

The Rev. Carter N. Paden

The Diocese of East Tennessee

Responses to Questions

I. Tell us what “called” you to the priesthood, how that “call” has grown, how it relates to your relationship to Jesus Christ and His church. And why did you agree to have your name submitted in nomination as Bishop of Tennessee?

As I reflect upon my call to holy orders, I realize that it has been a lifelong process. I was born into a devout Presbyterian family and grew up in the Church. We read the Bible. My grandfather, father, and uncle were all elders, and I was duly confirmed at 12 years old. Confirmation was the acceptance of a serious duty and commitment for me. It was a call. Later that year I remember traveling with my father as part of a search committee and talking with him about what it meant to give and receive a call. That summer, I attended Sky Valley Camp near Kanuga. The camp was run by an Episcopal priest named Jim Perry—a person with deep Welsh roots although I didn’t know that at the time. The motto of the camp was Romans 12:10: “In honor preferring one another”. Jim was very progressive and allowed all persons who were confirmed from whatever denomination to receive communion. That first communion changed me profoundly. The great words of the Prayer Book were etched into my heart, and I felt deeply the sense of God’s mercy, forgiveness, and love—something I hadn’t experienced in the stern tradition I knew until then. Kneeling in the sand between the split logs of the pews in the A-frame chapel that had no walls with the sun just coming up over the mountain and filling the lake with fire, I knew myself to be in the Presence of God.

Words and their meanings have always held great power for me—“tongued in flames” as the poet says. Language came alive. I remember returning home and telling my father that I had decided to become an Episcopalian and his reply: “Not as long as you live in this house!” Thus I was confirmed in the Episcopal Church during my years at college. I had to work through some difficult issues at the time—the seemingly absurd and random car wreck that left one of my closest friends damaged mentally and physically for life, the Viet Nam war with all its losses and moral ambiguities, the concerns of race, the feminist movement, gay liberation, Watergate, and the changes in American culture. These were troubled and heady times.

At Vanderbilt I studied English and Philosophy as well as Business. The philosopher theologian Kierkegaard challenged me to confront the radical nature of faith and to take a “leap of faith”. He excoriated a church that tamed the gospel into a comfortable middle class social club of the like mannered and minded. This deepening sense of call led me to take instruction and to be confirmed at St. Andrew’s Episcopal Church---an Oxford movement parish near the campus. I was exposed to the “high” church tradition by my professors Harold Weatherby and Walter Sullivan. They also were members of the Society for the Preservation of the Book of Common Prayer, and so I was introduced to matters of church conflict. Although the Prayer Book would change and they would eventually leave the Church, I remained an Anglican and Episcopalian convinced of the catholicity of the faith. I learned many lessons by observing all the resentment and bitterness. A conservative old farmer who remained in the church until his death taught me that remaining bitter was “like drinking poison and waiting for the other person to die”.

I graduated and taught English at the Baylor School, Chattanooga, attending Christ Church under Fr. Morley. My faith deepened as I taught school, worshiped, and read more widely. I attended the University of Wales where after some negotiation I chose T. S. Eliot for the subject of my Master's thesis. Eliot's struggle with faith informed and at times paralleled my own struggles of faith. I enjoyed and was supported by the daily offices, although evening prayer was usually in Welsh. The chaplain was an extraordinary and brilliant man named Barry Morgan. There too I met Jennifer who was to become my spouse. She was born to missionary parents in India, and she was active in the Chaplaincy ministry and choir. She has been a spiritual teacher for me.

This is all preamble for another moment when we discerned a call to ordained ministry. I returned home from Wales at the request of my father. I worked for him for the next six years as an engineer and business man. I studied for an MBA at UT Chattanooga at night. Jennifer and I attended Good Shepherd, Lookout Mountain, the local parish. Our faith was further deepened when we began to tithe. We participated and volunteered as Sunday school teachers, and I also began work in the Chattanooga literacy movement teaching people to read. Our supper clubs were marvelous opportunities for fellowship with people of all ages. After six years in the foundry, I was feeling unfulfilled. Although the company was succeeding and expanding, I did not feel called to a business career. Jennifer and I began to pray.

