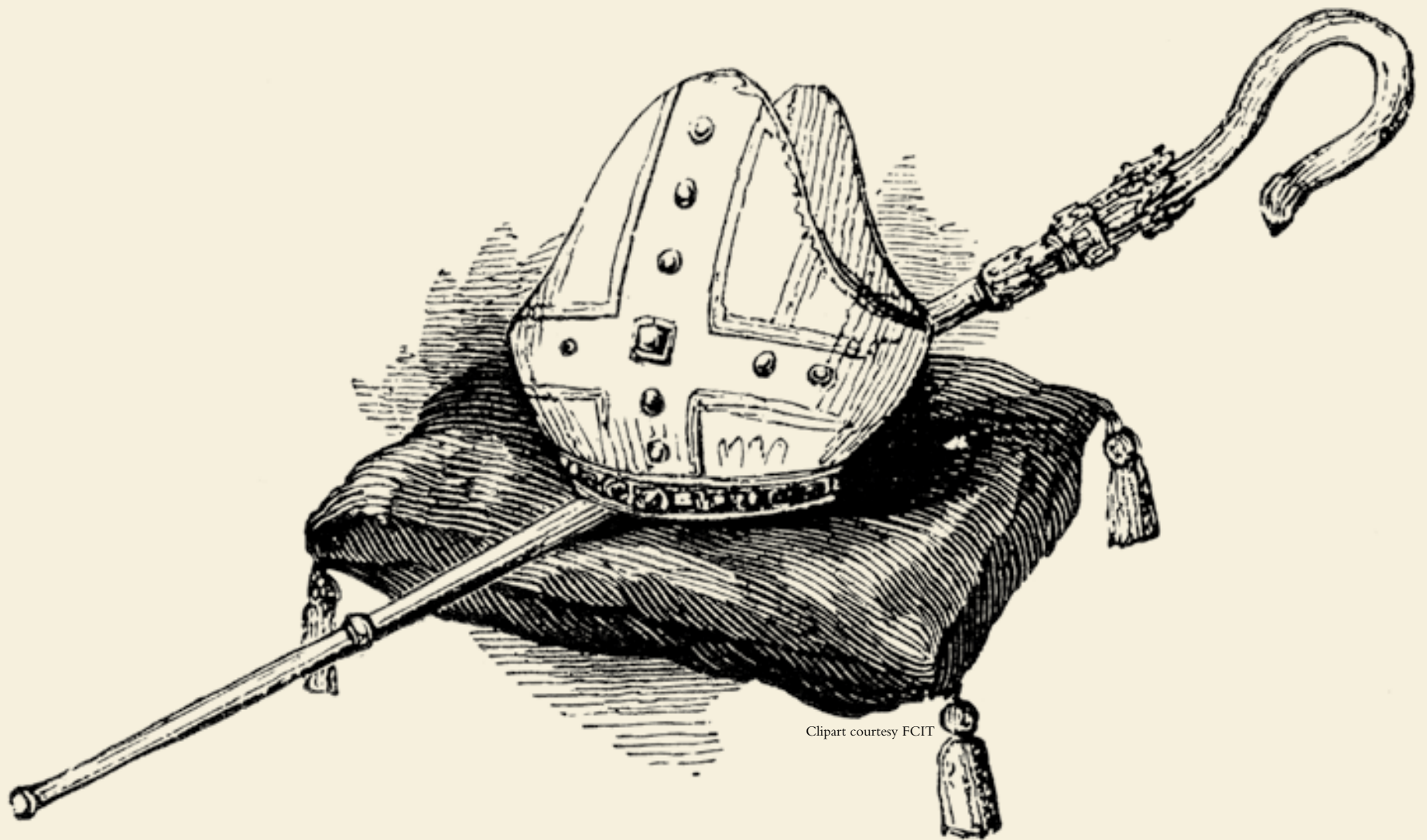


The Alabama EPISCOPALIAN

The Episcopal Diocese of Alabama • May / June 2011 • Vol. 96, No. 3



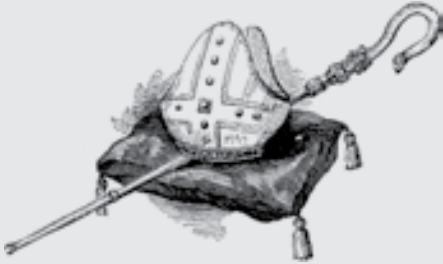
Clipart courtesy FCIT

ALMIGHTY GOD, giver of every good gift, look graciously upon your church and so guide the minds of those who shall choose a bishop for this diocese and those who offer themselves as candidates, that we may receive a faithful pastor who will care for your people and equip us for our ministries, through Jesus Christ our Lord. **AMEN.**

The Alabama Episcopalian

May-June 2011

In This Issue



CONVENTION TO ELECT THE 11TH BISHOP OF ALABAMA

Our diocesan Standing Committee has released a slate of four nominees, and the delegates of our 180th Annual Diocesan Convention will reconvene on July 16 at the Cathedral Church of the Advent in Birmingham to elect the 11th Bishop of the Diocese of Alabama. Everyone in our diocese is invited to see and hear from each of the nominees at a “Walkabout” on June 25 at St. Luke’s in Birmingham. *Please read each nominee’s greeting to our diocese, brief biographical sketch, answers to five specific questions, and resume beginning on page 3.*

“This is a significant moment in our Church’s life as we seek the guidance of the Holy Spirit in raising up a new diocesan bishop,” emphasizes Bishop Parsley in his article, “One with the Apostles” (*please see page 14*). “Our Prayer Book ordinal is rich in its description of episcopal ministry, and we would all do well to meditate on the text of pages 517–521 as we prepare for the election.”

PARISHES HELPING WITH TORNADO RELIEF AND RECOVERY INITIATIVES

In the wake of the deadly storms that ripped through Alabama starting early Wednesday morning, April 27, and continuing through that night, Bishop Sloan reminds us that, “Now, friends, is the time for us to go to work, to offer what we’ve been given to share: love and faith.”

He explains that providing supplies and support to storm survivors and relief workers “is important,



necessary, and valuable—but if it’s not offered with the love of God in Jesus Christ, if it’s not given in the faith that God is steadfast and merciful even when we don’t understand, we’re missing our chance to do what we do” (*please see page 15*).

Parishes from across our diocese have been reaching out to people in their congregations, neighborhoods, and beyond, offering help as well as comfort and hope. *Please see the stories and photos beginning on page 15 for more information about the ongoing tornado relief and recovery initiatives in our diocese.*

Please send stories and photographs (color, if available) for *The Alabama Episcopalian* to Editor Norma McKittrick at apostledit@aol.com or 2156 Kent Way, Birmingham, AL 35226. The submission deadline for each issue is the 1st of the month prior to publication.

Nominees for Bishop Announced

On April 25 our diocesan Standing Committee released a slate of four nominees for the 11th Bishop of the Diocese of Alabama. The nominees are the Rev. Kenneth L. Chumbley, Rector of Christ Episcopal Church in Springfield, Missouri; the Rev. Clare Fischer–Davies, Rector of St. Martin’s Episcopal Church in Providence, Rhode Island; the Rt. Rev. John McKee Sloan, Bishop Suffragan of the Diocese of Alabama; and the Rev. William C. Treadwell III, Rector of St. Paul’s Episcopal Church in Waco, Texas.

Concluding a year of work, the Search/Nominating Committee delivered its slate of nominees to the Standing Committee earlier in April. “It has been an honor to represent the diocese in this process,” notes Dr. Drew Clark, chairperson of the broad-based committee. “The search has been responsive, affirmative, and thorough. The committee conducted extensive background and reference checks and interacted over several months with each of the nominees. As a result, we were able to commend this slate to the Standing Committee with entire confidence.”

“On behalf of the diocese, I would like to express my deepest gratitude to the members of the Search/Nominating Committee for their faithfulness in fulfilling

the charge of the Standing Committee. Because of the outstanding effort of the committee, we are blessed with a slate of very gifted candidates,” says the Rev. Alison Carmody, president of the Standing Committee.

A letter of greeting, a brief biographical sketch, responses to a set of five specific questions, and a resume from each candidate begin on page 3. This information is also available on our diocesan Web site, www.dioala.org.

All of the nominees will participate in a “Walkabout” on June 25 at St. Luke’s in Birmingham to provide an opportunity for the electing convention delegates to see and hear from each of the candidates. According to Alleen Cater, chair of the Transition Committee, the Walkabout is open to everyone in our diocese. The convention delegates will have an opportunity to submit questions in writing that will be given to the nominees as they proceed from one room/group to another during the Walkabout.

The convention delegates will reconvene on July 16 at the Cathedral Church of the Advent to elect the 11th Bishop of Alabama. The ordination/consecration is planned for January 7 at the Cathedral Church of the Advent.



Bishop Election Process and Schedule

June 25	Walkabout at St. Luke’s in Birmingham
July 16	Election at the Cathedral Church of the Advent in Birmingham
January 7	Ordination/Consecration at the Cathedral Church of the Advent in Birmingham

THE EPISCOPAL CHURCH

In the Diocese of Alabama
About 33,000 baptized members in 92 parishes and worshipping communities and 8 college campus ministries. Established in 1830.

Bishop
The Rt. Rev. Henry Nutt Parsley Jr.

Bishop Suffragan
The Rt. Rev. John McKee Sloan

Carpenter House
521 North 20th Street
Birmingham, AL 35203
205/715-2060

In the United States

The Alabama Episcopalian
Norma E. McKittrick, *Editor*
Miles G. Parsons, *Art Director*
Denise Servant, *Circulation Secretary*

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USPS 070-910
ISSN 1041-3316

A community of about 2.4 million members in 119 dioceses in the Americas and abroad. Established in 1789.

Presiding Bishop
The Most Rev. Katharine Jefferts Schori
Episcopal Church Center
815 Second Avenue
New York, NY 10017
212/867-8400



The Anglican Communion
An 80-million-member worldwide community of 38 provinces.

Archbishop of Canterbury
The Most Rev. Rowan D. Williams
Lambeth Palace, London
England SE17JU



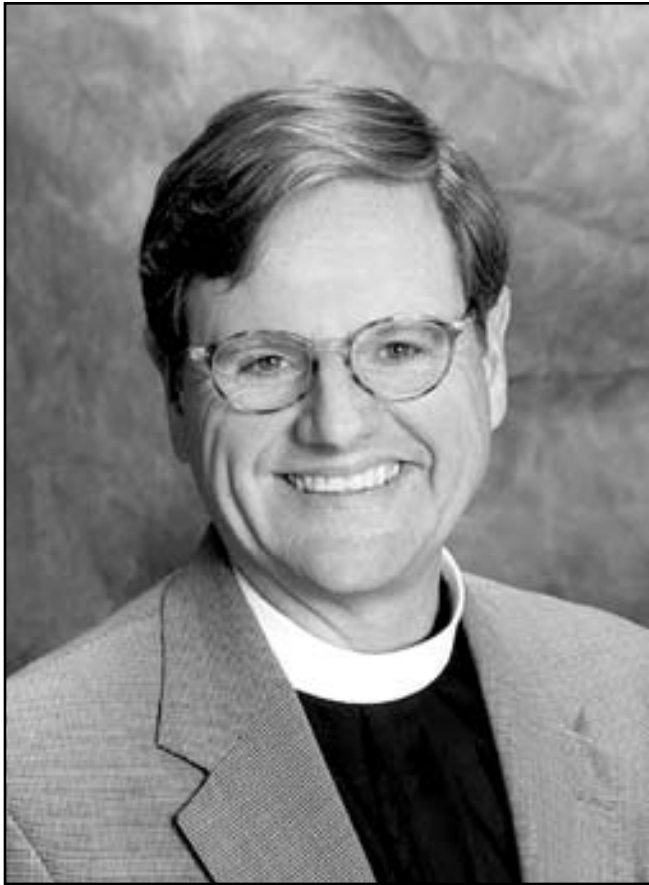
The Alabama Episcopalian is published 6 times per year (January/February, March/April, May/June, July/August, September/October, and November/December) by the Episcopal Diocese of Alabama. Previous names for this publication include *The Diocese of Alabama* (1892), *The Church Record* (1893–1922), *The Alabama Churchman* (1923–1987), *The Apostle* (1988–1997 and 1999–2009), and *The Alabama Apostle* (1998). Periodicals rate postage paid at Birmingham, Alabama.

All editorial submissions should be sent to Editor Norma McKittrick at apostledit@aol.com or 2156 Kent Way, Birmingham, AL 35226. The deadline for each issue is the 1st of the month prior to publication.

All address corrections or additions should be sent to Denise Servant at dservant@dioala.org or Carpenter House, 521 North 20th Street, Birmingham, AL 35203-2682.

POSTMASTER: Please send address corrections to Denise Servant, Circulation Secretary, The Alabama Episcopalian, 521 North 20th Street, Birmingham, AL 35203-2682.

Meet the Nominees for Bishop



**The Rev. Kenneth L.
Chumbley**

Rector of Christ Episcopal Church in
Springfield, Missouri

A GREETING

Monday in Holy Week 2011

Beloved in Christ in the Diocese of Alabama:

I thank God that we are on this journey of discernment together, seeking only God's will in the election of your next bishop.

I commend Dr. Drew Clark and the Search Committee for their faithful and prayerful attention to their ministry. They are serving you well.

My wife, Penny, and I are excited about visiting you in Birmingham in June. We look forward to meeting many of you.

In this process, I have learned a lot about you. I am awed. You love Christ and his Church, and you want to build up his body and do his work in the diocese and world. You are living your Baptismal Covenant.

You are serving the needy in Sawyerville and in your home communities; sharing the Gospel of Christ with children and young people in your churches, at Camp McDowell, and through campus ministries; caring for God's fragile creation; welcoming the whole family of God into your churches; and ministering to the suffering people of Haiti, which Penny and I have seen on our visits there.

You have shared yourselves with me through the

Search Committee. In June I want to share myself with you, as the Spirit leads, including my faith, vocation, values, and vision for building up Christ's Church and advancing God's kingdom of justice, love, and peace.

I give God thanks for you, God's beloved servant people of Alabama. I pray for you and for God's will to be done in the election of your next bishop. May he or she lead you even deeper into the love of God in Jesus Christ and into even greater sharing of his healing love with a hurting world.

Faithfully,

The Rev. Kenneth L. Chumbley

BRIEF BIOGRAPHICAL SKETCH

The Rev. Kenneth L. Chumbley presently serves as Rector of Christ Episcopal Church in Springfield, Missouri. A native of Louisville, Kentucky, Ken received his Bachelor of Arts degree in History (with Honors) from the University of Louisville in 1976 and his Master of Divinity degree from the General Theological Seminary in 1986. His continuing education includes training at the College of Preachers at Washington National Cathedral, annual attendance at the Trinity Institute in New York, periods of study at Oxford University, and recent work toward the degree of Master of Arts in English.

Before being called to Missouri in 1995, Ken served as Assistant Rector at Christ Episcopal Church in Bowling Green, Kentucky (1986-89) and as Rector of All Saints' Episcopal Church in Johnson City, New York (1989-94).

At the diocesan level, Ken has twice served as a deputy to General Convention. He has organized leadership training and development programs in both the Diocese of Central New York and the Diocese of West Missouri. His experience in the field of public relations before his ordination has also allowed him to serve the larger Church in a variety of writing and communications roles. He is an associate of the Sisters of St. Margaret, an Episcopal monastic community.

In the broader community, Ken has served on numerous boards and planning committees, including two terms as chair of the board of the Springfield Art Museum. He founded Springfield's Interfaith Alliance.

Ken is married to Penny Gordon-Chumbley, who is a business analyst and artist. They have one daughter, Clare, and two grandchildren.

QUESTIONNAIRE RESPONSES

Question 1: What is your understanding of the role of bishop and what particular gifts do you bring to this role?

A bishop is enlivened by God through a disciplined prayer and worship life. This life of devotion deepens one's bond with the living God. I enjoy a rich prayer life, following a rule of life as an associate of the Sisters of St. Margaret. As a person of worship and as the chief liturgist of a diocese, a bishop leads the people of God at the pul-

pit and altar in the Eucharist, personally meeting Christ there in Word and Sacrament and receiving nourishment from him, and then sharing Christ with the people of God there.

A bishop is a student of the Holy Scriptures and theology and the larger culture. Daily, I "read, mark, and inwardly digest" the scriptures. I also read theology, literature, poetry, biographies, science—eagerly seeking greater understanding of God, myself, my fellow humans, and the greater world. In prayer, worship, study, and relationships with others, I see more clearly God's vision for the Church and his kingdom of justice, love, and peace.

A bishop leads God's people in furthering his saving work in the Church and world. A bishop proclaims the Gospel of God's love in Christ in his or her holy living. His or her life radiates love, joy, hope, and peace. A bishop proclaims Christ in what he or she says. A bishop must communicate the Gospel in a way people can receive it. I can and do. A former reporter and public relations professional, I am an experienced and even gifted communicator—from what people tell me. I write well and speak clearly and passionately. I relate God's story to people so they can receive it and make it their own. People regularly ask for my sermons and comment on my newspaper columns and blog essays.

