



The Search for the 12th Bishop of the Episcopal Diocese of Alabama

Profile

bishopsearch.dioala.org



Table of Contents

Welcome	3
Who We Are	4
Alabama	4
Parishes & Worshiping Communities	5
Clergy	6
History	7
What We Do	10
Formational Ministries	10
Missional Ministries	11
Resource Ministries	12
Camp Ministries	13
How We Do It	15
Finances	15
Governance	17
Staff	18
Our Future	20
Our Challenges	21
Our Hopes	22
The Bishop We Seek	23
Timeline & Guidelines	24
Forms	25

Welcome

The Search Committee of the Diocese of Alabama welcomes you into the discernment process for our twelfth bishop. The Diocese of Alabama is a diverse community bound together by its love of Jesus Christ and The Episcopal Church for almost 200 years. As you go through this process with us, we ask that you prayerfully consider the challenges and possibilities that our diocese presents.

In writing this profile, the Search Committee listened to clergy and members of our parishes, each other, and the Holy Spirit. As you read, you will come to see our diocese as active and engaged. While we have outlined our challenges in this profile, we also celebrate our life as a diocese, sharing our hopes for Alabama and for our next bishop. Simply put, we are looking to our next Bishop to help us grow in faith, service, and numbers.

We look forward to getting to know you and discerning with you. Thank you for considering being our twelfth bishop and welcome to the discernment process.

Ellen Brooks, Chair
The Rev. Bill Blackerby, Co-Chair
Harrison Black
Bob Boylan
The Rev. Dr. Catherine Collier
Isabel Evans

A Prayer for our Bishop Search

God of wisdom and peace, you have gathered your faithful people, men and women of every nation, age, and color, in this diocese to humbly serve you: Look graciously on your Church and so guide the holy imagination 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 by igniting in us creative compassion and inspiring us to a relentless proclamation of your love; through Jesus Christ our Lord. Amen.

The Rev. Katherine Harper
The Rev. Thomas Joyner
Frierson Mitchener
Maibeth J. Porter
The Rev. Pearl Slay, Deacon
The Rev. Worth Stuart

Bishop Search Committee

Diocese of Alabama

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You are invited to explore our ministries and programs more fully. Throughout this profile you will find text that is hyperlinked to websites or videos about our ministries. This text will appear in [blue-green](#) or as underlined red text.



Closing Eucharist in St. Francis Chapel, 188th Diocesan Convention at Camp McDowell, 2019

Who We Are

We are all beloved children of God, redeemed and transformed by God's grace through Jesus Christ. We are followers of Jesus in the Episcopal tradition. We are a diverse community of people unified and transformed by the love of God in Jesus Christ and empowered by the Holy Spirit to share that transformational love with the world.

We are the Silent Generation, Baby Boomers, GenX, Millennials, and Generation Z. We live in rural areas, small towns, and urban cities. We are single, married, partnered, divorced, and widowed. We are doctors, lawyers, teachers, scientists, politicians, mechanics, farmers, artists, musicians, fully-abled, differently-abled, introverts, extroverts, African American, Caucasian, Asian, LatinX, cisgender, heterosexual, LGBTQ+, Republicans, Democrats, Independents, conservatives, liberals, high church, low church, Anglo-Catholic, evangelical, traditional, experimental, and missional.

Alabama

When people think of Alabama, perhaps the top 3 things that come to mind are SEC football, Lynyrd Skynyrd's song "Sweet Home Alabama," and the Civil Rights Movement of the 1960s. In recent years, Alabama has been in the national spotlight for our unusual or extreme public leaders and policies. The national attention that Alabama receives fails to capture the diversity of ideas, people, and ecology of the state.

Alabama is the cradle of the Civil Rights Movement, the place where rockets were built to send humans to the moon, and is the most biodiverse state east of the Mississippi River.

Alabama is home to the Equal Justice Initiative's [Legacy Museum](#) and the [National Memorial for Peace and Justice](#) and the [Alabama Shakespeare Festival](#) in Montgomery, the [National Aeronautics and Space Administration \(NASA\) Marshall Space Flight Center](#) in Huntsville, the [Muscle Shoals Sound Studio](#) in Sheffield, the [Birmingham Civil Rights Institute](#) and [Birmingham Civil Rights U.S. National Monument](#), and one of the finest medical and research centers in the country at [The University of Alabama at Birmingham](#). The state runs from the Cumberland Plateau, which is the southernmost part of the Appalachian region, in the north to the coastal plain that begins in the central portion of the state. Alabama's relatively mild winters and year-round precipitation attract a large variety of birds and animals as well as plants and wildflowers, and its rivers and lakes offer biologically and ecologically diverse habitats.



