

Episcopal Diocese of Massachusetts



Disciples of Jesus



Seekers of Justice



Protectors of Creation

NOMINATING COMMITTEE PRAYER

Loving and Living God, as we seek a Bishop for the Diocese of Massachusetts, we also seek you.

Help us to listen deeply as you speak through the members of this committee; through the people of this diocese; through our parishes, missions, ministries, and institutions; through our neighborhoods, towns, and cities; through our past and our present; through word and sacrament.

When we are distracted by other voices, other tasks, other pressures, call us back to you. Give us courage, vision, and an ability to see past the surface of things. May we be patient and compassionate, trusting always in your mercy and goodness to us and to all that you have made.

We pray this in the name of the Holy and Undivided Trinity, one God.

Amen.



Gracious and Loving Creator,

You shaped our wild world round,
You placed us in relation to all creation: the wind,
the wood, the water, were all shaped by your hand.

We acknowledge and remember those sacred
people who cared for this land where the Diocese of
Massachusetts now does its ministry, among them,
the Massachusetts, the Narragansett, the Nauset,
the Niantic, and the Wampanoag.

*An excerpt from The Land Acknowledgement used at
the 238th Diocesan Convention.*





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From the Nominating Committee

“Ephphatha,” that is, “Be opened.” ~Mark 7:34

On behalf of the Episcopal Diocese of Massachusetts, we welcome you and thank you for your interest in our process of electing a Bishop Diocesan. Whether you are discerning a call to ministry as our next Bishop, considering nominating someone, or are curious to learn more about what God is doing in our diocese, we are grateful for your inquiry. The process of forming this profile offered us a chance to be present with the joys, challenges, blessings, and needs of our diocese. We strived to provide a highlight of who we are and the incredible ministries currently unfolding in Eastern Massachusetts. Noble as our efforts are, this profile offers only a glimpse of the Episcopal Diocese of Massachusetts and cannot convey the totality of who we are or what we hope for.

To our potential applicants, we are grateful for your prayerful consideration of answering God’s call to join us as Bishop Diocesan. We hope that this profile will aid you in your discernment process. We believe that God already knows who our next Bishop will be. Through your faithfulness and willingness to walk this path of discernment, the Spirit’s choice will become manifest.

May Christ’s presence be manifest in our journey ahead. May we open our hearts and selves to the movement of the Holy Spirit, already at work in and around us. May God be known and be made known in our prayers and discernment. Welcome to our process, and may God bless all of us in the path we are walking together.

The Nominating Committee for the Election of a Bishop Diocesan
The Episcopal Diocese of Massachusetts





Who We Hope Will Shepherd Us

***“Our next Bishop is someone with the mind of a CEO
& the heart of a pastor.”***

Throughout our listening sessions, times of prayer, and deep conversations, this was the phrase that continued to emerge: “Our next Bishop is someone with the mind of a CEO and the heart of a pastor.”

We are a complex diocese, full of many different cultures, traditions, and perspectives. We have many moving parts and we need your CEO mind to be curious and enlivened by the motion. As our leader, you will need to exercise oversight and not be afraid to make tough decisions. Being an experienced administrator will help you to manage our complexity of personalities and systems.

Your ability to build relationships, creatively problem solve, and move us beyond a scarcity mindset will be essential for our life together. We look forward to working with you to spread the Good News while keeping our ministries and practices of formation thriving, sustainable, and relevant across all life seasons.

Additionally, we are a diocese which has experienced some very difficult Bishop transitions. We have begun to rebuild trust, reconcile, and heal; and there is still more to do. We look forward to your pastor’s heart and its empathy and humility as we continue to move forward. You will help in our healing process by consulting, listening, and having a sense of humor. We look forward to being inspired by your active prayer life and spiritually fed by your preaching and knowledge of God’s Word.

We also look forward to being alongside you in our continued work towards racial justice. Together, we will be cognizant of biases and privilege, both personally and in the structures of our church. Your work with the diocesan Racial Justice Commission will be vital. And with your pastor’s heart, you will know that even though our diocese has changed, vestiges of the past remain. We look forward to walking with you as we bravely name these vestiges together.

If this is you, or who God is calling you to become, it would be our privilege to discern a call to episcopal ministry with you.



Where We Are, Where We Are Going

**“A new heart I will give you, and a new spirit
I will put within you...” ~Ezekiel 36:26**

Thanks to our listening sessions, survey, and the wisdom of the Nominating Committee, we have endeavored to be reflective about where we are and where we are going. We encouraged input across the diocese through 23 listening sessions held at churches in every region of the diocese, for laity, clergy, and staff. Dedicated sessions were offered to certain affinity groups such as clergy of color, LGBTQ+ laity, and diocesan administrative and program staff. Sessions in Spanish were also offered to ensure that multiple diverse voices were heard. Also included in the listening sessions were members of the Diocesan Youth Council and campus ministries. Online (Zoom) sessions were held for those who could not, or preferred not to, attend an in-person session. We also published a survey to the diocese, which received 866 responses.

As we collected the wisdom of our leadership and diocese, we found certain patterns, observations, and even some contradictions, emerging. We hope that the following section will give you a deeper sense of what we are excited about, what we hope to change, and who we hope to be.



Our Strengths

Grace in Diversity

Our diocese is striving to place a significant focus on reparations and recognizing Indigenous communities. Specific congregations have dedicated funds to reparations and incorporated land acknowledgments into their worship services. In response to the ongoing racial and climate crises facing our country, we have also heightened our focus on racial justice initiatives and climate change concerns.

Working to Be Welcoming

We actively support multicultural and immigrant communities and ministries, with a significant portion of our efforts taking place within deaneries and collaborations. The pivotal role played by our regional canons is integral to the shared nature of our ministry.

Decentralized Decision Making

Soliciting input before decisions are made and the absence of micromanagement is important. It was also widely observed in our listening sessions that our deaneries are functioning effectively. These deaneries serve as collaborative spaces, promoting increased involvement in the life of the diocese.

Working Towards a Safe Church Environment

We have implemented a robust safe church training program and Title IV process. We are also gathering the Healthy Congregations Task Force. The task force, made up of clergy, lay members, and mental health professionals, will identify the components of a healthy congregation, document existing resources, and recommend needed support with a particular emphasis on mental health resources and the sustainability of a congregation's ministry.

Committed Clergy

Our clergy are dedicated and hands-on, especially during the pandemic. Additionally, our diocesan life is enriched by a committed group of deacons and retired clergy. We are well served by the faithful deacons and presbyters of our diocese. We are particularly blessed with a robust community of retired clergy.

Dedicated Laity

Our diocese is blessed with dedicated and talented lay volunteers serving on vestries, food ministries, altar guilds, and diocesan committees, to name a few. The vitality of our congregations depends significantly on their contributions.

Strong, Current Episcopal Leadership

Our current Bishops' qualities of hospitality, creativity, and effective communication are important to our diocese. They have fostered positive relationships with both clergy and congregations.

