



Office for  
Transition  
Ministry

# Ministry Portfolio

*Full Portfolio (last updated Jun 2, 2012)*

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## The Rev. Jean Ann Hite, Southwest Florida

Deacon, Since Dec 10, 2011

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### Preferred Contact Information

8951 Bonita Beach Rd., Suite 525, #204  
Bonita Springs, Florida 34135-4208  
United States

jean.hite@gmail.com  
239-980-0912  
239-980-0912

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*My priestly ministry is two-fold: Within the Church my focus is prayer, worship, formation and the communal life of the Church. To the world my focus is hospitality and the proclamation of the gospel. The core of my ministry is reconciliation.*

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Current Compensation	Required for New Position	Negotiable	Healthcare Needed
	\$54000	Yes	Clergy only
Housing/Rectory	Housing/Rectory Detail	Housing Required for	
		1 Persons	

*Currently a seminary student in seminary housing.*

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### Education

2009-2012 Master of Divinity, Theology, The General Theological Semin  
1972-1976 Bachelor of Music, Music & Music Education, Capital University  
1976-1978 Master of Music, Music, Musicology, The Ohio State University

2008 Education for Ministry Mentor, Theology, School of Theology, Universit  
2007 Benedictine Spirituality, Friends of Benedict/Washingto  
2007 Anglican heritage, Anglican Pilgrimage/ Canterbu  
2008 Monastic spirituality, Sisters of the Love of God

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### Position Preferences

Assistant / Associate / Curate  
Rector / Vicar / Priest-in-Charge  
Retreat Center Director

Open to Consider New Position  
available for work full time

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### Work History and Skills

Seminarian	Sep 2011	St. Clement's Episcopal Church	New York City, New York	preaching, spiritual direction, liturgical leadership, formation
Seminarian	Sep 2010	The Church of the Epiphany	New York City, New York	adult formation, preaching, liturgical worship, Quiet Day retreats
Seminarian	Jun 2011 to Aug 2011	St. Mark's Episcopal Church	Marco Island, Florida	vacation bible school, preaching, pastoral care seminars, camp for disabled
Deacon	Dec 2011 to Jan 2012	St. Mary's Episcopal Church	Bonita Springs, Florida	
Religious Order Member	Sep 2005 to Jul 2006	The Order of Julian of Norwich	Waukesha, Wisconsin	
	Jan 1979 to Mar 2005	David Hite, Inc.	Ft. Myers, Florida	

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Other Contact Information

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> <http://jeanhite.wordpress.com/>

Date of Last Background Check

Fri, 2011-09-09

Company performing check

MAF Background Screening

Diocese requesting

Southwest Florida

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Sermons Preached:

> <http://jeanhite.wordpress.com/2012/04/08/follow/>  
> <http://jeanhite.wordpress.com/2011/08/06/if-you-want-to-walk-on-water/>

Resources Created:

> <http://jeanhite.wordpress.com/2011/07/10/the-fall-of-freddie-the-l-eaf/>  
> <http://jeanhite.wordpress.com/2011/06/29/a-meditation-on-the-t-welve-step-journey/>

Online References:

> [http://www.stmarysbonita.org/angelus/Angelus2011\\_8.pdf](http://www.stmarysbonita.org/angelus/Angelus2011_8.pdf)  
> <http://www.epiphanyinc.org/calendar/view/1351/22>

What Others Have Written:

> <http://www.stmarysbonita.org/angelus/2012/Angelus%2001-2012.pdf>

Groups and Associations:

> <http://www.orderofstluke.org/>  
> <http://www.slg.org.uk/>

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Languages Written

English

Languages Spoken

English

Languages in which you are able to Lead Worship

English

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Describe a moment in your recent ministry that you recognize as one of success and fulfillment.