The Diocese of Alabama stretches from the northern border of the state to south of Montgomery and includes 4 of the largest cities in the state: Birmingham, Montgomery, Huntsville, and Tuscaloosa. The diocese includes the fastest growing city, Chelsea; the fastest shrinking city, Selma; the richest county, Shelby; and the poorest county, Sumter. Our diocese includes 3 military bases: the Redstone Arsenal in Madison; the Anniston Army Depot in Bynum; and Maxwell-Gunter Air Force Base in Montgomery. The state of Alabama has a population of 4.8 million with 2.3% population growth. Approximately 28% of the population is under 18 years of age, and nearly 17% are older than 65. The median household income is \$46,472.

Parishes & Worshiping Communities

The diocese consists of 87 parishes and worshipping communities and 3 campus ministry centers, organized in 7 **convocations**. Diocesan-wide total Sunday attendance, like many dioceses, has shown a decrease in the past decade: 17% since 2008. Parishes vary in Sunday attendance, with 11 congregations having more than 225 on Sunday. The majority of congregations – 55 – have less than 75 on Sunday. While average Sunday attendance has decreased, 40% of our congregations, both in large and small cities, have grown in number of active members.

2018 Parochial Report Information

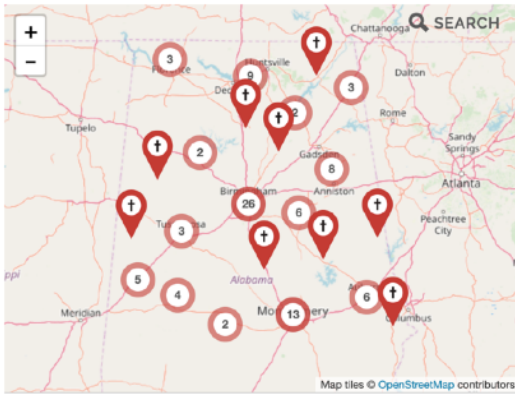
Vital Statistics

Financial Statistics

In 2014, with a grant from The Episcopal Church and the support of area churches, our diocese opened [The Abbey](#), a coffeeshop and worshipping community in Birmingham to explore new authentic ways of Christian worship, hospitality, and welcome. In 2019, our diocese received a UTO Grant to

provide start-up funding for Todos Santos, a new ministry at All Saints' in Montgomery, that will partner with a LatinX congregation to form one faith community.

EPISCOPAL ASSET MAP



[Link to Episcopal Asset Map](#)

Our parishes serve their communities through a variety of ministries. Our parishes feed people through food pantries, soup kitchens, Meals on Wheels programs, and Beans and Rice ministries. Our parishes provide day schools, after school programs, and mentoring programs. Our parishes offer community health clinics and respite ministries for adults living with dementia. Our parishes respond to disasters, build Habitat houses, and offer temporary or emergency housing for families and individuals experiencing homelessness. Through hosting farmer's markets, community gardens, and blessing boxes, our parishes explore creative ways to engage and serve their neighbors.

Our parishes offer a diverse array of liturgy and hymnody. Our parishes worship using the liturgies of the 1979 prayer book (both Rite I and Rite II), as well as the authorized liturgies in *Enriching Our Worship*. With permission, some of our communities explore fresh expressions of worship through new liturgies and expansive language, while others utilize more historic texts of our Anglican tradition. Our parishes worship through song with traditional choirs or congregational singing using *The Hymnal 1982*, *Lift Every Voice and Sing II*, and *Wonder, Love, and Praise*. Parishes also worship through less traditional music utilizing *Alleluia III*, contemporary worship music, modern jazz, or the meditative singing of Taizé.



Clergy

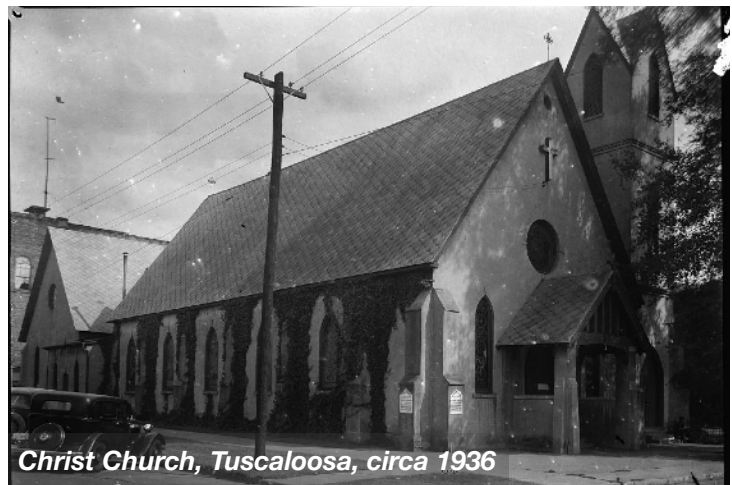
Currently, about half of our parishes are served by part-time or supply clergy, and half have at least 1 full-time clergy member. The clergy of our diocese include 87 priests and 4 transitional deacons serving in parishes or worshipping communities; 10 non-parochial priests; 74 canonically resident retired priests; and 23 non-canonical licensed priests.