Working to Balance Competing Views

We are a diocese of many perspectives, and we continue to work towards finding balance between our focus on social justice, worship attributes, fundamental religious principles, and the traditions inherent in the Episcopal faith. We also aim to embrace the diverse political and theological perspectives present among our varied membership.

Our Challenges

Intensified Decline & Pandemic Repercussions

Our congregations are still facing significant hardships due to the COVID-19 pandemic. Although we hold optimism for the future, a prevailing sentiment exists that church life has taken a negative turn in the aftermath of the pandemic and has led to declining membership.

Improved Communication & Connection

While some appreciate current communications, we know there is more work to be done to expand the connections. There are moments when congregations sense a disconnection from their diocesan family. We yearn to have a greater sense of belonging, one to another.

Forming Congregations for Ministry

There is a recognized necessity for increased training and support for congregations, particularly in the realms of financial management and leadership development. Additionally, support is sought for both formal and informal collaboration between congregations. Collaborating with other churches and institutions also poses a challenge for us as we navigate the process of letting go of congregationalist tendencies. We can cooperate, but we want to learn to do the deeper work of collaboration.

Better Care for Clergy

As a large diocese, we know clergy experience isolation, fatigue, and burnout. This was exacerbated during COVID-19. This reality is intensified as more than 50% of our congregations are offering part-time employment. Our structures, education, expectations, and support for clergy have not adapted to this new reality. There is a hunger for more intentionality around the ways we bring part-time clergy into our diocesan life and events. Many diocesan events are scheduled without taking into account that part-time clergy may have other jobs. Part-time clergy are also often expected to operate under full-time expectations without the proper compensation or understanding of their other time commitments.

Better Ministry Alignment for Deacons

There is an increased demand and need for leadership in our congregations. Some of this demand has fallen to our vocational diaconate. Our deacons have risen to the occasion. Deploying our deacons in ways that support congregations and honor their call to bring church beyond our parochial context is an ongoing challenge.

Better Support for Youth

There is also a significant demand for mental health services and programs promoting the well-being of youth. Reaching out and incorporating young families and youth in the church remains a serious challenge for our diocese.

Church Buildings & Deferred Maintenance

Church buildings and their significant ongoing maintenance require significant financial resources and the attention of church leaders. This challenge is particularly pressing for smaller and less resourced worshipping communities.

Lack of Diversity

We are proud of our diversity and inclusion. We also know our diocese and our leadership don't reflect the full breadth of racial diversity in Eastern Massachusetts. We know our diocese has a history and a reputation of not sustaining the careers of clergy of color. We want to change this and deepen the work we've begun on confronting racism and colonization.



We Hope To Be...

A Diocese That is the Hands and Feet of Jesus

We aspire to be a diocese that embodies love, support, and prayer. We seek to be an attentive and engaged diocese which acts with—and participates in—communities around us, responding to the immediate needs of people as “the hands and feet of Jesus.” We aspire to be a diocese deeply committed to the Great Commission and openly focused on growth and inviting people to Christ. Called to love God with all our heart, soul, and mind, we seek to treat our sacramental, pastoral, and teaching ministries of our church seriously.

A Diocese That Speaks the Truth

We aspire to be a diocese that encourages all to speak the truth—especially around tough and sensitive topics such as church decline, racism, reparations, and the disenfranchisement of Indigenous people. We want to create spaces where everyone feels comfortable expressing themselves with authenticity and without fear of reprisal.

A Diocese of Innovation, Collaboration, & Entrepreneurship

We aspire to foster greater involvement of our congregants in reaching out and helping others. We seek to increase our outreach to different people who are not Episcopalians but are seeking a faith connection. We aspire to be collaborative both within the diocese and in our work with both religious and secular organizations. We want to form greater connections with people of other faiths while appreciating that we are our best when we work together. Although reluctant, we aspire to be creative and intentional with our collaboration—like nurturing relationships between smaller, financially challenged congregations and larger, more affluent churches. We also seek to dismantle intergenerational barriers and move towards a ministry that serves all life seasons.

A Diocese That Supports Its People

Honoring our laity and clergy, we seek to continue holding congregations to standards of compensation and benefits for clergy while recruiting and honoring the gifts of lay people to serve their congregations, diocesan initiatives, and commissions. We hope for leadership development among lay people for congregational vitality and growth in both numbers and faith.

A Diocese for the Christian Church Now

We aspire to be adaptable to the changes we are facing in a post-pandemic and increasingly secular world. Following Jesus, we need the courage to hold lightly institutions that are no longer working for us and to faithfully explore what is different and unfamiliar. We aspire to be visionary, to see the possibilities that lie within our congregations and in our people.

Our Diocese



“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.” ~1 Corinthians 12:12

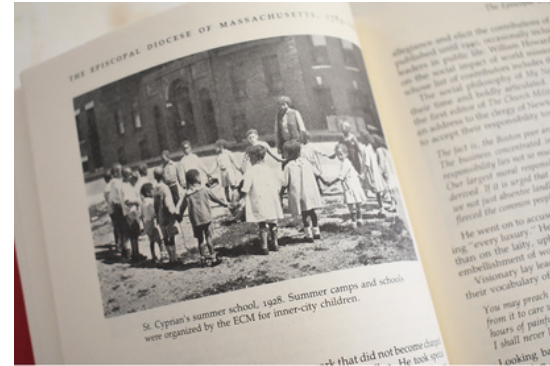
How Our Diocese Began

The Diocese of Massachusetts officially dates from September 8, 1784, when delegates from a few struggling congregations around Boston met with brethren from Rhode Island in the first convention of the Episcopal Church since the Revolutionary War.

The Episcopal Church in Massachusetts has always carried with it a spirit of congregational independence, gifted to us by the Puritan foundation of the state, which can be felt to this day across the diocese. It took a great sense of mission to build a diocese out of a handful of eighteenth-century congregations, but the spirit matched the purpose. By the 1880s, diocesan-wide solicitations had succeeded in freeing the Bishop from a reliance on a congregation income, and the diocese expanded rapidly. The Episcopal Church in Massachusetts entered the twentieth century as the second largest Episcopal diocese in the country. Along with this expansion in numbers was a commensurate growth in the work and missionary program of our diocese.

The social and economic changes of the late nineteenth century gave enormous opportunity for mission, and the diocese responded to the plight of homeless mothers, orphans, immigrants, and the sick and elderly through agencies like the Episcopal City Mission and like-focused organizations. By the 1860s, women within the diocese had become well organized and has assumed responsibility for a large part of church mission.

By 1900, the activities and responsibilities of our diocese threatened to become unwieldy. Reorganized to help focus the administrative and missionary work addressing modernization, advancing technology, the growth of urban centers, and increasing social pressures, the diocese formed five new geographic subunits called archdeaconries (precursors to our current 12 deaneries). These activities led to the establishment of the new Diocese of Western Massachusetts, from two of these archdeaconries.