It was also at this time that many of our supper club friends urged us to think about the ministry. We decided to include this possibility in our prayers. I felt however that the Lord would have to confirm any such calling, since I had mixed feelings about the church as "institution". Our prayers continued. Unexpectedly, we missed a position I thought I was sure to have. Meanwhile, I led a skeptical chemist in the MBA program to the Lord. Then a person dragged me off the street in Chattanooga (over my protests that I was not a priest) to pray for someone! I prayed, but I was shaken by that experience, and only later learned that this person thought I was King Oehmig, a priest who was about my age. They thought *he* was just being modest..... After more odd incidents—a friend with whom I had little contact and who lived in another town calling to tell me about a dream he had in which I was a priest (this person was non-religious), As we listening to tapes by John Stott and read *The Servant Church* by John Booty, we saw a vision of servanthood that was calling us personally.

After much thought and prayer, we visited our priest and talked about our sense of call. We were put into the process and entered seminary in 1984. A year later the diocese completed its divisions into West, East, and Continuing. I attended Sewanee to sit at the feet of John Booty. Unfortunately these too were turbulent years at Sewanee, but I was able to concentrate on my desire to study and to know Scripture. There has always been a deep yearning in my life to know the Truth in that larger sense.

Our sense of call grew as the Lord provided for us in seminary; we had little means to afford it. We learned to depend absolutely upon the Lord. Our individual sense of call was humbled as we understood the call of all the baptized to serve the Lord and our place of service within that vision. To stand on the holy ground of other's lives is such a privilege, and we have witnessed many conversions and transformations. These experiences continued to expand our understanding of call. For us as well, we have been converted through hardships and the stresses and joys of the ministry to acknowledge that the transcendent power belongs to God—we have it in earthen vessels. My first

assignment out of seminary was a particularly difficult one, and I realized that to remain in the ministry would require in me greater spiritual discipline and maturity in Christ.

At this time, I began to study Benedictine spirituality, a practice that has sustained and deepened my relationship with Our Lord Jesus. I felt this form of prayer helped to bind me to Christ. My sense of call expanded again when I visited Haiti in 1989 and met the Lord in the faces of his other children. I also became involved in Juvenile justice issues and the work of reconciliation.

The work of the parish, the study, preaching, and teaching of Scripture, the raising of my family, these changes have been the crucible in which my faith has been refined. The laity with whom I served taught me many lessons of faith. I know that all of us are called. I believe even more firmly now than ever in “the servant church.” I feel God has consistently led me to a larger understanding of his purposes, yet all of this is worked out in the “every day” of our lives. There have been powerful moments of conversion and insight; yet, for me and I suspect for others, there is meeting the Lord through daily faithfulness. After the great insights “the rest is prayer, observance, discipline, thought and action.”

My relationship with the institution that is the church probably mirrors that of many others--frustration at times when it fails to embrace opportunities I feel would serve the Lord and joy when the presence of God shines clearly forth in its worship, community, and service to others. I do not believe any human institution can hold the transcendent glory of the Lord, but the human institution is the vehicle we have.

Since I would have to inhabit the Church, I learned its structures by serving on the Stewardship commission, Bishop and Council, Standing Committee, at two General Conventions, and on the Presiding Bishop’s Haiti Initiative Committee. One irate parishioner who approached me about Bishop Spong some time ago was surprised when I suggested Dante as spiritual reading since the church has forever been embroiled in conflicts and in corruption. Therefore, the church must be *semper reformanda*, and the church must never forget Our Lord’s teaching that it is to be servant of all. I have learned and taught that there is nothing someone else can do elsewhere that can prevent one from being a Christian here and now.

I agreed to have my name submitted because I love Tennessee. I was born, educated, lived, and worked most of my life in Tennessee. I recently declined an offer to put my name into the process in Arkansas, because after some prayer, Jennifer and I realized that we had no fervor for that call. A few years ago, however, I entered the process in East Tennessee, because I was interested to see the diocese become more mission minded. What excites me about the Diocese of Tennessee is that it is a diocese with a commitment to evangelism and service. I would hope to build upon that tradition of worship and mission by using the skills I have gained in church growth, stewardship, and evangelism. Also, I feel that I have gained a deeper sense of reliance upon the Lord by living through the struggles of the past few years. The insights painfully acquired allow me to speak with knowledge about reconciliation refined in experience. It would be a great joy to work with and among you.

II. Describe your style of leadership and discuss where your leadership has excelled and an instance where it has fallen short.

