

Dear Friends in Christ,

“A lawyer, an investment banker and a priest walk into a bar...”

This might sound like the beginning of a bad joke, except that it is a description of my life. During my years in the priesthood and in business, God has offered me the honor of being with people in some of the highest and lowest points in their lives. In those moments, I have seen the face of God. I hope to do the same with the people of the diocese of Massachusetts.

When I saw that you were looking for a bishop with “the mind of a CEO and the heart of a pastor,” your profile immediately spoke to me. Your profile does not only describe a good bishop, but really any good leader. I want those same qualities in political, educational, business and spiritual leaders.

For me, executive experience has provided a surprisingly solid foundation for pastoral ministry, and not just for the administrative parts. From years of financial analysis, I can look at a budget and see the potential for abundance, even in the midst of momentary scarcity. From years of management, I can hear of a communications challenge, and see an opportunity for community building, even in the midst of fear and anxiety. From years of leadership, I can look to transformative change and universal thriving, even in the midst of loss and uncertainty.

For example, as I have walked with congregations that are contemplating new real estate projects or new mission initiatives, we have been able to trust in the loving presence of Jesus. My executive experience has enabled me to be a pastoral presence, rather than being distracted by the technical challenges of an issue. I pray that I might be able to do the same in the diocese of Massachusetts, bringing these experiences and gifts to help all of the diocese live more fully into becoming God’s Beloved Community.

Ours is a God of change. Few things remain static in God’s creation, including the Church. Yet, our Church has not always adapted to change quickly. We now find ourselves at an exciting time when the Church has the opportunity to make the systemic changes that ensure that we can continue to bring the Good News of Jesus Christ and the hope of our Baptismal Covenant into the world. The diocese of Massachusetts has been leading the Church in some particularly important ways, most notably on reparations, social justice and creation care. I hope to be a resource to clergy and laity to support and empower continued transformation and leadership within this diocese.

True transformation is never easy or quick. It requires creativity, vulnerability, deep relationships and patience. It must be based in trusting collaborative partnerships. In relationship with each other, we can build trust, and with trust, we can explore change. Most importantly, transformation requires a willingness to fail. But, if we are to fail, what can be more important than failing in our attempts at becoming God’s Beloved Community?

Through my pastoral work, as well as my academic research, it is clear that congregations and dioceses that are willing to experiment with innovative and entrepreneurial approaches to ministry are flourishing. It is my hope and prayer that the Diocese of Massachusetts may embark on a season of experimentation and flourishing with whomever it calls as the next Bishop.

It is a tremendous honor to join the Diocese of Massachusetts in this discernment process. My path to ordained ministry began in Massachusetts: first, as a teenager in Acton, MA, and later, as an undergraduate at Harvard. In fact, it was priestly discernment that took me from Massachusetts to the Pacific Northwest in the first place. But honestly, I have never been far away. I have so many

friends, family and colleagues in Massachusetts that it has always been my home. Now, vocational discernment may lead me back to Massachusetts. As T.S. Eliot writes, "We shall not cease from exploration and the end of all our exploring will be to arrive where we started and know the place for the first time." I look forward to knowing the Diocese of Massachusetts and all of you, once again, for the first time.

Blessings

Brendan Barnicle

1) Who is Jesus to you?

Jesus is my abiding source of hope and joy. Jesus is my “bright evening star, my guide upon the way.” The resurrection of Jesus daily reminds me of a salvation that surpasses this world and provides the basis for the realization of God’s Beloved Community. Jesus also demonstrates that new life comes out of death. So, as our Church changes, I live in joyful hope for the new creation that is occurring in the Church through Jesus.

Jesus serves as the model for spiritually-grounded, creative servant leadership. Jesus is the shepherd who cares for the flock, leading them from the back, not front. Jesus embodies tenderness, compassion, and creativity.

In his book *Jesus and Nonviolence: A Third Way*, the theologian Walter Wink points out the creative ways in which Jesus responded to violence. For example, Jesus told his disciples to “turn the other cheek.” Jesus’ instruction was more than passivity. During Jesus’ lifetime, Roman soldiers routinely slapped non-Roman citizens with the back of their hand as a sign of disrespect. The backhanded blow was meant to humiliate more than harm. By turning the other cheek, one challenged the soldier to hit that person with an open palm, which was a much more significant and violent act. By turning the other cheek, the person who had been hit forced the perpetrator to decide if the perpetrator really wanted to escalate the violence. In many cases, by turning the other cheek, the person who had been hit forced the perpetrator to see the injustice of the backhanded blow, and the perpetrator would walk away from the violence. As a leader, Jesus’ creativity is a constant source of inspiration for us. Jesus led in such creative ways because Jesus was so fundamentally grounded in prayer and in faith. It can be challenging to be a servant leader. Jesus demonstrates that with spiritual centering and creative compassion, servant leadership is achievable, and it can nudge humanity and our Church toward becoming God’s Beloved Community.