Demographics & Religion

The following from the 2020 Census and Pew Research outlines the demographic and religious context of the Commonwealth of Massachusetts restricted, when possible, to the geography of the diocese.

Massachusetts Demographics

Roughly 5.3 million of our state's 7 million residents live within the geography of the diocese. Within the diocese, roughly 67% of the population identifies as white, compared to 61% for the nation overall. Approximately 7.5% identify as Black, 8.25% identify as Asian American, 6.2% identify as some other race and 10.5% identify as two or more races. There is a small Native American population at about ¼ of a percent. Boston, the largest city in the diocese, is now a majority-minority city with a white population of approximately 45.5%. The Latino population in the diocese stands at 12.3%.

In the state overall, 25% of households speak a language other than English. Spanish accounts for about 9.8%. The state may not be known as a destination for immigrants but 18% of its residents are foreign-born compared to just under 14% for the country, potentially due, in part, to our large student population.

Religion in Massachusetts

Recent data on religiosity in Massachusetts is not available. Based on the Pew Research Center's religious landscape survey in 2015, Massachusetts is less religious than the country overall. Approximately 58% of the population confessed to Christianity at that time compared to 70.6% nationally. The Roman Catholic Church dominated that figure at 34% of all adults in the Commonwealth.

While 33% reported religion as very important to them, 30% said it was somewhat important. Both numbers showed decline from the prior survey results from 2007. Only 23% of adults attended religious services at least once a week and 45% attend seldom or never. Regarding prayer, 40% report that they seldom or never pray. Only 15% look to religion as a source of guidance on right or wrong. It is perhaps the lowest state in the country on that measure (tied with neighboring New Hampshire).

Our Diocesan Organization

The Basics

Appendix C will allow you to learn more about us and encourage you to explore our website. The following links may prove useful in getting to know our leadership bodies and how they function in our diocese. As we move deeper into the interview process, we encourage you to ask us particular questions about organizational information you may not find in these pages.

- General Convention Representation: [General](#)
- Diocesan Convention: [Dio Convention](#)
- Diocesan Council: [Diocesan Council](#)
- Standing Committee: [Standing Committee](#)
- Commission on Ministry: [Commission on Ministry](#)
- Who Does What Roster: [Roster](#)

Deaneries

The Diocese of Massachusetts is one of the largest Episcopal dioceses in the United States in terms of population, and consists of 160+ worshipping communities, which in turn are grouped into 12 deaneries. The boundaries of the deaneries have been drawn according to natural watersheds to remind us of our connections with God’s creation and symbolic of the waters of Baptism. Deaneries each elect two representatives to serve on the Diocesan Council.



Each deanery has a dean who is a priest appointed by our Bishops to enhance pastoral care and communication among the clergy of the respective deanery. Some of the critical functions of the deaneries of our diocese include administration of two important grant programs:

- **Sending Serving Grants:** This grant program supports domestic and international programs that enhance the outreach ministries of congregations through new or existing programs. These programs support the vitality of congregations, youth, and urban/ethnic/multicultural ministries, with collaborative projects being encouraged. The grant awards must have a matching funding component.
- **House of Mercy Grants:** This grant program offers funding to support programs and projects that serve women and children in need.

Each deanery is responsible for setting and communicating internal deadlines for the application process to the congregations within their deanery. Overall, the deaneries help in the coordination of pastoral care, common pastoral action, mutual support in the implementation of diocesan policies, sharing of pastoral concerns, and facilitation of communication both within the deaneries' congregations, but also with diocesan management and our Bishops.

Regions & the Regional Canons

The 12 deaneries are grouped into three regions: Central, Northern and Western, and Southern. Each region is served by a regional canon whose responsibilities include: lay leadership support and development; transition ministry with congregations and clergy involved in search processes for new ordained leadership; and clergy wellness and family support.

Three regional canons live and serve in areas encompassing four deaneries apiece constituting three regions (and approximately 60 congregations apiece when inaugurated):

- Northern and Western Region: Merrimack Valley, Mystic River, North Shore, and Concord River deaneries.
- Central Region: Boston Harbor, Alewife, Charles River, and Neponset River deaneries.
- Southern Region: South Shore, Taunton River, Mt. Hope-Buzzards Bay, and Cape and Islands deaneries.



Our Regional Canons.

Our Worship Styles

Our style of worship varies throughout our diocese. With the history of Calvinist Massachusetts and the influence of Anglo-Catholicism brought in part by the Society of St. John the Evangelist, the Sisters of St. Margaret, and the Sisters of St. Anne, our diocese has become widely known to be “broad church,” welcoming a diversity of belief with a basic unity of worship. The Eucharist at annual convention is often celebrated in unique and various ways which are welcomed by those in attendance. While most of our congregations use the 1979 Book of Common Prayer liturgies, others use expansive liturgies found throughout the Anglican Communion.



Today, there are a variety of liturgical practices within our diocese with services celebrated in many languages such as Chinese, Spanish, Haitian, Creole, Luganda, and Dinka.

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Our Religious Orders & Communities

Order of St. Anne (OSA), Bethany Convent, Arlington

The OSA is a small, multi-cultural community of women, committed to witnessing to the truth that we belong to this age, this society. They also demonstrate that the religious life lived in community is relevant, fulfilling and needed in our world and times. The OSA believes that God has a vision for each one of us and that opportunities to serve the church and the world are abundant.

Society of St. Margaret (SSM), Duxbury

The SSM is an Episcopal religious community of women seeking to find Jesus present in worship, in the common life, and ministries which concentrate on responding to the needs of time. Their commitment to God and to one another is expressed through vows of poverty, celibate chastity, and obedience. They offer hospitality and holy space to individuals and groups at their convent, work with inner-city children and the indigent elderly, serve in parishes, and lead retreats and quiet days—always seeking to live as Christ’s hands and heart in this world.

Society of St. John the Evangelist (SSJE), Cambridge

The SSJE was founded in the parish of Cowley in Oxford, England, by Richard Meux Benson in 1866. The Brothers of the North American Congregation live in Cambridge, near Harvard Square, and at Emery House in West Newbury. They gather throughout the day to pray the Divine Office, and live under a modern Rule of Life, adopted in 1997. They take vows of poverty, celibacy, and obedience.