The foundation of leadership is not style or technique but trust, and trust is not given immediately or simply because one is placed in a position of authority or oversight. Trust is developed by living with integrity and openness about goals and processes. I have seen poor plans implemented with success and the very best plans gone awry. The difference was not technique but the unity and belief of those working together. There is no magic style that will bring those who wish to create divisions back to the table except respect, honesty, and a genuine love. I feel we are in the place we are because there is no trust among our leaders. Leadership is first about character and the tone that is set for the discourse. I have often put people of strongly opposing views on the same committees so that when the work is accomplished everyone can move forward together. Communication and consensus are keys to leadership.

Although I have had to use many different styles because different situations, different sized parishes, and different personalities required different methods in various settings, my preferred style is to manage by objective. I tend to be straightforward and open. I do not enjoy micro-managing, although I can do that if necessary. I prefer to plan, develop consensus, implement, and evaluate. I enjoy working to a plan, while being aware that this method is slow and can become task oriented. I am usually described as organized and enthusiastic (although my desk is messy), and one person described my leadership style as “loving people into doing things”. I do believe that people minister from a full heart, and the task is to nourish the hearts of the faithful and then to offer them a vision of servanthood.

One of my achievements was to work with my current parish St. Peter’s to develop a long range plan for the church in 1997, and then the following year to develop a long range plan for the school. These are two very different constituencies and two very different organizations. Having set forth the long range plans, we accomplished the goals of each within three years, and these successes led to the joint \$4.5 M expansion that we dedicated in September of 2005. This was accomplished despite the withdrawal of a significant number of communicants in 2004 who founded an AMiA church in Chattanooga. Those who left did so without rancor, and although they no longer pledged to St. Peter’s, the vast majority of those who left fulfilled their pledges to the building fund. St. Peter’s School now serves twice as many children and the Church has a facility that supports its missions rather than hinders them.

Most of my failures in leadership can be traced to a failure of process and/or communication. The process needed more collaboration and preparation, and the vision needed better communication. For example, our transition from pastoral to program models of church at St. Peter’s. Although we trained and communicated, it was difficult to establish the critical mass to move us to a new pattern. We moved too quickly. Some never bought into the plan. As we evaluated the process, we realized that we were working to cross purposes at times. A less ambitious timetable was designed, and some

staff who were not in line with the vision moved. Rather than a smooth, decisive step forward, alas, we muddled through instead.

III. *Given the tenor of the Episcopal Church today, the hope of reconciliation and healing is on the hearts and minds of many. What is your hope as it relates to a diocese and the wider Church?*

In my counseling I often ask only two questions: “Where does it hurt?” and “What would you like to see happen?” This section brought those two questions to mind. Where does it hurt? I have a Kudzu cartoon that shows the Rev. Will B. Dunne preaching. He begins by saying he has a dream about reconciliation in which the lion will lie down with the lamb. The congregation begins to respond with “Amen” and other appropriate encouragements. The congregation is really moving on board when Dunne says “and nations will rise up and beat their swords into plowshares!” “AMEN.” Dunne continues “and Howard Dean gets along with Bill Frist ...!” To which the response is silence. In the next frame the congregation sarcastically responds, “Yeah, right!” There will always be those who do not believe in the Resurrection or in the possibility of reconciliation, to them I make the reply that Jesus gave the Pharisees of his day, “You are mistaken, because you know neither the Scriptures nor the power of God”. (Mt 22:29).

Canon Richardson said that the demon of the twentieth century is the demon of ideology which leads to the “final solution” for our enemies. The constant rhetoric and statements and the use of lawyers have created a very reactive climate in which everyone is a victim and no one is a sinner. Many are speaking of their “pain”, but if we examine this word even a little, we see that “pain” is “frustration” at not having control and the power to compel others to behave as we want them to. If we want to see real pain, then we must travel to Haiti where they are dying unnoticed or enter into our parishes and hospitals and stand with those who are in real grief and loss.

My hope which is founded upon the Scripture and the power of God is that we return to that which binds us together as the body of Our Lord. “Legato con amore”—bound together in love as Dante says. I know that God is great enough to save my enemies. Nothing finally can prevent God’s kingdom. To live so divided is to embrace a dualism (our culture’s red state/blue state mentality) that is Gnostic. Instead, “we have peace” (Rom 5)—not the absence of strife, but the assurance of Christ’s victory, and so we can practice the ministry of reconciliation we have been given (II Cor 5). Reconciliation and repentance are not optional for disciples. Benedict would say, “begin at the cross”—begin where you are stuck. An ancient bishop wrote to his people who were in strife with each other, “by his cross and passion he calls you who are parts of his own body to himself”. We cannot say we have no need of one another.