I have a vivid memory of the presence and movement of the Holy Spirit during a retreat I presented to a parish group. Entitled "Epiphanies of the Everyday" the retreat revolved around four meditations on "Divine Descents" into the empty space of the ordinary. Thematic inspiration came from Richard Kearney: "What if we were to return to epiphanies of the everyday...touch the sacred enfolded in the seeds of ordinary things?" After opening with silent centering, I introduced the idea of transitional space as the liminal place where God breaks through our chaos, our pain, our loneliness, to reveal his divinity with discernment and clarity. Although the description sounds heady, the mystery of "seeing" Jesus simply changes us forever; Divine encounters meet us on all levels of the spiritual journey. In the holy reading of the scriptural accounts of Creation, Exodus/wilderness, Birth/incarnation, and Death through the tomb to Resurrection, the Holy Spirit spoke palpably in the conversation that ensued, arising spontaneously, replacing much of the preplanned material. The mutual experience was a powerful, tender, awesome gift of the revelation of God's love - communally graced, gathering us as One.

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Describe your liturgical style and practice.

My worship style is: always joyous; preferably flowing and graceful like a dance; participatory (liturgy is the "work" of the people inspired by the Holy Spirit.); and always to the glory of God! The order, shape and parameters of worship are those of the Book of Common Prayer. As a worship leader, I am flexible to incorporate the tradition of the parish and the charism of the particular service. My personal preference is for contemporary Anglo-Catholic tradition (sung or spoken), Rite I or Rite II for the primary Sunday morning service with choral traditions based in the 1982 Hymnal. For family services with children serving at the altar and lectern, praise music and hymns from the supplemental hymnals and Eucharist Prayers from EOW work well. Quiet Eucharistic services without music fit well for early Sunday morning or Saturday evening Vesper settings. Candlelit Taizé services following the forms of the Book of Common Prayer, either Evening Prayer or Holy Eucharist, are wonderful for evening settings, especially during Advent and Lent and on special occasions like New Year's Eve. Good worship is worship done intentionally and done well, with attention to details, but not fussy or forced.

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How do you practice incorporating others in ministry?

Incorporating others in ministry means that I give focus to individuals -- it means that I am personally available to help individuals identify their gifts, those gifts that bring them joy in their Christian discipleship. Building the participation of greater numbers of the congregation in parish-based ministry requires attention to the structure of ministries (Commission structures). Providing a welcoming, safe environment in the parish community that calls parishioners into active ministry calls, first and foremost, for the priest's involvement in modeling and nurturing healthy relationships that bring teamwork to life. As a mentor I take a personal role in sharing, counseling and affirming individuals in their ministry.

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How do you care for your spiritual, emotional and physical well-being?

The most vital component of my personal care is faithful observance of Sabbath time - time dedicated to rest, balance in the rhythm of work and refreshment. The daily spiritual disciplines of contemplative prayer, praying the morning and evening offices, and lectio divina reading of scripture feed my internal spiritual reservoir. Meeting on a regular basis with a spiritual director, daily prayer of self examination and sacramental confession help keep the emotional and spiritual channels clear. Maintaining ties to community, friends and family outside of and unattached to the parish family are necessary for the health of pastoral relationships within the parish. (I am drawn particularly to artistic and literary circles.) Movement and physical exercise, especially walking and hiking, are important for me physically, mentally and spiritually - incarnationally. My most enjoyable use of leisure time is walking in natural settings, especially on the beach or by a river.

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Describe your involvement in either the wider Church or geographical community.

All my involvement in the wider Church and the local community begins in prayer. Prayer opens the mind, eyes and heart to the needs of the world. All authentic social action arises from this core. I follow the work of the various projects of Episcopal Relief and Development; I contribute personally to this agency and encourage others to become involved. Connecting to community comes through professional involvement with social action groups and inter-denominational/inter-faith discussions and cooperative projects. One way of taking Christ and a Christian ethos into the community is by presenting lectures or commentary for various gatherings - art exhibits, concerts, poetry readings, coffee houses, etc. (An example, is a five part presentation on the Magnificat which I gave before a concert of various Magnificat settings by a New York choral group.) Being available to schools for informal talks and presentations is another example of community outreach. I have an ongoing interest in two U.K. organizations, The Quiet Garden Movement and Contemplative Fire, ministries of Anglican priest, Philip Roderick. They incorporate imaginative ways of taking the Church outside its traditional walls.