2) What calls you to discern being a Bishop? Why now? Why with the Diocese of Massachusetts?

In much of my work in the diocese and the broader Church, I find anxiety and fear over changes in the Church. However, I do not see these changes as a cause for despair. Rather, they are causes for action and urgency. The mission and purpose of the Episcopal Church are too important to sit by idly. Jesus’ ministry and our Church’s discipleship can offer joy and hope at a time when both are desperately needed in our world. Moreover, the need for social justice and a deep respect for God’s creation is more important now than almost ever before. Our Church can lead those efforts and form faithful responses to the challenges of our time.

I have been trying to use my prior business experience and leadership skills to develop innovative responses to these challenges. For example, in our parish, we have been developing new ministries, including an adult respite care business, that will reinforce our mission and strengthen our financial sustainability. In the diocese, we have been working through the Episcopal Church Foundation on enhancing the diocesan role in promoting congregational vitality and exploring alternative financial models for parishes. In my academic research, I have been documenting the correlation between programmatic innovation, congregational vitality and new financial approaches to church life. I am deeply committed to finding ways to foster innovation and vitality in the Church, while also recognizing that these changes can be unnerving and even frightening. Bishops are in one of the best positions in the Church to compassionately and pastorally foster important and dramatic change.

As I have matured in my congregational ministry, I have found that I may have the capacity to take on more responsibilities in our Church. In engaging in projects for the diocese and for the Church Pension Group, as well as in my reflections with my spiritual director and professional coach, it has become clearer that my experiences may be of value in the episcopate. Based on the diocesan profile and my deep personal connection to Massachusetts, the Holy Spirit has been guiding me in some very compelling ways toward this call. I am eager to see where the Spirit will lead me.

The Diocese of Massachusetts stands out for me because of its leadership on issues of social justice and creation care. From such a position of strength and leadership, I am intrigued by where God may be calling the diocese next. How might the diocese steward its resources and experiences to more fully embody the Beloved Community? Can the diocese's important work on reparations lead to a deep conversation about decoloniality? How might we show that world what it looks like to be disciples of Jesus in the 21<sup>st</sup> century?

I know that being a bishop is not an easy job. Therefore, it is incumbent on me to serve in a diocese where I have strong support. The Diocese of Massachusetts is one of the few dioceses where I will have the support necessary to do the ministry of a bishop to my fullest potential. I grew up in Acton, MA. I went to college at Harvard. My parents, my sister and one of my daughters live in the diocese. My college roommate lives in the diocese. I have spent some portion of every summer on Cape Cod. During my years in business, I worked in Boston on almost a quarterly basis. I have dozens of friends and colleagues that live in the diocese, and I look forward to the possibility of working together with them in ministry.

- 3) When was a time you faced a challenge or opportunity that called forth your gifts as a strategic leader? Tell us this story.

My first parish was a small urban parish in downtown Portland, Oregon. Our ministry was heavily focused on outreach to the houseless people in our community. We served over 150,000 meals a year. I had been working with the houseless population in Portland for many years prior to ordination, and it was the outreach work that first drew me to the congregation. While the outreach work was outstanding, the other aspects of parish life were declining. Congregants complained that outreach had become the "tail that wagged the dog." Consequently, we worked to create opportunities for other ministries, including a dinner church and a poetry ministry. However, we had very little physical space for new programs in the church buildings. Our outreach work had spread to literally every corner of the church. Therefore, to make room in our building for the new programs, we began to explore ways to share our outreach work with other churches.

Our outreach minister was initially opposed to any change. However, over time, we found consensus. He realized that we could not expand the outreach work at our small church. We needed more space, if we wanted to serve more people. We needed partners.

This transition required delicate, and at times challenging, negotiations. It was slow and messy, but the parish emerged as a congregation that honors the diverse ways in which people are called into ministry while still honoring our baptismal covenant to care for all people. We demonstrated the ways in which we can be disciples of Jesus and seekers of justice. In addition, it prepared our outreach ministry for the COVID-19 pandemic in ways that we could not have anticipated. The experience taught us the compassionate flexibility that would be necessary to serve others during the pandemic.