So I would hope to see less reactivity and more seasoned speech leading to a reconciliation of spirit in Christ. I would hope to see more focus on the tasks of knowing and loving God and loving our neighbors as ourselves through worship, service, and mission. I would hope for us to take the 12th Chapter of Romans (which is for me the

heart of Anglicanism) and to put it into practice-- presenting ourselves as “a living sacrifice”. I would see us “follow peace with all persons and holiness without which no one will see the Lord” (Heb 12:14).

We will have to face the issues about human sexuality and how our culture has changed since the 1960's. With the staggering number of abortions, divorces, the widespread acceptance of premarital sex, a 12 ½ billion dollar porn industry, sex trafficking and tourism, 28 million people in slavery, AIDS and disease, it seems a little disingenuous to point only to homosexuality or to fundamentalism as the issues.

Following the methods of Heifetz and others who have written on conflict, I invited those in my parish to listen to one another and to check their knives at the door. For some the discussion was too intense and they had to leave. For those sacrificially committed to more than a false community based on preferences, it became a place of beginning. How do we listen to one another? What part of this is about justice? What does holiness of life look like now? Who is called to lead? How will we choose? How do we all stand beneath Scripture for encouragement, and how does the plummet of God's righteousness judge us all? It is not either/or---there is a continuum of opinion, and there is a shadow to each side that must be acknowledged honestly.

While we have been fighting among ourselves, our worship and mission have been neglected. We have neglected to plan for tomorrow which is the cost of reactivity. Reactivity shrinks our perspectives, creates a siege mentality, and leads to a loss of imagination. I would hope to see us address the other issues of our time which need our attention.

I would hope to see us feed and nourish the faithful with the riches of God's grace and strengthen them to glorify God in this life and in the life to come. Then we can minister with hearts renewed by the Holy Spirit. It cannot be about another call for accommodation or compromise; it must be about a call for sacrifice. I would hope to see us recapture our Anglican emphasis on Scripture. I realize that there are so many interpretive strategies and results from both liberal and conservative theologians that speaking of Scripture seems to be divisive---but this is tragic since “our shared reading of Scripture across boundaries of culture, politics, nations and traditions is the central feature of our common life” (Windsor Report, p. 30). However, the bond of peace is Christ Jesus (Eph. 2). He is our peace and this is not any kind of doctrine or philosophy but a person. We are brought together by and in him. It is about preaching Christ and him crucified.

I would hope to see most people stay the journey together, working to see that the diocese remain in communion with the Episcopal Church and with the Anglican Communion. Benedict had his monks take a vow of stability that was based upon the faithfulness of God. Because God is faithful, we can be faithful without seeking to escape or run away. If God is everywhere, then God is here among us in our struggles. Benedict would say to remain in community and the community would teach us everything. Our Lord in his sacrifice shows us the way.

IV. What are the most important attributes in one who is called to be a bishop, and why?

Gregory says of a bishop that he or she “should be above all a teacher and director of souls, a person of meditation, self searching, and humility, a minister, not a master”.

A person of faith. Much of what the Holy Scripture says of bishops concerns their character rather than their function. If the bishop is a person of meditation and self searching then it inspires confidence that he or she cannot be compromised by politics and can stand firmly in Christ upon God. This is the antidote to suspicion and rumor. Therefore the bishop cannot be a neophyte or new convert, but someone who has experience and who is committed to study and prayer. Faith gives self-control and temperance, the exercise of which promotes confidence in a diocese. Our church needs confidence that the Lord is greater than our problems and will guide and heal us. Courtesy is based upon the belief that the Holy Spirit will lead us into all truth. This quiet and faithful confidence allows for respectful discourse and draws us to God the one who judges all hearts. Faith allows us to take disappointment without bitterness or the desire for revenge. Faith allows us to overcome evil with good.

A person of encouragement. In my experience, it has been the encouragement of my bishops that has sustained me. The bishop is to be a person who nourishes us from the riches of God’s grace to fulfill our ministries, supporting us in our gifts. The bishop will be a person who is given the privilege to speak a word to those who are weary and to discern in each congregation the history of its faithfulness and the signs of the Resurrection it proclaims. So the bishop must not be overbearing or short tempered or a controversialist, but a person of love. I do not mean love as a relationship to others to which we pretend when it is absent, but love in its true sense of a moral condition. A wise priest once told me that there was only one question the people of a new parish wanted answered. That question is “but do you love us?” The person of encouragement must know his or her diocese and treat all with genuine love as a loyal pastor.