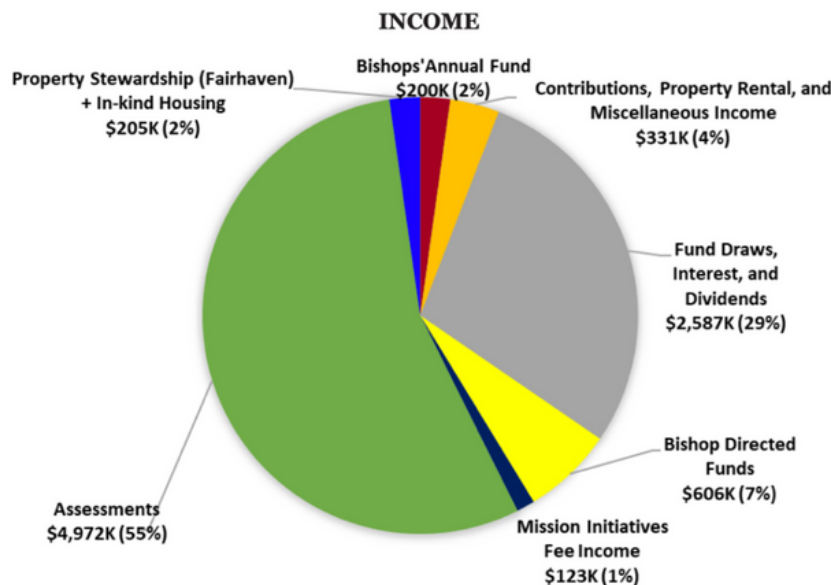
Brotherhood of St. Gregory (BSG)

Members of the Brotherhood of St. Gregory serve in our diocese. It was founded on Holy Cross Day 1969 by Richard Thomas Biernacki. The community is open to clergy and laity without regard to marital status. Members follow a common Rule, living individually, in small groups, or with their families, supporting themselves and the community through secular or church-related employment. Gregorian Friars minister in parishes as liturgists, musicians, clergy, artists, visitors to the sick, administrators, sextons, and teachers. A number serve at diocesan and churchwide levels. Many are also teachers, nurses, or administrators.

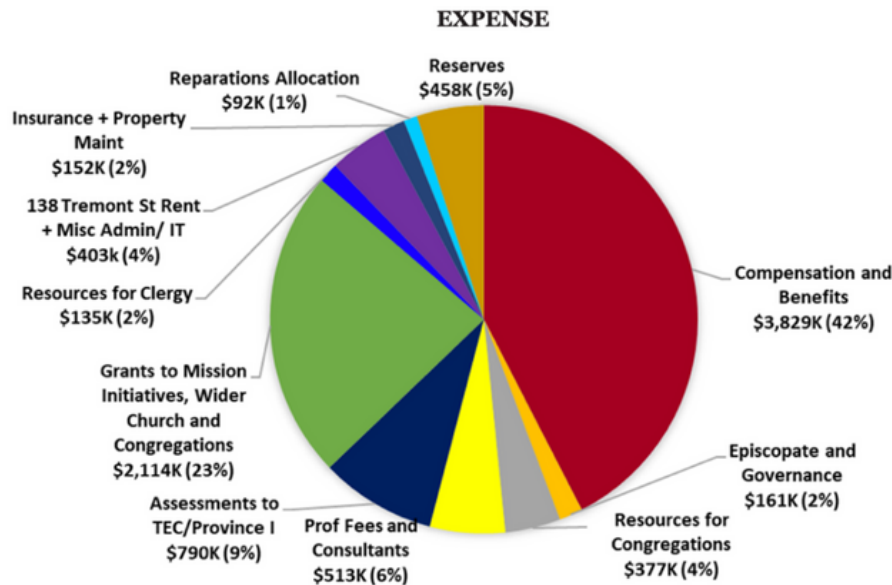
Our Finances

The Diocese of Massachusetts, by the grace of God and the generosity of faithful followers of Christ past and present, is blessed with resources. The most precious resources held in our community are the parishes and worshipping communities of our diocese.

Funds to support the ministry of our diocese primarily come from the following sources: Assessments from Congregations; interest, dividends, and draws on Agency Investments; and Bishop Directed Funds.



The primary uses of our shared funding support the following ministry areas: Diocesan Compensation and Benefits; Grants and Support to Congregations and Missions; and support for the wider Episcopal Church.



Over the past few years, the finance function of our diocese has undergone transition. We have changed our third party IT providers, rotated audit firms, and upgraded our internal finance systems.

A newly formed Budget, Strategy and Governance Committee is reflecting on and recommending improvements for the processes used for budgeting and allocating our common resources. This includes the budget and other processes. The Diocesan Compensation and Benefits Committee annually reviews and recommends increases to Convention for setting a Total Clergy Compensation (TCC) Standard.

The Standing Committee went through a two-year process to review and create a formula to determine and set Bishop’s Compensation.

With other organizations and institutions across the diocese, future budget projections forecast increasing budget deficits. These forecasts are projected with the best available information and assumptions, not to encourage a culture of scarcity, but to name our current reality.

As we continue to follow Jesus and proclaim his Gospel in Eastern Massachusetts, may God working through us do infinitely more than we could ask or imagine.

Our Stories



“For this is what the Lord has commanded us: ‘I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.’” ~Acts 13:47

Our Immigrant, Multicultural & Gateway Ministries

Mission Strategy & Diocesan Commitment

Our diocesan mission strategy calls for “investing in ministries with communities of color and immigrant communities, drawing upon their unique strengths and supporting their health.” The creation of the diocesan staff position of Canon for Immigration and Multicultural Ministries is just one demonstration of this commitment.

Advocacy

In September 2019, the Ministry of Immigration Partnership convened through this office to promote advocacy on behalf of immigrants and refugees. A contingent of 19 people from five New England Episcopal dioceses traveled to Washington, D.C. for advocacy training and meetings with legislators about refugee and immigration policy reform.

Events

In addition, the MIP continues to organize multicultural and immigration events that bring together all walks of life into the diocesan fold. Some of those offerings are: Multicultural Celebration of Epiphany, Chinese New Year Celebration, Immigration Educational Events, The Celebration of Human Journey toward New Life in Freedom/Palm Sunday Eve, Multicultural Celebration of Pentecost, Celebration of Juneteenth and the Feast of Bernard Mizeki, World Refugee Day Celebration, Vigil for Peace here and beyond, Indigenous Peoples’ Day Service, ALL the Saints that struggled for Justice/Freedom, Chinese Christmas Concert.

Legal Support

For many, immigration and related legal processes fees may be unaffordable. This office offers some limited legal services to individuals who meet certain guidelines (e.g., Initial consultation, change of address filing, representation at USCIS interviews, DACA renewal, Non-Immigrant Religious Visa (R-1) petitions, adjustment of status, etc.)

Historically Black Churches

This office also works with seven historically Black churches to collaborate and develop the capacity to flourish through a discernment process of deep listening and study of shared histories, mutual goals, and collaborations. A resolution adopted by the 2020 Diocesan Convention (A Call to Address the Neglect of the Seven Historically Black Churches of the Diocese and to Strengthen Their Interrelationships) was an important action. In addition, this office works with Hispanic ministries, African ministries, and all other multicultural ministries, recognizing the importance to bring those ministries from the fringes to the main fold of the diocese.

Parish Progress

The steady progress the diocese has made engaging in immigrant communities including Latino, African, and Chinese has planted seeds that have energized and enriched our diocesan community and demonstrate our commitment to the gateway communities of the Commonwealth. Examples of progress are provided below.

