



CALLING *a* BISHOP COADJUTOR

for the DIOCESE OF LONG ISLAND





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Introduction



ALMIGHTY GOD, GIVER OF EVERY GOOD GIFT:
LOOK GRACIOUSLY ON YOUR CHURCH AND SO
GUIDE THE MINDS OF THOSE WHO SHALL CHOOSE
A BISHOP FOR THIS DIOCESE THAT WE MAY RECEIVE
A FAITHFUL PASTOR, WHO WILL CARE FOR YOUR
PEOPLE AND EQUIP US FOR OUR MINISTRIES;
THROUGH JESUS CHRIST OUR LORD, AMEN.

Long Island conjures up many images. The popular media often present a picture of endless tracts of suburban housing, a distinctive accent, a population that's socially and ethnically predictable...from the Gold Coast mansions of the Gatsby era to the summer playground of "the Hamptons."

For the Episcopal Diocese of Long Island, however, nearly every cliché and generalization about our home will be deeply misleading. Our Diocese encompasses the largest and most populous island in the continental U.S., covering 1400 square miles of rural farmlands and urban cityscapes. The "Dominion in the Sea," as we are known, includes extremes of poverty and wealth, speakers of well over 100 languages, world-renowned scientific and cultural institutions, some of the nation's top schools and some of its worst. Early in the last century, Long Island was the cradle of aviation and the center of the film industry, but economic pressures today are keenly felt by young people trying to stay on Long Island – indeed, by families in virtually all congregations.

We are passionate about our diversity, our churches, and our mission. Our size, location, and resources give us enormous advantages of scale and scope for witness to the Gospel in the world. Our history, our many histories from different lands and traditions, give us pride and confidence in our collective ability to accomplish positive change in our Church and the greater community.

When the Right Rev. Orris G. Walker, Jr. called last November for the election of a Bishop Coadjutor, he observed that "the task before each one of us is one we have inherited from our foreparents. We are called to do our part as we prepare others to take up the quest until the kingdom is revealed in its fullness." The Search/Nominating Committee elected at the end of January has been mindful of the magnitude of the task before it.

Our Diocese has struggled with many of the ills that plague other dioceses – and the church at large: alcoholism, drug abuse, poverty, racism, sexual harassment. Our leaders have also suffered, and with them, so has the church. All of us are united in prayerfully seeking the renewal and revitalization of our institutions and relationships of Christian fellowship.

In fact, some detect a pattern in the ups and downs of our history. Many of the great churches built in the late 19th and early 20th centuries in our Diocese were gifts of some of the very wealthiest of Long Island: A historical "lay aristocracy" that paid for everything, made the decisions, and gave the gifts...with strings attached. Perhaps a history of relying on the "great men" (and they were nearly always men) fosters a kind of dependency on leaders who are expected to be larger than life – yet who too often fall prey to substance abuse or other troubles. In many of the comments we received from laypeople and clergy alike, words like "healing," "division," "troubled," "dysfunctional," "bad image," and the like were painful to encounter...but too frequent to ignore.

Yet ours is not the story of a church in decline. Roughly in line with other Episcopal dioceses, Long Island has seen average Sunday attendance dip in recent years, but we have not encountered extensive discord at the parish level over the issues convulsing the national church and the greater Anglican Communion. Rather the opposite is true: We have many strong parishes, both large and small, that are united across the Diocese in reaching out to the less fortunate and in preaching the Gospel of Jesus Christ. We have great resources, treasures like Camp DeWolfe, the George W. Mercer, Jr. Memorial School of Theology, the Cathedral of the Incarnation. Besides the natural beauty of the bluffs overlooking Long Island Sound, the beaches of the South Shore, the dynamic mix of cultures in Brooklyn and Queens and our proximity to Manhattan, we have the even greater spiritual assets of community, compassion, and fellowship that shine through the diversity and inclusiveness of our faith.

What is more, although we are more diverse than just about any other part of the U.S., our Diocese is united in a vision for our future. We have a chance to reinvent ourselves, and we want as one to do just that. We are eager to

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Summary from Parish and Clergy Listening Events, April-May 2008

LAITY	CLERGY
TOP STRENGTHS	
<ul style="list-style-type: none"> • Diversity • Dedicated & caring clergy • Youth • Faithful laity • Cathedral & historic churches in central locations 	<ul style="list-style-type: none"> • Diversity • Mercer School of Theology • Location of Long Island • Dedicated clergy & laity • Endowment funds/assets
TOP OPPORTUNITIES	
<ul style="list-style-type: none"> • Youth programs • Church growth • Spiritual development programs • Heal diocese & image • More unity, less division 	<ul style="list-style-type: none"> • More clergy development/deployment so that there are clergy in every parish • Community involvement; ethnic ministries • Reach out to the un-churched, evangelism • Expand Mercer School Program • Church planting
TOP WISHES	
<ul style="list-style-type: none"> • Youth programs/outreach • Financial support for parishes • Membership growth • Lower confirmation age to 11 • Unity 	<ul style="list-style-type: none"> • Pastoral Bishop • More cooperation between parishes • Develop a mission statement & commit to it • Clergy collegiality • Improved communication with Diocese
TOP CHALLENGES	
<ul style="list-style-type: none"> • Church growth • Reach out to youth • Attract/retain good clergy • More support for small churches 	<ul style="list-style-type: none"> • Diversity • Get our church-wide act together • Improved communication • Better allocation of Diocesan resources to support parishes

Complete details of the listening events can be found at www.bishopforlongisland.org

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engage with our future bishop. We have strong, involved laity and exceptionally gifted clergy who want an episcopal leader with the strength and humility to learn with us how God’s vision for us will be realized in the service of our Lord.

Just who might that leader be? More than 1,400 years ago a little book was written on the subject that became an international best-seller. Gregory the Great’s *Pastoral Care* spells out that rare blend of administrative talents and profoundly spiritual gifts required for the episcopate.¹ People across Long Island, of all colors and cultures and theologies, told us in listening events that they, too, want someone with both the skills of a business person and the heart of a pastor. It’s true, as Paul wrote to Timothy, that “whoever aspires to the office of bishop desires a noble task” (1Tim 3:1)...but as Gregory pointed out, the Apostle immediately follows this with a long list of requirements for good “household management.” Leaders in the church, Gregory wrote, must be humble enough to resist a call when they are unfit to serve yet confident enough to say yes when asked to serve even in a sea “tossed by tempestuous waves.” In the end, the “job requirements” outlined by Gregory are quite similar to ours: demanding, paradoxical, humbling, and altogether at the mercy of the Spirit. ☪

As chief priest and pastor, will you encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God’s grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption?

– The Ordination of a Bishop

Stated Religious Preferences on Long Island, 2008

Catholic	40.1%
Protestant	17.7%
Jewish	12.4%
Muslim	1.8%
Other	7.5%
Atheist/Agnostic	8.1%
Refused	12.5%

Recent poll, Suffolk, Nassau, Queens & Kings general population, based on 300 completes/county.

Source: Strategic Planning Systems Inc.

¹ Pastoral Care was written in the turbulent days of post-imperial Rome by a man very reluctant to leave the monastery and assume the papacy. Although the world of Gregory the Great (c. 540 - 604) was rather different from ours, one may see analogues in the erosion of postwar political structures, the inroads of paganism, the pressure on the church to conform to secular norms, and the need for ecclesiastical reform. Gregory’s skill in solving so many managerial and ecclesiastical challenges – for example, by establishing the Archbishopric of Canterbury – while preserving his spiritual center remains worthy of study today.

Who We Are



Facts about Long Island and Ourselves

The logo of our Search/Nominating Committee symbolizes much about our history and culture. From the Brooklyn Bridge at the western end of Long Island to the Montauk Lighthouse at its eastern tip, these two monuments of our nation's history have inspired millions to explore this land. When opened 125 years ago, the Brooklyn Bridge was the longest suspension bridge in the world and the tallest structure in the Western Hemisphere...as well as the only land passage between Manhattan and Brooklyn. The Montauk Lighthouse some 123 miles away is even older. Authorized by the Second Continental Congress under President George Washington in 1792, it was completed four years later and has served as an active aid to navigation ever since.

