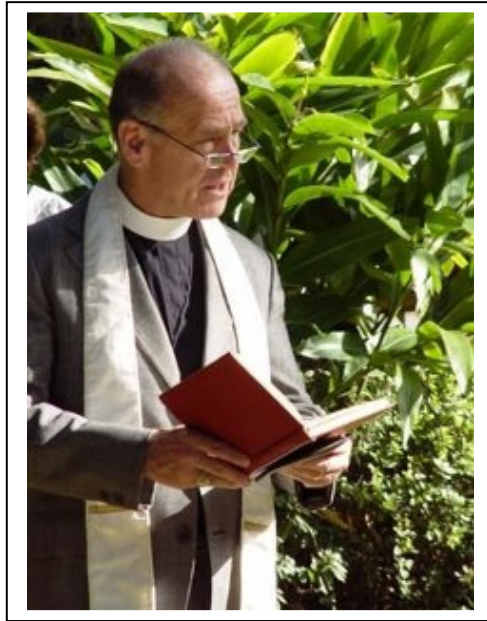


The Reverend Dr. Ladson F. Mills III



Age (at time of Nominating Synod): 59

Diocese of Canonical Residence:
South Carolina

Current Position:
Scholar-in-Residence
Church of the Savior
Johns Island, South Carolina

Spouse:
Melisa

Email:
pmills73@aol.com

Church Website:
None

Personal Website:
None

Résumé

The Revd Ladson F. Mills III

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PMills73@aol.com

Objective:

To serve and live the Gospel among the people of God, to minister to them and together with them, minister to the world. I offer skills in preaching, teaching, leading worship, pastoral care, and administration.

Experience:

05/10- . Interim Rector St. Johns, Tallahassee, Florida. Serving as interim rector at the request of the Bishop of Florida

01/10-05/10 Scholar-in-Residence Church of Our Saviour, Johns island, South Carolina. Professionally trained Interim Minister. Prepare programs for the parish in order to educate and train members in the Christian Faith.

04/06-12/09 Rector, Christ Church, St. Simons Island, Georgia. Reorganized the parish for corporate style ministry . Introduced wider worship experience by expanding the use of BCP 1979. Hired full-time youth minister and Christian Education Coordinator to enhance and expand ministry to youth. Developed Pastoral Care Committee to assist the clergy in providing needed pastoral to a large number of shut-ins as well as implementing a Lay Eucharistic Ministry Program. Developed strategic plan to include mutual supporting ministry with local missions and introduced biblically based stewardship training resulting in the largest pledged income in the history of the parish in 2008.

12/97-04/06 Rector, Church of the Ascension, Knoxville, Tennessee. Helped reorganize the parish staff and vestry. Increased budget 37% in two years. Reorganized clergy staff for more effective pastoral care which included lay pastoral care committee. Emphasized Christian Education for all ages. Introduced informal alternative service as outreach to those not familiar with traditional Anglican Worship. Developed a strategic plan and organized steering committee for major building project. Introduced Alpha Program as well as developing a fine arts series Known as "Friends of the Music and Arts". Introduced "Desert Day" to model contemplative spirituality in a parish setting. During this time the parish achieved the three largest confirmation classes in the history of the Diocese of East Tennessee

03/91-11-97 Rector, Trinity Church, Myrtle Beach, South Carolina. Helped to complete 1.9 million dollar building project. Developed stewardship plan that resulted in 40% pledged income increase the first year along with 50% increase in attendance. Organized parish for more effective ministry through the training of lay leadership. Emphasized youth and music program by the first full time staffing of these positions . Developed Lay Eucharistic Ministry Program to assist in providing regular Holy Eucharist to shut-ins. Developed fine arts series for the community.

06/80-02/91 Rector, Church of Our Saviour , Seabrook and Kiawah Islands South Carolina. Began with congregation of 20 people as Chapel of ease of St. John's Parish, Johns' Island, South Carolina. Became Vicar of the congregation when accepted as mission in November 1980 and Rector when it became a parish in August 1983. Led the diocese of South Carolina in increased pledging with an average increase of 48% in 1984. This included a 50% increase in membership. An additional \$400,000 was raised to complete an \$800,000 new church facility in 1986., having outgrown the old one. The congregation grew to over 400 members where over one-third were either unchurched or newcomers to the Episcopal Church. The communicant strength represented over 25% of the total community population and was used as model for Peter Stebenger's book, "Faith Focus and Leadership"

1976-1977 Teacher of Special Education, Trident Academy, Mount Pleasant, South Carolina. Taught geography and physical education to dyslexic children.