In what a bishop does, he or she leads a diocese in an ever-widening vision of and response to the needs of both the Church and the larger world. I see the Church, the living Christ, as vitally involved in caring for people, especially the most vulnerable. Christ is hungry and hurting in them. Going on a parish mission trip to Haiti during the first week of January 2010 showed me the gospel in action and transformed my life. I have an even greater passion for outreach now.

A bishop is the chief shepherd of the diocese, caring for God's people, clergy and laity alike. I have learned about this shepherding function from my bishop, the Rt. Rev. Barry R. Howe, of West Missouri. Again and again, Bishop Howe and his wife, Mary, have cared for me and my family. We know Christ's love in and through them. With God's help, I would seek to be such a bishop—one who knows his clergy and their families, cares about them, encourages and affirms them, and at times challenges them in the cause of the gospel.

A bishop formulates a vision for the diocese, with God's help; develops a plan; and then leads people forward. I have led Christ Episcopal Church in Springfield, Missouri, expanding our vision of God's call and developing and staying focused on our mission statement, "To know Christ and to make Christ known." We have a clear vision and another bold strategic plan this year. We are continuing to create new and thriving ministries of spiritual formation, nurture, community building, interfaith work, and local and global outreach.

Question 2: How have you dealt with conflict in your ordained ministry? How have you created unity among diverse people, opinions, and groups?

I deal with conflict directly and quickly. I bring together people who are at odds. I encourage them to express their differences in a context of prayer, mutual respect, and listening. And together, with the Spirit guiding us, we work for reconciliation and for accomplishing

the church's mission. In my experience, a clear mission statement is essential to bringing together diverse people with sometimes conflicting agendas to achieve a common purpose. In a conflict, I pray for a calm heart, the ability to listen to everyone involved, and trust that God will bring about healing in his time and way.

The strife in the Episcopal Church and Anglican Communion over human sexuality has challenged the Church, including my parish. But we have handled the issue well. As the rector, I have sought calmly and objectively to inform people about the issues and how Scripture, reason, and tradition treat human sexuality. I have also sought to be an example of warmth and compassion to all people, regardless of sexual orientations. A few months ago, at my initiative, we hosted a daylong workshop on human sexuality and the Bible. The workshop was presented by the chair of the philosophy and religion department at a local university. He has developed a program that objectively explores human sexuality from many different points of view, brings people together to discuss their individual views, and then identifies ways they can respect different experiences and views and work together for spread of God's kingdom.

In my preaching, teaching, and pastoral care over the years, I have sought to lead people to unity through an appreciation of our common faith in Christ, our common worship in the Eucharist, and our common call in Christ to be his mission people. It is working. We have avoided ruinous divisions over sexuality. Instead, we have directed our energies and gifts toward feeding the hungry, working for understanding and cooperation across denominations and religions, and caring for the people of Haiti. We have raised nearly \$5 million in our capital campaign, renovated our historic nave, and doubled the square footage of church facilities; and we have become the second largest parish in the diocese in average Sunday attendance and pledge revenue and third largest in baptized members.

Question 3: In your ministry how have you helped to articulate and shape a vision for ministry? What strategies have worked? Which have not? What have you learned?

Our vision at Christ Episcopal Church is just that—our vision, not mine. After getting to know the people and community better, I asked the vestry to work with me in discerning God's call to us. Through prayer, study, and conversation, we developed our parish's mission statement: "To know Christ and to make Christ known."

The first clause in our mission statement, "to know Christ" has inspired us to promote spiritual growth through Evening Prayer and Scripture reflection at all vestry meetings; parish quiet days and retreats; classes on Benedictine spirituality; Lenten and Advent adult educational programs; our twice-monthly Kids for Christ program, which brings families together for food, fellowship, and education; and most recently, a Centering Prayer Group. We have also learned about other faiths and about our own. The youth group, for instance, focused this summer on conversations with the Jewish community, the Islamic Center, and other Christian denominations. Monthly, we meet with Jews, Muslims, and other Christians in our Interfaith Alliance, which I founded. We are learning about ourselves as members of a diverse religious community and are working together to promote the common good.

"To make Christ known," the second clause in our mission statement, inspired our mission work in Haiti,

which includes supporting medical and nutrition clinics, sponsoring a school and funding scholarships, helping with water and building projects, and more. We hosted a community-wide meeting for people who have worked in Haiti in an effort better to coordinate our outreach there. Christ Church members went on another mission trip to Haiti in January 2011. Local outreach also emerged from our understanding of mission. We helped establish Center City Christian Outreach, which feeds the hungry who live downtown. We adopted a local elementary school, where parishioners serve as tutors; and now we are exploring the possibility of the church's providing temporary winter shelter for homeless teens.

Annually, I lead the vestry in a planning session. We reexamine our mission and the ministries that support it, and we determine, with the aid of an outside consultant, what is working and what is not. We set ministry goals for the coming year. Right now, we are improving internal and external communication, strengthening stewardship education, and providing more comprehensive pastoral care. Working with me, staff members come up with individual growth goals every year.

About 10 years ago, we adopted the Natural Church Development Process, which revealed that we needed to improve our evangelism and church growth efforts. We employed two consultants and offered training to members. I preached a sermon series on telling one's faith story. Parishioners who participated in the training and education became better informed about our baptismal call to proclaim the gospel. More of us began to tell family, friends, and colleagues about Christ Episcopal Church and to invite them to worship and special events. We attracted new members as a result of our evangelism. We continue to do so.

Question 4: Describe your life of prayer and study. How does this impact your ministry as a priest, counselor, and person of faith?

My prayer, worship, and study connect me daily with the living God. For decades now, my prayer life has consisted of reading the Daily Office—typically, Morning Prayer, perhaps Noonday Prayer, and Evening Prayer or Compline. I also engage daily in 15 or 20 minutes of centering prayer. I have kept a journal for more than 30 years, and my daily journal entries, written in the mornings, are usually reflections on the Daily Office readings. They are my form of *lectio divina*. Holy reading helps me connect the Holy Scriptures to my life and ministry. Many times, I encounter the living Christ in the readings. Once, when my daughter was seriously ill, I read the Gospel story about the man who asked Jesus to heal his dying daughter. Jesus says, "Go, your daughter will live." She did. And at that moment, I knew my daughter would live.

I also grow as a person and person of faith by reading theology, biographies, science, literature, and poetry—a favorite poet being Mary Oliver. I am completing a master's degree in English now, which is teaching me to appreciate the power of stories and helping me to grow as a writer, storyteller, and preacher.

As I go about my daily ministry, I often use a short verse or a word or two from the Scriptures for the day to aid my prayers. When I pray the scriptures, I feel close to God, who keeps my ministry grounded in him and his purposes. I will often pray the Jesus Prayer throughout the day as I walk the halls of a hospital during my visits or as I drive around town. As I look back on my spiritual journey, I realize I have always prayed. And I always shall pray.

Prayer is as necessary and as natural as breathing.

As an associate of the Sisters of St. Margaret, I live according to a daily rule of life, which includes the Holy Eucharist, the Daily Office, prayers for the sisters and their ministries, and supporting them with monetary gifts. I visit the sisters annually when I attend the Trinity Institute in New York City. I receive spiritual direction from one of the sisters by phone, e-mail, or in person.

My worship, prayer, and study, especially my daily preparation for preaching, lead me deeper into my relationship with God. They help me know God as he reveals himself to me. And knowing God, I can help others know him and rely on him. Knowing him, I receive his grace to help me in my priesthood, including in my ministries of spiritual guidance and counseling.

Question 5: How have you addressed fostering growth in membership, minority participation, and stewardship?

Christ Episcopal Church is now the second largest congregation in the Diocese of West Missouri in average Sunday attendance and in pledge revenue. We received a church growth grant from the diocese this year in recognition of our growth and to further growth. Perhaps the most important way we achieve growth is by staying focused on our mission, "To know Christ and to make Christ known."

We are visible and active in the local and global communities. Our Haiti work is well known, as are our local works against hunger, for greater interfaith understanding, and in support of local elementary-school students. The media often report on our efforts for Christ. We use social media, including Facebook, to tell the good news of what we are doing for others, and our church Web site, www.christepiscopalchurch.com/, and my blog, www.onepriestsblog.blogspot.com/, also attract attention and bring people to Christ and his Church. I am visible and active in civic affairs and on nonprofit boards.

We are growing because we are a community church, sometimes even a community center. We offer Evensong and a reception once a quarter for the public. We open the parish hall for lecture series and public forums, including one a few years ago on health-care access for the uninsured. Our members are excited about Christ Church and regularly invite family, friends, and colleagues to join them for worship and special events. Our beautiful worship, inspiring preaching, and extraordinary music and choirs draw people to the church. Our newcomers' ministry welcomes and incorporates people. I meet with newcomers, and my wife, Penny, and I periodically host Sunday afternoon teas at our house for them.

Although Springfield is a mostly white community, Christ Church strives to be an open and inclusive community, making everyone feel at home. Shortly after arriving here, I invited an African-American pastor to lunch, and soon we were meeting regularly, and our congregations were doing the same. These gatherings eventually included the Jewish community. This was the beginning of the Interfaith Alliance, which now includes the Islamic Center and the Baha'i faith. A student of African-American history, literature, and religion, and the former director of the University of Louisville's Black and Jewish History Projects, I am sensitive to minority concerns and inclusion. I am a member of the diocesan Anti-Racism Taskforce and preached at the Absalom Jones Celebration at the cathedral in Kansas City in 2010.

In my more than 16 years as rector, Christ Church has

more than doubled its revenue, which now approaches \$900,000. Eighty percent of our revenue comes from pledges. Our growth in giving has come about through my preaching, teaching, and practicing the tithe as a spiritual discipline. We provide year-round stewardship education. We communicate how people's giving is advancing the work of Christ and changing lives. Our stewardship campaigns, which are well planned and executed, follow an annual theme, this year's being, "Grace. Gratitude. And Giving to God." Our capital campaign has raised more than \$5 million so far.

Our foundation emphasizes planned gifts and has grown from about \$300,000 when I arrived in 1995 to more than \$1 million today. My message to the parish is that giving brings spiritual growth.

RESUME

The Rev. Kenneth L. Chumbley
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Springfield, Missouri 65807

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OBJECTIVE

To help people grow in the knowledge and love of Jesus Christ, to enable them to live His love in Christian community, and to lead them in proclaiming His love to the world in words and deeds of power.

QUALIFICATIONS SUMMARY

- Committed follower of Jesus Christ
- Rector of a resource congregation since 1995
- Clear, passionate, and persuasive preacher, speaker, and writer
- Effective administrator with multi-staff experience and substantial budget responsibility
- Experience in program churches, mission congregations, and college chaplaincies
- Developer of lay gifts for ministry and leadership skills at the parish and diocesan levels
- Leader of successful capital, stewardship, and planned-giving campaigns
- Experience in overseeing church building projects

ACCOMPLISHMENTS

As rector of Christ Episcopal Church, Springfield, Missouri, a resource congregation with more than 1,200 baptized members, a budget of nearly \$900,000, and foundation and other resources of more than \$2 million: I have, with God's help, and teamwork:

Attracted children, youth, and their families to church

Introduced Wednesday evening gatherings for worship, fellowship, and education for all ages. Brought Godly Play to the parish. Expanded and refurbished the nursery. Recruited gifted children's minister. Formed small groups for parents. Offered parenting courses and coaching. Created a spiritual formation program for parents and newborns. Established and secured funding for a full-time youth ministry position.

Fostered spiritual growth

Taught courses on *The Book of Common Prayer*, liturgy, Benedictine spirituality, prayer, discernment, vocation, forgiveness, faith in literature, and other topics. Developed and co-taught an adult core curriculum consisting of Holy Scriptures, liturgy, theology, spirituality, and Church history. Led Bible studies. Introduced and taught Advent and Lenten evening classes. Brought Education for Ministry to the church. Introduced quiet days, spiritual direction, sacramental confession, retreats, and preaching missions. Incorporated Evening Prayer and Bible study into vestry meetings. Started an intercessory prayer team. Introduced and established a contemplative prayer group. Initiated Companions in Christ and Journey to Adulthood for youth. Reestablished Daughters of the King Chapter.

Raised resources for ministry and mission

Witnessed through preaching, teaching, and personal example to tithing as the minimum standard of Christian giving. Increased pledge revenue from \$300,000 for 1995 to \$800,000 for 2007. Despite the recession and diminished giving, raised pledge revenue from \$700,000 in 2009 to more than \$760,000 for 2011; maintained existing staff, expanded ministries, and met full diocesan assessment, as always. (Christ Church is now second in the Diocese of West Missouri in pledge and plate revenue.) Promoted the Christ Church Foundation, whose portfolio grew from a few hundred thousand dollars in 1995 to \$1 million in 2011.

Launched successful capital campaign, church expansion, and renovation

Initiated a lengthy and thorough parish strategic planning process and rallied parish support for an addition, the first in 50 years, which doubled church space and ultimately cost \$5.1 million, more than double the original cost estimate. Recruited leadership and launched a capital campaign. Called on major donors for gifts. Raised nearly \$4.5 million, with more pledges being made. With a major gift, the church renovated the interior and exterior of its historic nave, built in 1871, which is on the National Register of Historic Places.

Increased pastoral care and fellowship opportunities

Formed a pastoral care team. Recruited and trained first Eucharistic Visitors. Initiated Stephen Ministry. Used an endowed lecture series to educate members and others about grief and growth. Reorganized the Parish Life Committee to promote fellowship. Started Foyer Groups, Dinners for Eight, and a monthly Men's Breakfast Fellowship. Visited and ministered to members in their homes, hospital rooms, nursing homes, and at their workplaces.

Boosted membership

Initiated and led the Natural Church Development Process. Strengthened evangelism through preaching, teaching, and personal example. Started welcome and newcomers' ministries. Taught newcomers' classes. Hosted newcomers' teas in the home. Initiated Young Adults Ministry. Promoted and supported university chaplaincy. Used traditional and new media to promote church growth. (Christ Church is now third in number of baptized members in the Diocese of West Missouri.)

Raised church visibility

Gained regular television, radio, newspaper, and magazine coverage of the church. Secured *Living Church* coverage of the church's capital campaign and building expansion. Created print, radio, and television advertising, including a 60-second television commercial. Gave frequent interviews to the media on church ministries. For nearly 10 years, wrote a monthly religion/ethics column for *The Springfield News-Leader*. Contributed columns and articles to *The West Missouri Spirit*. Created the church's first Web site, christepiscopalchurch.com, well before church Web sites were common tools of ministry. Initiated and recruited media professionals for an Outreach Communications Committee. Used Facebook social networking site for publicity and church promotion; posted weekly podcast sermons on Web site and church's Facebook page. Created and write weekly for www.onepriestsblog.blogspot.com/.

Expanded outreach

Organized first Outreach Committee. Supported, promoted, and helped secure funding for extensive Haiti mission work; made a mission trip to Haiti in January 2010. Helped found and fund Center City Christian Outreach, an ecumenical social service ministry. Founded the Interfaith Alliance—made up of Jews, Christians, and Muslims—and helped fund and build two interfaith Habitat for Humanity houses. Supported the adoption of an elementary school in a poor area. Encouraged church support of Kids Against Hunger. Helped gain recognition of the Parenting Life Skills Center, founded by Christ Episcopal Church, as a Jubilee Ministry of the Episcopal Church.

Served the larger Church

Elected Deputy to General Conventions in 2000 and 2003. Organized and chaired the first lay Leadership Development Commission in the Diocese of Central New York. Organized and co-chaired the first Leadership Training Committee in the Diocese of West Missouri. Served on the Bishop's Search Committee in the Diocese of West Missouri and on the Ecclesiastical Courts in the Dioceses of West Missouri and Kentucky. Chaired *The Bishop's Letter* Board in the Diocese of Kentucky. Served on the Anti-Racism Task Force of the Diocese of West Missouri. Preached at the Absalom Jones Celebration at Grace and Holy Trinity Cathedral, Kansas City, Missouri, February 2010. Serve on diocesan Communications Committee.

Engaged in civic and community leadership

Serve on the boards of the Council of Churches of the Ozarks, Downtown Community Improvement District, the City/County Environmental Advisory Board, and the Economic Development Committee of the City of Springfield's Strategic Planning Committee. Chaired the Springfield Art Museum board for two terms. Served on the boards of the Community Partnership of the Ozarks, Ozarks Marriage Matters, and Preservation Springfield. Served on the Grants Committee of the Community Foundation of the Ozarks. Belong to the Springfield Rotary Club and chaired the club's Membership Development Committee. Founded the Interfaith Alliance.

PUBLICATIONS

Columns, articles, and reviews for *The Springfield News-Leader*, *The Christian Century*, *Sojourners*, *The Other Side*, *The Living Church*, and mission publications of the Episcopal Church. Contributed chapters to *The Christian Sourcebook* (Ballantine).