A diocese must be a resource in facilitating and training people and congregations in growth, change, reconciliation and healing. In fact, the Church is one of the few institutions that can help people to heal relationships. In a post-pandemic world, there are a lot of unresolved traumas in the world. A diocese and its churches can and should journey with people toward wholeness and health.

- 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?

One of the highlights of ministry has been building community and making connections through experimental new ministries. Connections build relationships, and relationality builds trust. In trusting relationships, it is possible to address important issues that reflect the Gospel, but upon which

there may be differing views. For my current parish, that issue was Black Lives Matter.

In the wake of the George Floyd murder, our congregation started to discuss white privilege and the vestiges of racism in our community. I was surprised that some parishioners were not in complete agreement.

Nevertheless, they trusted me, and we started to look at racism together. Our vestry read Ibram Kendi's book *How to be an Antiracist*. Our congregation engaged with the materials from *Sacred Ground*. Not everyone agreed with the materials. These new perspectives challenged some people. Nevertheless, over time, people started to more fully understand how the Gospel calls us to be One Body of Christ, and the ways that racism dismembers the Body. Despite differences in race, gender, sexual orientation and political views, we started to be One Body.

Our differences and disagreements need not be a cause for alarm in the Church, but a source of our strength. As a unifier, the Church can live into Jesus' instruction to preach the gospel and heal the sick. The Church can help us to heal from conflict and disagreement. The Church can offer unity, but not uniformity.

I am intrigued and inspired by the work that has been done in the Diocese of Massachusetts over reparations. Reparations are important Gospel conversations that have deep financial ramifications. They provide the Church with an opportunity to demonstrate how we can overcome the vestige of the past and move forward with unity and compassion.

- 5) Please share an experience serving in a multicultural and/or multilingual context.

My current parish is located in Wilsonville, Oregon, which has a large Latino population. The Latino community was not well represented in our congregation when I arrived. We needed to build trust and to build relationships, but we realized that it would take time.

As a start, we asked a Latina to serve as our Senior Warden; we introduced a Spanish Eucharist; and we all worked at improving our Spanish. More importantly, we hosted important Latino community groups, like the local ballet folklórico, as well as religious seasonal gatherings, like Las Posadas and Día de Candelaria. We focused the majority of our outreach work on supporting the local Latino community. As a result, the Latino community is now a larger part of our congregation. At times, the progress has not been as quick as some would have liked, but we have recognized that we do not get to set the timeline for trust and relationship. Trusting relationships are essential

for the transformative change that will prepare the Church to continue to bring Christ's Good News to the world. Bishops must build relationships and trust across dioceses, congregations, clergy and lay leaders, in order to unlock God's transformative power in our midst.

# The Rev. Dr. Brendan J. Barnicle

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## Skills & Abilities

### Bringing a Pastoral Presence and Administrative Acumen to Systemic Change, In Christ

#### LEADERSHIP & MANAGEMENT

Energizing diocesan vitality initiative and diocesan real estate development team, with particular focus on smaller congregations. Fostering structural analysis and transformational change of diocesan systems. Revitalized suburban congregation, increasing membership and community outreach, developing new Spanish service. Redeveloped struggling urban congregation, doubling ASA, addressing deferred maintenance, and healing family systems issues. 20 years working as lawyer, investment banker, finance executive and equity analyst. Managed multiple teams.

#### COMMUNICATIONS & HOSPITALITY

Developed strong communications practices for times of transition and transformation, including new online worship services and resources. Introduced new websites, social media and electronic newsletters to address congregational communications issues. Led new hospitality programs to welcome new members. Recruit and empowered new leaders for hospitality ministry.

#### PROGRAM DEVELOPMENT & PROPHECTIC VOICE

Collaborated in creating new programs for adult formation, welcoming, liturgy, worship and outreach. Developed new leaders to assume responsibility for new and existing ministries. Initiated prophetic conversations about race, income inequality and creation care.

## Experience

#### RECTOR | ST. FRANCIS OF ASSISI EPISCOPAL CHURCH, WILSONVILLE, OR | 8/2019-PRESENT

Rector of mid-sized suburban congregation. 40% increase in ASA; 50% increase in annual pledges and 25% increase in dollars pledged. Introduced new Latino outreach, Spanish Eucharist, Sunday evening Dinner Church, Tuesday Movie ministry and increased community advocacy.