Current Ministries

St. Peters'-San Pedro, Salem

A Supported Congregation through the diocese's Mission Initiatives with programs in both Spanish and English. The congregation partners with other congregations within its deanery to offer racial justice and antiracism trainings in both English and Spanish. It also advocates for documented and undocumented immigrants facing deportation, LGBTQ+ rights and acceptance, and developing a solidarity economy in its community for all to enjoy.

Recently, St. Peter's-San Pedro reacquired the parish's historic archive to examine evidence of complicity in the American Slave Trade and, in ways still to be determined with its BIPOC neighbors, to make reparations to today's African American community of Salem.

Trinity Church, Haverhill

This Latino Ministry developed organically at Trinity Church. Its first seeds were planted in 2015 when the church founded Dinah's House, which provides support and educational opportunities to women and families, primarily Latino immigrants. In 2021, after one family began attending the services there and at the request of Dinah's House, Trinity began providing a twice monthly Friday Spanish Eucharist. The ministry has blossomed to include 29 Latinos from 13 households and seven extended families who worship at Trinity's increasingly bilingual Sunday Eucharist, with children and youth in positions of leadership. Deep relationships have developed between the Latino Ministry and the wider Trinity community. Anglos have become godparents for new Latino members and relationships continue to form. Several of the Anglos have begun learning Spanish. Even those who do not speak the same language share the peace during our Sunday service.



Members of Trinity Church, Haverhill.

St. Peter's Church, Waltham

Our diocese's support to this largely Ugandan congregation (first received as a mission in 2018) furthered its mission strategy of exploring creative ways to engage its members, by funding a bilingual Book of Common Prayer in Luganda and English. The Book will help retain youth and attract non-Luganda speaking congregants to help with church growth. With music being an important part of its praise and worship, St. Peter's also hopes to hire a music director to train its choir. Funding to St. Peter's continues our diocese's commitment to multicultural ministries.

Episcopal Boston Chinese Ministry

Through diocesan Mission Initiatives funding, the Episcopal Boston Chinese Ministry (EBCM) (a largely Cantonese-speaking congregation) has recently called the Rev. Ryan Lun, an ELCA clergy person, to serve as pastor-in-charge. Diocesan support of EBCM is consistent with its mission strategy of growth as disciples of Jesus through prayer, study, and spiritual practice.

Grace Chapel, Brockton

Grace Chapel is Brockton's multicultural Episcopal/Anglican faith community. Its two strongest programs are its Abigail's Women's Project and its Brigade Youth Program. The Abigail's program provides rest, connection, and empowerment for women, most of whom are Black, immigrant single mothers working multiple jobs to provide for their families. Through the Brigade program, youth are given the opportunity to imagine a different future for themselves by providing a space to discover their true identities and inherent worthiness. Grace Chapel became a mission of the diocese in 2018.

Grace Chapel, Brockton, Girls & Boys Brigade.



Our Current Mission Initiatives

Our yearning to be disciples of Jesus, seekers of justice, and protectors of creation is the foundation for our shared work. Each year, through the power of the Holy Spirit, our diocese demonstrates its commitment to this shared work by budgeting over \$1M to promote and support 30 Mission Initiatives with areas of focus in Supported Congregations, Campus & Young Adult Ministries, and Parish & Community Partnerships. This amount includes \$30,000 which has been set aside for FY24 and for which new Mission Initiatives can apply.

The following includes summary descriptions of Mission Initiatives in the categories of Supported Congregations, Campus & Young Adult Ministries, and Parish & Community Partnerships. We also would like to note that there are also many congregations in the diocese doing wonderful work without receiving funding from Mission Initiatives.

Supported Congregations

St. Luke's-San Lucas, Chelsea

Since its inception in 1841, St. Luke's-San Lucas has offered hospitality to the differing populations which have come (and continue to come) through its doors, providing relief as needed, especially during times of local and global crisis.

A Mission Initiatives grant helps this congregation bring the love of Jesus to the community, through both multicultural and bilingual worship and outreach programs. A growing community, St. Luke's-San Lucas reaches out with special services reflecting the ethnic traditions of its members. Its demographics reflect the diversity of Chelsea, including a large percentage of Latinos from the Caribbean, Central America, and South America, as well as African Americans, Caucasians, and those from Nigeria and Sierra Leone.

St. Luke's-San Lucas engages with other churches in the area by inviting participation in the administration of its thrift store, food distributions, and community meals. St. Luke's-San Lucas continues to live into our diocesan mission strategy as they seek justice and worship Jesus in the gateway community of Chelsea.



Campus & Young Adult Ministries

Current Chaplaincies

The Diocese of Massachusetts had led the country in innovative campus ministry. It continues to develop relationships within universities and with individual students, work which endures long past the students' connection to their school. The effective engaging presence of chaplaincies, accomplished in part through the sharing of the bread and wine and through shared engagement in the community and the world around us, has evoked meaning and purpose in the daily lives of the academic communities which they serve.

Mission Initiatives grants currently support Boston University, Tufts University, Boston College/Northeastern University, and a newly formed chaplaincy at the University of Massachusetts-Dartmouth.

Diocesan Youth Council (DYC) & Young Adult Ministries

Diocesan Youth Council is the youth leadership body of high school students that votes at Diocesan Convention. DYC also runs youth retreats for the youth in our diocese. Young adult ministry began in a grass roots effort in our diocese a few years ago. The group continues to offer programming and events to connect and expand ministry by and with young adults.

Parish & Community Partnerships

ProGente Connections, Framingham

A Mission Initiative grant recipient over several years, ProGente Connections supports marginalized and immigrant communities, particularly working with the Brazilian community in Framingham. ProGente is housed at St. Andrew's Church in Framingham, and is supported by Episcopal, Lutheran, and Brazilian Presbyterian churches. It provides Portuguese and English language classes and engages in immigrant advocacy and support. It has responded to the community's needs by increasing the number of English classes it offers and by creating classes and workshops to meet other specific needs, including an upcoming course to prepare for the citizenship exam.

DYC Youth Leadership at camp.



Our Work for Justice

Racial Justice Commission & Reparations

The work of seeking racial justice is founded on our Baptismal Covenant. As part of our efforts to become a more anti-racist body, the diocese's Racial Justice Commission exists to provide tools, experiences, leadership, accompaniment and sometimes challenge to diocesan leaders, congregations, and other Episcopal communities, so that together, our diocese can better live out the call of Jesus to embody God's dream of "on earth as it is in heaven."

In 2022, at the diocese's 237th Convention, the Racial Justice Commission put forward a motion for the creation of a Reparations Fund to address the legacy of wealth accumulated through the enslaved labor of Africans and Afro-Caribbeans "on our behalf and for our use today." The resolution was overwhelmingly approved by Convention delegates. This vote builds on previous convention votes at the 2020 and 2021 conventions to advance diocesan efforts towards repentance and accountability.

In particular, the resolution calls for an initial pool of approximately \$3M to generate investment income for the fund. This fund will be created in part with 15% of the diocese's unrestricted agency and Diocesan Council-designated endowment funds. The resolution also calls for additional commitments of 15% of the annual draw from unrestricted trusts and bishop-directed funds, as well as 3% of income from parochial assessments until the reparation fund exceeds \$11.1M.