EMPLOYMENT HISTORY

- Rector, Christ Episcopal Church, Springfield, Missouri 1995-present
- Rector, All Saints', Johnson City, New York, 1989-1994
- Assistant Rector, Christ Episcopal Church, Bowling Green, Kentucky, 1986-1989
- Account Executive, later Account Manager, Wenz-Neely Public Relations Co., Louisville, Kentucky, 1981-1984
- Public Information Officer and Health Sciences Writer, University of Louisville, 1979-1981
- Management trainee, computer operator, teller,

messenger, First National Bank, Louisville, 1971-1976

EDUCATION

- B.A., history, with honors, University of Louisville, 1976
- Graduate work, the Louisville Presbyterian Theological Seminary, 1977-1979
- M. Div., the General Theological Seminary, New York, New York, 1986
- Journalism and advertising courses, University of Louisville, 1982-1983

CONTINUING EDUCATION

- Trinity Institute, Trinity Episcopal Church, New York City, 1986-2011
- Cathedral College, Washington National Cathedral, Washington, D.C., 2007
- Completing master's in English, Missouri State University

- Relationship Enhancement Program, Forest Institute of Professional Psychology, 2003 Christ Church, Oxford University, summer, 2002
- Certificate, Core Curriculum, the College of Preachers, Washington National Cathedral, 2001
- Mansfield College, Oxford University, summers, 1988 and 1993

PERSONAL

Married to Penny Gordon-Chumbley since 1976. Father of Clare and grandfather of June Elizabeth and Christa Marie. Associate of the Society of St. Margaret since 1991. Interests include painting and folk music; reading history, biographies, poetry, and fiction; writing; researching family history; and travel abroad, especially to England and Scotland. Healthy and fit: swimmer, walker, hiker, climber, and cyclist.



The Rev. Clare Fischer-Davies

Rector of St. Martin's Episcopal Church in Providence, Rhode Island

A GREETING

Dear sisters and brothers in Christ,

I am both deeply honored and delighted to be presented for your consideration as a candidate for Bishop of Alabama. My past months of conversation with the Search Committee have given me a glimpse of the energy, goodwill, and faith bubbling in the diocese, which promises a rich environment for episcopal ministry.

From the very beginning of contact with your diocese, I have been intrigued by the obvious enjoyment you have in your life together. Although I know that theological and political differences exist, the dominant

theme that emerges from your profile and Web site is of a common goal to serve Christ, to work for the Kingdom, and to build the Church.

My own gifts and interests cluster around strengthening and supporting clergy, developing congregations, and especially grappling with the 21st-century challenges that are engaging the Church. I'm interested in ministry with, for, and among young adults, effective communication, evangelism, and meaningful social ministries. At the same time, I am committed to our rich inheritance of liturgy, engagement with Scripture, and Anglican theology.

I look forward to our conversations in June and to deepening my understanding of your life together in the diocese.

Faithfully,

May Easter blessings abound,

The Rev. Clare Fischer-Davies

BRIEF BIOGRAPHICAL SKETCH

The Rev. Clare Fischer-Davies presently serves as Rector of St. Martin's Episcopal Church in Providence, Rhode Island. Born in St. Louis, Missouri, Clare grew up in southwestern Virginia. She received her Bachelor of Music degree in vocal performance from the New England Conservatory in 1977 and has studied at the Royal College of Music in London. Her Master of Divinity degree is from the Episcopal Divinity School in Cambridge, Massachusetts, and was awarded in 1983. Her continuing education has focused especially on appreciative inquiry, congregational development, family processes, and narrative theology.

Before being called to Rhode Island in 2005, Clare served as Curate of St. Luke's Episcopal Church in Metuchen, New Jersey (1983-86); as Rector of St. Andrew's Episcopal Church in Tamworth, New Hampshire (1986-90); as Associate Rector of Grace Episcopal Church in Manchester, New Hampshire (1990-94); and as Rector of Christ Episcopal Church in Blacksburg, Virginia (1994-2005), where she supervised the Episcopal Chaplain to Virginia Tech University.

At the diocesan level, Clare has served as member and president of the Standing Committee, as a member of the Commission on Ministry, as Fresh Start facilitator for the Diocese of Southwestern Virginia, and as a deputy to four

General Conventions. She is an associate of the Community of the Holy Spirit, a monastic community for women in the Episcopal Church.

Clare was married to Gerry Davies, a journalist, who died in 2010. They have two children. Andy is a sophomore at the University of San Francisco, and Mary is a sophomore at Harvard University.

QUESTIONNAIRE RESPONSES

Question 1: What is your understanding of the role of bishop and what particular gifts do you bring to this role?

The bishop is called to equip parishes, laypersons, and clergy for their ministry both within and beyond their walls. I believe that the principal work of the bishop must be focused on strengthening the congregations in the diocese and making sure that the diocese provides the resources clergy and congregations need to establish healthy and effective ministry practices. Although there is certainly a public dimension to the bishop's role, and in some ways the bishop "incarnates" the diocese to the rest of the world, I am most interested in how the bishop functions as a pastor, preacher, and teacher within the diocese. The best bishops I have known have been compassionate spiritual leaders for clergy, able to provide good counsel, wisdom, and advice.

I have served in a variety of different contexts for ministry, in dioceses ranging from rural Southwestern Virginia to urban Rhode Island, and am familiar with the challenges of small, isolated churches as well as those of large, well-resourced parishes. I have played a variety of roles within those dioceses, learning more about the work of the wider Church through serving on the Standing Committee and as a General Convention Deputy. Over the years, I have continued my education in family systems theory and in congregational development and do my best to stay current with developing technology that supports ministry. In other words, I bring decades of experience in and around the Church as well as deep interest in how the Church can continue to engage a rapidly changing world.

Those concrete gifts of experience and practice are less important, I believe, than my deep and unsentimental faith in the Gospel of Jesus Christ. I have no illusions about the Church; I have seen it at its very worst and at

its most glorious best. I have been through my own dark night of the soul and can minister out of that experience, truly understanding what it means to feel abandoned by God as well as the isolation and loneliness that are often part of parish ministry. “We preach Christ crucified,” is a true statement for me, and I do believe that we are baptized into Christ’s death and resurrection.

Ultimately, the particular gift I bring to any ministry is myself: pragmatic, creative, essentially optimistic, tenacious, curious, and faithful.

Question 2: How have you dealt with conflict in your ordained ministry? How have you created unity among diverse people, opinions, and groups?

We all know that conflict can be a sign of growth and a source of energy in a congregation. It can also drain a congregation and a priest of all goodwill and hope. I tend to use the word “manage” when I talk about conflict because in some degree or other, it is always present. Congregations that say they have no conflict remind me of couples who say they never fight. Subterranean conflict can be far more damaging than open warfare. In my experience, often the most troublemaking members of congregations talk about how much they hate conflict.

“Non-anxious” presence has been uttered so often, it’s probably void of all meaning, but it is what I seek to maintain when conflict starts to escalate. Trying to keep my head when others start to lose theirs is my guiding principle; I am interested in encouraging people to express their concerns openly, to disagree stoutly but with courtesy, and to be as clear as possible about what their desired outcome is.

There is something of an apocalyptic strain running through the Episcopal Church these days, either prophesying that the end-times are near for us, or claiming those end-times as a sign of God’s re-creation of the Church. I’ve never been much of an apocalyptic thinker. The letters of Paul show us that the Body of Christ has always been fractious, always inclined to division. I don’t believe our present arguments about human sexuality, for example, come anywhere close to the creedal conflicts of the early church, the crisis of the Reformation, or even the difficulties that faced the American church after the Revolution. A little perspective is in order.

I think “unity” can be a stick to beat others into line with; true unity is fleeting and precious, and I’ve seen it happen most often when a religious community believes it is engaged in a common purpose that is meaningful and important. Significant outreach ministry is enormously helpful in building unity of purpose and vision, and our rich liturgical heritage is also a wonderful resource (when we’re not arguing about which Eucharistic prayer to use).

And it must be said that there will always be groups and individuals who, whether by choice or compulsion, will place themselves on the margins and resist every invitation to come more fully into the community’s life.

Question 3: In your ministry how have you helped to articulate and shape a vision for ministry? What strategies have worked? Which have not? What have you learned?

I am the veteran of many hours of brainstorming sessions with a facilitator, lots of colored markers, and oceans of newsprint. I have circled key words, starred my top three metaphors, ranked my passions for the future, and reported back from countless break-out groups. I think

it’s actually pretty easy to articulate and shape a vision for ministry, and there’s plenty of expertise out there about how best to gather information and lead a process that builds a shared hope for the future.

My own experience is that the challenge comes in working out the practical, concrete steps that need to happen in order to see the vision grow to fulfillment. A group can easily get swept up into the excitement and energy a good vision-building conference can engender, but unless there’s some infrastructure ready to help constituents incarnate the vision, then the energy drains away and excitement turns to frustration and disillusion.

The Diocese of Rhode Island likes to import provocative, interesting speakers once a year for a one-day workshop, usually addressing evangelism. One year we heard Barry Taylor from All Saints’ in Beverly Hills, and last year we heard Reggie McNeal talk about the missional church. They both stirred up a lot of interest and vitality, but the diocese had no plan for follow-up, no ideas about how to help congregations implement even a fraction of what the speakers had suggested. There were some embers stirred, even a little glow of incipient fire, but with no fuel and no encouragement, those embers died right back to ash.

I think we tend to concentrate too much on strategy when we really ought to think more about tactics. What will it really take to see the vision generated at a weekend conference enfolded into a sustainable reality? What kind of resources do individual congregations need? What are the obstacles? What kind of metrics will we use to measure success? How much time and energy do people have for a new ministry initiative, or even harder—how will we decide what ministry has run its course in order to free up time and energy for this new project?

Ultimately, our vision for ministry is the Kingdom of God: the reconciliation of all people to unity with God and each other in Christ. I’d be happy if people would celebrate abundance, care for God’s creation and the least members of that creation, and treat each other with kindness and respect. Vision is easy. Putting skin and bones on that vision is the challenge.

Question 4: Describe your life of prayer and study. How does this impact your ministry as a priest, counselor, and person of faith?

Liturgy has been the foundation of my spiritual life ever since I wandered into Evensong at Westminster Abbey when I was a lonely grad student in London. Both my personal faith and my identity as a priest have been formed by liturgical practice, by years of deep immersion in the language and rhythm of the Book of Common Prayer. I have often said that the liturgy prays for me when I can’t pray for myself, and believes for me when I can’t believe for myself.

I say the Office every morning. My fidelity to that practice, to my surprise, continued through the bitter days after my husband’s death when God seemed to be entirely absent. I found that I could not start the day without Morning Prayer, and it kept me tethered to my faith and from flailing hopelessly. I love knowing that my prayers are joining with prayers across Christendom, I love the disciplined reading of Scripture, and I love the balance between praise, intercession, and thanksgiving.

Otherwise, my spiritual life is deeply nourished by the arts; I treasure our Anglican appreciation for beauty as a medium of truth. Music, theater, and the visual arts stimulate my theological reflection and often give me new metaphors for preaching. Movies, and even—these

days—television, are brimming with theology and ethical dilemmas that make good fodder for thought and conversation. I am a practical theologian and tend to work out most of my thinking in preaching and in praxis.

I turn often to Kathleen Norris, Eugene Peterson, and Annie Lamott for pastoral theology, to Crossan, Borg, and N.T. Wright for biblical understanding, and have been trying to stay current with Brian MacLaren and Phyllis Tickle’s conversations about the emerging Church. I do dip into the theological blogosphere: Daniel Clendenin, Ron Rolheiser, and Tobias Haller are bookmarked, and they often lead me elsewhere. Most recently I have been enrolled in life science courses at a local college, learning how to think in a new way and understanding more about how the universe works. I read *The New Yorker* and *People* magazines every week.

Although I’m not much of a contemplative, I treasure my association with Community of the Holy Spirit and value monastic life and practice.

Question 5: How have you addressed fostering growth in membership, minority participation, and stewardship?

I have never heard a parish say it didn’t want to grow, that it didn’t want to increase minority participation, or improve stewardship. These seem to be universal goals across the Episcopal Church, but as in talking about vision, actually making progress toward these goals is difficult. During a sabbatical in 2002, I had an opportunity to visit churches across the country and found extravagant welcome statements in every Sunday bulletin, but often no greeting at all offered to me, a lone visitor. It’s hard work to make sure a congregation is truly a place of hospitality and welcome, to keep stewardship in front of a congregation at other times besides the annual campaign, and it is especially hard work to incorporate people from different ethnic and social backgrounds.

My parish is very interested in more deeply incorporating our young adults, many of whom don’t pledge. But there are a few members of the finance committee who continue to resist electronic payment options because they cost us a little money. Gen X and Y prefer to give electronically, and my children (19 and 20) will never own checkbooks. It’s these kinds of small adjustments in parish life and practice that have to be addressed in order to attract younger members and especially new members who haven’t grown up in the Church (never mind what we have to go through to teach stewardship to the former Roman Catholics who have trouble understanding that we aren’t supported by the diocese!).

I have never been called to minister in a parish community as rich in ethnic and racial diversity as I would like, so my observations are not based much in personal experience. But I have seen well-meaning white, middle-class people underestimate how deep cultural divisions can be and underestimate how much all of us want to worship in a style and tradition that is meaningful. I have observed that predominantly white congregations sometimes make assumptions about the taste and preferences of nonwhite potential members without really listening for what those potential members might be seeking. We love our Anglican chant, our poised and elegant style of worship, and our rich hymnody. It’s hard to pry us loose from some of that in order to be more welcoming to nonwhite, non-Anglo populations.

I actually think the South may be further along with this work than the North. I’m always amazed at how

color blind people north of the Mason-Dixon Line believe themselves to be and how little they've really worked on evangelism and incorporation with people of color. It's easy to pat ourselves on the back for our good intentions and more challenging to take a good hard look at what might be getting in the way of deeper minority participation.

RESUME

The Rev. Clare Fischer-Davies
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OBJECTIVE

To serve a healthy, forward-looking faith community actively engaged in both spiritual and organizational growth, nourished by Word and Sacrament, and offering itself for God's reconciling work in the world.

SPIRITUAL GROWTH

Understands the spiritual life as pilgrimage. Draws from a variety of sources and traditions. Practices the discipline of prayer and meditation and teaches them to others. Develops programs for Christian formation that draw adults into deeper relationship and commitment. Instituted parish healing ministry and contemplative prayer. Experienced retreat leader and spiritual director. Persuaded that stewardship is about theology and faithfulness.

ORGANIZATION GROWTH

Trained in family systems and congregational development. Revived and refocused campus ministry and deepened parish commitment to Christian formation. Increased trust and improved performance among staff. Analyzed and simplified accounting, audit, and building management practices. Leading vestry from micro-managing to vision, from budget obsession to spiritual oversight. Believes growth in competence and discipleship is as important as numerical growth. Encourages hospitality, optimism, patience, and flexibility.

WORD AND SACRAMENT

Believes liturgy and preaching can transform us. Preaches with depth, style, and passion. Honors the congregation's intelligence. Builds connections between traditional teaching and contemporary challenges. Skilled in the use of music, dance, and theatre to communicate the Gospel. Mines the riches of the prayer book for worship that both nurtures and converts. Establishes excellent relationships with church musicians and worship committees.

RECONCILIATION

Convinced that our baptismal covenant calls us to be icons of hope and renewal. Dedicated to making connections between Sunday and Monday morning. Leads individuals to identify their daily work as ministries and the congregation to respond to both local and global needs. Identifies the specific, unique ministry setting for each congregation. Discerning, compassionate pastor with specific training in grief care, substance abuse, and crisis intervention. Makes careful and appropriate referrals. Encourages church members to minister to one another.

WORK HISTORY

- 2005-present, Rector, St. Martin's in Providence, Rhode Island
- 1994-2005, Rector, Christ Church in Blacksburg, Virginia
- 1990-94, Associate Rector, Grace Church in Manchester, New Hampshire
- 1986-90, Rector, St. Andrew's in Tamworth, New Hampshire
- 1983-86, Curate, St. Luke's in Metuchen, New Jersey

EDUCATION

- 1977 Bachelor of Music, New England Conservatory
- 1983 Master of Divinity, Episcopal Divinity School
- Royal College of Music, London
- Center for Family Process, Congregational Development Institute
- Continuing education focus on Pastoral Care, Appreciative Inquiry, and Narrative Theology

DIOCESAN

- General Convention Deputy 1988, 1991, 1997, 2003
- Standing Committee, President 2004-05; Commission on Ministry; Executive Board
- Fresh Start facilitator
- Associate, Community of the Holy Spirit

PERSONAL

Widowed in 2010. Two children: Andy (1990) and Mary (1991). I enjoy studying human biological sciences, movies, performing arts, cooking, and exercise. Received Lilly Foundation Clergy Refresher leave grant in 2002

I offer a community my gifts of optimism, creativity, and tenderness.