The beauty of these two structures – and their functional importance in the region's commerce and development – are emblematic of divergent traditions: The urban magic of Brooklyn's streets and the sea-faring heritage of Suffolk County's harbors could not be more different. Yet there are many parallels in the growth of both the east and the west of our island. Drawn from the city or the sea, generations have moved here, settled, and moved again, with the imprint of their creativity and vitality remaining as new generations succeed them. As so many nations' citizens have made their homes on this island, we can clearly see common patterns of migration – not just immigration – in our history. Many of the vexing pressures of today, such as affordable housing, have affected people from Greenpoint to Greenport over the years in remarkably similar ways.

And despite radically different origins and traditions, our Diocese finds unity and pride in its collective history. The instinct to split apart has surfaced from time to time – “two dioceses,” city and country (or suburb), have been suggested every so often over the last 140 years – and we have often pulled apart in our comings and goings, but we have always found ways to come back

together. Social scientists might call it a “punctuated equilibrium” of ethnic and religious subgroups. But when we meet as brothers and sisters in our churches, our businesses, schools or playgrounds, we can speak of and enjoy simpler ways of balance – precarious at times though they may be – in the common dreams and goals we all share.

Of course, this being Long Island, nothing is ever that simple. We don't even agree on what to call ourselves or where our boundaries are. As argumentative New Yorkers, it should not be too surprising that we define ourselves in negative terms as “Not New York City”: whether commuting into Manhattan, flourishing on its tourist dollars, or simply enjoying the many attractions of the booming metropolis to the west, many of us are very happy to be “from elsewhere.” (Whether we live in Brooklyn or in Suffolk, many of us tell our neighbors we're going into “the city.”) This essential complexity is a product of our long history on this island, a history that's sometimes quite evident in the massive urban structures built by the great churchmen of the 19th century, and sometimes below the surface in the rural past of the East End. The unity and vitality of our Diocese in fact comes from this very complexity. It's part of our spirit, and like all things spiritual, it may not always be easy to see.

For proof, take a look at each of the four archdeaconries, corresponding to the counties of Brooklyn (Kings County), Queens, Nassau, and Suffolk, which together include more than 7 million people. ∞



Archdeaconry of Brooklyn



BROOKLYN IS THE CENTER OF THE UNIVERSE, OR AT LEAST IT'S NOT ASHAMED TO SAY SO. ON ITS OWN IT WOULD BE THE FOURTH LARGEST CITY IN THE U.S.,

BUT IT IS REALLY A COLLECTION OF NEIGHBORHOODS, EACH WITH ITS OWN TRADITIONS, NETWORKS OF LOCAL RELATIONSHIPS, AND CHURCHES WITH DEEP AND COMPLICATED HISTORIES. THE ARCHDEACONRY OF BROOKLYN IS THE HOME OF 33 CONGREGATIONS, TOTALING OVER 16,000 EPISCOPALIANS. IT INCLUDES ST. MARK'S ON UNION STREET, WHICH IS THE LARGEST IN THE DIOCESE; GRACE CHURCH IN BROOKLYN HEIGHTS, WHICH IS ONE OF THE WEALTHIEST; AND THE IGLESIA DE LA SANTA CRUZ, ONE OF THE DIOCESE'S NEWEST HISPANIC MISSIONS.

Named after the Dutch town of Breukelen, Brooklyn was incorporated in 1646 as the first municipality in New York, just two decades after the Dutch purchased Manhattan Island, and its ties across the East River would define its subsequent growth patterns and identity. Brooklyn has so many superlatives and distinctive features that the many books about it have been unable to capture them all. It was the center of our Diocese from its beginning, and a cultural and economic powerhouse for many years – even before the rapid growth following the opening of the Bridge 125 years ago. The Brooklyn Academy of Music is among the nation's leading venues for the performing arts, while the Brooklyn Museum of Art is one of the great museums of the world (which sometimes surprises some provincial people who live across the river). Olmstead & Vaux considered their Prospect Park (with the monumental Grand Army Plaza as its entrance) to have surpassed even Central Park in its design and beauty, while the Brooklyn Botanic Garden has extensive scientific and educational programs in addition to the glorious specimens on its 52 acres. The nearby Brooklyn Public Library, constructed in the shape of a book, is the fifth largest in the U.S.

Among the many sights to see are the Promenade with its spectacular views and the fine 19th century brownstones

in surrounding Brooklyn Heights and nearby Cobble Hill. Yet there are so many neighborhoods, each with its distinctive character and history. Take Greenpoint, home of the 207-year-old shipyard where the Monitor, the Maine, and the Missouri were all built: It's now a thriving center for industrial design and other arts and businesses. The waterfront where Brooklyn began has declined, but remains active: the Fulton Landing, where the original Dutch settlers crossed, is now the DUMBO (for Down Under Manhattan Bridge) artistic and historic district.

The great playground of Coney Island with the Cyclone, the original Nathan's, and the New York Aquarium has largely recovered from the decline of the 1960s and 1970s. Its pattern of decline and rebirth is a familiar Long Island story. What began as a destination for the elite became an amusement park for the masses, followed by steep decline and then recovery for an entirely new population. Brighton Beach is now heavily populated by Russian-speaking immigrants from the former Soviet Union; the glistening sandy Coney Island beaches, open to everyone without restriction, remain a draw for the entire city. And the Labor Day parade in Crown Heights – by some accounts the largest street fair in the world – draws over four million spectators to the spectacular costumes and excellent calypso, steel band, and reggae music from the West Indies (click

<http://www.angelfire.com/ny/Playmas/index.html>).

In its extremes of wealth and poverty, Brooklyn is similar to other parts of the U.S.: There are pockets resembling the worst parts of Camden, N.J. or downtown Detroit, and other sections as prestigious as Beacon Hill in Boston. Easy access to Manhattan and intense demand for housing have led to massive gentrification, with the consequent pressures on neighborhoods and their churches.

Our Diocese has not been a passive spectator: Working with the East Brooklyn Congregations (EBC), we played a major role in the building renaissance in the East New



York-Brownsville sections of Brooklyn. Following neglect by the city and the devastating decline in housing, education and safety, the EBC's grassroots organizing and negotiation led to thousands of affordable owner-occupied homes – among the largest such reconstructions in the U.S. over the past 25 years. The renewal brought working-class families back into the community, and institutions such as St. Barnabas Episcopal Church, in East New York, began to flourish: Church attendance has rebounded from an average 50 persons per Sunday in the early 1980s to around 240 today. Brooklyn Churches have some of the most vital congregations in our Diocese. With many having come to the U.S. during a wave of Caribbean immigration in the 1970s and 80s, our sisters and brothers in Brooklyn have brought a rich and vibrant Anglo-Catholicism that continues to enrich the whole Diocese. ☪

Archdeaconry of Queens

IF BROOKLYN IS A CITY OF NEIGHBORHOODS, QUEENS IS A UNITED NATIONS OF NEIGHBORHOODS. THE ARCHDEACONRY OF QUEENS HAS 29 CONGREGATIONS. IT IS THE HOME TO JUST UNDER 10,000 EPISCOPALIANS WHO WORSHIP IN MANY LANGUAGES AND STYLES FROM ALL SAINTS' CHURCH IN LONG ISLAND CITY, WHERE MODERN CONDOS NOW DOT THE SKYLINE TO GRACE CHURCH, JAMAICA, WHICH WAS FOUNDED IN 1702 BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL. ONCE LARGELY AGRICULTURAL LAND (IT INCLUDED MOST OF TODAY'S NASSAU COUNTY THROUGH MOST OF THE 19TH CENTURY), QUEENS TODAY IS THE BEDROOM COMMUNITY TO THE WORLD, WITH OVER 100 LANGUAGES SPOKEN, BY SOME ESTIMATES. IT RIVALS LOS ANGELES AS THE MOST ETHNICALLY DIVERSE COUNTY IN THE U.S. LEAVE THE #7 TRAIN AT 74TH STREET AND WALK EAST ALONG ROOSEVELT AVENUE IN QUEENS. YOU WILL SEE WOMEN IN SARIS, HEAR MUSIC FROM COLOMBIA, EAT FOOD FROM PAKISTAN AND MALAYSIA, EXPLORE A CHINATOWN AND A KOREATOWN MUCH LARGER THAN THOSE IN MANHATTAN, AND VOYAGE TO ANY OF 100 CITIES IN THE WORLD JUST BY RESTING YOUR EYE SOMEWHERE.