1973-1976 Officer in the United States Marine Corps. Executive Officer of Headquarters Battery 10th Marine Regiment. Awarded Naval Aviation Observers Wings in 1975 and flew in that capacity. Accumulated over 500 flight hours in fixed and rotary wing aircraft . Awarded Air Medal and numerous letters of commendation. Honorably discharged as a Captain from the Reserves in 1980

Community and Diocesan Ministry:

President, The American Study Program , Oxford England. Chair, Southeastern Convocation Team Discernment Team, Commission on Ministry Diocese of Georgia. Member, Stewardship Commission, Diocese of East Tennessee. Member, Board of Directors , Goodwill Industries of Knoxville, Tennessee. Former Standing Committee President, Diocese of South Carolina. Member, Diocesan Council, Diocese of South Carolina. Two term Trustee of the University of the South. Board of Visitors Kanuga Conference Center , Hendersonville, North Carolina. Member , Division of Youth Ministries, Diocese of South Carolina. Member, special Advisory Board Episcopal Church Home at Still Hopes, Columbia, South Carolina. Chaplain, Exchange Club of Seabrook and Kiawah Island's, South Carolina. Interim Episcopal chaplain, The Citadel, The Military College of South Carolina, 1984. Former member, Board of Directors, Sea Island Habitat for Humanity. Former president, Myrtle Beach Ministerial Association. Former

treasurer, Inter-Anglican Study Programme, St Stephen's House, Oxford, England.
Naval reserve Chaplain 1982-2003, Retired as Captain.

Education:

1999 DMin-Graduate Theological Foundation

1980 MDiv. School of Theology, The University of the South
Green Ribbon Society 1978-1980

Field Work: St. Peter's Church, Chattanooga, Tennessee 1977-1980

1978 Clinical Pastoral Education: South Carolina Baptist Hospital, Columbia,
South Carolina

1973 BA History, The Citadel, Charleston, South Carolina(Dean's List
Student) ; Vice Chairman of Cadet Honor Committee; President
Interdenominational Religious Council; Member, Phi Alpha Theta(national
academic history fraternity); Awarded, American Legion College Award at
graduation; Listed Who's Who I American Universities and Colleges.

Continuing Education:

1982 College of Preachers, Washington DC

1983 School of Pastoral Care, Sewanee Tennessee

1984 Naval Drug and Alcohol Rehabilitation Center(training course) Miramar,
California

1985 Diocesan preaching Seminar Pilot Program

1986 Navy Hospital Ministry Program, Oakland, California

1986 Advanced School of Pastoral Care, Buena Vista, Colorado

1987 Professional Development Seminar(Bible and Archeology) Jacksonville,
Florida

1987 Seminar, " God's word in Today's World", St Deniol's Library , Hawarden,
Wales

1990 First Anglican Institute Conference on Evangelism, Chichester
Theological College Chichester, England

1991 Trained consultant, Center for Parish Development, Chicago, Illinois

- 1992 Conference on evangelism and Faith, St. Stephen's House, Oxford, England
- 1993 Independent research, "The Pastoral Implications of the first Four Church Councils" St. Deniol's Library, Hawarden, Wales
- 1994 Seminar, The Preaching and teaching of John's Gospel, St Stephen's House, Oxford, England
- 1995 Independent research, Contemplative Spirituality, St Deniol's Library, Hawarden, Wales
- 1996 Conference on the Gospel of Luke, St. Stephen's House, Oxford, England
- 1996 Doctor of Ministries Study, Graduate Theological Foundation, South Bend, Indiana
- 1997 St. Stephen's House, Oxford, England: "Presenting the Gospel to an Alien Culture"
- 1998 Inter-Anglican Conference, St. Stephen's House, Oxford, England
- 1999 DMin Awarded, Graduate Theological Foundation
- 1999 Conference, "Into the Millennium" St Stephen's House, Oxford, England
- 2000 Conference, "The Neglected Faith"- Science and Religion-Religion and Poetry, St Stephen's House, Oxford, England
- 2001 Professional Development Seminar: Impact of Religion on Culture and Politics Across the International Spectrum, Jacksonville, North Carolina
- 2002 "Reconnecting with God in the 21st Century, American Studies Program, Oxford, England
- 2003 "Honoring Our Past, Embracing Our Future", American Studies Program, Oxford England
- 2004 "Faith and Freedom" American Studies program, Oxford, England
- 2005 "More than Wanderers" American Studies Program, Oxford, England
- 2006 "A Look at Christianity in the 21st Century" St. Stephen's House, Oxford

2006 Compass Rose Society Meeting with Archbishop of Canterbury,
Lambeth Palace, London

2007 American Studies Program, St. Edmund Hall, Oxford, England

2009 Christianity Conference, St Edmund Hall, Oxford, England

Family:

