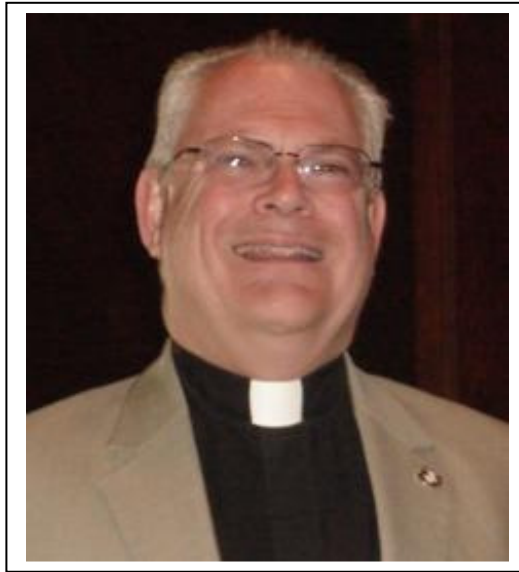


**The Very Reverend Canon Richard A. Swan**



**Age (at time of Nominating Synod):** 61

**Diocese of Canonical Residence:**  
Springfield

**Current Position:**  
Canon Missioner, Hale Team Ministry

**Spouse:**  
Mary Ann Swan

**Email:**  
[padreswan@verizon.net](mailto:padreswan@verizon.net)

**Church Website:**  
[www.haleteamministry.org](http://www.haleteamministry.org)

**Personal Website:**  
None

## Résumé

**(The Rev) Richard A. Swan**  
email: [padreswan@verizon.net](mailto:padreswan@verizon.net)

**1217 Forest Street  
Eldorado, IL 62930  
(618) 273-3882**

### EXPERIENCE

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Supervising Priest in the five Parish Cluster, Southern Illinois

#### **Prison Chaplain for an 1800 Person State Facility, training and supervising over 600 Volunteers**

Associate Priest in the five Parish Cluster, Southern Illinois  
Diocese of Ohio

Supply Priest,

Two Basic Units of Clinical Pastoral Education

Retreat Leader

Lay Parish Experience on Vestry, Finance Committee and as Delegate to Diocesan convention

Over 20 years of Business and Military Managerial experience

### PERSONAL

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#### EDUCATION

Seminary	M.Div	May, 1995	Nashotoh	House
			Nashotoh, WI	
	MBA	July, 1986	University of Dayton	
			Dayton, OH	
Cincinnati	BBA Marketing	June, 1971	University	of
			Cincinnati, OH	

#### ACTIVITIES

**Dean, Hale Deanery, Diocese of Springfield**

**President, Standing Committee, Diocese of Springfield 2007-2008**

Deputy to General Convention 75, June, 2006; 76, July 2009

**State Committee (Ohio) Kairos Prison Ministries, 1991 – 1992, 2001-2003**

Mentor, Education for Ministry (EFM) 2004 – present

Provincial Synod Program Chair, Province V 1997-1999  
Diocesan Council, Diocese of Springfield 2004 – present  
Secretary, Harrisburg, IL Ministerial Alliance 2005-2007  
Ministerial Alliances of Harrisburg, Marion, McLeansboro, and West  
Frankfort, IL  
Member, Eldorado, IL Rotary  
Preaching Excellence Conference, June, 1994

**President, Board of Directors, Champaign County Teen Center, 1989 - 1992**

**Member, Board of Directors, Grimes Credit Union, 1981-86, 1987-88**

**President, Grimes Credit Union, 1983-86, 1987-88**

4-H Club Advisor, 9 years

### **INTERESTS**

Sailing, Swimming, Whitewater Rafting, and Canoeing

### **CURRICULUM VITAE**

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**CANON MISSIONER, DIOCESE OF SPRINGFIELD** Hale Deanery Team Ministry  
Springfield Diocese

*April, 2004 – Present*

Primary Responsibility for Pastoral Care and Parish Administration for five mission parishes in the Southern Deanery of Illinois. Supervising a team of Priests and Deacons to assure Sacramental ministry coverage of all Churches. Education for all levels, Training of Laity for Licensed Ministry, Confirmation Classes, Pre-Cana, Quiet days, Pastoral visits, Spiritual Direction and Counseling. Also Priest-in-Charge of St. John's, Centralia from October, 2006 to January, 2008. Clerical oversight of St. Andrew's, Carbondale from Sept. 2008 to July, 2009.