Queens became a place of escape when Brooklyn became “too urban” not long after New York City voted to consolidate the five boroughs in 1898 (a very close vote, by the way). The only sizable county in the country where black household income exceeds that of white households, Queens is a haven for economic opportunity and upward mobility for scores of different ethnic groups. Its religious traditions are similarly varied, and overlapping. St. George's, Flushing, one of four royal chartered churches on Long Island, dates to 1702 but today offers services in Chinese, Spanish, and English.

Though highly residential, Queens was always more than that. In 1872, William Steinway moved his piano factory from Manhattan to a 400-acre site east of Astoria; Steinway Village included foundries, a factory, a post office, employee housing, a kindergarten, library, ball fields, and a park. Astoria was also the center

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of American filmmaking in the 1920s and 1930s, with Valentino, W.C. Fields, the Marx Brothers, Edward G. Robinson, Tallulah Bankhead and many other Broadway stars working here – and some building summer cottages in Queens or Nassau.² (The Kaufman studios in Astoria are still actively used; “The Cosby Show” was filmed there, among other recent films and television shows.) Some of the greatest musicians of the 20th century also lived in Queens, such as Louis Armstrong and Count Basie.



Queens comes by its international character naturally: JFK Airport is the nation’s largest international passenger gateway and one of its biggest air freight hubs. (LaGuardia, also in Queens, is much smaller but still ranks 20th in total U.S. passengers boarding.) Two of the largest World’s Fairs, in 1939 and 1964, are still fondly remembered by some residents. Flushing Meadows Park, the fairgrounds site, was neglected for years by New York City after the 1964 fair, but as one of the city’s largest parks it is heavily used for recreation today – the much visited Hall of Science is also located there – and recently opened a new indoor pool.

The story of use and re-use, of heavy migration and population change, remains a defining story of Long Island. Despite their relative success today, Queens residents have often voiced resentment at relatively poor service from “The City” of which they are a part. Changing neighborhood demographics fuel resentments in many parts of the world, and Queens is far from immune: Some persons of color have vivid memories of bitter demonstrations over school integration in the 1960s. ☹

² Wikipedia describes the origins of Astoria, Queens in a way characteristic of much Long Island history: Originally Hallett’s Cove, Astoria “was renamed after John Jacob Astor, who never set foot in the neighborhood, in order to persuade him to invest \$2,000 in the neighborhood. He only invested \$500, but the name stayed. A bitter battle over naming the village was finally won by supporters and friends of Astor who had become the wealthiest man in America by 1840 with a net worth of over \$40 million. Astor did live in a place called ‘Astoria’ (his summer home), built in Manhattan on what is now East 87th Street near York Avenue, from which he could see across the river the new Long Island village named in his honor.”

The Search/Nominating Committee was asked at a listening event to discern whether nominees for Bishop Coadjutor preferred the Yankees or the Mets (whose hometown is Queens). But taking sides in New York professional sports is generally not advised for visitors. The geography alone is perplexing enough (the New York Giants and Jets play in New Jersey, while the New Jersey Nets may soon occupy a major new complex in downtown Brooklyn). There may be some embittered fans who still bemoan the departure of the Brooklyn Dodgers for California 50 years ago. It’s safer to stick with tennis, the Arthur Ashe Stadium for the US Open and the proud grass court traditions of Forest Hills, or celebrate the many PGA-class golf courses around Long Island, the little-known trout streams, or even the ponies at Aqueduct or Belmont race tracks.



Archdeaconry of Nassau

FROM THE BROOKLYN BRIDGE TO MONTAUK POINT, THE GEOGRAPHICAL MIDPOINT – AS THE LONG ISLAND EXPRESSWAY CRAWLS – IS NOT IN NASSAU COUNTY (IT’S IN SOUTHAVEN PARK, SUFFOLK COUNTY, BY BROOKHAVEN AIRPORT). BUT THE SEAT OF THE BISHOP AND THE DIOCESAN OFFICES ARE IN GARDEN CITY, SO NASSAU AT TIMES ASSUMES CENTER STAGE FOR US ALMOST UNCONSCIOUSLY. (RESIDENTS OF BROOKLYN, WHERE THE DIOCESE BEGAN, FROM TIME TO TIME EXPRESS SOME DISCOMFITURE AT BEING DISPLACED AS THE CENTER – A FEELING PERHAPS EXACERBATED BY THE WEALTH IN NASSAU COUNTY, ONE OF THE HIGHEST-INCOME COUNTIES IN THE U.S.)

The Archdeaconry of Nassau is home to over 12,000 Episcopalians worshipping in 41 congregations. It is not only the home of the Cathedral of the Incarnation, but also St. George’s in Hempstead, a royal charter church; Christ Church in Oyster Bay, where one can still sit in “Theodore Roosevelt’s Pew;” and the new Church of the Resurrection, which reflects the ongoing process of uniting St. Andrew’s, Williston Park and the Church of the Nativity in Mineola.

Nassau County was originally farmland and part of Queens, splitting off when New York City consolidated in 1898. The countryside was ideal for entrepreneurs: retailer A. T. Stewart, whose planned community on the Hempstead Plains became Garden City and, thanks to his widow, the location for our cathedral; the visionary aviators who used the flat plains to launch an industry as well as Charles Lindbergh on his flight to Paris; the master builder Robert Moses, who altered so profoundly so much of New York’s landscape; the builders Abraham Levitt and Sons, who created modern suburbia with the first mass-produced housing tracts. On the North Shore (“the Gold Coast”), these business leaders and the wealthy from the City – Morgans, Vanderbilts, Guggenheims, Whitneys, Roosevelts, Fricks, and many more – built their mansions, leaving both a physical and a psychological imprint. Contemporary artists and entertainers are also part of Nassau’s story, including author Thomas Pynchon, actor Alec Baldwin, comedians Jerry Seinfeld and Rosie O’Donnell, Olympic ice skaters Sarah and Emily Hughes, and singer Billy Joel.

From farmland to manors to suburban sprawl of some 1.3 million, the development trend seems banal. But that would be misleading. One of the earliest English settlements on Long Island was a Puritan community in Hempstead, which was for many years a center of commerce and society. Since the 1960s the village – the largest incorporated village in New York State – has struggled with urban ills such as deteriorating schools and street crime, although signs of improvement have appeared in recent years.



Other small urbanized areas in Nassau County have been similarly afflicted. With more than 900 separate but overlapping governmental institutions in Nassau and Suffolk Counties, fragmentation has brought not only high costs and inefficiency but also, some argue, an institutionalized segregation that isolates the poor and marginalized. Thanks to economic growth and continued migration, Census Bureau data show that Long Island has grown less segregated over time and compares favorably with other areas in several measures of integration. However, the high cost of housing remains a critical issue for Nassau and Suffolk, driving out old and young alike as well as keeping communities divided. And as an island, pressures on land use and especially groundwater have become acute.

Yet despite the problems it has in common with other aging suburbs across the nation, Nassau has an educated, passionate citizenry who have turned our rich history and great natural resources into assets for all. It is often ranked among the top places to live in the U.S., with many excellent schools, and the museums, parks, and farms that have been saved from development across the county are vital treasures. Many private and public groups work to preserve Long Island Sound and the beautiful bays, harbors, and shorelines on both the north and south shores for fishing, boating and swimming. The politics may be feisty and fractious, the crowds get cranky from time to time, but Long Island grows on people. ∞



FROM ONE ST. MARY'S (AMITYVILLE) TO ANOTHER (SHELTER ISLAND), THERE ARE ALMOST 15,000 EPISCOPALIANS IN 42 CONGREGATIONS (INCLUDING FIVE SUMMER CHAPELS) IN SUFFOLK COUNTY. THE ARCHDEACONRY IS HOME TO ST. JOHN'S, SOUTHAMPTON (WHOSE ST. ANDREW DUNE CHAPEL OFFERS OCEANFRONT WORSHIP FOR THE WEALTHY WHO CALL DUNE ROAD THEIR SUMMER HOME), THE CAROLINE CHURCH IN SETAUKET (ANOTHER ROYAL CHARTER CHURCH), A VILLAGE NAMED AFTER A PARISH (ST. JAMES), AND ST. PETER'S BAY SHORE (THE HOME OF ONE OF FIVE DAY SCHOOLS IN OUR DIOCESE).

Suffolk County was part of Connecticut for years and sometimes feels closer to New England than to New York. Occupying the eastern and by far largest portion of Long Island, it has distinct traditions and preferences. Just as the Dutch were colonizing Brooklyn, English settlements were forming at the eastern end of Long Island – the first of which, Gardiner's Island, is still the largest privately owned island in the U.S. – and some say the area still has some of that rural English character.