Married Terri Melisa Speissegger August 1974

Children Ladson F. Mills IV, March 1980

Thomas Sterling Greene Mills, June 1984

Personal:

I am 58 years old and in excellent health. I enjoy running and bike riding and work out regularly

References: Attached

Written Responses to Questions by the Nominee

The Reverend Dr. Ladson F. Mills III

1. Who do you say Jesus Christ is?

C. S. Lewis once observed that we live in a culture that is always looking for options that God has not offered us. He went on to suggest that is why people are often remarking that while they can accept Jesus as a great man and wonderful teacher that he is certainly nothing more. Lewis then went on to state that if any man claimed to be who Jesus claimed to be he either had to the real thing or he was insane, but to suggest that he is just a wonderful teacher is ludicrous. He must either be whom he claimed to be or he is not; there is no third choice.

If indeed Lewis is correct, and I believe that he is, then I must choose and I choose that he is indeed the unique Son of God who came into the world to offer to the world salvation through grace and His transforming love as the redeemer of our sins.

2. What is the Gospel message?

Many years ago I heard it stated that John 3:16 was the Gospel in miniature. I admit to having been intrigued by this and somewhat unsure as to its accuracy. However, like many things learned in our youth age has reinforced the genuine merit of this observation. The power of the Christian Gospel is that “God so loved”. Whenever I ponder on the magnitude of this reality, especially in the world in which I find myself surrounded, it is truly a miracle. A God who would love us even before we can even know Him or be aware of Him is a truly amazing thing. This is indeed Good News!

3. What is your understanding of “Mission” and “Ministry”?

I look upon this as being similar to the concept of strategy and tactics. The “mission” or strategy of the church is to spread the Gospel of Jesus Christ. The Great Commission is certainly very clear in its call for us to go forward into the world. “Ministry” is the tactics that we use to see that the Gospel is effectively proclaimed to the world in which we live.

I am aware that we live in a multi-cultural and multi faith society and that the concept of evangelism to Christianity is not often well received. I think however this might well be the result of our not understanding the great strength of our faith. Some years ago I attended a

course on how to minister to recovering alcoholics and drug addicts. I was fascinated to learn that the twelve spiritual steps of the program was developed by an Episcopal Priest named Schumacher. He was aware that many people with the disease of alcoholism had felt alienated from the church and so he eliminated their Christian reference but the principles remain. The Christian faith is a program of “attraction not recruitment.” If the previous two questions have any meaning to us then our faith must be seen in our lives and make others desire to want what we have. We are not called to force our beliefs on others but to walk with them as others walk with us in a relationship with God through Jesus Christ.

4. Provide an autobiographical sketch of your life, including those turning points which were significant in your spiritual development.

I am very blessed to have been raised in a Christian home and cannot remember a time when the church did not play a major part of my life. My father was a vestryman and he and mother each taught Sunday School. My parish priest played a significant role in my life. My marriage in 1974 to my wife and best friend Melisa and the birth of our two sons are the highlights of my personal life. Their continued love and support has sustained me throughout my life and ministry.

As a young teenager I began to have thoughts that I was being called to the priesthood but in all candor that seemed a terribly un-cool” thing to share with my friends. One might imagine my surprise when during a church basketball tournament my priest (also our coach asked to see me after a game). I gathered it was about my game performance or the lack thereof. I was shocked when he told me that he believed that I might be called to the priesthood. I reacted in a very typical 16 year old way by thanking him and telling him there was “no way”

I may have told him there was no interest but I had a harder time convincing myself. It stayed with me all though college and I actually pursued the ordination route with my diocese but then I got cold feet. It must have been quite a case of cold feet because I went out and joined the Marines to keep from going to seminary.

It would be fair to say that this time was used by God to confirm my belief that I was called to ordained ministry. It was during this time in 1976 that I was held hostage along with several others by a gunman. I was twenty five years old and to be candid I thought my life was over. Without overstating the case this had a powerful effect on me and to this day I still find it sobering. Obviously it turned out well for me and after my Marine Corps tour I was selected and attended The School of Theology of the University of the South graduating in 1980.