**CHAPLAIN, STATE PRISON**

Marion Correctional Institution

*P.O. Box 57, Marion, OH 43301-0057*

November , 1998 – March, 2004

Responsible for the interfaith spiritual development of 1800 Inmates in a Medium Security Male Institution. Supervised a Chapel Staff of 12 Inmates, train and supervise over 500 Citizen Volunteers. Planned and approved religious programming, provided counsel for staff of 400 as needed, develop and maintain contact with faith communities outside of the institution. Taught both Interfaith and Christian Specific classes, provided crisis counseling to inmates, staff, and families, provided routine Spiritual Direction and counseling of inmates, Planned and lead worship for Sunday Services and holidays.

## **ASSOCIATE PRIEST**

Hale Team Ministry  
Springfield Diocese

*June, 1996 – November, 1998*

Primary Responsibility for Pastoral Care and Parish Administration for St. Mark's, West Frankfort, IL and St. Stephens, Harrisburg, IL while assisting with three other Parishes. Education for all levels, Quiet days, Pastoral visits, Spiritual Direction and Counseling..

## **CHAPLAIN INTERN**

Lebanon Correctional Institution  
June, 1995 – May, 1996

Assist staff Chaplains with Ecumenical programs in a Prison population of 2,100 inmates. Pastoral calls, counseling and Guidance primarily in the Lock-down, Maximum Security blocks, literacy programs and retreat coordination

## **FIBER MATERIALS, Inc.**

November, 1990 – June, 1992  
Marketing Manger

## **SWAN MARKETING SERVICES**

November, 1989 - November, 1990  
Industrial Marketing Consultant

## **COMDYNE I, Inc.**

August, 1987 - October, 1989

Marketing Manager  
Contracts

## **Grimes Division,**

### **Midland Ross Corporation**

October, 1978 - July, 1987

Mgr. of Commercial/International

Manager of Military Contracts  
Contracts Supervisor  
Customer Engineer  
Contract Administrator

## **FUNCTIONS PERFORMED:**

**Budgeting:** Planned, recommended and managed a departmental budget covering salary, travel, advertising, trade shows, communication and entertainment expenses.

**Program Management:** In a matrix environment, managed the introduction to production of newly designed hardware for commercial, business, international and military aviation accounts. This includes the FAA required Emergency Escape Path Floor Proximity Lighting for eighteen airlines and four manufacturers, the fleet retrofit of refueling floodlights for the U.S. Air Force KC-135 Tankers, and the development of 15,500 cubic inch pressure Compressed Natural Gas cylinder for Urban Mass Transit.

**Operational Programs:** Headed Grimes' Production Problems Task force from Sept, 1985 - March, 1986, reducing a \$1.2 Million dynamic listing of problem items to under \$200,000. Also

chaired one task force and participated in three task forces under MRP II Implementation Plan for the division.

Supervision: Responsible for the hiring, training, and supervision of four Contract Administrators and three Project Managers plus clerical support. The department administered contractual obligations to airframe manufacturers and the U.S. Government with a \$30 - \$40 Million annual volume.

Technical Sales: Sales liaison with various activities of the U. S. Government as well as airframe manufacturers. Items included solid state electronics as well as work with thick film electroluminescent technology and its applications in support of military night vision goggle aviation operations. Direct sales of filament wound high-pressure cylinders and other composite structures.

Administration: Analyze, forecast, develop, solicit, and quote new business accounts in the U. S., Canada and Europe. Develop the policies and plans to bring about the growth of a new small business.

**The United States Army**  
September, 1971 - October, 1978

Staff Officer  
Company Commander  
Platoon Leader

## Written Responses to Questions by the Nominee

### The Very Reverend Canon Richard A. Swan

#### 1. Who do you say Jesus Christ is?

Jesus Christ is my Lord and my Savior. There is a difference in that Jesus' saving act for us in his suffering and death on the Cross for our sins and then bodily rising from the grave gives us the promise of everlasting life in the presence of the living God. That, in simple terms, is "fire insurance". It acknowledges that we have a sinful nature and must turn to Jesus for forgiveness, as we are called to forgive others, and that we are assured that, through our faith in him, we are promised our salvation. As Lord of my life I am reminded by Jesus that it is in how I live my life, how I witness to others, and how I treat others that I honor him and show that I am striving to be his disciple. He said very clearly in John 13:34 and again in John 15:12. It is by the agape love of God which we share that will demonstrate that Jesus is the Lord of our lives.