No more than a few thousand workers are employed on Suffolk's fertile soil and productive bays but their impact remains significant. The county has the largest agricultural sales in New York State and has moved far beyond the traditional Long Island potatoes and ducks. The wine industry ranks second only to California in US grape production, and its nurseries and truck farms are the state's largest. But tourism and the quality of life have become paramount to the economy, and winery tours, the fabulous beaches on the north and south shores, boating and fishing all depend on maintaining the environment. In the 1970s, the county decided to buy up farmland development rights – not solely for the sake of the scenery but also to preserve some of Long Island's last great forest – the Suffolk pine barrens, located on terrain formed by the glaciers that created the Island 20,000 years ago – and the vital fresh water supply beneath it. So far, however, the farmland preservation program has succeeded in saving only 9,000 acres, well below the goal.

The pressure for land continues unabated, and with it the conflict between new immigrants and existing residents. The Algonquin peoples alternately fought and welcomed the first Europeans nearly 400 years ago, and they have not entirely left their land: The Shinnecock Indians (whose language was recorded by Thomas Jefferson) continue to live in Southampton and still struggle to assert their rights. But other conflicts continue today, particularly with the wave of Spanish-speaking newcomers, many undocumented, facing racial and economic conflict with "locals" (many of whom did not arrive very long ago themselves). For those familiar with Long Island's history of population movements from Brooklyn to parts east, this latest episode of social change is very familiar. So, too, is the traditional influence of the "big man." Arthur W. Benson bought 10,000 acres in Montauk and evicted the few remaining Montaukett Indians following a government auction, but his ambitious plan for an ocean-going transportation hub foundered. (The land was later condemned by Robert

Moses for state parks.) In the 1920s, Carl Fisher, the developer of Miami Beach, built a luxurious hotel and “skyscraper” in Montauk as part of ambitious plans for a similar development there – plans that were thwarted (fortunately, to some) by the stock market crash of 1929.

But Suffolk County is not just a playground concealing a struggle over land rights. Its economic strength is diverse, with important software, defense, and aerospace industries building on the Island’s aviation heritage – the lunar module was built in Bethpage – as well as top-notch schools and research facilities, such as Brookhaven National Labs, Cold Spring Harbor (across the border in Nassau), and Plum Island animal disease research. Its artistic heritage is even greater, with painters from William Merritt Chase in the 1890s to Pollock, DeKooning, Warhol, and many others in the postwar era flocking to the beautiful surroundings and soft light.

In the summer of 1861, Walt Whitman wrote an early tourist review in *The Brooklyn Standard*:

...the east end of Long Island, for a summer journey, affords better sport, greater economy, and a relief from the trammels of fashion, beyond any of the fashionable resorts or watering places, and is emphatically a good spot to go to, as many of our Brooklynites have long since discovered.

Times have changed: the trammels of fashion have decidedly moved east, and one needs to look very carefully to find the economy Whitman spoke of. But the natural beauty is still undimmed by tourist hordes or suburban sprawl. Visitors seeking spirituality can contemplate the call to prayer as the bell tolls at Little Portion Friary, children’s treble voices that echo over the bluffs at Camp DeWolfe, or the horn of the Orient Point Ferry sounding as it turns southwest past St. John’s Church on Fisher’s Island. Most of us on Long Island come from “somewhere else,” but despite the push and pull of 7.5 million people on this island, there are many places where we hear the Spirit calling quietly to us. ☪



Where We've Been



A Brief History of the Diocese of Long Island

THE FIRST CHURCHES IN THE DIOCESE FOLLOWED THE FIRST EUROPEAN IMMIGRANTS, WITH DUTCH REFORMED CONGREGATIONS IN THE WEST AND PURITANS IN THE EAST. ALTHOUGH THE CHURCH OF ENGLAND WAS DESIGNATED THE ESTABLISHED CHURCH IN THE LOWER PART OF NEW YORK IN 1693, THERE WAS A CERTAIN AMOUNT OF RELIGIOUS UNREST IN THE EARLY COLONIAL YEARS. SOME OF THE FIRST CHURCHES WERE ESTABLISHED BY THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS IN FLUSHING, HEMPSTEAD, JAMAICA, SETAUKET, AND OAKDALE.

Originally formed out of the Diocese of New York, the Diocese of Long Island was first organized in Brooklyn on November 18, 1868 when 61 clergymen assembled in the Church of the Holy Trinity. Dr. Abram Newkirk Littlejohn, rector of Holy Trinity was elected Bishop on the following day. Our history gives evidence of the Diocese's theological diversity: Bishop Littlejohn was most likely selected in as the compromise candidate between "high" and "low" factions; he had supporters in both camps, neither of which held a majority. This balancing act has persisted ever since.

In 1876, Mrs. Cornelia Clinch Stewart agreed to build a large endowed church that would serve as a memorial to her late husband, Alexander Turney Stewart – continuing his vision of an ideal community – and also serving as a cathedral to the Diocese. With no surviving children as heirs, Mrs. Stewart used their wealth to fund the new Cathedral, the Bishop's Residence, St. Paul's Boys School, and St. Mary's Girls School, all built in Garden City. According to Canon Davis's history of the Diocese,³ Mrs. Stewart's agent, lawyer Henry Hilton, acquired such influence over her and funding for the project that donations were severely restricted, and years of litigation followed her death. The endowment for the Diocese, the Cathedral, and the Cathedral schools, St. Paul's and St. Mary's, was to prove inadequate in the future.

Even before the death in 1901 of the ailing Bishop Littlejohn, authority had passed to a small group of affluent rectors and

laymen. The second bishop, Frederick Burgess, made great strides in improving transparency and reducing the deficits – as well as the conflicts and rivalries – that left the Cathedral severely underfunded. Yet by the time of his successor in 1925, concerns over funding and control had resumed. Bishop Stires, the third bishop, was an affluent man who arranged, at a time of Diocesan money worries, to have his salary paid by a wealthy friend. Accompanied by centralization of authority under the Diocesan council, the "subtle overtones" of control by a small group were clear. The same concerns of clergy and laity who felt disenfranchised and asked "embarrassing and erstwhile forbidden questions" of the Bishops and "the establishment" were to recur through the 1970s, and beyond.⁴

History also illustrates the diversity of the Diocese from its earliest days and precursors to our current efforts to minister to different groups. In Brooklyn, St. Augustine's (1873) and St. Philip's (1899) were established to serve people of African descent facing the reality of de facto segregation. St. Augustine's was probably the first congregation in the Episcopal Church to have a choir of both male and female voices, though the first woman in this Diocese was ordained to the permanent diaconate only in 1984 (Bishop Walker ordained the first women priests in 1989).

Bishops of Long Island

1. Abram N. Littlejohn (1868-1901)
2. Frederick Burgess (1901-1925)
3. Ernest M. Stires (1925-1942)
 - John I. B. Larned, Suffragan (1929-1946)
 - Frank W. Creighton, Suffragan (1933-1937)
4. James P. DeWolfe, (1942-1966)
 - Jonathan G. Sherman, Suffragan (1949-1965)
5. Jonathan G. Sherman (1966-1977)
 - Charles W. MacLean, Suffragan (1963-1975)
 - Richard B. Martin, Suffragan (1967-1974)
 - Robert C. Witcher, Coadjutor (1975-1977)
6. Robert C. Witcher (1977-1991)
 - Henry B. Hucles, III, Suffragan (1981-1988)
 - Orris G. Walker, Jr., Coadjutor (1988-1990)
7. Orris G. Walker, Jr. (1991 – present)
 - Rodney R. Michel, Suffragan (1997-2007)

³ John W. Davis, *Dominion in the Sea*.

⁴ *Ibid.*, pp 102-3, 152-3, 209-210.