In addition, the resolution urges contributions from congregations, organizations, and individuals. The resolution does not detail how the reparations fund will operate. Instead, it puts the authority for making disbursements "in the hands of a body made up predominantly of people from the communities suffering generations of harm." That body's composition and guiding principles are to be presented by the Racial Justice Commission for approval at the 2024 Diocesan Convention.

Several resources have been developed to support the work of congregations towards reparations. A Reparations Toolkit and a Lenten study program are available for congregational use.

Information on our diocese's Reparations Toolkit can be found here: [Reparations Toolkit](#).



Leadership of the Racial Justice Commission.

St. Stephen's South End Youth Ministries, Boston

St. Stephen's Youth Program

Founded in 1999, St. Stephen's Youth Programs (SSYP) began as one church's effort to provide neighborhood elementary students with a safe place to go at the end of the school day. Today, its successful and cost-effective programming engages 850 young people from all over Boston, as well as their parents and teachers. During the pandemic, it piloted new virtual programs and worked with health care professionals to offer safe and effective in-person programming.

B-SAFE

B-SAFE provides nearly 700 urban children and youth with opportunities for learning and fun in a safe community environment during five weeks in July and August. Activities are offered at six Episcopal school and church sites in the Boston area, all with the support of more than 50 Episcopal churches from eight of the diocese's 12 deaneries. B-SAFE also provides 150 jobs for teen counselors and junior counselors in training.

B-PEACE for Jorge

In September 2012, violence struck our community when 19-year-old Jorge Fuentes was murdered while walking his dog outside his home in Dorchester. Many in our diocese knew him. His death inspired an antiviolence campaign that to this day supports teens and youth and seeks to end gun violence.

Episcopal City Mission, Boston

The Episcopal City Mission (ECM), an affiliated organization of the diocese, works for social and economic justice in Massachusetts, with particular emphasis on the urban poor. ECM explores issues such as housing, community economic development, youth and education, and criminal justice in a theological context. It realizes its mission through grant-making, socially responsible investment, and advocacy.

By organizing Episcopalians and funding BIPOC-led movements in grassroots and faith-rooted organizations, ECM advances the belief that Jesus' love is against any form of violence that denies the dignity, respect, and self-determination of all living beings.



Members of ECM.

ECM views material poverty as not inevitable, but rather the result of structural injustice rooted in systems, policies, practices, and protocols of institutions and government. Therefore, addressing structural injustice at the heart of racial and economic injustice and inspires ECM's decision to align with the Black, Indigenous, and People of Color (BIPOC) movement building lay the foundation for a meaningful and courageous contribution to reparations and solidarity.

The Creation Care Justice Network

The Creation Care Justice Network comprises Massachusetts Episcopalians who are committed to faith-based environmental justice and climate action. The network draws upon the strong environmental messages from our Bishops and The Episcopal Church as well as our joint diocesan mission to protect creation in an equitable way.

An Episcopal Path to Creation Justice is a four-level program to encourage and support congregations in amplifying and accelerating their response to our climate emergency. Following the call of our Bishops, we will encourage churches to select meaningful action steps they can take in each of the pillars of creation justice, and to grow in knowledge and skills as they progress along the four-fold path. The network will provide consultation, support, and recognition for participating churches and will share their work so that others will be inspired.

To enable congregations to make energy-efficient changes to their buildings, our diocese has made Green Loans available, which are low-interest loans of up to \$100,000. The program encourages congregations to put any additional savings toward other environmental stewardship projects.

A blessing of a church roof's solar panels.



Our Intentional Communities

The Charles River Episcopal Co-Housing Endeavor | CRECHE

Inspired by traditional forms of monasticism, CRECHE is an unusual form of Christian community which is both traditional and innovative. CRECHE pairs intentional communities with congregational life to create synergy and stability. It also equips its members to live sustainably and affordably in an increasingly hostile housing market. Shared housing, shared amenities, and shared resources reduce both the carbon impact and the raw cost of living in this city.

Launched in 2016 as a diocesan project, CRECHE evolved into an independent 501(c)(3) non-profit in 2018. In that time, it has grown to include four households in the greater Boston area, including:

The Emmanuel House: Affiliated with Emmanuel Church in the Back Bay of Boston, the Emmanuel House has created an expansive community garden and hosts all manner of neighborhood events, from jazz concerts to gardening workshops.

St. Mary's House: Affiliated with St. Mary's Church in Dorchester, the St. Mary's House serves as a place of prayer and hospitality for its Afro-Caribbean congregation.

The Trinity House: Affiliated with Trinity Parish in Newton Centre, the Trinity House is dedicated to the faith formation of graduate students, particularly at Boston College and Boston University.

The Jubilee House: Affiliated with New Roots African Methodist Episcopal Church, the Jubilee House fosters personal growth, spiritual development, and neighborhood solidarity through hospitality and a community food forest.

The Allston Abbey, A Collaborative Mission for Learning, Worship & Ministry

The Allston Abbey is a collaborative mission for learning, worship, and ministry sponsored by the Episcopal Diocese of Massachusetts, located on the campus of the former St. Luke's and St. Margaret's Episcopal Church. Ministry at The Allston Abbey strives to build a place for Christian formation, equally affirming of lay and ordained vocations. It is home to Emmanuel House as well as QTPOC Church, The Anglican/Episcopal Community of Learning at the BU School of Theology, and The Episcopal Community of Óscar Romero.

Welcome sign of Emmanuel House.



Life Together

In 2008, Life Together began as strategic ministry of our diocese as a full-time program for emerging leaders between 21 and 32-years-old who are discerning adult vocations through spiritual practice, social justice, leadership training, and community building.

While some who completed the program have gone on to become ordained leaders in The Episcopal Church and other Christian denominations, many have entered careers of community organizing, government, and education. Still others have pursued lives in social work, climate change activism, government, and urban planning. This ministry has sponsored fellowship programs, which includes living in intentional Christian community. Over the years, this ministry has formed more than 200 young adults.

Despite many years of transformative service and community building success, the landscape of service programs for young adults has changed. A program model evaluation in 2022 highlighted the ways in which Life Together must be reimagined to meet the needs of a new generation of young adults. As a result, a decision was made to place Life Together on sabbatical during the 2024-2025 program. A Discernment Team is slated to explore sustainable ways to promote our diocesan commitment to young adults.



Gathering to cook a meal together.

Members of Life Together gathering for prayer.



Barbara C. Harris Camp & Conference Center

Situated in the woods of southern New Hampshire, the BCH Center serves three local Episcopal dioceses: Massachusetts, Western Massachusetts, and New Hampshire. The BCH Center's mission remains rooted in the legacy of its namesake, the Rt. Rev. Barbara C. Harris, to build hope, justice, and renewal. It is seen in the center's overnight camp programs, adult programs, hospitality ministry, and local partnerships and organizing efforts.