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How do you engage in pastoral care for others?

I look forward to serving as a pastor in a congregation in which I can come to know all the members and can walk beside them in their life journeys. I have a goal of visiting each family in their homes (if at all possible!) during my first year in the parish. Hospital visits and attending to families facing crises are the most important duty (and privilege!) a priest promises to his/her parish family. Caring for others means listening deeply to and being present to each other. True Christian care for others arises as we deepen our love for each other - as we are transformed in Christ's love, as we come ever closer to living into his commandment that we love one another as He loves us. The physical expressions of care we offer each other are manifestations this greater Love.

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Tell about a ministry project that exists because of your leadership. What was your role in its creation? Who can be contacted

At St. Mary's Church, Bonita Springs, FL, I established a contemplative prayer-Taizé ministry. A contemplative presence in the parish supports both a deepening spiritual awareness in individual lives as well as a renewal in the church at all levels-parish to the greater catholic church. The major components of the ministry were: 1 A centering prayer group meeting weekly to discuss books about the practice, offer instruction to newcomers and pray communally in silence. Our focus was response to the Holy Spirit-consenting to God's presence and action in our lives. 2 As a complement to centering prayer, I offered a 12-week class to introduce prayer with the Prayer Book, with the Psalms, with icons, with Scripture and praying "without ceasing." 3 Carrying contemplative practice into worship, I designed and lead Taizé worship usually in an outdoor setting. One styling of Taizé worship included Advent and Lenten garden walks in the candlelit garden incorporating the labyrinth. I introduced Taize and quiet prayer in the youth group. (Development of this ministry could feed an outreach/evangelical mission to the greater community.) For more information contact: James Fox, jimffox@frontiernet.net.

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How are you preparing yourself for the Church of the future?

The present decline of the traditional denominations provides the opportunity for the Church to explore and rediscover its authentic identity. Living into this goal involves teaching and prayer for revival and renewal throughout the whole catholic church. Awareness of and engagement with movements such as the Emerging Church may have many lessons to teach us. Returning to the inspiration of the imagination will lead us to new ways of being and speaking Christ in the world. As we leave the Eucharist table we must take with us a renewed intention on behalf of and into the world. As we join together in the spirit of growing as Christ's presence and action in the world and communicating that presence as dynamically as possible in the future, we can effectively embrace tools such as social networking. With the goal of deepening our relationships and broadening our communication, social media such as Facebook, tweets and e-mail messaging can enhance the evangelical effectiveness of our parishes. In the context of Christian community, online communication can be engaged as a form of outreach. Social networking can also help us stay in touch with each other. An internet presence can help us proclaim the Gospel of Jesus Christ.

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### References

#### Bishop:

The Rt. Rev. Dabney T. Smith

Phone: (941) 556-0315 Email: dsmith@episcopalswfl.org

#### Diocesan Transition Minister

The Rev. Canon Michael Durning

Phone: (941) 556-0315 Email: mdurning@episcopalswfl.org

#### Active Clergy:

The Rev. Dr. Kyle V. Bennett  
Summer Intern Mentor

Phone: (239) 394-7242 Email: kyle@stmarksmarco.org

#### Active Clergy:

The Very Rev. Kathryn Schillreff  
Colleague

Work Phone: (239) 591-4550 Email: kschillreff@stmonicasnaples.org

#### Colleague in Church Governance:

Kevin Fitzgerald  
Diocese of SW Florida,  
Congregational Development  
Committee, Chair

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#### Colleague in Church Governance:

The Rev. Dr. Jonathan Linman  
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Synod, ELCA

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#### Colleague in Ministry:

The Rev. Jennifer Linman  
Priest-in-charge, Church of the  
Epiphany, NYC

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#### Colleague in Ministry:

The Rev. Dr. Mitties deChamplain  
Vicar- St.Clements Episcopal, NYC

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