REFERENCES

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The Rt. Rev. John McKee
Sloan

Bishop Suffragan of the
Episcopal Diocese of Alabama

A GREETING

Hello Friends,

For the last three years it has been my very great privilege to serve our Lord Jesus Christ in this part of God's Church as the Bishop Suffragan of the Diocese of Alabama. And so I know many of you; you might have heard me preach or read something I've written. I am honored to be included in this slate of nominees being considered for election to become our next Diocesan Bishop.

Before I was a bishop, I was a priest for more than 25 years in four congregations in Mississippi before coming to serve as the rector of St. Thomas' in Huntsville in 1993. In both dioceses I have been very actively involved in a variety of ministries—in Cursillos, Happenings, and Vocares; in the summer camping programs; in medical missions to Honduras; on Diocesan Councils and Standing Committees and other committees and programs—a long rich list of opportunities to serve. My greatest aspiration has always been, and still is, to offer the gifts and talents I've been given to the service of God in the Church, and I have been grateful for each opportunity.

I married Miss Tina Brown of Leland, Mississippi, in 1987; our son, McKee, was born in Grenada, Mississippi, in 1989; and our daughter, Mary Nell, was born in Huntsville in 1994. McKee is graduating from Sewanee this spring, Mary Nell will be a senior at Altamont School in Birmingham next year, and Miss Tina is still the heart of my heart.

I am excited and honored to offer myself to this new possibility to serve our Lord as our next Diocesan Bishop.

I want to thank you all for your trust in me as Suffragan and to thank the Nominating Committee for their confidence in me in making me a nominee.

God's peace,

The Rt. Rev. John McKee Sloan

BRIEF BIOGRAPHICAL SKETCH

The Rt. Rev. John McKee Sloan currently serves as Bishop Suffragan of the Diocese of Alabama. A native of West Point, Mississippi, Kee received his Bachelor of Science degree in Sociology from Mississippi State University in 1976 and his Master of Divinity degree from the School of Theology at the University of the South in Sewanee, Tennessee, in 1981.

Before being elected Alabama's Bishop Suffragan in 2008, Kee served as Curate of Holy Cross in Olive Branch and St. Timothy's in Horn Lake, Mississippi (1981-83); as Vicar of the Church of the Incarnation in West Point, Mississippi (1983-86); as Rector of All Saints' Episcopal Church in Grenada, Mississippi (1986-90); as Chaplain at the University of Mississippi and Assistant Rector of St. Peter's Episcopal Church in Oxford, Mississippi (1990-93); and as Rector of St. Thomas' Episcopal Church in Huntsville, Alabama (1993-2007).

Kee has participated in nearly 20 medical mission trips to Honduras. At the diocesan level, he has served as Director of Special Sessions for people with mental and physical disabilities at diocesan camps in Mississippi and Alabama. He founded the Special Session program in the Diocese of Alabama. He has been a member and president of the Standing Committee. In the national Church, he currently serves as a member of the Standing Commission for Liturgy and Music.

Kee is married to Tina Brown Sloan, who for many years taught Special Education and now works in the field of medical billing. They have two children. McKee is a senior at the University of the South, and Mary Nell is a junior at the Altamont School in Birmingham.

QUESTIONNAIRE RESPONSES

Question 1: What is your understanding of the role of bishop and what particular gifts do you bring to this role?

The role of the bishop is well laid out in the service for the ordination of a bishop in the Book of Common Prayer and provides a good summary of my understanding. It is the duty and the great privilege of a bishop to proclaim the resurrection of Jesus Christ; to guard the faith, unity, and discipline of the Church; to celebrate and provide for the sacraments; to ordain priests and deacons and join in ordaining bishops; to be a faithful pastor and wholesome example; to share in the leadership of the Church throughout the world; to be faithful in prayer and the study of Holy Scripture; to enlighten the minds and stir the conscience of the people; to encourage and support all baptized people in their gifts and ministries; to be merciful to all, showing compassion to the poor and strangers; and to defend those who have no helper. All of this is to be done with an authority unique to the bishop,

given by the Spirit of God in ordination, and recognized by God's people in the person they have chosen to trust in this critical position.

What this means to me is that the bishop is to create and sustain an environment that inspires, encourages, and empowers the people of God to do as we promise in the vows we take in our Baptismal Covenant and in our ordinations. The bishop gives voice to the vision of the people and seeks to provide a focus for the work of the diocese and the larger Church. The bishop's role is to encourage a lively understanding of the Christian faith that we have received, holding fast to that which is good while at the same time inviting the faithful to sing a new song.

I was ordained deacon in 1981; since then I've served as curate, assistant, vicar, college chaplain, rector, and most recently as Bishop Suffragan. I've learned a lot each step of the journey, made my share of mistakes, and had more than my share of fun. I think my greatest strength is that I really believe what we say we believe. I believe in the ideals Jesus taught and preached: the primacy of love, the enormous power of forgiveness, the necessity for reconciliation. I am comforted and guided by my relationship with God in Jesus Christ, and I believe I have a healthy spirituality and prayer life. I understand myself as a pastor first and believe I have pastoral skills, compassion, and experience.

I have a good sense of humor; I understand the value of appropriate fun as outward and visible signs of the inward and spiritual grace of joy. It's important to me that people feel comfortable when they are around me. I am very patient, I do well as a part of a team, I listen well, I care deeply about all sorts of people. I love to preach and believe this is a gift I bring to my ministry. I'm far from bilingual, but I speak some Spanish, assuming patience from the listener. I relate well to young people and have a lot of experience with summer camps, youth groups, Happenings, Vocares, and as a college chaplain. I also think I relate very well to children and older people. I look naturally to build consensus, but I'm not afraid to make a decision when that's what is needed. I believe I live out the idea of servant leadership. I've learned that that no one can be all things to all people, and so I've learned when and how to delegate tasks to others. I greatly value the ideas and suggestions of others, and I love the challenge of turning ideas into reality and working with people and processes to be creative.

I trust God and the Church and offer myself fully to this process of discernment and to the possibility of serving in this capacity.

Question 2: How have you dealt with conflict in your ordained ministry? How have you created unity among diverse people, opinions, and groups?

Years ago a camper at a Special Session in Mississippi told me, "You could be wrong." It remains one of the most precious things I know how to say—I could be wrong. If I could be wrong, that means you could be right, which means I need to listen to what you have to say, even if—especially if—I disagree with you. Once this has been established, the next small step is the recognition that you could also be wrong, and that I could be right. The way this part of our Lord's Church is set up is that the will of God is not delivered from on high through the hierarchy or reduced to a book, even a very Good Book—we work out the will of God together, learning from each other, teaching each other, trusting the Spirit of God at work in Scripture, Tradition, and Reason. It's

very important to me to listen to other people; I think it's part of treating people with dignity and respect. I think the form of a conversation is very often more important than the content of the conversation. It is the love of God in Jesus Christ that brings and keeps us together, and I believe the way our Lord's followers interact should reflect that love. My hope is that the respect I have for others will be an invitation for them to respect me as well. It doesn't always work that way, but I am committed to doing my part, whether it's reciprocated or not.

The ministry of the Church is made possible by relationships, by trust and affection. When there is conflict, the trust and affection is often strained, sometimes broken. I think we need to pay attention to our relationships, and that we should do everything we can to repair and rebuild them as best we can. One of the camp songs I learned long ago was "They'll know we are Christians by our love"; I can't help but wonder what they'll know in our worst moments, when what we show the world is spiteful bickering.

There is a great deal of power in laughter to heal and build community. Every moment is not an opportunity for a laugh, but the right sort of humor at the right time can bring people together, diffuse tensions, draw us out from behind the walls we build, and heal a wide array of wounds. I'm pretty serious about humor and especially the great joy in being able to laugh at ourselves—there's never any shortage of material there. I am deeply convinced that a Christian without joy is an empty vessel.

I'm usually open to criticism and encourage people to share their opinions with me. When people are angry with me, I try very hard not to become angry in response. It's important to me to not become defensive because then all you can do is defend yourself. I want to remember in the heat of the moment, and to remind others, that this moment will pass and that we will still be sisters and brothers tomorrow. I try to see beyond what's being said and listen for the reasons people have for being upset or angry. I try very hard, sometimes more successfully than others, not to take things personally.

We need to be reminded that being faithful is much more important than being correct, and that the mission God has entrusted to the Church is about proclaiming love and not judgment. There is always more that holds us together than what seeks to tear us apart; the mission of the Church is much stronger than our need to be right. I believe we need to reclaim what it means to be Episcopalians, truly Anglican: the Anglican expression of Christianity was conceived in controversy and has been raised in compromise—our very nature is to find the middle ground between extremes, not to choose one faction over another. God has trusted us with the mission of proclamation and reconciliation; we can trust God to help us work through the issues that divide us. If we ever stop loving each other, I believe we stop being a Church.

Question 3: In your ministry how have you helped to articulate and shape a vision for ministry? What strategies have worked? Which have not? What have you learned?

I've been very fortunate to have been involved with a wide array of ministries and programs, some of them already well established and some just beginning. I've found it's been important to clearly state what we're trying to do, to take care that all involved agree on a mutual understanding of what the ministry is and what it is not. I've also found that programs and ministries shift and change,

sometimes becoming more focused, more often expanding or deepening, depending on the needs and talents of the people involved. My experience has taught me that if we wait until we're ready to start something we'll never start it at all and that it's generally best to begin modestly and let the ministry or program grow.

For years the definition of leadership in the Church has been what I think of as Leadership From On High: it's the responsibility of the priest or bishop to come up with a vision for what we are to do, convince the people that this is what we're going to do, and then find the people and resources to make it happen. I've never actually worked that way, and so for years I let myself be convinced that I was not a particularly good leader. Very recently I attended (yet another) workshop on leadership in the Church and heard there is a new concept, just being developed, that a Church leader should determine what sorts of things the people have energy, imagination, and passion for and then help to define and focus the vision, encouraging and enabling the people to address them. This Leadership From Among the People is not really a new idea, of course, but I was glad to have a leadership trainer say it out loud—it described who I've been my whole ordained life. Other leaders will do things differently, and that's fine with me, but I will have to be a leader in a way that is authentic to me.

The strategies that have worked for me in my ministry I would never have labeled as strategies, but extensions of who I am as a servant of Jesus Christ or who I want to be. I want to encourage people to offer their opinions, suggestions, criticisms; I want to hear what people think. Whatever we do as a Church must be done together, sharing our ideas, imagination, talents, and concerns. I think leaders get into trouble when we are unable to say that we don't know, when we are reluctant to ask for help, when we feel like we have to have all the answers. I greatly value trust and respect among people. I work very hard to reach consensus and build community. I choose to be as transparent as I can be, to not respond defensively, to be authentic, to concentrate on people and relationships more than issues or spreadsheets, and I try to invite those around me to be honest and authentic and open. We all have strengths and weaknesses, I try to make the most of the gifts I've been given and encourage other people to offer their gifts as well.

We don't know much about sheep in the deep South, and I expect it's more complicated than I understand, but I think ordained people should be more like shepherds than cowboys. A shepherd is effective with the flock because the sheep know and trust him or her. The shepherd is not too far out in front leading from a distance, or behind the flock driving them by making loud noises—that's what cowboys, and many preachers, do. The sheep know that the shepherd is one of them in one sense but distinct from them in another: the shepherd is among the sheep, knowing and understanding them, but also knowing where the flock needs to go and how to get them there.

I have learned that ministry is about relationships and not about leadership models. We all have to do ministry as it is best for each person and community, balancing our gifts and shortcomings.

Question 4: Describe your life of prayer and study. How does this impact your ministry as a priest, counselor, and person of faith?

This is too much question for one sheet of paper. I believe a very significant part of my prayer life has

to do with corporate prayer: our worship together. I love Sunday mornings; I love coming to church—I have my whole life. I love coming together with God's people and offering beautiful, meaningful, joyful worship. This part of my prayer life is easily seen but is of no less consequence because of that: a major part of my prayer life is corporate worship. Still, I expect the question is more about that part of my prayer life that is less visible.

As in the answer above that deals with leadership, I have struggled with other people's definitions and expectations about prayer and for some time accepted that I was somehow less than others, less worthy, less faithful, because I don't do things the way others have declared they should be done. My prayer life is and will have to be about the way I am and about my relationship with God through Jesus Christ.

The best part of my private prayer life is an everyday, ongoing sense of the presence of God with me, and me offering myself—warts and all—to the love and service of God. I enjoy and value the Daily Office when I take the time to pray it, but I can't honestly say that I do Morning Prayer, Evening Prayer, or Compline every day. My private personal prayer life is more likely to be unspoken, sometimes without words at all, a reaching out on my part, reaching to find the nearness of God, offering myself, and trusting that God's grace is all around me even when I can't readily find it. It's not accidental, this reaching out, offering, and trusting; it's not unintentional or automatic—in fact, it is very much a conscious decision on my part. I'm not much given to using clichés, but I would like to think that I am at least trying to walk with God every day. I'm also firmly convinced that a prayer life filled with me doing all the talking does not best serve me or my Lord—I am forever reminding myself to be quiet, to be still, and to listen.

In study, I have been greatly blessed to have submitted to the discipline of coming up with something to say from the pulpit nearly every Sunday for more than 29 years. When I was in the parish, I taught Bible studies, Inquirer's Classes, and Sunday School, and I had other opportunities to prepare a presentation for various groups of people. I've always encouraged feedback and participation in any sort of class setting, and so I've tried very hard to be prepared. I read quite a lot of theology and Bible commentary. While I am grateful that the Church has been richly blessed with scholars and academicians who write with sophisticated erudition, and with notable and memorable preachers who orate with articulate eloquence, I am thankful that I also have been called to preach the Good News of the love of God in Jesus Christ, even though I am hardly erudite and rarely eloquent. In the same way, I greatly value what I have learned in conversation with some of the least likely of God's teachers, and I know that I learn about God in reading a wide variety of books, not just "church books." This may not count as study, I suppose, but it's long been important to me.

Prayer and study are both for me a recognition that we by ourselves are not sufficient. The Good News, of course, is that we are not by ourselves. I think it's important to understand our dependence on God and to always seek for a deeper relationship and a more meaningful faith. I want to offer myself more and more fully into God's service, and I want to continue to learn from the experience and wisdom of others.

Question 5: How have you addressed fostering growth in membership, minority participation, and stewardship?

I have worked to create an environment that is open and welcoming, that presents the Good News of the love of God in Jesus Christ with joy and hospitality to all, and that encourages imagination and creativity. I believe sermons are important, that parish and diocesan programs are essential, but that it's the atmosphere of warmth and love that brings people to come and stay, to become part of our community. The role of the priest in the parish, and of the bishop in the diocese, is to create and shape the culture of the community.

We have the Gospel of Christ to offer and share; it's why the Church exists. But we can no longer afford to just rest in that assurance and wait for people to discover us; we have to be more actively welcoming than that. I've encouraged parishes to make the Sunday morning experience as user-friendly as possible, offering explanations and invitations in the worship bulletin, scheduling greeters and newcomers' classes, asking the members to look past our Episcopal reticence to help a visitor find the right page or shift from prayer book to hymnal. I've also encouraged creating other events to which the members can invite friends and neighbors: the blessing of the animals, picnics, concerts, fundraisers for outreach ministries, the shrimp and crawfish boil at Ole Miss, the Lobsterfest at St. Thomas' in Huntsville, and others. I believe it should be fun to be a member of a Christian community.

Now as the culture rapidly changes around us, our first instinct is to tighten our grip on the way things have always been done. We have to develop an appreciation for the diversity of our society, not insisting that our visitors and our children and grandchildren do things the right way (the way our mothers did them) but in a way that is meaningful to them and to us. We have a lot to learn from other customs and ethnicities, and we need to be loosed from our reserved dignity from time to time. We need to offer worship children can enjoy and not have to endure. We have a rich and beautiful musical tradition, but we need to also recognize there is more music being written, some of which is very good. We are rooted in tradition, for which I'm thankful, but we can't allow ourselves to be mired in it so that we no longer move in the world. The Gospel is joy; we need to proclaim it in as many ways as we can imagine.

I believe in the Alabama Plan for stewardship and the importance of inviting people to give a proportion of their income as an expression of giving thanks to God for all we have been given. Good stewardship comes, I think, when people recognize that we are called to be stewards of the gifts we have received: our time and talent, our money, God's creation, the parish, the diocese, and that it's our job to tend and care for all of those things. We need to be good managers of our time, balancing family and work and church; we need to develop and practice our talents and share them with others; we need to manage our money to provide for our families and parishes and to allow for generosity to those in need. And we need to be faithful stewards of God's creation and God's Church.

Bishops and priests and laypeople are earthly vessels, bound to crack and wear out. But the gifts we bear are nothing less than the mercy of God, the love of Christ, the grace of the Holy Spirit. Church growth, stewardship, all of our programs and efforts, all of our designs and budgets and programs and strategies, all that we do together is to offer divine gifts, to shine the light of Christ in a darkening world. I believe the means must match the ends: to preach mercy, love, and grace, we have to be merciful, loving, and graceful. And I believe there is no limit to what people of goodwill can do, strengthened

and guided by the Spirit of God. As we affirm in the Baptismal Covenant, we will, “with God’s help.” Amen.