Jesus is the Son of the Living God, as Peter confessed in Matthew 16:16. I fully believe in the Trinity of the Father and the Son and The Holy Spirit, as we confess in the three Creeds espoused by Traditional Anglicanism. Jesus is unique in the Trinity in that he is fully human and fully God. We know that God is love (1John 4:16b) and we know that Jesus shows us God the Father (John 14:9) so that we can see in Jesus' love for us how God wishes us to show his agape love for others.

Jesus is my Rabbi, my teacher, as his disciple I am taught by his unselfish example of just how much God loves his children. I try to be a peacemaker in his Name because he has told us that that is one of the roles of a Disciple. Jesus is the author of healing; I reach out in Jesus Name with healing prayer and touch and seek to show other believers that we (Christians) are all called to a ministry of healing. I have seen Jesus change lives in major ways. I have seen violent men and women become loving Christians, selfish self-centered individuals become open and giving and sharing, in Jesus Name.

Jesus is, (as he says in John 14:6) "The way, the truth and the life". I can understand how a believer can allow that other people have other "paths", but I can not see how an ordained Christian can espouse or witness to anything other than that Jesus is **The** way, **The** truth, and **The** life. I agree with Peter (in John 6:68) there is no other to whom we can go, because Jesus has the words of eternal life. In the opening of the Gospel of John we find that Jesus is the Word (the Logos) of life the Word that became flesh and pitched his tent among us, full of glory and truth. This I believe.

#### 2. What is the gospel message?

As Charles Wesley wrote, "Love divine, all loves excelling, joy of heaven to earth come down..." The Gospel message is very simple, God loves us. We are a special creation of God because of his love. The problem we most often have is that people attach an overly simplified interpretation of the word "love" in connection to God, rather than the Agape love that our

Creator has for us, desiring that which is best for us at all cost. This opposed to the sentimental, or affirming, emotion which is called ‘love’ that is so often used in modern speech.

God’s unconditional love for us is shown through the incarnation of the very Word of God in Jesus the Christ. This for the purpose of taking our sins upon himself so that we can be assured of the forgiveness of our sins and realize eternal life in God’s presence. As Paul told the Church in Corinth, the Gospel message is: “...to know nothing among you except Jesus Christ, and him crucified.” (1 Cor 2:2) We often see signs at sporting, and other, events with “John 3:16” so many get tired of that presentation of the Gospel, but it is no less true than when John reported our Lord’s teaching to Nicodemus at the beginning of John’s version of the Gospels, “...God... gave his only Son so that everyone who believes in him may not perish but may have eternal life.”

Many feel that the traditional Gospel has to be superceded by a “modern” interpretation of the Gospel message derived from Liberation Theology; however the message has been from the beginning that all are equal in the sight of God. This is one thing that our Lord Jesus taught to his disciples as Paul told the Church in Galatia, “There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.” (Gal 3:28)

The problem is man’s twisting of the teaching of Holy Scriptures in the time from the Middle Ages to the 1960’s. If we teach the basics of the Gospel message (rather than throw out Scripture) then the value of the individual comes to the fore, as William Wilberforce and his colleagues understood.

What others forget is that God has created us (male and female) in his image and he truly welcomes us as we are, but loves us too much to leave us as we are. Jesus sat with sinners, he ate with outcasts, he touched lepers and healed many persons but the people who come in contact with Christ Jesus are never the same. As Paul wrote to the Church in Corinth, “So if anyone is in Christ, there is a new creation: everything old has passed away; see everything has become new!” Jesus refused to condemn the woman in adultery, yet he told her to go and sin no more, he cleansed ten lepers, Zacchaeus changed his ways, no one encounters Jesus without a change.

The message is, God loves us, and Jesus died and rose for us and will help us to become what God intends for us, if we will let him.