A person who is a servant leader. A bishop’s leadership is not about control, and to be a servant is not about pleasing people. A servant cannot lead if she or he cannot bear other people’s anger and projections and disapproval. If the bishop is authentic and trustworthy and honest, then the Holy Spirit has the chance to draw a diocese together in faith. The servant leader never sees those in opposition as blockers or as foes, rather they are the “loyal opposition” who also desire the good but who do not accept the way proposed. The servant leader may have to stand alone or to lead by example, but more often he or she will have to work patiently and confidently for consensus through prayer, observance, discipline, thought and action. This is to be a minister and not a master and to teach humility and patience.

A person who is a good steward. A bishop is called upon to oversee and provide vision. He or she is to organize the work of the diocese so that the fruit of the spirit is obvious for others to see. He or she must raise up new clergy and confirm persons in their baptismal covenants. The bishop must determine what we feed upon and

how we feed. So often it feels as if we have been fed on fear and dire predictions. The good steward will name our fears, so that we can begin to operate out of our love and not out of faithless anxiety. The good steward testifies to God's sovereignty over our lives and calls us to give and sacrifice for the spread of the kingdom. The best guard of the faith, unity, and discipline of our Church is the stewardship of living out our Anglican way—a wholesome example in word and deed. No one can rightly discern what the future holds at present. The Israelites went out into the Wilderness to lose all their false gods and to find the one, true, and living God. Their leaders were not worried that God could not provide for them or set a table for them, but that their people would lose heart on the journey. The good steward is a person of confident hope who points us to the way ahead. He or she is the "apt teacher," ready to withstand and convince the gainsayers by the fruit that is produced. No one can argue with a changed life.

A person for others. In the Holy Scripture and in all the Ordinals, the bishop is to stir up the conscience of the diocese for those who are poor and helpless. He or she is to have compassion and mercy and call us to our ministry of creating a Godly society dedicated to service. The bishop must remind us of the social sins of politics without principle, pleasure without conscience, commerce without morality, science without humanity, knowledge without character, wealth without work, and worship without sacrifice. If we are to have the courage to love our enemies, then the bishop must remind us that the line between good and evil does not run between "us" and "them" but through our own hearts. The truth beyond selfishness is that we are all made in the image of God.

A true bishop of souls must call us to be that living sacrifice that is good news to the poor. The bishop must call us to face the current issues of racism, refugees, and immigration, health care for all Tennesseans, issues of clean water and environment, the eradication of global poverty, the shame of human trafficking and slavery, and the creation of a civic virtue among Muslims, Jews and Christians.

The bishop reminds us of our call to proclaim the word of salvation to those who have never heard it and to a world suffering from evil. The reality of evil is brokenness and death. Thanks be to God through Jesus Christ our Redeemer we have the power to overcome sin and death and to heal our society and the world. The bishop reminds us that to be the sacrament of the church, we must not only be the sign, but also the instrument.

V. How do you take care of yourself? a) Spiritually b) Emotionally c) Physically

The first spiritual discipline is to gain control of your time. If one has mastered this, then there is time for prayer, family, study, recreation, and work. I tend to overschedule, and so I have had to learn the hard lessons about this spiritual discipline. I take care of myself intentionally, although it is not possible to divide neatly my practices and habits into spiritual, emotional, and physical.

My practice of prayer is centered upon the Daily Offices, private prayer, and Holy Communion. There is a necessary balance between work and prayer, *ore et labore*.

At Morning Prayer, I focus on Christ. I listen to what is rattling around inside of me and attempt to touch base with my feelings. I listen to the Word of Scripture and meditate upon how that word informs the place I am now living. In prayer I offer up concerns, thanksgivings, and supplications for those who are in difficulty. I try to continue in prayer until my mind and attitude rest in Our Lord. Only then do I feel that I am able to meet others and to engage with patience and humor and concern the needs of the day.