RESUME

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WORK HISTORY

- January 2008–present, Bishop Suffragan, Diocese of Alabama
- August 1993–November 2007, Rector, St. Thomas’ Episcopal Church, Huntsville, Alabama
- June 1990–July 1993, Chaplain, University of Mississippi, and Assistant Rector, St. Peter’s Episcopal Church, Oxford, Mississippi
- January 1987–May 1990, Rector, All Saints’ Episcopal Church, Grenada, Mississippi
- March 1983–December 1986, Vicar, Church of the Incarnation, West Point, Mississippi
- June 1981–March 1983, Curate, Holy Cross, Olive Branch, and St. Timothy’s, Horn Lake, Mississippi

- August 1978–May 1981, Seminarian, the University of the South, Sewanee, Tennessee

PROFESSIONAL ACHIEVEMENTS

In the Diocese of Mississippi

- Diocesan Outreach Commission, 1981–88
- Member of the Gray Center Board (Diocesan Camp and Conference Center), 1973–77, 1983–92
- Director of Special Sessions (for people with mental and physical disabilities), 1983–93
- Served on four medical mission trips to San Joaquin, Honduras
- Member of Diocesan Executive Committee
- Member of Diocesan Standing Committee
- Member of Search/Nominating Committee for new Bishop, 1991–92
- Diocesan Spiritual Director for Happening, 1983–1989
- Spiritual Director for several Happening, Vocare, and Cursillo weekends

In the Diocese of Alabama

- Diocesan Council, 1997–2000
- Diocesan Standing Committee, 2001–2005; president, 2005
- Dean of the Tennessee Valley Convocation, 1999–2007

- Summer Camp Director, 1996–2010; began Special Session program in 1998
- Began a parish-sponsored medical mission to Delicias del Norte, Honduras, 1995; served on all 13 medical mission trips
- Spiritual Director for Happening and Cursillo
- Keynote Speaker at Junior Young People’s Conference at Kanuga, 1995–97

In the Larger Church

- Member of the Committee on Liturgy and Music, General Convention, 2009
- Member of the Standing Commission for Liturgy and Music, 2009–present

EDUCATION

- Master of Divinity, University of the South, 1981
- Bachelor of Science in Sociology, Mississippi State University, 1976
- Graduated from South Vicksburg High School, 1973

PERSONAL

Married to Tina Brown Sloan since October 1987
Two children: McKee, a senior at the University of the South, and Mary Nell, a junior at the Altamont School in Birmingham



The Rev. William Charles Treadwell III

Rector of St. Paul’s Episcopal Church
in Waco, Texas

A GREETING

Greetings to the Episcopal Diocese of Alabama,

It is a great pleasure to greet you in the name of our Lord Jesus Christ.

When I was first contacted by Drew Clark, I had no real notion that I would one day greet you as one of the candidates you will consider to be your next bishop. However, as I read through the material on your Web site and had multiple conversations with people from your diocese, I began to see several points of connection.

Your willingness to remaining committed to one another even in complex and difficult times resonates deeply with my own understanding of Christian community. Your desire for an ever-deepening relationship with God, for unity among diversity, for strengthening clergy health and happiness, and for remaining committed to the Episcopal Church all connect to some of the work I have been most committed to in my ministry. At each intersection I have found myself happily surprised at the energy and enthusiasm I have felt and that is reflected by the people on your Search Committee.

I hope you are proud of the hard work of the Search Committee. At every turn they have been gracious, prayerful, and honest. The hospitality they have shown has been flawless. The seriousness with which they have taken the task is admirable. At the same time they have been lighthearted and fun. If this is characteristic of your entire diocese, the prospect of being your next bishop is very compelling.

As your diocese, the other candidates, and I enter into this next stage of conversation, it is my wife, Chris, and my deep desire that only one thing happen: What God Wants. If it is God’s will that I become your next bishop, I look forward to a long life of beautiful, meaningful ministry together. If it is not, I will thank God always for granting me the pleasure of making so many new friends in Christ.

Peace,

The Rev. Chuck Treadwell

BRIEF BIOGRAPHICAL SKETCH

The Rev. William C. Treadwell III presently serves as Rector of St. Paul’s Episcopal Church in Waco, Texas. A native of Rock Hill, South Carolina, Chuck received his Bachelor of Arts degree in Psychology from Georgetown College in 1982 and his Master of Divinity degree from the School of Theology at the University of the South in Sewanee, Tennessee, in 1989. He is currently pursuing the degree of Doctor of Ministry at Sewanee.

Before being called to Waco in 2004, Chuck served as Curate and then Assistant Priest at St. Michael and All Angels’ in Dallas, Texas (1989–93) and as Rector of St. Peter’s Episcopal Church in McKinney, Texas (1993–2004).

At the diocesan level, Chuck has served as member and president of the Standing Committee and as a member of the Executive Committee. In the Diocese of Texas, he co-chairs the yearlong development program for recently ordained clergy. He is Dean of the Northwest Convocation in that diocese and a Trustee of the University of the South. He was a deputy to the 2003 General Convention and has been a member of the Steering Committee for Gathering of Leaders, an Episcopal leadership development movement, since 2005.

In the larger community, Chuck has been a member of ministerial and interfaith alliances in both McKinney and Waco, Texas, and has served on the board or advisory committee for agencies that promote the welfare of children.

Chuck is married to Christine Lynn Treadwell, a registered nurse who teaches in the Allied Health Department at McLennan County Community College. They have three children—Caleb, 17; Colton, 16; and Caroline, 10.

QUESTIONNAIRE RESPONSES

Question 1: What is your understanding of the role of bishop and what particular gifts do you bring to this role?

My understanding of the role of the bishop is informed both by 20 years of ministry serving under a bishop's authority as well as by the liturgy that sets the bishop apart for this sacred work.

The Book of Common Prayer is clear in its description of the work of the bishop. It states: "You are called to guard the faith, unity, and discipline of the Church; to celebrate and to provide for the administration of the Sacraments of the New Covenant; to ordain priests and deacons and to join in ordaining bishops; and to be in all things a faithful pastor and wholesome example for the entire flock of Christ." [1]

It is vital for any bishop to keep this job description close at hand or that person may fall into the danger of anyone in leadership, spending a lot of time doing someone else's job. Some tasks will come naturally; others may send the bishop fleeing to a confessor from time to time.

The gifts that I would naturally bring to this task are guarding the unity of the Church, providing for the sacramental life of the Church, and working to raise up and sustain ordained leaders for the Church. I have spent a large portion of my ministry working for unity and reconciliation in highly conflicted circumstances. I thrive on the sacramental life of the Church. My commitment to those seeking and serving in Holy Orders marks the work I do in the Diocese of Texas and has been part of my ministry for many years.

Another focus I would bring to the work of the episcopate is named in the Collect the presiding bishop says in the liturgy. This prayer revisits each characteristic expected of the new bishop and then adds a phrase that I believe is seminal to the work. It prays, "... serving before you day and night in the ministry of reconciliation." [2]

The ministry of reconciliation is the central work of the ministry of bishop because it is the central work of Christ. Through the life, ministry, death, and resurrection of our Lord, God has breached the chasm created by sin and death between God and the world. Therefore as ministers of that New Covenant, the priority of the work of the bishop is to live out that resurrection in every aspect of the work. Every place where people are unreconciled, either with self or the world, is addressed by this work. Whether the chasm is based on personal estrangement from God, interpersonal estrangement due to conflict, pain or sin, racial division, or theological categories, all are potential meeting places for the reconciling work of God in Christ Jesus. The bishop, then, works tirelessly in these efforts, never growing weary in the expectation that God's redemptive love can topple the barriers that separate us from God and one another.

[1] BCP, page 517; [2] BCP, page 521

Question 2: How have you dealt with conflict in your ordained ministry? How have you created unity among diverse people, opinions, and groups?

I must begin this response with a confession. As is the case with other sons and daughters of the South, I am not someone who dives into conflict happily. I prefer calm conversation, gentle touch, and expect the best out

of most of the people I meet. To quote a friend of mine, "as a son of the South I tend to round the edges of things." Honestly, I find that very often this is a positive character trait and helps with the ministry of reconciliation. It also can create a gentle space in which difficult things can be said.

However, I like every other person in ordained ministry, find conflict to be a regular part of the work we do. Denying this can lead to all sorts of pathology and broken relationships. Therefore it will not do to deny or avoid conflict.

I had the great blessing of growing up in a house with a father whose ministry was largely committed to working with churches struggling with conflict. Therefore the language of conflict resolution is my native tongue. Throughout my ministry I have found myself in widely diverse theological and social contexts. The churches and dioceses I have served are inhabited by people of wide theological and social stripe, both lay and ordained. The chasm between left and right has often seemed to reach the breaking point. I have also had the great pleasure of working with people on the individual, parish, and diocesan level to find higher common ground and to keep the mission of the Church of reconciling the world to God as our highest goal.

At its foundation unity requires a commitment to a common goal that transcends the things about which we differ. Identifying and naming common goals allows us clarity of mission. We have a compelling reason to remain related to one another. Once that compelling reason is identified, then we have room in which to move around and explore the things about which we disagree.

In my own experience we have done this successfully in both parishes where I have been rector. By focusing on teaching people about the love of Christ, reaching out in service to Christ, and building up the body of Christ, we have created an atmosphere of love and community. Once that is the norm, the place where we all meet, conversations about the challenging and uncomfortable issues facing our parish, diocese, or denomination find a natural and healthy place to work themselves out.

Finally, unity is a foundational measure of the effectiveness of our witness. Jesus' high priestly prayer suggests that the unity of the Church was one of Jesus' deepest desires. I cannot imagine this was simply because he just wanted us to all be nice to each other. No, I believe it was such a desire because a unified Church is a living testimony to the unifying love of God through Christ Jesus. Held at this level, finding common ground for the work of the gospel is not just nice. It is the ultimate measure of our faithfulness.

Question 3: In your ministry how have you helped to articulate and shape a vision for ministry? What strategies have worked? Which have not? What have you learned?

I have spent extensive time in my ministry in strategic design and implementation. Just after seminary I served on staff at St. Michael and All Angels' Church in Dallas, a very large multi-staff parish. While I was there, the parish went through a strategic planning process. I had no leadership role in that work. However, I observed it closely and became aware of how crucial strategic thinking is for viable, long-term ministry.

Therefore when I became the rector of St. Peter's in McKinney, a much smaller and more intimate parish, we quickly entered into a strategic planning process. Through

that work we were able to articulate a vision for ministry that set us on a course of significant growth and change. This work led to a capital expansion to accommodate the growth in numbers and ministry. Several years later it was necessary to revisit that plan, revise our goals, and set out new strategic initiatives that would stretch our faith and our faithfulness. This led to continued growth and expansion in our ministries of education and outreach. Another capital expansion was required to continue this work. By the time I left St. Peter's, our attendance had grown from around 125 per Sunday to more than 400. More significantly, we had grown into a healthy, lay-led congregation full of people who loved each other and served God faithfully.

I was also involved in the strategic planning process in both the Diocese of Dallas and in the Diocese of Texas. Each of these processes have lead me to understand more and more about the effectiveness of a well-crafted vision and also some of the challenges that arise when goals are not clear and measurable.

The Gathering of Leaders is a para-church organization that strives to identify young leaders who are enthusiastic about the future and mission of the Church. I have been involved with this group since its inception by the Rt. Rev. Claude Payne. Since we began we have hosted almost 200 clergy in three-day workshops where we explore the mission and future of the Church, as well as innovative ways in which people are doing ministry. This success is due in large part to the passion and enthusiasm of the participants; however, it is also due to a very clear strategic objective with clear and measurable goals.

When I moved to Waco, there were extensive plans for expansion and renovation, but there was not a clear sense of mission and ministry, therefore the momentum for expansion was a bit stagnant. Through a long process of prayer and self-examination, we were able to articulate a strategic plan that revitalized existing ministry and created new ministries in the areas of community, worship, outreach, and education. By identifying clear areas of ministry, we were then able to envision how the expansion might be used for the building up of the kingdom of God. Momentum began to build, and we were able to raise \$2.4 million to add to the money already in hand. At the time of this writing we are wrapping up the final punch list on a \$4.7-million expansion and have just finished a Lenten Series designed by our parish entitled A Call to Serve. We pray this plan will invigorate ministry and identify major initiatives for the next 18 months.

I can also describe one significant failure of a strategic objective. When I arrived at St. Paul's, there were two different services with music, two different music teams, two different worshipping communities. As the musical leadership of these two services came to a natural close at similar times, I thought it would be a good time to change the model entirely, based on what had succeeded in McKinney. The decision was not well received, and it did not go well. This was due in part to the fact that it was my vision, and not our vision; it was also due to the fact that a previous success in a different context made me blind to the realities of the current context.

Question 4: Describe your life of prayer and study. How does this impact your ministry as a priest, counselor, and person of faith?

As I would imagine is the case with most people ordained for a long period of time, my life of prayer and study has changed significantly over time. It has gone

through some very predictable seasons of growth and change, as well as seasons of dryness and lethargy. There have been times when my prayer life has followed a Prayer Book rhythm of the Daily Office, and times when I have found that same Office a challenging discipline.

Over time I have come to know some things about myself that inform both my current prayer life and practice of study. I know that I am a very extroverted person and a person who likes to be on the move. Rather than forcing myself into a prayer and study pattern that is at odds with this reality, I have come to embrace it. This manifests itself in several ways.

I am a “peripatetic pray-er.” By this I mean that I pray while I am on the move. I pray while I drive, while I exercise, while I walk the dog. I pray with people face to face, on the phone, in meetings, over e-mail, even while texting from time to time. When people come randomly to mind, I accept that as an invitation by the Spirit to pray for them. To keep my prayer life from being completely fractious, however, I pray the Daily Office two or three days a week. I also have been able to retain a strong sense of prayerfulness as I lead liturgy. Each year I spend several days in Advent with a trusted colleague in prayer, confession, study, and contemplation.

My life of study follows similar patterns. I have very diverse interests; therefore I read several books simultaneously. I read biblical commentaries, books on parish life, prayer, pastoral care, and clergy health and wellness. I also always have at least one novel going at a time, one of them always a Western. Over my ministry I have gone to countless workshops and conferences on congregational development, clergy health, the future of the Church, and preaching. I have attended Credo and the Gathering of Leaders multiple times and am a faithful participant in clergy conferences. Again, to keep my study from being completely fractious, I am more than halfway finished with a Doctorate of Ministry at the School of Theology at the University of the South. The focus of my study is on ways to keep clergy healthy for long-term service to Christ’s Church.

All of this impacts my ministry as a priest, counselor, and person of faith by allowing me to rely on what my father always called “the overflow.” After years of study and prayer, even as chaotic as I have just described, I feel that I have emotional, spiritual, and intellectual resources at my disposal that simply “overflow” when they are needed. I also think my prayerful wanderings are helpful to others as they speak about the struggles of a systematic prayer life.

Question 5: How have you addressed fostering growth in membership, minority participation, and stewardship?

I cannot honestly say that numerical growth was ever a goal in itself in my ministry. I just don’t think in those terms. However, as I described earlier, I have had the great pleasure of watching attendance grow both in McKinney and in Waco as a result of a clarity of mission and vision. I truly believe that once a congregation has a clear sense of identity, it will begin to do ministry and mission with passion and purpose. Once that passionate, purposeful work begins, other people will learn about it and want to participate. Some may argue a chicken-or-egg dynamic here. Nonetheless, when a church designs programs specifically for numerical growth, the success will be short-lived. However, when a church is passionate about designing programs that are vibrant and healthy, teaching people

of all ages about the living Christ, things begin to happen. When a parish begins to see its purpose as providing food for the hungry, clothes to the naked, and shelter to those in need, lives are changed. When a congregation finally decides that the definition of community goes beyond class, race, and political opinion, things begin to come alive. When parishes come alive, that vibrancy is contagious, and others want to be a part of that good work.

This was certainly the case for us in McKinney. Granted, it was a rapidly growing community and new families were moving into town every day, but at St. Peter’s we captured, at least for a window in time, a clear sense of identity and purpose, and people were willing to put up with poor parking, inadequate space, and crowded liturgies simply to be a part of it.

Healthy stewardship has a similar dynamic. Many churches, including all the churches I have served, are tempted to “pledge the budget.” There is a very strong pull towards stability in churches, and instability causes significant anxiety. If that instability is financial, the anxiety is at its greatest. Therefore many stewardship initiatives target, intentionally or not, the parish budget. Many of us just want to know how much everything the church does costs and then find some way to divvy up the payments among the membership.

It is common knowledge throughout the Church that this is not what stewardship is. Stewardship is a grateful response to the grace of God. When a church is clear about the blessings God has already given its members, and when it is clear about what a grateful response to God’s goodness might look like, individuals begin to participate. When grace and gratitude are at the heart of the work of the church, generosity is the result. And generosity, like a vibrant congregational life, is contagious.