Rapid economic growth and population shifts during the first decades of the 20th century led to equally rapid growth of the church on Long Island. Churches were established to minister to Italian and other immigrant groups; hospitals, schools, and charitable organizations blossomed as well. Yet the Great Depression marked a fundamental change in the church: No longer the exclusive home of the affluent, the Diocese found much of its missionary work too expensive to maintain, and densely populated areas in the city were reduced to slums. Of course, thanks in large part to wealthy congregants and friends in Garden City, the Diocese was able to erect a Cathedral House in 1938, but even economic recovery could not disguise the fact that its base had changed. The wartime economy and postwar boom drew hundreds of thousands of working- and middle-class from different parts of the U.S. and beyond. To accommodate migration to Nassau and Suffolk suburbs, new churches were built and parish halls added, but the old pattern of financial support from the wealthiest was not the same. Meanwhile, in many parts of Brooklyn the Episcopal Church had declined. Official neglect and unscrupulous practices by lenders and real estate operators accelerated decay in many urban neighborhoods; few black immigrants were Episcopalian until Anglican immigrants from the Caribbean provided the seeds for rebirth of the Brooklyn church in the late 1960s and 1970s.

The Right Rev. Richard B. Martin, Suffragan Bishop, was the first black bishop to serve in the Diocese but the only active bishop not asked to live in Garden City. Even on their way to services at the Cathedral, Bishop Martin relates, minority visitors in the 1960s could be followed by Garden City police cars as they walked from the train station. We have had to work through the problems of our recent past. But times have changed. Bishop Martin was succeeded as Suffragan by another black bishop, The Right Rev. Henry B. Hucles, III, and today all races worship together, meet and enjoy fellowship (and all bishops regardless of color have been welcome in Garden City).

Recent times have seen financial ups and downs, and the Diocese has not been immune to this. The Cathedral Corporation and Episcopal Health Services recovered from financial bankruptcy, yet many mourn the sale of St. Paul's and St. Mary's Schools and the Smithtown Campus of Episcopal Health Services. Falling memberships and resources caused several congregations to be closed or merged.

Financial pressures and the ongoing commitment to social programs forced some parishes to make difficult decisions. St. George's faced community opposition when it tore down its 1828 parsonage and parish hall to build low-in-

Timeline	
1702:	St. George's, Flushing; St. George's, Hempstead; and Grace, Jamaica founded
1729:	Caroline, Setauket founded
1765:	Charlotte (St. John's, Oakdale) founded
1776:	Francis Lewis, active parishioner, signs Declaration of Independence
1851:	Church Charity Foundation established in Brooklyn
1868:	Diocese formed; Abram Littlejohn named first bishop
1873:	St. Augustine's, Brooklyn, formed for people of African descent
1876:	Cornelia Stewart endows the Cathedral
1901:	Bishop Frederick Burgess is elected
1925:	Bishop Ernest Stires is elected
1942:	Bishop James DeWolfe is elected
1947:	Camp DeWolfe established
1951:	EHS and ECLI established
1958:	George Mercer School of Theology opens
1965:	St. Anselm's, Shoreham, founded as more people moved east
1966:	Bishop Jonathan Sherman is elected
1967:	Richard Martin becomes first black bishop on LI
1975:	Bishop Robert Witcher becomes Diocesan
1984:	Women first ordained to the Diaconate
1988:	Bishop Orris Walker is first African-American elected Bishop Coadjutor in US
1989:	The first three women in Long Island are ordained priests
1991:	Bishop Walker becomes Diocesan
1997:	Bishop Henry Hucles Nursing Home opens in Crown Heights

come housing in Astoria, with the help of state and federal development funds and the support of the Diocese. With attendance down, the church felt it had no choice but to seek new income from subsidized housing for the elderly to continue its mission.

At the same time, there has been tremendous hope in our parishes. St. Gabriel's, Brooklyn and St. David's, Cambria Heights built new sanctuaries in the 1990s, while several churches, including St. Jude's, Wantagh and St. Anselm's, Shoreham added on to accommodate growth and new programs. And the Hispanic ministry has expanded rapidly in recent decades from its beginnings in the thriving congregations at St. Andrews and elsewhere in Brooklyn in the 1950s, including an innovative radio ministry. Today this ministry is among the fastest-growing on Long Island. 🙏

Where We're Going



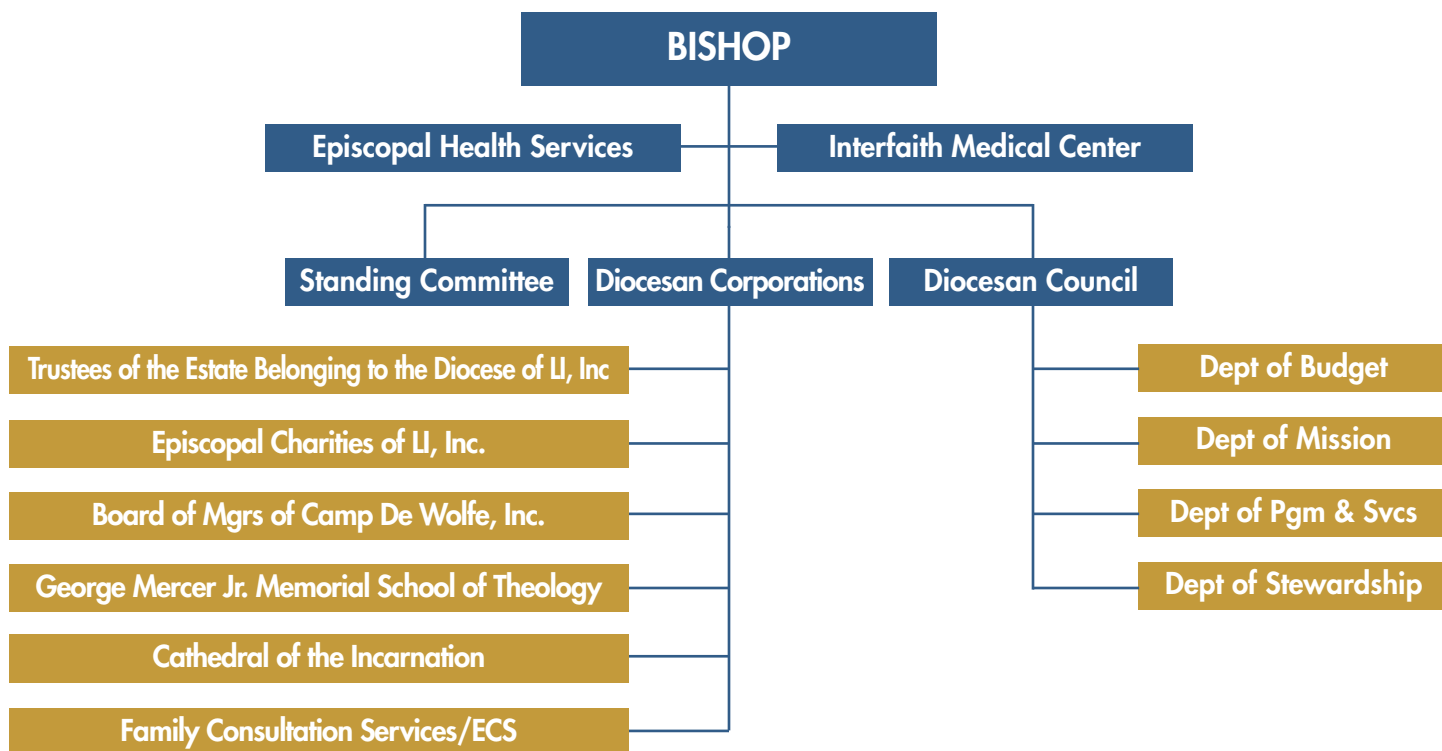
Facts About the Diocese

THE DIOCESE OF LONG ISLAND CONSISTS OF 122 PARISHES AND 19 MISSIONS, WITH 5 SUMMER CHAPELS IN SUFFOLK, FOR A TOTAL OF 146 CHURCHES (SOME 19 PARISHES AND 8 MISSIONS DID NOT HAVE A PRIEST AS OF THE BEGINNING OF 2007). AS OF 2006 THERE WERE 53,757 ACTIVE MEMBERS AND 172 ACTIVE CLERGY (INCLUDING 30 NON-PAROCHIAL) IN THE DIOCESE OF LONG ISLAND.

The Diocese also includes a number of independent corporations: The Trustees of the Estate, Camp DeWolfe, Episcopal Community Services (doing business as Family Consultation Service), Episcopal Charities, the Cathedral of the Incarnation, Episcopal Health Services, and the George W. Mercer Jr. Memorial School of Theology. Several of these are tradition-bound organizations, formed under old

state laws, with complicated governance structures and overlapping finances. Although some gains in efficiency have been achieved, many in the Diocese continue to seek greater transparency. As an example, Episcopal Health Services is an independent organization not governed by Convention, although it is described in the Canons as a “Diocesan institution” (not otherwise defined).