Part of my summer training was to work as a summer missionary on the coast of South Carolina. The result of this work allowed me to be appointed full time missionary after my graduation. I was blessed to be part of starting a new congregation which began with thirteen people in 1980 and grew to over four hundred by 1990. This would not seen so significant but the community

had only 1056 people at that time which meant 25% were members of an Episcopal Church. Peter A. R. Stebinger used this parish as model in his 1988 book “Faith Focus and Leadership”

In the early 1990’s a friend of mine gave me a copy of Alan Jones’ book “Soul Making” and this introduced me to the concept of contemplative prayer. It was not that I did not believe in prayer or that it was not an important part of my life but this book changed it all for me. I began to see the critical nature of listening to God and how needful it is to balance out our spiritual life. I desired to incorporate it into my personal prayer life and the structure of the parish schedule. The result was a decision to work on a Doctor of Ministry degree. My project was a way to incorporate the contemplative model into the life of a busy parish through a concept known as ‘desert day’. Once a month the parish schedule would center around a retreat day for the church. There would be no business on that particular day except spiritual direction and one priest on call for emergencies. It was not an easy task but it became a central part of two parishes

Another important part of my spiritual development took place within my parish following the 2003 General Convention that approved the episcopate of Gene Robinson. I found myself dealing with a large group of Christians who wanted me to remove the parish from the Episcopal Church while others were quite upset with me that I would even suggest that his approval might not be a positive thing. As I stated in my annual parish address there seemed to be those who thought that I am soft on sin(which I probably am) and those who suggested that I am homophobic(which I am not).

From this experience I learned that one of the great challenges of our time is we seem unable to framework issues in a way that makes it possible to have a genuine debate. Once we categorize people without hearing them there is little room for discussion. I also learned that while a call to reconciliation sounds nice it cannot be done until there is repentance by all involved. Reconciliation without repentance is the art of negotiation and that is quite different from repenting. If we are not careful we find ourselves with a faith of affirmation not transformation.

The next issue that has played a role in my spiritual development is watching my son go off to war. It is the hardest thing that I have ever done in my life. I learned to relive the terrors of the night in ways I cannot even articulate and even now as I write of it I feel a sense of dread. I truly had to let go and trust God that he would care for my son no matter the outcome. I have never felt so vulnerable in my life.

The last thing that I would share concerns my experience in my last parish. I accepted the call in March of 2006 but I was very uneasy about it. It was the first time I experienced an unease like this in regard to a call. A popular associate rector was included in the process and this was a concern. When I asked for an additional meeting with the vestry they reiterated their desire for me to come. My sense was they were like “sheep without a shepherd” and needed someone with experience dealing with issues they were confronting.

Upon my arrival I felt a distinct coldness from part of the congregation, but attributed this to the sense of loss felt when the popular associate did not receive the call. I addressed this in my

first annual parish meeting and received positive feedback for my willingness to meet this issue head on.

The unhealthy undercurrent remained therefore I invited The Rt. Revd Edward Salmon, retired Bishop of South Carolina ,to come and lead a vestry leadership retreat. During this weekend I was shocked to discover that my call from the search committee had not been unanimous as I had been informed but an eight to seven split. Apparently this was known to most within the community except for me. I also learned that a group of parishioners had stood up during a Sunday service calling on the congregation who supported the associate to stand up and demand he be given the call. The discomfort I perceived was the result of the unresolved pain and grief of wounded and broken relationships resulting from a very flawed call process.

It was obvious these issues were serious and I had to accept the unpleasant fact it was a situation which quite possibly might not allow my participation in healing process. I had to come to grips with a failure of Episcopal leadership in not informing me of many pertinent facts . I also had to accept my own failures in this situation. I had to ask myself if my call was the result of my discernment of the will of Spirit or did I simply inform the Spirit of my will. I also asked if this was a terrible mistake or did God intend use me to come and help in the transition of this parish.

Obviously, this will be something that will need to be discerned for years to come, but I am grateful for this experience and the wonderful people I met. I decided to leave in October 2009 and the bishop recognizing his failure in the process called for all involved to step aside from positions of leadership so that issues not personalities could become the focus and healing might begin to take place.

5. Describe your rule of life in detail.

My day begins around 4 am whenever I am working outside my home office(I confess that when I am working out of the home I sleep in until 4:30am) I like to look at a variety of newspapers online including many of the church blogs to keep abreast of current events. I usually run between four and five miles everyday as part of my daily discipline. After my run I read the daily office and if preaching I spend a week with the lectionary text. I usually read a chapter from an appropriate book and then spend 30-45 minutes in prayer, much of it intercessory or contemplative.

During the day if I am driving I take a portion of time to speak with God concerning issues on my heart and if I am in my office I often like to read from the noonday prayers. Before retiring for the night I try to spend some time looking over my day and making specific prayers for people or situations that may have occurred and deal especially with my own failures.

6. Based on your reading of the Diocesan Profile (including the Survey) and any other knowledge you have, what do you see that is positive and what do you see that is challenging for the next Bishop of Springfield?