Vitality and gratitude are also the things that allow a church to move beyond its comfort zone and welcome people from various racial, economic, and social contexts. St. Paul’s is primarily an Anglo congregation. However, the minority families who are part of our parish are highly involved in every level of parish leadership. As we have focused on our core identity, we have gotten much better at being a welcoming community. Parishioners go out of their way to welcome newcomers, many from Baylor University with little or no exposure to the Episcopal Church, and many from other countries.

RESUME

The Rev. William Charles Treadwell III
2608 Cedar Ridge
Waco, TX 76708

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E-mail: chuck@stpaulswaco.org

EDUCATION

- Master of Divinity., School of Theology, University of the South, Sewanee, Tennessee, 1989
- Bachelor of Arts in Psychology, Georgetown College, Georgetown, Kentucky, 1982
- Doctor of Ministry, School of Theology, University of the South, Sewanee, Tennessee; 2007 began the pursuit of a Doctorate of Ministry; the summer of 2009 was the third consecutive summer of academic pursuit toward this goal; will resume study in the summer of 2011

HOLY ORDERS

- Ordained Deacon, St. Matthew’s Cathedral, Dallas, Texas, June 1989
- Ordained Priest, St. Michaels and All Angels’, Dallas, Texas, May 1990

MINISTRY

• Rector of St. Paul’s in Waco, Texas (Diocese of Texas), July 2004–Present

—Since 2004 we have filled these positions: a full-time Associate Rector, full-time Children’s Minister/School Chaplain, full-time Canterbury Missioner for Baylor and other educational institutions in the area, full-time Director of Youth and Family Ministries, and choir directors and organists in both the 9 a.m. and 11 a.m. services.

— In 2007 we completed a Strategic Planning process for the parish that sets the course for our ministries in the areas of Outreach, Community, Worship, and Education.

—In 2008 we had a Capital Campaign that raised \$2.4 million. This money will be added to other gifts in order to build a new chapel, expand and renovate Early Childhood Development spaces, choir rehearsal space, add an elevator, and replace the entire heating and air-conditioning system.

—In May 2009 the Building Committee presented a final project to the vestry for approval. This was approved and construction began summer 2009.

—In March 2011 we dedicated the new chapel and rededicated the renovated spaces.

— In Lent 2011 we entered a time of discernment to revitalize our future ministry plans.

— We have strengthened the relationship between the church and the Day School and have recently hired a new Head of School who will begin in July 2011.

• Rector of St. Peter’s in McKinney, Texas (Diocese of Dallas), July 1993–July 2004

—Through a Vision Casting Process in 1994, St. Peter’s entered into a steady period of growth and expansion of ministries and facilities.

—Experiencing rapid growth in 1995, St. Peter’s conducted a building and renovation program, raising \$700,000 to renovate the Church and Parish Hall and build a Narthex.

— A Vision and Long Range planning process in 2001 led to further expansion of Outreach, Small Group, and Worship ministries.

— Completed a capital campaign where we raised \$750,000 to add a playground, columbarium, pay off existing debt, purchase property, and relocate the parish offices.

— Christian Education expanded rapidly, with more than 120 children and youth and 80–100 adults attending on Sundays. Christian Education is offered at the 9 and the 10:30 hours.

— St. Peter’s enjoyed a steady expansion of ministry and programs, with growth in Education, Outreach, Prayer, and Social Ministries.

— Budget and resources grew apace with ministry programs. Over a nine-year period, the budget grew from \$190,000 to more than \$600,000 annually, and the newly established St. Peter’s Endowment was worth more than \$80,000.

— St. Peter’s staff, consisting of the Rector, Priest Associate, Director of Music and Director of Children’s Ministry, Director of Youth and Family Ministry, Parish

One with the Apostles



Our diocese will soon gather in convention to elect the 11th Bishop of Alabama. The nominees have been announced by the Standing Committee and are featured in this paper (*please see page 2*). A “Walkabout” time of conversation with them will be held on Saturday, June 25, at St. Luke’s in Birmingham. All members of the diocesan community are invited to join the clergy and lay delegates for this day. St. Luke’s has plenty of room.

This is a significant moment in our Church’s life as we seek the guidance of the Holy Spirit in raising up a new diocesan bishop. Bishops are “one with the apostles,” as our Prayer Books says, part of the unbroken apostolic succession, which reaches back to St. Peter. The American Succession began with Samuel Seabury and now numbers more than 1,050 bishops (I am Number 923). I often think about this when I carry the crozier of our diocese, which originated with Bishop Wilmer in 1900 and has been used by nine of our ten diocesan bishops. There is a slightly worn place in the silver that I often rub and can imagine my predecessors doing the same during countless confirmation and ordination services. The old, treasured pastoral staff reminds us of our deep roots and catholicity the ongoing story of Christ’s church.

Our Church is named “Episcopal” because at the founding of this nation we were among the few Protestant denominations that retained the order of bishops, following the great tradition of the Church of England and catholic Christianity. *Episcopos* is a Greek word that means “overseer.” Bishops embody for us the unity and continuity of the Church in the apostolic faith and mission. Through preaching the Gospel, pastoral care for clergy and parishes, the formation and ordination of new clergy and bishops, baptizing and confirming lay members, and holding up fresh vision for the Church’s mission, bishops are to serve Christ as shepherds and servant leaders of his beloved flock. Our Prayer Book ordinal is rich in its description of episcopal ministry, and we would all do well to meditate on the text of pages 517–521 as we prepare for the election.

I value the portion of the ordinal that prays that a bishop will “in all things present before God the acceptable offering of a pure, and gentle, and holy life.” Today we look to our bishops for many things, and they have to wear many hats—

Administrator, Bookkeeper, Sexton, and a half-time volunteer clergy secretary, grew into an effective, efficient, and cohesive team.

• St. Michael and All Angels’ in Dallas Texas (Diocese of Dallas), May 1989–June 1993

Assistant Priest, 1991–93

—Similar responsibilities as Curate, with additional responsibility as Chaplain to St. Michael’s School

Curate, 1989–91

—Liturgical roles consistent with the order, preaching, pastoral care, and ministry to the Young Single Adults

DIOCESAN AND NATIONAL CHURCH DUTIES

In the Diocese of Texas

- Host of Diocesan Council, 2006; along with many volunteers, I coordinated the Diocesan Council in Waco.
- Dean of the Northwest Convocation, 2007–11
- As Dean, I was the Convocational representative on the Diocesan Executive Committee, including the annual meeting to approve the diocesan budget and various meetings throughout the year at the invitation of the Bishop.
- Co-Facilitator of the diocesan program for recently ordained clergy; the program meets once a month for nine months for an overnight retreat to discuss issues pertaining to the first year of service in Holy Orders.
- Trustee, University of the South, 2009–present
- Elected member of the Diocesan Executive Committee of the Diocese of Texas, 2010–present

In the Diocese of Dallas

- Diocesan Committee on Church and the Environment, 1989–94; Chair 1991–93
- Standing Committee, 1995–98; President 1998
- Executive Council, 1998
- Suffragan Bishop Nominating Committee, 1999
- Diocesan Strategic Planning Committee, 2001
- Board of Trustees, Holy Family School, McKinney, Texas, 1993–2004; President, 1997
- Trustee, University of the South, 2002–03 (filled unexpired term)

In the National Church

- Episcopal Environmental Coalition, 1990–93
- Deputy to General Convention, 2003
- Reader, General Ordination Exams, 2000–02
- Steering Committee, Gathering of Leaders (a leadership think tank), 2005–present

COMMUNITY ACTIVITIES

- McKinney Ministerial Alliance 1993–2004; Secretary, 1995; Program Director, 1996; President, 1997
- Child Protective Services Advisory Committee, 1995
- Total Quality McKinney Board, 1994
- Hope International Adoption Agency Board, 1995–96
- Waco Interfaith Pastors Group, 2004–present

FAMILY

Wife: Christine Lynn Treadwell; Married: June 1985
Three children: Caleb, 17; Colton, 16; Caroline, 10

from de facto senior managers of a complex organization, to problem solvers, justice seekers, e-mail artists, and strategic planners. Some of these, frankly, can be troubling distractions from the bishop’s essential role as spiritual leader. The above words of the ordinal are the heart of it all. Bishops are meant to offer themselves to God in a holy life of gentleness and service. I have kept these words before me since 1996, and I hope that in some small measure I will continue to live them all my days.

Years ago I noticed the portrait of a rather grand old bishop in the Great Hall of Christ Church in Oxford, England. His name was Goodenough. Bishop Goodenough! Now that is a worthy aspiration for every bishop of the Church. None of us is near perfect (or called to be). All of us have strengths and weaknesses, particular skills and inevitable eccentricities. By God’s grace and good humor we can somehow be good enough to serve Christ and his Church in our time.

Here is one kindly word of advice. Be careful not to isolate your bishops. It is easy for a bishop or diocesan community to let this happen. “Lonely at the top” and all that. Bishops must be bishops *in community*. We need lots of help from lots of people. *You*, the clergy and people of God, are critical to successful episcopates. For we are only as good as our friends.

God bless you with wisdom and discernment as you elect Number 11. Each nominee and all of you will be in my prayers. May the diocesan bishop-elect cherish being your servant in Christ as much as I, in both good times and hard times, have cherished it and been blessed by it.

Since my consecration the words of Augustine, Bishop of Hippo in the 5th century have kept me company in my study at Carpenter House:

For you I am a bishop, but with you I am a Christian; one is an office, accepted; the other is a gift, received. One is danger, the other is safety. If I am happier to be redeemed with you than to be placed over you, then I shall, as the Lord commands, be more fully your servant.

Amen to this.

I will continue to say in the coming months that it has been an immeasurable privilege and joy to serve as your bishop since 1996. You are a faithful and exceptionally gifted diocese. Your love and prayers and loyal service continue to mean more than words can express.

God bless you with wisdom and discernment as you elect Number 11. Each nominee and all of you will be in my prayers. May the diocesan bishop-elect cherish being your servant in Christ as much as I, in both good times and hard times, have cherished it and been blessed by it.

Your servant in Christ,

The Rt. Rev. Henry N. Parsley Jr.

Our Chance To Do What We Do



Hello, friends,

The winds blew and the skies darkened; many lost electricity and with it our awareness of the world around us. And when the storms moved on and we could see again, when many of us came out of protection, we looked around and saw the power of nature. We were appalled, shocked, and dismayed; we marveled and wondered at ruinous destruction in one place, while another place a few feet away was untouched. Many of us grieved for family members, for friends and neighbors. Some wondered how the God we know to be loving and merciful could allow it, or even tolerate it.

And the world continued to spin, as it does—the morning came, and people went to work. The chainsaws began their droning, cutting through debris and trees. Power companies set to work in fleets of trucks and people connecting and disconnecting as needed. Law-enforcement folks came out in force, keeping us all in line. Churches and other groups responded magnificently, setting up shelters and food distribution centers, helping people with immediate needs now and making plans for how to be of assistance when the news crews leave, when the assistance from government agencies and insurance companies leave gaps—unmet needs.

Episcopalians from Alabama have been very involved in a variety of ways: staging first-response teams, feeding workers, gathering goods and supplies all over our diocese. Episcopalians from around the country and the world have offered their prayers and assistance, sending checks to our

diocesan office and the Episcopal Relief and Development Fund. The Rev. Bill King and Judy Quick are coordinating our relief efforts, along with the Rev. Pat Wingo and the Rev. Deacon Dave Drachlis, and they are good stewards of the money being collected, making plans not just for the immediate needs but also looking weeks and months down the road. We give thanks for work done and for the generosity of those taking on the work ahead.

In the wake of the storms, people went to work, the media came with cameras and reporters, the politicians came to assess the damage and pledge their support. The insurance companies set up places for people to make their claims, starting their rivers of paperwork that will eventually replace people's stuff—houses and cars and clothing and furniture—things that can be replaced.

Other people were aware that what is most precious to us is not replaced—the hundreds of people who were killed. Grief is a different darkness, a darkness not quickly or easily remedied; there are no wires to connect, no switches to turn to make the grief go away. Only love and faith and time allay this pain, little by little, day by day.

Now, friends, is the time for *us* to go to work, to offer what we've been given to share: love and faith. We can offer theology and preaching; we can offer bottles of water and blankets and hot meals; we can offer financial assistance and leadership in organizing and coordinating how people who have can help people who don't. All of that is important, necessary, and valuable—but if it's not offered with the love of God in Jesus Christ, if it's not given in the faith that God

We can offer theology and preaching; we can offer bottles of water and blankets and hot meals; we can offer financial assistance and leadership in organizing and coordinating how people who have can help people who don't. All of that is important, necessary, and valuable—but if it's not offered with the love of God in Jesus Christ, if it's not given in the faith that God is steadfast and merciful even when we don't understand, we're missing our chance to do what we do. Only love and faith and time can assuage grief and loss; through our faith in Jesus, we have love and faith to share.



Relief supplies left at the altar at St. Stephen's in Birmingham for blessing and distribution

is steadfast and merciful even when we don't understand, we're missing our chance to do what we do. Only love and faith and time can assuage grief and loss; through our faith in Jesus, we have love and faith to share.

People around the nation have called to check in, to see what they can do to help. There were particulars to deal with, addresses to send checks, phone numbers to call to offer other necessities—but what they were really offering was their love, their friendship, their faith that we all share. I

hope you've had similar experiences. I hope that you and your families are all well, that your homes and properties were not damaged. And I hope that when you have the opportunity, you'll take the time to offer what we've been given. I hope you'll sit for a moment with a friend or a stranger and hear their stories, their sorrows and concerns. It is in the sitting and listening that we offer the love of Christ and our faith in God most purely.

If that moment comes, it may be helpful to remember what St. Paul wrote in his letter to the Romans: *Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; do not claim to be wiser than you are. Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.*

Now it's time to weep with those who weep. Now it's time for us to offer what we've been given—love and faith—to shine the Light of Christ into the darkness.

+ KEE

The Rt. Rev. John McKee Sloan

Snapshot in Time Highlights Diocesan Response to the April 27 Storms

When the storms of April 27 swept across Alabama and spawned more than 30 tornadoes that killed more than 230 people, damaged or destroyed more than 23,000 homes, and devastated entire communities, the parishes and parishioners of our diocese responded quickly to bolster relief efforts and ease suffering.

“The response was spontaneous, immediate, and collectively massive,” reports the Rev. Deacon Dave Drachlis, assistant disaster coordinator for our diocese. “It was heartwarming to see how the good people of our diocese stepped in to ease suffering through a variety of ministries.”

“I am proud and thankful for the generous ministries that parishes and individuals in our diocese have undertaken in response to the need and suffering of our friends and neighbors,” says Bishop Parsley. “Through your work, your prayers, and the sharing of your resources, you are shining light into the darkness that has befallen so many in our state.”

“The things our parishes and parishioners have accomplished in just the first 10 days after the storms are amazing,” points out Bishop Parsley. “Our parishes are in the trenches, neighbors helping neighbors. We at Carpenter House are here to support you in your efforts.”

The staff at Carpenter House established an Episcopal



Even with only limited power from a generator and gas stoves, members of the Epiphany prepared a meal for Guntersville-area residents and relief workers.

205/915-6594, and Judy Quick, jgquick@bellsouth.net or 770/366-4034.

Here is a quick-look snapshot of the initial response of many parishes throughout our diocese during the first week following the storms.

- **St. James' in Alexander City** responded by assisting with storm debris removal and housing referrals in neighboring communities.

- **Grace Church in Anniston** delivered a truckload of food and personal-care items to Tuscaloosa and Ohatchee and was assisting neighboring communities with cleanup efforts.

- Outreach volunteers at the **Cathedral Church of the Advent in Birmingham** have been preparing and serving a hot breakfast on

Wednesday mornings for volunteers and community residents at the Scott School relief center in Pratt City. Sunday school children in the first through fourth grades were decorating bags used to pack nonperishable lunches for distribution at the center, and the parish also dispatched a 50-member team to Pisgah to assist with tree removal.

- **All Saints' in Birmingham** established a collection point for relief supplies, and volunteers delivered truckloads of donated items to the Sawyerville, Pratt

Tornado Relief Fund to help with both near- and long-term needs. Thanks to generous contributions, several thousand dollars have already been distributed through parishes, and funds continue to be available. As the FEMA, Red Cross, and other initial response agencies finish their work and leave our diocese, the disaster fund will help address remaining unmet needs.

Our diocesan staff has also established a team to assess the big picture, support parishes in their relief ministries, and coordinate with outside groups and individuals volunteering to help. **Initial points of contact for the team are the Rev. Bill King, bp3king@bellsouth.net or**



The tornado damage in Tuscaloosa was repeated in a large swath of communities in our diocese.



All Saints' in Birmingham collected and delivered relief supplies to Sawyerville (shown here) and other tornado-ravished areas.



Scenes like these, in Tuscaloosa, have become all too familiar in many neighborhoods across our diocese.

City, Albertville, Cullman, and Ft. Payne areas. Teams of volunteers also helped sort supplies, escort victims through the command center, and clear debris in Pratt City.