As in other Dioceses, the Bishop of Long Island is President of Convention, which elects the Standing Committee and other bodies. As the chart below indicates, the Bishop of Long Island is also president of the Diocesan Council and six Diocesan corporations, chairman of Episcopal Health Services, and chairman of an unrelated organization, Interfaith Medical Center. ∞



The Cathedral of the Incarnation

The see of the Diocese is the Cathedral of the Incarnation, in Garden City (Nassau County). This magnificent neo-Gothic edifice was entirely funded through the generosity of Mrs. Cornelia Clinch Stewart (see above). Built in 1877-85 and designed by architect Henry G. Harrison, the building is 175 feet long and 96 feet wide. Its stately spire is crowned by a gold illuminated cross, renovated as the first phase of a long-term renovation of the physical fabric. The space is filled with multicolored lights from sunlight entering the stained glass windows by Claydon, Bell & Co. The tower has bells cast for the 1876 national centennial; the fine 1985 Casavant Freres organ has four manuals and 100 ranks of pipes.

The Cathedral is a vibrant liturgical center of worship. Used for Diocesan events and regular congregational worship, the Cathedral parish provides a place for prayer, exceptional choral and organ music, and Christian educational programs. The choir of men and boys, one of the few remaining in the U.S., was founded in 1883; the Cathedral Girls' Choir, was founded in 1933. Cathedral affairs are overseen by the Provost and the Cathedral Chapter. ☞

Camp DeWolfe

Camp DeWolfe has been ministering to children of all ages since 1947, when Bishop James P. DeWolfe founded the camp as a community of Christian living, for the young people of the Diocese. The 27-acre property on woodlands bordering Long Island Sound includes a quarter mile of beachfront. The beautiful surroundings provide fine recreation and teaching opportunities. Campers live in comfortable cabins, each housing up to ten campers and a minimum of two staff members. The facility features a new challenge course with 30' climbing wall. St. Luke's Chapel has a stunning view of the Sound; there's a beach trail leading to the shore, a lighted pool, and the newly refurbished Canon Davis Dining Hall. As a year round retreat center for the Diocese, the DeWolfe Center welcomes groups and individuals, offering simple accommodations for recreation, study, and reflection.

As with other religious camps, summer attendance has declined in recent years. A "blue-ribbon committee" has examined the future use and potential for Camp DeWolfe and, under the guidance of a consultant from outside the Diocese, recently submitted its conclusions to the Office of the Bishop. ☞



George W. Mercer Jr. Memorial School of Theology

Although the cathedral complex originally was to have included a seminary, it and other features of Mrs. Stewart's original vision were lost to mismanagement and conflict in the early years. But in the 1950s, another benefactor, Mrs. Helen B. Mercer, stepped forward to endow a new building consisting of a school of theology and chapel, which were consecrated in 1958. At her death in 1965, trusts for maintenance of the building and for endowed seminary scholarships were also established. In the past, bivocational, nonstipendiary clergy were trained at Mercer and served in this Diocese and nationally—a vision that could be revived in the future. Last year some 900 members of the Diocese studied at various workshops, and 54 took academic courses for training in the diaconate and licensed lay ministries. The library, one of only two theological libraries on Long Island, holds nearly 30,000 books in religion and other fields and subscribes to both popular and scholarly journals. For further information, see www.mercerschool.org. ☞

Episcopal Community Services

This agency was first founded as the Church Mission of Help in 1927, as part of a national movement for social ministry within the Episcopal Church inspired by James Otis Huntington. The independent Episcopal Agency came to be known as Youth Consultation and then Family Consultation Services as needs and mission changed. In November 2004 it became a diocesan corporation and set out to re-found itself as the diocesan social services agency under the name Episcopal Community Services of Long Island (ECS). Like all transitions this has been a time of tremendous opportunity and challenge as ECS grows into its new identity.

ECS currently has a \$3 million annual operating budget. Supported by government funding, and private donations, ECS offers Preventive Services to over 240 families, and Immigration Services to an ever-increasing number of new neighbors. Through Episcopal Charities funding, ECS offers sliding scale counseling and pre-marital preparation. ECS is currently exploring programs to serve homeless youth, and to support recovery and addiction ministries, disaster preparedness and Parish Health Ministry. For further information see www.ecslongisland.org. ☪

Episcopal Health Services

An independent corporation, EHS comprises St. John's Hospital in Far Rockaway, Queens, and the adjacent Bishop Charles Waldo MacLean Nursing Home; it also manages the Bishop Henry B. Hucles Nursing Home in Brooklyn and has a captive offshore insurance company (to provide indemnity for the hospital). Its mission is to provide quality health care with an emphasis on patient safety through its hospital, ambulatory care facilities, and nursing homes. An essential element of this ministry is the pastoral care provided by a chaplaincy program sensitive to the faiths and traditions of those served.



St. John's Hospital, a 332-bed acute care institution, is committed to serving the medically underserved with quality health care, post-graduate allopathic and osteopathic medical education, and clinical pastoral education.

EHS filed for Chapter 11 in November 1999 but was able to emerge from bankruptcy, raising funds to pay creditors by selling a number of properties, including St. John's Episcopal Hospital in Smithtown. (Bishop Walker is president of EHS and also serves as chairman of an unrelated hospital, Interfaith Medical Center, which was created in 1983 by the merger of two bankrupt hospitals, Brooklyn Jewish Hospital and St. John's Episcopal Hospital, both in Crown Heights.) ☪

Episcopal Charities of Long Island

Episcopal Charities of Long Island is the oldest of the Episcopal Charities entities in The Episcopal Church, founded as the first combined appeal for diocesan agencies and programs. Since 1951, then ECLI has disbursed almost \$21 million to care for people in Brooklyn, Queens, Nassau, and Suffolk, no matter their religious background or status, through the various hospitals, orphanages, homes for the blind, nursing homes, social work agencies, summer camp and other youth programs. Its mission is "to foster, develop, and contribute to the support of the religious, educational, and charitable work of the Episcopal Church in the Diocese of Long Island."

Grants are funded through income from investments and charitable donations from individuals, congregations, and foundations. As a 501(c)(3) not-for-profit organization registered in New York State, ECLI is governed by a Board of Directors with the Bishop of Long Island as President. Despite downward trends in giving to the annual appeal in recent years, ECLI has continued to fund Diocesan agencies and programs with income from its \$11.5 million investment portfolio (disbursing over \$630,000 this year). With a new executive director, the Rev. Clare Nesmith, ECLI is focusing on expanding its donor base and revitalizing its grassroots organization of its parish representatives, the Episcopal Charities Angels. Looking ahead to its 60th Anniversary in 2011, ECLI has a renewed sense of purpose to carry out the mission of the Church (Matt 25: 35-40). ☪

Children/Youth Ministry

Youth ministry attracted support across Long Island well before it became recognized as an official Diocesan program, and it remains a top lay priority despite continuing budget cuts. While not official diocesan events, several overnight retreats for youth at Camp DeWolfe operate independently: TEC or Teens Encounter Christ, for high-school students (founded in 1980); Agape, for junior high-schoolers (1985); and YAR, or Young Adult Retreat for 18-25 year-olds (1993).

Begun in 1996 and held each May on the cathedral grounds, Kids of the Kingdom is the sole official diocese-wide event for the young—and young at heart. The events of the day always include a Eucharist and child-friendly activities like a petting zoo and space for children to do sidewalk art, jump rope and play; older children have had talent shows and other performances of choirs and bands. The diocese also funds one mission trip per summer, and Diocesan youth recently attended the national EYE (Episcopal Youth Event) in San Antonio.

Several parishes have full- or part-time lay youth ministers; a number of parish youth spent time in the Gulf Coast disaster areas working to restore homes there. The Diocese has a part time interim Youth Ministry director, and youth advocates seek a well-funded program with more frequent events and a full-time professional director. The youth council is planning a Bishop's Ball to welcome the new bishop. ☺

Parish Day Schools

The foundation of a good education is not lost on the Diocese. Over time, many parishes have responded to Jesus' command "let the little children come to me," by offering high quality education in a Christian environment. Presently, in addition to numerous nursery school programs, there are five full-time parochial elementary schools in the Diocese: St. Mark's Day School, Brooklyn; St. Joseph's Day School, Queens Village; Transfiguration School, Freeport; Grace Day School, Massapequa; and, St. Peter's Day School, Bay Shore. Every year about 1,000 young people from Pre-K to eighth grade are educated in these schools. A Diocesan endowment provides funds for scholarships to deserving students of these schools; the endowment was established from the sale proceeds of St. Paul's and St. Mary's Schools. ☺

'I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.' Then the righteous will answer him, 'Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?' And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.'