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

We derive our mission from the Great Commission, where our Lord Christ Jesus told us to, “Go therefore and make disciples of all nations, baptizing them ..., and teaching them to obey everything that I have commanded you....” (Matt 28:19-20) A Mission Statement for our Church could easily be, “To continue the work of Jesus Christ and his Disciples building the Kingdom of God until he comes again”. Any mission involves the act of sending, or being sent. We sing in Hymn 528 “Lord, you give the great commission: heal the sick and preach the word...” This is what our Lord did in Luke 10:1, when he sent out the seventy with instructions to heal and to proclaim. Each of our mission Churches in the Diocese of Springfield are those sent for this purpose. That is why they are called “Missions” in the first place. Our mission in these 60 Southern Counties of Illinois is to heal and to teach in Jesus’ Name.

While mission is often thought of as pertaining to a group, Ministry can be the duties of an individual minister or a group of ministers within a mission. The Book of Common Prayer tells us (p.855) that the ministers of the Church are the “lay persons, bishops, priests, and deacons”. The Laity are listed first because they are the primary membership of the body of Christ. Our duty (ministry) as ordained is to teach and enable the laity to minister and witness for Christ in the world. St Paul exhorted the ministers at the Church in Colossae, “Whatever your task, put yourselves into it, as done for the Lord and not for your masters, since you know that from the Lord you will receive the inheritance as your reward; you serve the Lord Christ.” (Col. 3:23-24) Each of us has a ministry according to the gifts that we have been given, this gifts may develop or even change over time, so each ministry involves prayer for direction and for guidance. The Catechism on p. 856 continues with the ministry of all Christians, “The duty of all Christians is to follow Christ; to come together week by week for corporate worship; and to work, pray, and give for the spread of the kingdom of God.”

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

I attended Sunday School at a Presbyterian Church through the sixth grade. I stopped in Junior High. For most of the next 28 years I lived as a Deist. To make a long story short... I met and married a good Roman Catholic girl who prayed for me to return to faith for nineteen years. Mary Ann (“Marv”) is my St. Monnica.

In the late 1980’s I began to sense a restlessness and I actually began to pray when visiting the Roman Church asking God to help me to believe. My conversion still took awhile. Then, on an October day in 1988 I drove by a sign that proclaimed “Jesus Saves” and my thought was, “why yes, He does”.

Our county was to have a Crusade with an Evangelist from N.C. I volunteered for training and was in contact with people from 40 different Churches on a weekly basis. Quickly I determined that I sought a more structured, liturgical, worship and was attending four Churches on successive Sundays. The week after the Crusade, Marv and I went for a second visit to the Episcopal Church in town and I realized that I had found my home.

Several weeks after my confirmation I met with the Priest because I had found that I felt as if I was on a train that was gaining speed so I asked about Ordination requirements. He said that we had to wait a year. So I became involved in the Choir and the Vestry and then Marv and I made our Cursillo together.

After our Cursillo in 1990, Marv and I became involved in Kairos Prison Ministry. During the first weekend two inmates asked me if I had ever thought about becoming a minister. I called Fr. Dahberg and asked if we could have that talk again and he said that he had just received a notice of the Diocesan Conference to examine Vocations and that we should go.

I began the formal process in the Diocese of Southern Ohio and went to the Commission on Ministry B.A.C.A.M. in Feb. of 1992. The C.O.M. asked me to wait another year, and I was making arrangements to serve in a larger parish in Dayton. The Company where I worked lost 2/3 of its contracts with the Department of Defense when the Berlin Wall fell, and I was laid off.

Bishop Beckwith had been surprised by the C.O.M. asking me to wait and suggested that I consider transferring to Springfield to seek Postulancy. He said, “go ahead and look for work, and let's pursue this transfer also and see which one God opens up first.” Bp Thompson blessed my transfer and that Fall I was a student at Nashotah House.

At Nashotah House I was blessed to be immersed in the more catholic side of Anglicanism. One of my classmates introduced me to healing ministry while we were students. After graduation, as a transitional Deacon I returned to Ohio with Bp Beckwith's blessing to serve as a Chaplain Intern and attempt to be hired by the Department of Corrections. I returned to Illinois in 1996 as an Assistant in Team Ministry and was ordained Priest. Marv now cautions people to be careful what they pray for! ☺

## **5. Describe your rule of life in detail.**

As St Paul told the saints in Thessalonica “Rejoice always, pray without ceasing,” (1Thess. 5:16-17). My Rule of Life is framed in prayer. If I awake in the night, I will pray, when I awake in the morning I begin the day with prayers of thanks and for protection and intercession. When I am traveling from one Mission Church (or town) to another, I am often in prayer, or singing. At the close of the Day, even if I have prayed Compline, I will pray when I lay down.