I nearly burned myself out in 2001 by over-scheduling and by taking on more projects than I should. I had delayed my sabbatical for a year, and this was a mistake. I had also accepted the myth of “quality time,” which is the overscheduled person’s excuse for not living at a human pace. That experience taught me that there is no substitute for times of refreshing, the plain quantity and temple of time. The sabbatical of 2002 restored my soul, but as an INTJ on the Myers-Briggs, I am much more aware of how I spend my energy and how I balance the demands of my life so that I remain centered and available. One’s ability to perceive and discern become dulled by fatigue.

Spiritual reading and study refresh me. I am careful to observe Sabbath time by taking the full day off and by scheduling breaks. Throughout my ministry, I have taken full vacation time, and I usually spend an additional two weeks engaged in continuing education. Also since my sabbatical, I have been using an Ignatian form of an *Examen* in my private prayers which has led me into writing and journaling.

Some of my friends say that taking tea is one of my spiritual disciplines. I confess that I drink tea in the morning and either before or after Evening Prayer with Jennifer. Emotionally, Jennifer is my greatest friend. We walk, take tea, and pray nearly everyday. My family is an emotional foundation. My children who are believers support, challenge, and instruct me. I enjoy my children and I schedule time to attend many of the school events in which they participate. We keep an English springer spaniel named Wooster who has also taught and comforted me.

I attend a non-denominational clergy support group led by a trained psychologist every week, and in times of particular conflict or stress, I schedule private time with the counselor who leads us. My associate clergy, Fr. Walt Thomas and Mother Valerie Carnes, have been wonderful mentors and colleagues on the way. My friendships with other clergy have been a source of inspiration, ideas, and challenge, and I have been blessed with some mentors who have helped me to grow. We stay in touch.

I love the out of doors, and I find time spent with the other “great book” of God, Nature, to be emotionally restorative. I particularly enjoy fly-fishing and fly tying. Hiking and picnicking are also favorite activities. Once a year for the past twelve years, I have spent a week fishing with my father and two brothers. Brother Tom is a song writer and adds much humor. Our only major disagreement on these outings occurred during the first few years. A few days into the trip, Tom would casually inform the guides and other anglers that I was a priest. This revelation created some unfortunate results—counseling and hearing the guides apologize for every profane word they had uttered. We agreed after the fourth trip that Tom would tell everyone that I was a “fire insurance

salesman,” and that ended all the hypocrisy and allowed me to enjoy our time together. No one wants to talk to an insurance agent while fishing.

My exercise routines are walking and yoga, swimming and lifting weights. I like to swim and to play tennis. I have begun growing a small garden each summer for pleasure, although I am lethal around house plants. Jennifer and I enjoy films, art, and plays, travel and music. I tend to play in my inferior areas of function of the MBTI—and I especially enjoy the music of Bach. I read mysteries and at times of stress, I have even read them late into the night. If I am truly bothered, I seek out my brother Tom, and he takes me out to listen to country music. He restores my sense of humor.

I have been blessed with good health, and I have yearly checkups. Old Dr. Long gave me the verse, “The joy of the Lord shall be your strength,” and I have been careful to cultivate that joy especially during times of controversy and trial.

VI. *What is it that you offer or bring to the Diocese of Tennessee?*

I offer my joy in serving Our Lord Jesus Christ and my enthusiasm for the Great Commission which we share. I have been formed in the Episcopal/Anglican tradition, and I love this way of living our Baptismal Covenant. I am a preacher and a teacher, and I bring these skills in proclaiming the gospel to a culture and a society that needs to hear the Good News of Jesus Christ. I am a person of faith and prayer. The joy of the Lord shall be our strength.

For the past twelve years I have worked with church and school communities to develop trust and to create structures for open conversation and decision making. I have led these two often conflicted constituencies into a place of visioning, sharing, planning, and building. In this process I have utilized my financial and fundraising abilities and sharpened my leadership skills in achieving our common goals. I am a person of integrity and honesty who can accept and work with disagreement and conflict, and I can offer the gift of encouragement and servant leadership.

I have a pastor’s heart for people. I have had the privilege to be invited to stand on the holy ground of many lives. It has been the highest honor and the most sacred trust. I have also worked and consulted in parishes small and large for many years, and I feel that I understand the task of ministry at many levels. I bring my work experience in Haiti, and all that the Haitians have taught me in eighteen years of friendship, struggle, and cooperation. I bring many years of working for reconciliation among juvenile offenders and their victims. I feel that I am a person who can stand with and for others.

Finally, I offer myself. I bring my humor, my common sense, and my realism, knowing that the Lord will show us the way--- a path of sacrifice which will lead to joy.