Matthew 25:35-40

Cursillo

Long Island has a very active Cursillo community, with over 4,000 members. A renewal ministry, Cursillo is a world-wide movement. It sponsors two co-ed weekends each year, as well as a Spanish co-ed weekend once a year. The Long Island Cursillo community introduced the movement to Belize, and will introduce it to Barbados in the fall of 2009, each at the request of their respective bishops. ☺



What We Are Looking For



Qualities of a Bishop Coadjutor

A person called to the episcopate, wrote Gregory the Great, must set a high standard:

In all that he does he sets an example so inspiring to all others, that in their regard he has no cause to be ashamed of his past. He so studies to live as to be able to water the dry hearts of others with the streams of instruction imparted. By his practice and experience of prayers he has learned already that he can obtain from the Lord what he asks for, as though it were already said to him in particular, by the voice of experience: When thou art yet speaking, I will say, "Here I am"
(Pastoral Care, p. 39).

Apart from reading “he” to include women, much of this 1400-year-old thinking resonates with what our committee heard in listening events conducted throughout the Diocese in April and May 2008. Our next bishop should be visibly a person of God: “grace-filled,” “prayerful,” “inspiring,” “charismatic,” and “visionary” were among the words invoked. She or he should be “compassionate,” “humble,” “trustworthy,” “honest,” “transparent,” “morally strong,” displaying “good self-care and healthy habits.” (Our website contains a copy of the survey questionnaire along with detailed demographic data and summaries of the responses we received.)

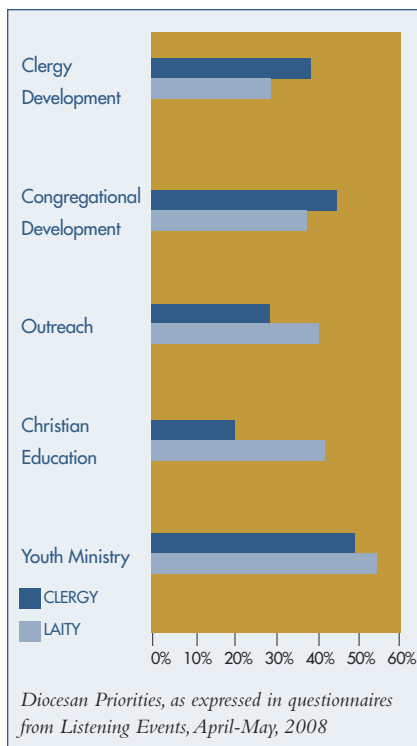
Both clergy and laity emphasized congregational development and youth ministry as Diocesan priorities. Lay listeners would also favor more Christian education offerings while the clergy (understandably) supported clergy development opportunities. Many parishioners expressed the strong desire to have Confirmation restored to age 11-13, and to have the rite returned to local parishes. Many parishes strongly expressed the desire for more support of spiritual renewal programs, such as Cursillo, as well increasing our outreach to include prison ministry, college chaplaincy, affordable housing, senior ministry, inner city youth ministry, and the like. Clergy and laity alike considered Long Island’s diversity as by far the Diocese’s greatest strength. Our dedicated clergy and laity are recognized as assets, as is the island’s proximity to Manhattan and natural beauty. Many also cited the Mercer School, the Cathedral, health ministries, and Camp DeWolfe as treasures.

The principal challenges identified by respondents to our survey were the need for healing and rebuilding trust in our Diocesan leadership, followed by church growth and congregational development. Some see one of our main assets, diversity, as a challenge, too, because it makes unity more difficult to achieve. A number of persons also consider racism a major obstacle we must contend with. Indeed, if Sunday at 11a.m. is still “the most segregated hour,” as Martin Luther King, Jr. said 45 years ago, Long Island is no exception: Many parishes are still quite ethnically homogeneous, and more than a few Episcopalians from the suburbs travel considerable distances to attend services in “more familiar” and “comfortable” surroundings in “the city,” and vice versa.

What sort of role should our Bishop Coadjutor assume? Both parishioners and clergy seek an excellent communicator, a natural leader who shares power, one who will be highly active and visible in the Diocese by visiting our parishes, having a relationship with clergy and laity alike, and being a pastoral presence. Some feel abandoned and are looking for someone to fix our Diocese and/or parishes for us. Others want an empowering figure, someone to engage and inspire by sharing power with us. Years of accommodation to an old-style “princes of the church” model may have diminished the numbers who are prepared to roll up their sleeves and determine their own answers to the problems that beset us.

In the nearly 1700 questionnaires we received from close to 80 parishes, many people offered questions to ask potential nominees:

- “If you were to become our Bishop, what would be your first priorities?”
- “How do you see yourself restoring the trust between the episcopate and the clergy?”
- “How will you heal the wounds in our Diocese?”
- “What do you really believe about Jesus Christ?”



- “What is your vision?”
- “Where are we going in the next 5, 10, 15 years?”
- “What in your life and relationship with Jesus calls you to be the agent of God’s transforming love in this Diocese?”

We received relatively few questions about a candidate’s stand on same-sex ordinations or same-sex marriage – and these seemed evenly divided, with a handful of parishes showing strong convictions on one side or the other. Here are some comments from parishioners and clergy that echo these themes:

“We are an incredibly rich Diocese in lots of senses, with amazing diversity: It could be a powerhouse. What we need is to be clear about the responsibility of the steward [and improve] stewardship of the real estate, the monetary assets, and the people assets.”

“The average person in Brooklyn and Queens feels no connection to Garden City,” said a church leader in Brooklyn, while another in Suffolk remarked, “there’s no sense the Diocesan does anything but ask for money and close down churches because they’re too small.”

“We need healing at home – it’s not just the rest of the world that needs it.”

“Eight people used to run everything around here... and the motto always was, ‘That’s the way we’ve always done things.’ Transparency in the finances has increased in recent years... but not enough.”

So we conclude by seeking a balance in our future bishop: “pure in thought, exemplary in conduct, discreet in keeping silence, profitable in speech, in sympathy a near neighbor to everyone, in contemplation exalted above all others, a humble companion to those who lead good lives, erect in zeal for righteousness against the vices of sinners” (*Pastoral Care*, p. 45).

We hope that this portrait of the Diocese of Long Island describes an attractive and intriguing opportunity to persons willing to assist us in creating a renewed vision as God’s people of many backgrounds and convictions working together for the Church of the 21st century.

If you feel called to respond “Here I am” and wish to learn more, we invite you to contact us:

Search/Nominating Committee

P.O. Box 712, Port Washington, NY 11050

Telephone: 1-877-823-4334

Email: info@bishopforlongisland.org

If you know someone whom you believe is qualified for this position and who might be willing to serve, please fill in attached form or use the form available on

www.bishopforlongisland.org/nomination-form

nomination form ☞

Key Dates

September 30, 2008 – Nominations and applications due;

October – December 2008 – Screening, background checks, and canonical examinations conducted;

December 2008 – Names of 4–6 nominees announced.

Petition process begins.

January 2009 – Petition process closes;

February 2009 – “Walk-about” conducted

March 21, 2009 – Special electing convention at the Cathedral

July 8–17, 2009 – Elected Bishop Coadjutor approved by the 76th General Convention in Anaheim, CA

	Brooklyn (Kings Cty)	Queens	Nassau	Suffolk	Totals
US Census 2008 Est Population	2,508,820	2,255,175	1,325,662	1,469,715	7,559,372
Active Lay Members	16,595	9,787	12,789	14,586	53,757
Parishes	27	28	36	31	122
Missions	6	1	4	8	19
Summer Chapels	0	0	0	5	5
Total	33	29	40	44	146
Active Priests	33	35	26	37	131
Non-Parochial Priests in Diocese	10	6	6	8	30
Retired Priests Living in Diocese	2	7	5	18	32
Permanent Deacons	2	2	4	3	11
Total	47	50	41	66	204

Sources: U.S. Census Bureau Data from www.factfinder.census.gov; parish, member, and clergy data from Diocese of Long Island Journal of Convention for 2006 & 2007.