- **The Ascension in Vestavia Hills (Birmingham)** provided a home and support for a family displaced by the tornado in Cahaba Heights. Its youth participated in the diocesan outreach to the Sawyerville community, and the parish hosted an organ recital to benefit tornado relief organizations.

- **Holy Apostles' in Hoover (Birmingham)** collected relief supplies, and several parishioners assisted with distributions of supplies and also cleanup activities.

- The youth of **St. Luke's in Birmingham** collected relief supplies for delivery to the Sawyerville area and helped clear debris in the Fultondale area. St. Luke's also

served as a collection point for supplies being distributed through Bridge Ministries, established a volunteer database, and initiated a relief fund drive.

- **St. Martin's in the Pines residential facility in Birmingham** collected nonperishable food items for local distribution centers, collected relief items for employees who had experienced damage to their homes, and the St. Martin's leadership team helped sort donations at relief center established at Scott Elementary School in Pratt City.

- **St. Mary's-on-the-Highlands in Birmingham** collected relief items for the Salvation Army, Sawyerville, and Hale County; partnered with All Saints' in Birmingham to clear debris in Pratt City; and donated several formal gowns for high-school seniors in tornado-devastated Phil Campbell for their prom.

- **St. Stephen's in the Cahaba Heights neighborhood of Birmingham** hosted a community-wide tornado relief picnic for more than 500 Cahaba Heights residents and relief workers. The parish also collected and dispatched several truckloads of supplies to the Tuscaloosa, Hanceville, and Birmingham distribution centers and opened a distribution center at the church for Cahaba Heights residents.

- A team from **St. Thomas' in Birmingham** cleared storm debris in Cullman, a St. Thomas' caravan transported supplies from the Christian Service Center collection site in Birmingham to some of the hardest-hit communities, and volunteers from the parish distributed



More than 500 Cahaba Heights residents and relief/recovery workers enjoyed a community-wide tornado relief picnic hosted by St. Stephen's in Birmingham.



Jerry Jacob (at right), a member of Grace Church in Cullman, inspecting a warehouse to be used as a collection and distribution center for tornado relief



One of the many homes destroyed in Cullman County

relief supplies—including handmade baby blankets donated by a parishioner—at Scott Elementary School in Pratt City.

- **Grace Church in Cullman** became a focal point for relief efforts in the Cullman area. The church initially served as a collection and distribution point for relief supplies, and then parishioners joined with other members of the Cullman Ministerial Association and PS 92 Ministries to obtain the use of a warehouse as the central location for receiving and distributing tornado relief goods and services to organizations throughout the county.

- **Christ Church in Fairfield** opened its doors to house, support, and work with a Presbyterian disaster response team from Florida that arrived the day after the storms to work in the Pleasant Grove and Pratt City areas. Parish



Brothers of St. Andrew from Holy Comforter in Gadsden

volunteers were also partnering with local relief agencies working in the area.

- **Trinity in Florence** established a collection point for relief supplies and transported supplies to the hard-hit communities of Phil Campbell and Hackleburg.

- **St. Philip's in Ft. Payne** quickly filled their parish hall with groceries, clothing, and other supplies for distribution centers on Sand Mountain. In the first week after the storms, the parish delivered four pickup truckloads of relief supplies to Rainsville, Sylvania, Henegar, and Flat Rock. The church was also providing lodging for relief groups working in the area.

- **The Brothers of St. Andrew from Holy Comforter in Gadsden** volunteered to work at a tornado relief distribution point on Sand Mountain.

- **Epiphany in Guntersville** cooked and provided more than 1,200 meals for members of the community and emergency workers, and the parish also fielded teams to check on residents, cut trees, and haul off debris.

- The youth of **St. Barnabas' in Hartselle** made cupcakes, which were delivered to the relief center in Cullman.

- A team from **St. Thomas' in Huntsville** delivered a vanload of supplies and children's clothing to Grace in Cullman to be distributed to survivors in the hard-hit Hackleburg community.

- **The Epiphany in Leeds** collected funds and purchased medical supplies and delivered them to Grace Church in Cullman. The parish also donated relief supplies for the Sand Mountain community of Ider.



Volunteers from Holy Cross in Trussville and Grace Church in Cullman sorting donated tornado relief supplies



- **The Daughter's of the King chapter of St. Andrew's in Montevallo** collected and distributed a carload of personal-care items to the Hackleburg community.

- **St. Simon Peter's in Pell City** collected tools and also funds to help heavy-equipment operators working in Shoal Creek and the surrounding area purchase fuel.

- **St. Mark's in Prattville** supplied four new chainsaws to volunteers in Tuscaloosa and collected funds for Episcopal Relief and Development tornado relief efforts.

- The Diocese of the Central Gulf Coast loaned its Emergency Response Trailer to our diocese. The Rev. Ray Waldon, priest in charge of **St. Peter's in Talladega**, picked up the trailer in Pensacola and is coordinating its use in Alabama.

- **The Epiphany in Tallassee** helped neighbors and friends clear debris with chainsaws and front-end loaders; sent several truckloads of clothing, personal items, diapers, and baby items to the relief center in Eclectic; and delivered a load of storage totes to enable storm victims whose homes were damaged or destroyed to preserve their remaining possessions.

- **Holy Cross in Trussville** partnered with St. Stephen's in Brewton (in the Diocese of the Central Gulf Coast) in collecting and delivering bottled water, personal-hygiene products, and baby-care products to Grace Church in Cullman.

- **Canterbury Chapel in Tuscaloosa** collected relief supplies for distribution to rural areas of the county affected by the storms and also worked to find alternative housing for displaced students.



Volunteers organizing tornado relief supplies amassed at Canterbury Chapel

- **Christ Church in Tuscaloosa** established a laundry ministry, collecting, washing, and returning clothing of tornado victims living in area shelters. The parish also collected relief supplies, delivered prepaid gas and telephone cards to area shelters, and offered transportation to people who needed groceries and medications.

- **St. Matthias' in Tuscaloosa** partnered with the Compassionate Coalition to convert its parish hall into a spontaneous volunteer-coordination center. In the week following the storms the center registered 7,600 volunteers who worked more than 40,000 hours. The church also served as a collection point for relief supplies. After the volunteer center closed, the parish has continued to provide office space for the Compassion Coalition, whose offices were destroyed by the tornado.



The Rev. Ray Waldon driving the trailer loaned to our diocese by the Diocese of the Central Gulf Coast



Margie Phelps, Julia Thames, and Kim Young (left) delivering clean laundry and Glen Smith (right) picking up dirty laundry at the Belk Center-turned tornado shelter in Tuscaloosa



St. Matthias' is serving as a relief center in Tuscaloosa.

Supporting Tornado Relief and Recovery Initiatives

Since the tornadoes that swept across the state on April 27, our diocese has received numerous calls and e-mails of concern and support, offers of assistance, and funds from across the Episcopal Church and beyond.

Notable among them is an e-mail from the bishop of Alabama's Companion Diocese of Haiti, which has been struggling to recover from the devastating 2010 earthquake. The Rt. Rev. Zaché Duracin writes:

Dear Brothers and Sisters,

I am writing to express my deepest sympathies and feelings of solidarity during this difficult time for you and your communities. I have been hearing on the news that the tornados that ravaged through the southern U.S. have caused a great deal of damage and killed more than three hundred people. In my experience, times of catastrophe can bring people closer together and closer to God. I pray that you and your congregations will experience the closeness of God at this time and that God will sustain you in your ministries.

In Christ,

*The Rt. Rev. J. Zaché Duracin
Bishop of Haiti*

Also notable are e-mails from the nominees for Bishop of Alabama and from the Anglican Church in Japan, which is still recovering from this year's deadly earthquake and tsunami.

In the days following the tornadoes, offers of assistance and relief funds have come from individuals, churches, and organizations around Alabama and from Canada, California, Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kentucky, Louisiana, Massachusetts, Mississippi, Missouri, New York, North Carolina, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, Vermont, Virginia, Washington, and Wisconsin. Episcopal Relief and Development also provided an initial emergency grant.

"I am extremely grateful for the heartfelt messages of concern, offers of assistance, and relief funds that we have received from our brothers and sisters across the country and overseas," says Bishop Parsley. "The storms of last month have brought much suffering to so many among us. The generous gifts received from the people of our diocese and so many others are already being put to work to relieve suffering and will continue to be used to support the rebuilding of homes and lives."

As of May 12, the Diocese of Alabama's Tornado Relief Fund had received more than 200 donations totaling more than \$77,000. Within days of the tornadoes, the diocese began disbursing relief funds to parishes to support the most urgent needs. The fund will continue to be used to help meet what are predicted to be significant ongoing needs during the recovery phase.

Individuals desiring to contribute to the fund may do so through their parish or directly by making a check payable to the Episcopal Diocese of Alabama with "Tornado Relief" in the memo line. Checks should be sent to the Episcopal Diocese of Alabama, Carpenter House, 521 20th Street North, Birmingham, AL 35203. Contributions may also be made online through our diocesan Web site, www.dioala.org, by clicking the "Make an Electronic Contribution" on the home page.

EPISCOPAL CHURCH WOMEN

Compiled by Lynn Edge Reeves, Publicity Chair

From Gethryn S. Giles, ECW President



ECW groups recently held their spring convocation meetings. The ladies of the parishes where the meetings were held served as gracious hostesses, and the meetings were well attended.

One of the great benefits of being the president of the ECW Diocesan Board is getting to attend meetings at parishes throughout our diocese. For me, it is a never-ending novelty to see the variety of architectural styles used for the naves and church buildings.

At the Cheaha Convocation meeting, which was held at St. Luke's in Jacksonville, we gathered in a rather modern parish hall overlooking an enclosed garden before we entered a very traditional nave. This gave me the opportunity to see how the new and old can be brought together in a charming way.

At the East Alabama Convocation, which was hosted by at the ECW of St. James' in Alexander City, we gathered in the very large, well-equipped parish hall. Then we moved into the somewhat smaller nave that immediately evokes a calm and prayerful feeling.

I was sorry to be unable to attend the Birmingham Convocation meeting at St. Thomas' because it was held the same day as the Black Belt Convocation meeting at St. Michael's in Fayette. St. Michael's is a newer church that has a small, but very adequate, parish hall and nave. We had coffee and early morning refreshments in a building across the garden from the church. Rhys Marie Greene has recently

completed eight unique mosaics on the stone wall surrounding the Garden of Peace—what a thrill to see her beautiful work!

The women of the Epiphany in Guntersville hosted the meeting of the Mountain Convocation. I felt a sense of serenity here with the great view of Lake Guntersville as well as the view of the parish's marvelous garden.

The Tennessee Valley Convocation met at St. Matthew's in Madison, and this parish's large new nave ranks as the most modern I visited. Earlier this year the Montgomery Convocation met at St. John's in Montgomery, where the old, elaborately decorated nave reflects the permanence of the parishes in our diocese. The architectural styles of the buildings of the seven parishes that hosted the ECW convocation meetings provide a sense of comfort about how our diocese has grown and changed during the years since St. John's was established in 1834 and St. Matthew's in Madison and St. Thomas' in Birmingham were organized in 1991.

On a personal note, since October I have had total knee replacements on both knees. I was very blessed to have recovered rapidly and am now back into my regular routine. In fact, I am so much better than I was before I had this done that I give thanks every day for my new knees and generally better health! Many people kept me in their prayers during my surgeries and recovery, and for that I am eternally grateful.

Blessings to each of you.

New Fund Provides Scholarships for Spiritual Refreshment Opportunities

Several years ago the Rev. Joy Phipps formed a board to plan and hold retreats for women of our diocese. These Women at the Well retreats were very popular for some time, but as interest began to wane, the board stopped offering them. At their last board meeting, the board members decided to donate the funds left in the Women at the Well account to our diocesan ECW Board with the understanding that a scholarship fund would be set up for women who are seeking opportunities for spiritual refreshment.

The Scholarship Committee is now ready to accept applications for scholarships from the Women at the Well Scholarship Fund. All of the women of our diocese, both clergy and lay, are eligible to apply for a scholarship. Until the principal of the fund grows however, the number of scholarships given each year will be quite limited.

For more information about the Women at the Well Scholarship Fund and an application form, please visit our ECW Web site, www.alabamaecw.org, or contact

Beth Eensey, Chair of the ECW Scholarship Committee, at 4651 Round Forest Drive, Birmingham, AL 35213; 205/213-0655; or scholarships@alabamaecw.org.

If you would like to make a contribution to this fund, please write "Women at the Well Scholarship Fund" on the memo line, and mail your check to ECW, Carpenter House, 521 N. 20th Street, Birmingham, AL 35203. If the contribution is in memory or honor of a loved one or friend, please also include the person's name on the memo line of your check.

Spots Available for 7th Graders and Younger

By Susanna Whitsett, Summer Camp Coordinator

We still have space for some summer campers in sessions for 7th graders and younger. For more information please contact ann@campmcdowell.com. Please visit the Camp McDowell Web site, www.campmcdowell.com, for an application—and invite a friend to come with you!

This is going to be the best summer ever!



FOR AND ABOUT YOUTH

Thank You, St. John's, for a WONDERFUL Convention!

By Betsy Cobb

This year's EYC Convention at St. John's Church in Montgomery, April 15-17, was such a wonderful event—despite the bad weather at the beginning of the weekend! Everyone made it to St. John's safely and were warmly received by both the people of St. John's and the members of our diocesan Youth Department (YD).

We had a beautiful day at the Montgomery Zoo on Saturday and at a local park after our business sessions. We also enjoyed a talent show, put on by the participants, that began with a concert featuring Corey Jones, Daniel Strandlund, and Worth Stuart, three of our diocesan youth ministers.

The Rev. Evan Garner, associate rector of St. John's, did a fantastic job with our program. This year's theme was "The Human Puzzle Piece: Piecing Together the Body of Christ." He shared how we are *all* connected across Christianity through specific images like the cross, lamb, fish, and candle despite our denominational lines, backgrounds, and cultures.

We also learned what it means to be *one* Body of Christ and the gifts and challenges that come with this.

Not only did we have an amazing program, but we also called to order two business meetings, one in which we passed a resolution in honor of Bishop Parsley's dedication to Youth Ministry. Of course we also elected the *new* members of our diocesan YD (please see the results at the right). Thanks to everyone who ran for election and congrats to the newest YD members! You will do amazing things.

Thank you, St. John's, for hosting this incredible EYC Convention—and good luck to the new YD! Special thanks to everyone who attended a YD event this year—we can't wait to see you next year! If you're heading off to college, we hope you'll plug into campus ministry wherever you land! To find the nearest campus ministry center near you, log on to http://www.ecusa.anglican.org/109466_ENG_HTML.htm.

Have a safe and blessed summer!

2011-2012 Youth Department

At Large

Meredith Byars
Abbey Moore
Logan Oakes
Ann Katherine Parrish
Maddie Webb

Birmingham

Hannah La Rue
Ashley Grace Passey

Montgomery

Taylor Lollar
Aidan White

Tennessee Valley

Sabol Rodgers
Sam Spearman



Sarah Katherine Cole, Betsy Cobb, and Ann Kathryn Parrish



Bishop Parsley with the old and new Youth Department members, (back) Lydia Allison, Sarah Katherine Cole, Betsy Cobb, Zeke Jones, Harrison Hudson, (middle) Sam Spearman, Logan Oakes, Taylor Lollar, Maddie Webb, Sabol Rodgers, Hannah La Rue, Aidan White, (front) Abbey Moore, A.G. Passey, and Meredith Byars



Abbey Moore with Leslie and her daughter, Mary Bentley Manning

Have One of the Best Weeks of Your Life!

Special Session is a weeklong camp at Camp McDowell that serves about 100 people who have mental and physical challenges. The campers are a wide variety of ages and abilities, and each one of them brings something extraordinary to the camp community. The Special Session staff consists of about 30 adult volunteers, who plan and lead the programs and activities, and 50 teenagers who serve as counselors.

Throughout the week the campers and staff get to know each other as they worship, play, dance, sing, and do lots of arts and crafts together. They form a special community that practices the "Gospel of Radical

Inclusion"—we invite everyone into our community because no matter their ability everyone has something to offer. Many of the campers and counselors leave Special Session knowing that *it was one of the best weeks of their lives*.

We still need counselors for this year's Special Session, June 28-July 5. To apply, you must be 16 years old by the time camp begins; you can download an application from the Camp McDowell Web site, www.campmcdowell.com. For more information please contact Jen Manning at jenniferkmanning@gmail.com or 205/967-8786 ext 110.



UPCOMING EVENTS, WORKSHOPS, AND RETREATS

The Alabama Folk School—Opportunities for Grownups To Spend Time in God’s Backyard

Do you feel wistful when you think of summer camp? Do you miss having a reason to stay overnight at Camp McDowell? The Alabama Folk School invites “grownups” of all ages to come to one or more of our fun sessions where you can do something you enjoy doing. You’ll stay in Miller Commons and have some perks that our younger campers don’t, including air-conditioning!

You don’t have to be creative—just ready—to learn something new. Come spend time in God’s Backyard! We’re looking forward to seeing you.