Both “Marv” and I start each day praying the Office of Morning Prayer, sometimes one of us will lead it for the other who is preparing for work, or a trip. Sometimes it is in the car on the way to a meeting or Church Service. This is our pattern 365 days a year. We also are our own Cursillo group, though from time to time each of us is involved in other grouping under the Cursillo method (consistently for the past 20 years).

Since beginning the process as an Aspirant for Holy Orders in Ohio I have had a Spiritual Director. My most recent Director is now with the Lord and I have asked an Ordained Anglo catholic friend in another State to pray about being my director, at this writing I await his decision.

Three specific disciplines should be mentioned. Except during the seasons of Christmas and Eastertide, I fast each Wednesday. This is a habit that I have developed during the past four years. I actually find that I miss it during this season. Since graduating from seminary, with no measurable income, I resolved to achieve the tithe. During the past five years we have been able to pass the minimum standard of a tithe. Even though the Anglican view of Sacramental Confession is to be an option, we were taught at Nashotah House that an Ordained person should not presume to hear an Auricular Confession without availing him/herself of the same. I have the habit under my Rule of seeking the Sacrament of Reconciliation on a regular basis, a minimum of twice a year.

I embrace the Benedictine approach to work as prayer, I find that while doing repetitive things, such as mowing the lawn, washing dishes, etc. I can offer up prayer and even the work as a form of prayer. This is often a time for intercessory prayer. I view an important part of my ministry and rule is as an intercessor.

Finally, St. Francis' approach to preaching appeals to me greatly. He said that we should preach the Gospel in all things and every day, and even use words when necessary.

**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?**

First, the challenges:

During the period including the “Decade of Evangelism” the Diocese of Springfield grew by three congregations, while shrinking in actual membership along with the rest of the Episcopal Church. The Chart in the profile indicates that Springfield is at least below the shrinkage average for the rest of Province V. Unfortunately this shrinkage has put some of our congregations into a “survival” mindset. The eleventh Bishop of Springfield will need to be a Barnabus, an encourager, in inspiring these congregations to getting back to the mission of the Gospel.

This, of course, involves overcoming the survival mode. The survival mode is an infection in a small church where many of faithful are basically hoping that the Church is still “there” to be buried from. Arch Bishop of Canterbury William Temple said that the Church is the only human institution that exists for those who are on the outside. Once a Church starts dedicating its time to interior thoughts and focus it begins to fail. Refocusing the smaller Churches towards their community is the beginning of reclaiming their mission.

Another challenge will be to heal the hurts of the past seven years. It is one thing to be aware of the struggles at the National Church level, another to be consumed by them. We have a fairly traditional diocese, yet 30% support the blessings of same sex unions and 26% the ordination of partnered homosexuals. While those figures may be lower than the perceived average of the Larger Episcopal Church it is a sizable minority, the reality stated at the last General Convention is that the Episcopal Church is not of one mind on these issues. Our divided congregations need to know that they are not unique.

Now the positives:

Some parishes in Springfield have grown and many are maintaining. The eleventh Bishop of Springfield can link the experience of these growing and sustaining congregations with those in crisis. The survey shows that almost two thirds of the respondents want a Bishop who has a personal relationship with Jesus, who believes in the authority of Scripture – so many other dioceses are looking for a CEO/Social worker. It is a positive note for this diocese to recognize the primary reason that we call ourselves “Episcopal” in the first place.

Given the state of the economy, financial figures are stronger than one would expect. The annual giving is up and pledges have not dropped at the same rate as that of membership. The next Bishop inherits a growing base of stewardship.

There are many opportunities for growth and for renewed programs in the Diocese of Springfield. For the future there is hope in that we have a strong Youth program to build upon... I still recall what Bishop Beckwith told me while I was in Seminary, “You are going to love the people of Southern Illinois”, he was right.

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

During the past forty years I have exercised leadership roles in Military, Corporate, Charitable, and ecclesial settings. I have always, when permitted, followed the course of encouraging participative decision making from those effected by any decisions that I am called to make. I am convinced that a good leader will delegate authority, yet is aware that responsibility can not be “delegated”.