Nomination Form – Bishop Coadjutor
The Diocese of Long Island



_____/_____/_____
Date

Name of Nominee _____

Preferred Address _____

City State Zip Code

Email Address Home Phone

Cell Phone Work Phone

Name of Nominator _____

Mailing Address _____

City State Zip Code

Email Address Home Phone

Signature of Nominator _____

Please provide us your personal reasons for your nomination of this person.

IMPORTANT: All nominees will be contacted by our Search Committee to inquire of their desire to participate in this search and discernment process. You do not need permission to nominate someone, but it is often helpful to ask first.

ALL NOMINATIONS MUST BE POSTMARKED BY SEPTEMBER 30, 2008 AND RETURNED TO:
Search/Nominating Committee, P.O. Box 712, Port Washington, NY 11050

The Diocese of Long Island – Approved 2008 Diocesan Convention Budget

	2006 Actual		2007 Budget		2008 Budget	
Revenue						
1 Congregations	2,269,879	76%	2,100,000	78%	2,300,000	77.9%
2 Trust Fund income	220,213	7%	228,200	8%	243,400	8.2%
3 Grants	245,005	8%	25,033	1%	15,000	0.5%
4 Service & other revenue	260,554	9%	278,246	10%	343,145	11.6%
5 Transfer from reserves	0		65,977	2%	50,000	1.7%
6 Total Revenue	<u>2,995,651</u>	100%	<u>2,697,456</u>	100%	<u>2,951,545</u>	100%
Expenses						
<i>Program</i>						
7 Executive Council Asking	441,000		441,000		463,050	
8 General Convention (2006-2009)	38,464		20,000		20,000	
9 Provincial Synod	4,400		4,400		4,400	
10 Lambeth Conference (2008)	1,000		1,000		1,000	
11 Department of Mission	94,802		100,000		111,000	
12 Retired Clergy/Lay Programs	78,045		80,000		80,250	
13 Diocesan Youth Ministry	33,824		34,375		58,357	
14 Communications Office	114,149		128,000		150,964	
15 Camp DeWolfe	20,500		20,500		21,013	
16 Cathedral of the Incarnation	80,000		80,000		100,000	
17 Programa Hispano/Latino at GTS	15,000		9,000		-----	
18 Hispanic Ministry	35,196		30,000		30,000	
19 Millennium Development Goals	18,000		18,641		18,000	
20 Other Ministry	265,307		74,533		50,000	
21 Total Program	<u>1,239,687</u>	38%	<u>1,041,449</u>	39%	<u>1,108,034</u>	37.54%
<i>The Episcopate</i>						
22 Bishops' salary & benefits	384,305		329,639		332,230	
23 Bishops' expenses	79,706		58,750		79,233	
24 Bishops' staff salary & benefits'	355,828		311,923		360,229	
25 Bishops' staff expenses	18,056		18,000		18,900	
26 Archdeacons' expenses	35,610		50,000		50,500	
27 Total Episcopate	<u>873,505</u>	34%	<u>768,312</u>	28%	<u>841,092</u>	28.50%
<i>Administration</i>						
28 Salaries and Benefits	513,855		538,243		559,538	
29 Staff Travel and Related Expense	15,470		17,500		17,994	
30 Office Expenses	121,159		135,500		150,000	
31 Diocesan House Maintenance	92,922		95,000		119,658	
32 Diocesan Convention	23,914		15,500		25,000	
33 Transfers to Reserves	115,000				-----	
34 Dioc Review Comm & Eccl Court			15,977		-----	
35 Total Administration	<u>882,320</u>	28%	<u>817,720</u>	30%	<u>872,190</u>	29.55%
36 Contingency			69,975		-----	
37 Episcopal Succession (Year 1 expense)					130,200	4.41%
38 Total Expenses	<u>2,995,512</u>	100%	<u>2,697,456</u>	100%	<u>2,951,516</u>	100%
39 REVENUE LESS EXPENSES	<u>139</u>		<u>0</u>		<u>29</u>	

Committees



Search and Nominating Committee

Fred Miller, Chair
St. Stephen's Church, Port Washington (N)

The Rev. Donovan Leys, Vice Chair
St. Stephen's Church, Jamaica (Q)

The Very Rev. Richard Simpson, Vice Chair
St. Mark's Church, Islip (S)

The Rev. Thomas Carey SSF, Chaplain
Little Portion Friary, Mount Sinai (S)

The Rev. Hickman Alexandre
St. James' Church, Brookhaven (S)

Joseph Ang
St. George's Church, Flushing (Q)

Joan Asselin
St. George's Church, Flushing (Q)

The Rev. Deacon Elizabeth A. Belasco
St. Stephen's Church, Port Washington (N)

Lindsey Cotter
Church of St. Alban the Martyr, St. Albans (Q)

Jae Chung
Trinity St. Joseph's Episcopal Korean Church, Flushing (Q)

Latonia Early-Hubelbank
St. John's Church, Huntington (S)

Rita Fray
St. Augustine's Church, Brooklyn (B)

The Rev. Joseph D. Jerome
All Saints' Church, Sunnyside (Q)

The Rev. Debra Low-Skinner
Christ Church, Garden City (N)

Kennedy Mills
St. Barnabas' Church, Brooklyn (B)

Susan Morrison
Emmanuel Church, Great River (S)

The Rev. Robert A. Picken
Church of the Ascension, Brooklyn (B)

Brian Quinn
Church of St. Jude, Wantagh (N)

The Rev. Francisco Rodriguez-Padron
St. Andrew's Church, Brooklyn (B)

The Rev. Shawn Williams
Christ Church, Sag Harbor (S)

Transition Committee

The Very Rev. Eddie Alleyne, Chair
St. Gabriel's Church, Brooklyn (B)

The Rev. Deacon Lorraine Cusick
St. Anselm's Church, Shoreham (S)

Willow Fodor
St. John's Church, Brooklyn (B)

The Very Rev. Christopher Hofer
Church of St. Jude, Wantagh (N)

The Rev. Christina VanLiew
St. Andrew's Church and Church of the Nativity, Williston Park (N)

Fritz Weinrich
St. Bede's Church, Syosset (N)

Michelle Wiley
Trinity-St. John's, Hewlett (N)

Joint Oversight Committee

For background, please see
http://www.diocelongisland.org/announcements/article_648.shtml

The Rev. Peter Casparian, Chair
Christ's Church, Oyster Bay (N)

Donna Jones, Vice Chair
Church of St. Alban the Martyr, St. Albans (Q)

The Rev. Dominic K. Ciannella, chaplain
Emmanuel Episcopal Church, Great River (S)

The Very Rev. Dr. Glenworth D. Miles
St. George's, Brooklyn (B)

The Rev. Dr. Lynn A. Collins
St. John's Church, Hempstead (N)

June Gerbracht
Church of St. Jude, Wantagh (N)

Don Derrick
St. John's Church, Brooklyn (B)

Valarie Crosdale
Church of St. Mark, Brooklyn (B)

Key

Archdeacons of Brooklyn (B), Archdeacons of Queens (Q),
Archdeacons of Nassau (N), Archdeacons of Suffolk (S)

Contact Information

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Quotations from Gregory the Great's *Liber Regulae Pastoralis* were taken from *Pastoral Care*, trans. Henry Davis. New York: Newman Press, 1978.

Henry M. Christman (ed.), *Walt Whitman's New York: From Manhattan to Montauk*. New York: New Amsterdam Books, 1963.

John W. Davis, *Dominion in the Sea: History of the Diocese of Long Island*. Hempstead: The Georgin Foundation, 1977.

The Rt. Rev. Richard B. Martin, *On the Wings of Morning: Two Islands, One Church*. Garden City: Diocese of Long Island, 2006.

I have tried to show what a pastor should be like. I, miserable painter that I am, have painted the portrait of an ideal man; and here I have been directing others to the shore of perfection, I, who am still tossed about on the waves of sin. But in the shipwreck of this life, sustain me, I beseech you, with the plank of your prayers, so that, as my weight is sinking me down, you may uplift me with your meritorious hand.

Pastoral Care, p. 237

The Diocese of Long Island



Dots indicate location of parishes, missions and chapels in Brooklyn (blue), Queens (green), Nassau (yellow), Suffolk (red).

For an interactive map of the Diocese of Long Island with parish names and locations, please visit our website www.bishopforlongisland.org.



CALLING *a* BISHOP COADJUTOR

for the DIOCESE OF LONG ISLAND