June 12-16

Camp Fasola, a summer camp for learning and singing sacred harp. Historically churchgoers used their voices (or “sacred harps”) without the embellishment of pianos or organs. Come learn this traditional method of reading shape notes and singing in our beautiful Chapel of St. Francis. **To register call 404/237.1246 or e-mail camp@fasola.org.**

June 21-24

Summertime Crafts & Nature Studies (choose one class per session)

T-Shirt Memory Quilts led by Angela Taylor. In this beginner to intermediate-level class, you will make a memory quilt from T-shirts that are no longer worn (sports, school, etc.). You will plan and construct a quilt top using the T-shirts with various-size motifs. This class will teach all the skills you need to complete the project, including binding and hemming your completed quilt. Participants must be able to sew a consistently accurate 1/4-inch seam and know how to use a rotary cutter.



Native American Twined Bags led by Monica Newman Moore. Whether you are a living historian or looking for a new craft, this project is for you. Students of all levels will learn new techniques, patterns, and designs while creating a naturally-dyed, wool bag based on Southeastern Native American designs. You will leave with a vast amount of information and also a

frame so you can continue working on additional finger-weaving projects at home.

Nature Studies led by “Big” Dave Hollaway. In this class students of all skill levels will go on a guided hike through the beautiful canyons and creekside trails of Camp McDowell to explore Alabama’s rich biodiversity. Big Dave will talk about the local flora and fauna, edible and medicinal plants, and how to build a flint fire and other survival skills, as well as offering naturalist insights along the way. If time allows Dave will also guide you to Camp McDowell’s Native American village area and discuss Native American history and artifacts.

Mosaics for the Home and Garden led by Linda Munoz and Rhys Marie Greene. Students of all experience levels will learn the ancient art of creating stained-glass mosaics. Linda and Rhys will teach the skills of glass cutting, gluing, and grouting with special emphasis on safety. You will learn about design and color and create a garden stone and stained glass-on-glass mosaic panel to take home.

Linoleum Block Printmaking led by Debra Riffe. Students of all experience levels will be introduced to basic techniques in linoleum block relief printmaking. You will hand-transfer an image onto a linoleum block, cut the design using various gouges, and learn to print your image using water-soluble inks. You do not have to have knowledge of illustrating—you can choose to either draw freehand on the surface of a lino block or trace a drawing from designs that will be provided.



July 22-24

Second Annual Irish Weekend

You can enjoy listening and dancing to music played by Tom Morley (fiddle) and Jim Chambless (flute, whistles, and voice), learn Irish Set Dances directed by Roberta Stamp, and learn to draw Celtic Knots from teacher Dena Hand.

“SEEING THE FACE OF GOD IN EACH OTHER” WORKSHOP

July 8-9 at the Nativity in Huntsville

October 7-8 at Trinity in Clanton

Our diocesan Commission on Race Relations is offering this workshop to provide a process for dismantling racism in the Church and our society. The goal is that the participants will be transformed by confronting the sin of racism and learning methods to change behavior. **For more information please contact the Rev. Deacon Carolyn Foster at carolynjfofoster@bellsouth.net or the Rev. Deacon Tom Osborne at trosborne@una.edu.**

ANNUAL JONATHAN DANIELS AND THE MARTYRS OF ALABAMA PILGRIMAGE

August 13 in Hayneville

This year’s annual pilgrimage will include a Service of Remembrance, Repentance, and Reconciliation presented by our diocesan Commission on Race Relations. The goal of the service is to encourage each of the pilgrims and other participants to strive to be a “repairer of the breach” and achieve spiritual healing and reconciliation that will lead to new life in Christ. **For more information please see “Jonathan Daniels and the Martyrs of Alabama Pilgrimage” on page 24 or contact the Rev. Deacon Carolyn Foster at carolynjfofoster@bellsouth.net or the Rev. Deacon Tom Osborne at trosborne@una.edu.**

BE A PRAYER PARTNER FOR A SAWYERVILLE COUNSELOR!

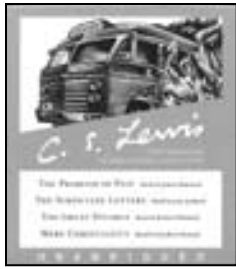
Every year we seek Prayer Partners for the Sawyerville Day Camp. This *very meaningful* ministry is *very simple*—all you have to do is write seven letters of encouragement to an adult or youth counselor for each day of camp (the letters do not have to be long, just from your heart). The letters are distributed each evening at camp. Many counselors have told us that this is the highlight of their busy day because they realize someone is thinking about and supporting them while they are sharing God’s love with the children who come to the camp sessions.

This is a powerful way to support the Sawyerville Day Camp and reach out to those on the staff. We can take requests if there is a counselor you especially want to support. Prayer Partners identify themselves in the last letter so the person you have been praying for during the week can contact you. **If you are interested in being a Prayer Partner, please contact Linda Kennedy at lindakennedy17@gmail.com or 205/324-7116.**

CHILDREN’S LEADER NEEDED

St. Francis of Assisi parish in Indian Springs is seeking a part-time children’s leader to promote, coordinate, and manage Sunday morning and Wednesday evening programs for toddlers through fifth graders. **For more information please contact the Rev. Neil Kaminski at rectorstfran@bellsouth.net or stfranchurch@bellsouth.net. Also please visit the parish’s Web site, www.saintfrancisindiansprings.org.**

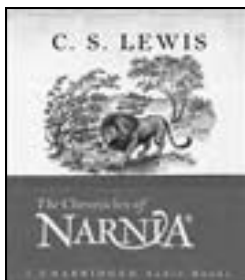
WHAT'S NEW/NOTEWORTHY AT THE EPISCOPAL BOOK STORE



C.S. Lewis: The Signature Classics Audio Collection

Using allegoric narrative, stinging satire, reasoned insight, and his signature wealth of compassion, C.S. Lewis wrote highly entertaining and deeply illuminating essays and books that revealed the beliefs of Christianity

and explored the nature of good and evil. This unabridged collection of four of his most imaginative and intelligent works, which remain strikingly fresh, confirm C.S. Lewis's reputation as one of the leading writers and thinkers of our—or any—time. This collection, on a set of 17 CDs, includes *The Problem of Pain* read by James Simmons, *The Screwtape Letters* read by Joss Ackland, *The Great Divorce* read by Robert Whitfield, and *Mere Christianity* read by Geoffrey Howard.



The Chronicles of Narnia by C.S. Lewis

This CD box set includes C.S. Lewis's seven timeless tales of the land of Narnia. Whether this is your first journey to Narnia or a return visit, you'll marvel at the wonders you'll encounter there.

Here all seven audiobooks get the "royal treatment"—they are beautifully packaged with artwork by Pauline Baynes and narrated by a number of legendary British actors, including Kenneth Branagh, Lynn Redgrave, Derek Jacobi, Jeremy Northam, and Patrick Stewart. Recommended for listeners age 8 and older, this set offers great listening to while away hours in the car!



Wee Sing Bible Songs by Pamela Conn Beall and Susan Hagen Nipp

Favorite stories from the Bible are told and sung in this package, which is now tailored for the most modern Wee Sing fans. This set has a companion 64-page book plus a 1-hour CD featuring 63 songs and poems, including "Jesus Loves Me," "Jesus Wants Me for a Sunbeam," "This Little Light of Mine," and "Father Abraham."

Also available is *Wee Sing More Bible Songs*, which includes a 64-page book plus a 1-hour CD that features 47 songs and Bible verses.



100 Ways to Know God Loves Me! And 100 Songs to Love Him Back by Stephen Elkins

Read it! Sing it! Learn it! This delightful book and the two accompanying CDs will help your child understand 100 amazing, unique ways God shows his rich love to all of his children—from

Bible times to today. Discover that *He keeps my family safe*, just as He kept Rahab's family safe; *He answers my prayers*, just as he answered Jeremiah; and *He gave me life*, just as He breathed life into Adam.

MARK YOUR CALENDAR

Walkabout To Meet the Nominees for Bishop June 25 at St. Luke's in Birmingham

180th Convention Reconvenes To Elect 11th Bishop of Alabama July 16 at the Advent in Birmingham

Cursillo Weekends #179 September 7-11 and #180 October 19-23

Retirement Celebration Honoring the Parsleys October 28 at The Club in Birmingham

Ordination/Consecration of the 11th Bishop of Alabama January 7 at the Advent in Birmingham

Diocesan Convention February 17-18 in Huntsville

June 25-July 2 "Mountains to the Gulf: Helping Teachers Make Connections" workshop for formal and informal teachers and environmental educators at the McDowell Environmental Center. *For more information please contact Maggie Johnston at maggie@campmcdowell.com or 205/387-1896.*

July 8-9 "Seeing the Face of God in Each Other" Workshop offered by our diocesan Commission on Race Relations at the Nativity in Huntsville. *For more information please see the description on page 22 or contact the Rev. Deacon Carolyn Foster at carolynjfooster@bellsouth.net or the Rev. Deacon Tom Osborne at trosborne@una.edu.*

July 31-August 2 Fascinating Flora and Fauna workshop free for educators at Camp McDowell. *For more information please contact either Toni Bruner at 334/270-5527 or Maggie Johnston at maggie@campmcdowell.com or 205/387-1896.*

August 13 Annual Jonathan Daniels and the Martyrs of Alabama Pilgrimage, including a Service of Remembrance, Repentance, and Reconciliation, in Hayneville. *For more information please see "Jonathan Daniels Pilgrimage" on page 24.*

October 7-8 "Seeing the Face of God in Each Other" Workshop offered by our diocesan Commission on Race Relations at the Trinity in Clanton. *For more information please contact the Rev. Deacon Carolyn Foster at carolynjfooster@bellsouth.net or the Rev. Deacon Tom Osborne at trosborne@una.edu.*

October 13-16 Everyone, Everywhere 2011 Mission Conference, offered by Episcopal Relief and Development, at the YMCA of the Rockies in Estes Park, Colorado. *For more information please visit www.episcopalchurch.org, or contact Judy Quick at jgquick@bellsouth.net or 205/669-6862.*

Tornado Relief for Alabama

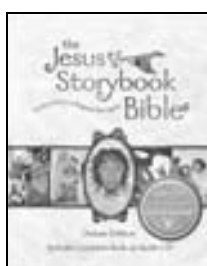
By Judy Quick, Our Diocesan Coordinator



The tornadoes that devastated Alabama in April took more than 250 lives, destroyed homes and property, and left many homeless. The amazing spirit of Alabamians came to the rescue with armies of volunteers loaded with supplies and a heart for service. The mayor of Tuscaloosa reminded everyone on the day after the tornadoes that this recovery is a marathon, not a sprint.

Our friends at Episcopal Relief & Development joined the effort to respond to those suffering from the tornadoes. Katie Mears, who came from the Diocese of Louisiana with Katrina experience and is the Episcopal Relief & Development Disaster Relief Program Manager, is working with our diocese to assess the situation and begin the plan for short-term relief and lay the groundwork for long-term rebuilding. In fact, there is a special Episcopal Relief & Development USA Disaster Fund to help the tornado victims across the Southern states. ***Please see pages 15-19 for more information about the tornado relief and recovery initiatives.***

If you would like more information or a presentation on the work of Episcopal Relief & Development, please contact me at jgquick@bellsouth.net or 205/669-6862. You may also want to visit www.er-d.org.



Jesus Storybook Bible Deluxe Edition by Sally Lloyd-Jones and read by David Suchet

In the *Jesus Storybook Bible*, every story whispers his name—it tells the story behind all the stories in the Bible. This beautiful deluxe edition of the Moonbeam Award Gold Medal Winner, a storybook Bible

to treasure, includes the narrative on the accompanying three CDs so children can read along. Experience all the emotion and drama as award-winning actor David Suchet's narration brings this storybook Bible to life. This

book is filled with storylike descriptions of the women in the Bible, study sections, and daily devotional readings discussing applicable topics, making it a great resource for teenage girls.

The bookstore is open Monday through Thursday from 10 a.m. to 4 p.m. and Sunday from 8:15 a.m. to 12:15 p.m. For information about these and other books or to have us research and special order a particular book, please contact the Episcopal Book Store, 2015 Sixth Avenue North, Birmingham, AL 35203; 205/ 323-2959; ebinfo@episcobooks.com; or visit the bookstore online at www.episcobooks.com.

Retirement Celebration To Honor the Parsleys

A celebration of our diocese and the 15 years of dedicated devotion and service given by our diocesan bishop, the Rt. Rev. Henry N. Parsley Jr., and his wife, Becky, will take place on Friday, October 28, at 6:30 p.m., at The Club (1 Robert S. Smith Drive, Birmingham, AL 35209). The event will be a seated dinner with a cash bar; dress is Coat and Tie.

Individual reservations may be purchased on a first-come, first-served basis for \$40 each from our diocesan office beginning June 15. There are no allotments for any given parish, and no group reservations will be accepted.

Please register online at <http://dioala.org/gala.html>, or call Denise Servant at 205/715-2060 ext. 300 (to hold a phone reservation, a check must be received within seven business days). Online reservations may be paid for an additional cost of \$2 per reservation by clicking the "Pay Online" link on the Web site. Checks, payable to the Episcopal Diocese of Alabama with "Retirement Celebration" written on the memo line, may be mailed to Attn: Denise Servant, Retirement Celebration, Carpenter House, 521 20th Street North, Birmingham, AL 35203. Both online and phone reservations will be confirmed after payment is received. *Note: Carpenter House business hours for June, July, and August are 8 a.m. to 4:30 p.m. Monday through Thursday.*

As a part of our remembrance of Bishop and Becky Parsley, Catesby Jones will be compiling a book of brief stories, memories, anecdotes, and pictures. If you wish to share something, please send it to Catesby Jones, P.O. Box 1014, Selma, AL 36702. If you have any questions about the Retirement Celebration, please contact Melissa Strange at melstrange@mac.com.

We look forward to sharing a wonderful evening with our diocesan family as we celebrate our ministry as a diocese and the Parsleys' life and ministry among us.



Jonathan Daniels Pilgrimage To Feature a Service of Remembrance, Repentance, and Reconciliation

by the Rev. Deacon Carolyn Foster



After three years of working to fulfill an obligation of Resolution #5 adopted during our 2008 annual diocesan convention, a Service of Remembrance, Repentance, and Reconciliation will be held on Saturday, August 13, during this year's Jonathan Daniels and the Martyrs of Alabama Pilgrimage in Hayneville, Alabama.

This will be an important and special day in the life of our diocese and the Diocese of the Central Gulf Coast. Our Commission on Race Relations has been working with a number of parishioners, serving as their parish historians, collecting stories, and documenting the role played by the Church in condoning and supporting slavery, segregation, and discrimination and the efforts undertaken to repair and rectify the same.

Reconciliation between the descendants of slave-owners and the descendants of African slaves is one of the gifts that the Diocese of Alabama has to offer the Church. In his 2010 address to our annual diocesan convention, Bishop Parsley called delegates to have confidence as Episcopalians and work toward systemic change. Every member of our diocese is encouraged to attend the pilgrimage and the historic Service of Remembrance,

Repentance, and Reconciliation on August 13 and to strive to be a "repairer of the breach" (Isaiah 58:12) and achieve spiritual healing and reconciliation that will lead to new life in Christ.

In addition, all parish and diocesan leaders as well as professional staff are called to fulfill the requirement of Resolution #3 adopted at our 2011 annual diocesan convention to work for racial reconciliation by attending one of the "Seeing the Face of God in Each Other" workshops being offered by our diocesan Commission on Race Relations (*please see the information below about the workshops*). Listening to one another's stories can be cathartic. The intent of this training is to provide a process for dismantling racism in the Church and our society with the goal of transformation by confronting the sin of racism and learning methods for changing behavior.

Upcoming workshops will be held at the Nativity in Huntsville on July 8-9 and Trinity in Clanton on October 7-8. For more information please contact the Rev. Deacon Carolyn Foster at carolynjfooster@bellsouth.net or the Rev. Deacon Tom Osborne at trosborne@una.edu.

The Alabama Episcopalian

The Alabama Episcopalian is published six times a year (January/February, March/April, May/June, July/August, September/October, and November/December). For the most current news about recent and upcoming events, please visit our diocesan Web site, www.dioala.org.

Please send stories and photographs (color, if available) to Editor Norma McKittrick at apostledit@aol.com or 2156 Kent Way, Birmingham, AL 35226; the submission deadline for each issue is the 1st of the month prior to publication. **Postmaster, parishes, and individuals, please send all address changes or additions** to Circulation Secretary Denise Servant at dservant@dioala.org or Carpenter House, 521 North 20th Street, Birmingham, AL 35203-2682.

Keep up with the latest news from around our diocese between issues of *The Alabama Episcopalian* on our diocesan Web site, www.dioala.org. **If you are not already receiving our "Web Site Update,"** you can sign up to receive a weekly e-mail containing headlines with links to the latest news, photos, and videos about and from around our diocese. Simply send an e-mail with your name and e-mail address to ddrachlis@dioala.org and put "Headlines" on the subject line. You can "opt out" anytime.