The BCH Center runs overnight summer camps serving children and youth between the ages of eight and 18 as well as a family camp for all configurations of families around New England, led by a team of volunteers from all three dioceses. Alongside regular conferences and retreats, the BCH Center also facilitates clergy respite in the lake-side cabin, Cederholm Cottage, where clergy can book private retreat time on a donation-based system.

“To me, the Kingdom of God looks a whole lot like camp,” a camp staff member said while processing her summer sitting on the stone bench at the outdoor altar looking out on Otter Lake, “and maybe, the whole world could look more like that too.” That remains the aim of the BCH Center's work and ministry: to be a partner in God's transformative mission beginning here in this little corner of New England.



View of Otter Lake.

Our Interfaith Collaborations

Emmanuel Center – Central Reform Temple and Emmanuel Church, Boston

Spiritual Covenant Emmanuel Church (Boston) and Central Reform Temple together share a home at 15 Newbury Street in Boston’s Back Bay. The relationship began in the early 2000s when Boston Jewish Spirit (now known as Central Reform Temple) moved its services from Arlington Street Church to Emmanuel Church. Both congregations aspire to open their doors to people of diverse backgrounds and beliefs. Moving well beyond the sharing of facilities, they have become a kind of interfaith family.



A service at Emmanuel.

A House of Prayer for All People – Cathedral Church of St. Paul

Around noontime each Friday, rows of silk prayer rugs are laid end-to-end on the sanctuary floor of the cathedral. Hundreds of faithful Muslims from North Africa, South and Southeast Asia, the Middle East, and the Balkans arrive in this space to pray together. The cathedral’s longstanding welcome of the Muslim community is one way it lives into its mission to be “a house of prayer for all people.”

The hope is that this commitment will promote understanding of our tradition and its connection to both Judaism and Islam. By doing so, a counternarrative to sectarianism and the violence it breeds is provided, both intellectually by knowing the history, and through building relationships with real people, not just news stories.



Foot washing station at Cathedral Church of St. Paul.

Life at Our Cathedral

The Cathedral Church of St. Paul, located on Boston Common at the intersection of several vibrant neighborhoods, is a “House of Prayer for All People.” The cathedral amplifies the mission of the diocese through the worship life of its three congregations (Sunday, M.A.N.N.A., and The Crossing), its advocacy work for justice, and its St. Paul Center for Theology and Prayer. The cathedral coordinates episcopal liturgies and hosts several of them each year, including diaconal ordinations in June and Renewal of Vows for Clergy on Holy Tuesday. For over 20 years, we have welcomed Muslims who work or study downtown to gather for Friday prayers at the cathedral. Through its Ministry of the Steps, participation in the MA Coalition Against Gun Violence, and BACHome partnership with the Mayor's Office on Homelessness, the cathedral shares the values, welcome, and compassion of Jesus in the neighborhood and city. The cathedral is led by the Very Rev. Amy McCreath, dean since 2018, and governed by Cathedral Chapter, chaired by Jane Peyrouse.

Our cathedral’s The Crossing provides a worship space for LGBTQIA+ folks. Its M.A.N.N.A. (Many Angels Needed Now and Always) ministry for and with the unhoused community in downtown Boston includes a Monday Eucharist in which congregants readily participate in the service.



Worship at the cathedral.

Our Missions of Education & Learning

Epiphany School, Dorchester

Epiphany School is an independent school for children of economically disadvantaged families in Boston, with scholarships for all. Epiphany offers structured support to enable children to discover and develop the fullness of their individual gifts and to help their families thrive. Epiphany's Graduate Support Program provides educational, personal, and career guidance and assistance to its graduates.

Esperanza Academy of Lawrence

The Episcopal Diocese of Massachusetts partners with Esperanza Academy as a sponsor after a successful Mission Initiatives relationship. For 17 years, Esperanza has been an independent, all-girls middle school which is tuition-free. As an academic community, Esperanza emphasizes racial and cultural identity affirmation, love of community, and restorative justice. Esperanza strives to center the lived experience and cultural background of each family, creating a program that honors each student and the depth of beauty in their cultural and ethnic background.

Esperanza works each day to create the world they wish to see.



Students of Esperanza Academy.

Area Preparatory Schools

Brooks School

Brooks School educates 350 boys and girls on its campus in North Andover. It was founded in 1926 by the Rev. Endicott Peabody, then headmaster of Groton School. Its athletic program has earned numerous league and New England championships.

Groton School

Affiliated with the Episcopal tradition, Groton is a college preparatory day and boarding school. It enrolls 370+ girls and boys from grades 8-12. Its sizeable endowment allows it to admit students on a need-blind basis.

St. Mark's School

Established in 1865, St. Mark's School is one of the oldest private preparatory schools in New England. It is located in Southborough and enrolls 375 day and boarding students. Originally founded for boys, it is now co-educational.

PRAYER FOR THOSE READING THE PROFILE

God of the burning bush and the still small voice: we pray for those reading this profile.

We give thanks for them, for the courage, vulnerability, trust, and obedience it takes to place themselves in your hands.

We ask your blessing on them and on all who walk with them as they discern: their friends and family, those with whom they serve in their current contexts, for all those who will be affected by the decisions they make. We know that your Spirit is already at work within all who read this profile, as it is within our diocese.

Give them patience and clarity as they seek to understand where that Spirit is leading, may they not withhold or downplay their gifts out of fear; may they seek not a title but a ministry of humble service.

May this experience of discernment, wherever it leads, give them a deeper trust in Jesus and a more profound love for his church.

We pray this in the name of the One who calls us to follow.

Amen.

*Written by the chaplain & clergy of the
Nominating Committee.*





To Our Next Bishop: How to Apply

Thank you for praying and discerning a potential call to ministry with God and the faithful people of the Diocese of Massachusetts. We hope, that as you've explored our profile, you have glimpsed a sense of our community. If you feel the Holy Spirit calling you, we invite you to continue our mutual discernment by submitting an application.

In your application, please submit the following items:

- A. Letter of Introduction
- B. Resumé/CV [pdf format]
- C. Office of Transition Ministry Profile
- D. A Link to a Video Sermon
- E. Example of Pastoral Letter in Response to a Local or World Event
- F. Contact Information for 4 References (One from Your Current Ecclesiastical Authority)
- G. Responses to the following Questions
 1. Who is Jesus to you?
 2. What calls you to discern being a Bishop? Why now? Why with the Diocese of Massachusetts?
 3. When was a time that you faced a challenge or opportunity that called forth your gifts as a strategic leader? Tell us this story.
 4. The Diocese of Massachusetts works against sexism, racism, and homophobia, and toward diversity, equity, inclusion, and belonging. Can you describe an experience articulating the social, economic, and political dimensions of the Gospel? In that experience, how did you engage with people with differing views?
 5. Please share an experience serving in a multicultural and/or multilingual context.

Please email your complete application packet to the Nominating Committee:

co-chairs@mabishopsearch.org

Applications are being accepted through January 13, 2024.