#### RECTOR | ST. STEPHEN'S EPISCOPAL PARISH, PORTLAND, OR | 6/2017-6/2019

Rector of small, urban parish actively engaged in outreach to people living outside, providing over 150,000 meals per year. 100% increase in ASA during first year; 25% increase in annual pledges. Returned Portland State University chaplaincy to St. Stephen's. Introduced new Saturday evening Dinner Church. Developed new educational and music programming.

#### MANAGING DIRECTOR | KEYBANC CAPITAL MARKETS | 12/2000-9/2016

Primary equity research analyst for software and Software-as-a-Service, covering Microsoft, Oracle, SAP, Adobe, Salesforce.com and Autodesk, as well as several early-stage IPOs. Analyst on over 30 software IPOs. Developed new research products and industry conferences, including Wall Street's first Software-as-a-Service conference.



## **Episcopal Church Leadership**

**TRUSTEE, CHURCH PENSION GROUP, 9/2022-PRESENT**  
**BOARD MEMBER, ASSOCIATION FOR EPISCOPAL DEACONS, 3/2023 – PRESENT**  
**MEMBER, PROVINCE VIII STEWARDSHIP NETWORK, 9/2021-PRESENT**  
**CHAIR, GENERAL CONVENTION COMMITTEE TASK FORCE ON NEW FUNDING FOR CLERGY FORMATION, 9/2018-6/2021**  
**TRUSTEE, CHURCH DIVINITY SCHOOL OF THE PACIFIC, 2017-2019**

## **Diocesan Leadership**

**TRUSTEE, DIOCESE OF OREGON, 2019-2022.**  
**MEMBER, DIOCESAN VITALITY INITIATIVE, DIOCESE OF OREGON 2022-PRESENT**  
**MEMBER, DIOCESAN REAL ESTATE DEVELOPMENT COMMITTEE, DIOCESE OF OREGON 2022-PRESENT**  
**MEMBER, TRINITY CATHEDRAL CHAPTER, 2019-2022**  
**MEMBER, DIOCESAN COUNCIL, DIOCESE OF OREGON, 2018-2019.**  
**MEMBER, DIOCESAN INVESTMENT COMMITTEE, 2016-PRESENT.**  
**MEMBER, BISHOP'S CLOSE RELOCATION COMMITTEE, 2018-PRESENT**  
**MEMBER, DIOCESAN VISIONING TASK FORCE, DIOCESE OF OREGON, 2018-2019**  
**MEMBER, TRINITY CATHEDRAL INVESTMENT COMMITTEE, 2014-2018.**

## **Secular Leadership**

**BOARD DIRECTOR, HERE TOGETHER, HOUSING INITIATIVE, 2016-2022**  
**BOARD DIRECTOR, CAREOREGON, OREGON HEALTH PLAN, 2012-2014**  
**BOARD DIRECTOR, JOIN, HOMELESS SERVICES, 2016-2022**  
**BOARD DIRECTOR, OREGON LEAGUE OF CONSERVATION VOTERS, 2010-2014**  
**BOARD CHAIR, OREGON BUS PROJECT, VOTER REGISTRATION, 2010-2014**

## **Publications**

*Talking Dollars and Sense: Leading Theological Discussions on Money.* New York: Church Publishing, 2022.

*Financial Anxiety (Little Books of Faith and Money).* New York: Morehouse Publishing, 2021.

“Responding to Trauma: A Theology of Healing Ministry,” *New Horizons*, Vol. 6, No. 2, 2022, 35-56.

“Congressional Term Limits: Unconstitutional by Initiative,” *Washington Law Review*, Vol. 67, No. 2, 1992, 415.

## **Education**

**DOCTOR OF PHILOSOPHY | PRACTICAL THEOLOGY | CLAREMONT SCHOOL OF THEOLOGY | EXPECTED MAY 2026**

**MASTER OF THEOLOGY | MAY 2022 | JESUIT SCHOOL OF THEOLOGY, SANTA CLARA UNIVERSITY**

**DOCTOR OF MINISTRY, CONGREGATIONAL DEVELOPMENT | MAY 2021 | BEXLEY SEABURY SEMINARY**

**MASTERS OF DIVINITY | MAY 2017 | CHURCH DIVINITY SCHOOL OF THE PACIFIC**

**JURIS DOCTOR | MAY 1993 | UNIVERSITY OF WASHINGTON SCHOOL OF LAW**

**BACHELOR OF ARTS | JUNE 1989 | HARVARD UNIVERSITY**