The first thing I noticed was your perfect size for relationship and mutual ministry. You are spread out over a rather sizeable geographic area but the your numbers lend themselves to a truly personal and relational ministry. A bishop can make yearly Episcopal visits but also be able to make himself available when needed. I find this refreshing and exciting. There is obviously a business aspect to the ministry at the diocesan level but your situation means that a business model does not have to dictate how ministry is to be carried out.

I sense that like so many of us within the Episcopal Church there is concern over the relationship with our national church structure as well as our relationship with the wider Anglican Communion. I further sense that while you are a orthodox diocese that there is genuine hope that the bonds and relationship can remain intact in a healthy and mutual way. I understand this and share this view as well. Obviously I have to no set formula to deal with these issues but I would certainly work with all involved as hard as I could to stay in healthy relationships even when there are genuine areas of disagreements

7. Describe your understanding of leadership, particularly as it would be exercised as a bishop.

Some years ago I was asked if I thought that a bishop's role was more administrative or pastoral. I responded by suggesting that it may be an artificial distinction. My understanding of the word administrator as it is used in the Greek comes from the theater term that might best be translated choreographer. If indeed this is accurate then to place people in area of ministry where they can flourish is a very pastoral thing to do. The challenge that I see today is, with all of the pressures that are placed on our Episcopal leadership, is how to maintain this balance.

A good leader must reflect the attributes that Rabbi Edmund Friedman refers to as "self differentiated" leadership. He observed that a leader must be connected to those whom he leads but also maintain a healthy distance in order to lead. I have found it helpful to ask two basic questions whenever I find myself in a new situation. First, is the organization up to the task and secondly do we root behaviourably what we claim to believe faithfully? Simply stated do we have a "mission" and if so are we capable of caring it out through our "ministry".

I believe a bishop must be connected to the greater church but this will not be effective if he is not connected to the people whom he has been called to serve. I see the first few years as critical in this relationship. Over the last decade I have experienced the new ministry of two bishops and I have several close friends who have joined this ministry. All find themselves under intense pressure to be connected to the wider church while trying to learn their own diocese. I understand that we all need collegial relationships, especially in a new ministry, but I

am concerned that it often comes at the expense of the relationship within the diocese. Or as one wag put it in a former diocese “did we elect a bishop of the diocese or from the diocese”. As a bishop I would be clear that my time within the diocese is just as important as my time outside and my schedule would reflect this.

8. A bishop is called to “guard the faith, unity, and discipline in the Church” (BCP 517). How do you understand this charge as it relates to the current crisis and other challenges within the Episcopal Church and the Anglican Communion?

Some years ago I heard someone remind a group of clergy that part of our call was to put principles above personality. As I have come to know so many friends and colleagues in the church I realize how hard this can be. For example after the 2003 election of Gene Robinson I made my concern very clear. Within my parish was a wonderful lady who was not only my friend but a close and personal friend of Bishop Robinson. She kept telling me what a delightful and wonderful man he is and I believe her. If his warmth and delightfulness were the issue then any concerns I might have raised would have been settled, but obviously there is much more to this issue than personality. It is my understanding that Anglican Bishops do not act unilaterally and sadly that seems to be the continued direction of the Episcopal Church. Our church often gives the impression that we have long passed wanting to have it” both ways “, as it were, but to have what we want and in any time or manner in which we choose to have it.

If the bishops of the church are going to adhere to their call then the work must be done within the framework of the Anglican triangle of scripture, tradition and reason. This certainly is a slow process and often messy, but I cannot imagine that it is any more painful than the situation that we have now created. I think it might be a wise thing for us to remember that bishops are itinerants and not incumbents and like the stewards of the scripture there is a sacred trust but it is not ownership.

9. Describe your liturgical style; include in your answer your understanding of the place of preaching and the use of music in liturgy.

I once heard it stated that Richard Hooker’s “Laws of Ecclesiastical Polity” (which arguably gave us our Anglican identity) was the great example of a high church evangelical. In other words he was a believer in the sacraments that took preaching very seriously. This is the model I use. I love the sacraments and believe that the Holy Eucharist is the proper service for the Lord’s day. I prepare faithfully for my sermons and quite frankly am concerned over some trends I see developing in our church. I have noticed that preaching is being emphasized more in seminaries and parishes. Good sermons engage as well as challenge a good sermon like salt must make others thirst for more.

Good music has always been a blessing in my ministries and I am fortunate to have worked with wonderful and fine musicians. I see music as part of the overall beauty of the liturgy but it should never be an interruptive nor be competitive with other aspects of the liturgy. When it is done well it can reach us on levels that are hard to explain but meaningful nevertheless.