Nominations

Having explored our profile, if there is someone you feel called to nominate for Bishop of the Diocese of Massachusetts, please complete this form:

<https://forms.gle/u6RkHNXN446f854MA>

Please invite individuals to discern a call to this process directly. Nominated individuals will be invited to complete an application. A complete application is required of all applicants.

Nominations will be accepted through December 30, 2023.

Appendix A: Nominating & Standing Committee

Nominating Committee

Co-chairs

William Boyce, Grace Church, New Bedford
Linda Ouellette, St. Michael's Church, Holliston
The Rev. Diane Wong, St. John's Church, Arlington

Members

K. Michael Bent, St. Peter's Church, Beverly
The Rev. Christopher Fike, St. Elizabeth's Church, Wilmington
Kim Garrison, Grace Church, Vineyard Haven
Claudette Hunt, St. Andrew's Church, Ayer
Olivia Jaynes, St. Paul's Church, Natick
The Rev. Sarah Mato, Parish of St. John the Evangelist, Hingham
The Rev. Joseph Mumita, St. Thomas's Church, Taunton
The Rev. Dr. Derrick Muwina, St. Peter's Church, Cambridge
The Rev. Nick Myers, Parish of the Epiphany, Winchester
The Rev. Ema Rosero-Nordalm, Allston-Brighton
David Sullivan, Emmanuel Church, Wakefield
Clark Warner, St. Bartholomew's Church, Cambridge

Chaplain

The Rev. Ginger Solaqua, Church of Our Redeemer, Lexington

Standing Committee

The Rev. Dr. Karen Coleman, President
Grace Knowles, Vice President

Members

The Rev. Walter Connelly
The Rev. Daniel S. Dice
James S. Dilday, Esq.
The Rev. Kit Lonergan
Kevin Miller
Suzanne Owayda

Appendix B: What the Bishop Will Chair

Other organizations where our Bishop has a Relationship/Role/Responsibility, including but not limited to:

Church Home Society
Episcopal City Mission
Esperanza Academy
Barbara C. Harris Camp & Conference Center
Society for the Relief of Widows, Widowers & Orphans of Clergy
Trustees of Donations

We look forward to sharing more with you, and answering your questions, as we move through the interview process.



Appendix C:

Learn More About Us

We encourage you to learn more about us through our online presence.



Please visit [diomass.org](https://www.diomass.org) for more general information about our diocese.



You can also find us on Facebook at Episcopal Diocese of Massachusetts.

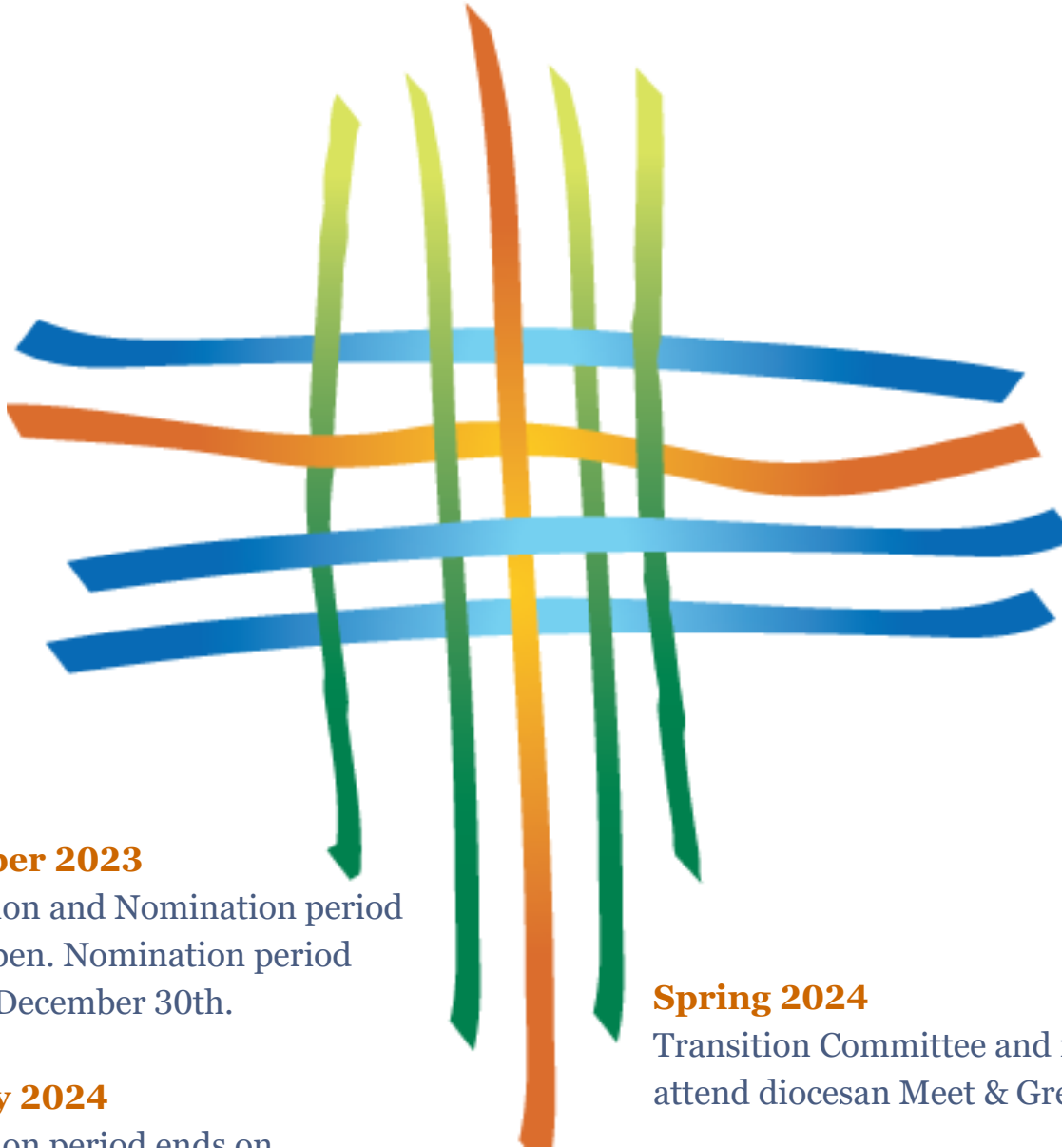


Please find our YouTube channel at: <https://www.youtube.com/@ediomass/videos>



Learn more about our deaneries: <https://www.diomass.org/about-us/deaneries-and-regions>

Timeline



December 2023

Application and Nomination period is now open. Nomination period ends on December 30th.

January 2024

Application period ends on January 13th. Review of all applications begins.

March/April 2024

Slate is announced.
Petition period opens.

Spring 2024

Transition Committee and nominees attend diocesan Meet & Greet.

May 18, 2024

Election takes place.

October 19, 2024

Consecration and Ordination of the 17th Bishop of the Diocese of Massachusetts.