Our Lord Jesus made it very clear that a Christian leader is not to “lord it over” others as the secular world encourages (Mark 10:42). As a continuation of the Apostolic Succession, a bishop should model what our Lord taught. One of the moving liturgies of the Triduum, for me, is the Maundy Thursday washing of the feet. I do get emotional when inviting the faithful to assist me in recalling whose servant I am.

In excising leadership a bishop has valuable assets in the form of experienced staff, the Standing Committee as a Council of Advice, and should be able to find a mentor, or two within the House of Bishops. A wise leader does not assume that he/she already has the knowledge to “fix” things. Just as God gifts the Church with members having different gifts, I believe that God will bring persons of faith to a leader who will need them, and hopefully (through prayer) make good use of what God does provide. In the true Anglican tradition the bishop should be guided by Scripture, God gifted Reason and Tradition in that order.

**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?**

It is my firm belief that the faith entrusted to the Church has been handed down through the centuries through the larger councils of the Church. The charges that a bishop elect receives during the examination that begins on BCP page 517 include taking place in the government of the whole Church. Though the Arch Bishop of Canterbury has reminded us that the basic unit of the Anglican Communion is the Diocese, we forget too often that the body of Christ, the Church is not just the local congregation, or the Diocese, or even the geographic Province but the Communion itself, and even the larger body of ecumenical faith throughout the world. I grieve when our American Arrogance plays out to the distress of our sisters and brothers in Christ throughout the World.

I love the Episcopal Church but do not find her inerrant. I trust that God can set right things that are wrong; I am also firmly convinced that some of the injuries of our Province are because some have chosen to “take their football and go home”. After this last General Convention I commented that it would be interesting to see what the Episcopal Church would look like had there not been any exodus during the past 34 years. The bishop must recognize that, while we make no demands on mind set and individual belief upon those who sit in the pews (without checking their brains at the door), the Church has always stood apart from secular drives, desires and movements. The Church was given moral values at the beginning and those values are not meant to be weathervanes of relevance.

The unity of the Church has been of value to me over the past nine years. Were it not so, I would have responded to at least one of the many invitations to leave and become active in a different part of the body since 2003. Instead I have taken my place in councils and participated in two General Conventions a Deputy. As a way of guarding the faith, unity and discipline, our catechism reminds us that a bishop will “proclaim the Word of God; to act in Christ’s name for the reconciliation of the world and the building up of the Church...” (BCP p. 855)

The challenge for the bishop today is to be aware of these needs but remember that the needs of the diocese at home are as important as the requirement to exercise participation in the larger Church.

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

My liturgical style would best be termed as “Broad Church”. I love High Solemn Mass, but (other than Easter and Christmas) have had little occasion to Celebrate and participate in that form since graduating from seminary. My personal preference is to sing the Mass, but even that depends upon a congregation large enough (or with the desire) to respond well. Most of the time I celebrate Rite II, but am very comfortable with Rite I, if the season (or the preference of the congregation) calls for Rite I. For the bulk of the past ten years I have celebrated Mass with Hymns and the singing of the Gloria and the Sanctus only. It is my preference for lay participation in the aspects of the Mass as set forth in the rubrics of the 1979 BCP.

Contemporary Worship is also very meaningful to me. The Cursillo experience introduced me to Mass Celebrated with music other than the 1982 Hymnal, that expanded with my years as a Prison Chaplain where most Worship was more of a Contemporary Morning Prayer in the Ecumenical setting. This included a choir and a four to seven piece Band, with electric guitars and drums (gasp!).

The tradition of our Church is to include some exhortation of the Word in Worship. This stems from our Lord teaching from the Scriptures in the Synagogue. Most of the time, even on weekdays, at least a homily is in order. I have never heard a sermon longer than 15 minutes. I have heard 15 minute sermons repeated and retold up to three or four times at the same presentation, so my goal is to preach 12 to 15 minutes recognizing that most people start to need to shift around after the first six minutes.

Personally, I love to sing. I agree with the saint who said that the person who sings a hymn prays twice. On most Sundays and Major Feast Days I plan on five hymns and service music to raise up praise to our God. In contemporary worship more may be added at least at the beginning. I recognize that there are some who prefer not to sing. The key, in my opinion, to leading worship is to facilitate the prayers and praises of those assembled rather than to impose my expectations upon them.