In 2000, the Order of **Deacons** was reestablished in our diocese. There are now 40 canonically resident deacons, with most serving in a parish. Deacons serve or have served in elected positions including on the diocesan disciplinary board, the Standing Committee, and as alternate delegates to General Convention. Deacons also serve or lead various departments, task forces, and commissions of the diocese. By diocesan canon, all deacons are given seat, voice, and vote at diocesan convention.

In 2016 our diocese began the [Alabama Integrative Ministry School \(AIMS\)](#) to respond to a need for bi-vocational priests, formation for deacons, and lay ministry formation. AIMS allows the formation of clergy locally while incorporating the full life and experience of the student into theological training. The first cohort of AIMS students graduated and were ordained in 2019. AIMS will begin offering lay ministry modules in the fall of 2019 and incorporating lay students into the course of study in January 2020.

History

The South is known as a place of storytelling, and the story of The Episcopal Church in Alabama is complex, full of characters, conflict, and grace. The history of the Diocese of Alabama has been told in detail in *Bishops, Bourbons, and Big Mules: A History of the Episcopal Church in Alabama* by the Rev. J. Barry Vaughn. Vaughn explored the history of The Episcopal Church in Alabama and the curious fact that “although only a small proportion of Alabamians have belonged to The Episcopal Church, it has been the preferred church of the planters, industrialists, and the people who have shaped the state.”¹ It has also been the church of slaveholders, secessionists, and segregationists.



The Episcopal Church in Alabama began with the organization of 2 parishes in 1828: Christ Church, Tuscaloosa, and Christ Church, Mobile. The Diocese of Alabama was organized and admitted to The Episcopal Church in January 1830 and was served by provisional bishops until Nicholas Cobbs was elected as Alabama’s first bishop at St. Paul’s, Greensboro, in 1844. During Cobbs’ time as bishop, the diocese saw tremendous growth, increasing to 39 parishes and 1,700 communicants. Cobbs opposed secession, but on the day of his death in 1861, Alabama voted to secede from the Union. A few weeks later, bishops of the Confederate states met in Montgomery to organize the Episcopal Church of the Confederacy. In the fall of 1861, Richard Wilmer was elected the second Bishop of Alabama. Wilmer was the only bishop elected and consecrated in the Confederate Episcopal Church.

Following the Civil War, Wilmer established an order of deaconesses that would last until the early 20th century. Also, during this period, Alabama experienced a significant socio-economic shift as the industrial centers of Birmingham and Anniston grew rapidly. Prior to this period, The Episcopal Church was concentrated in the Black Belt and Tennessee Valley agricultural regions, but with the shifting populations church planting moved to Birmingham and the mineral region. The Church of the Advent was founded in 1871 and quickly became the largest parish in the diocese. Wilmer’s 39-year episcopate ended upon his death in 1900.

¹ An abbreviated version of Vaughn’s work is available in the online Encyclopedia of Alabama in the article “Episcopal Church in Alabama.” Retrieved June 27, 2019, <http://www.encyclopediaofalabama.org/article/h-3143>.

Following this, Alabama had a series of bishops: Robert Barnwell, 1900-1902; Charles Beckwith, 1902-1928; and William McDowell, 1928-1938.

Prior to the Civil War, virtually every Episcopal Church in Alabama had black members, and slavery was taken for granted. Alabama's Episcopal clergy routinely baptized, buried, and provided religious instruction for slaves. In the 1850s the Church of the Good Shepherd in Mobile was founded by a community of free blacks. Following the war, blacks that had worshipped in Alabama Episcopal churches left to form their own churches, never to return in large numbers. By the 1950s, the diocese continued to struggle to reach the black community and develop black clergy. In 1955 a committee was named to study the problem. At that time, though blacks made up one-third of the state's population, there were only 4 black Episcopal congregations - Good Shepherd, Montgomery; St. Mark's, Birmingham; St. Andrew's, Tuskegee; and Good Shepherd, Mobile. The committee identified "segregation in the church, exclusion of Negroes from Camp McDowell, [and] exclusion of Negroes from the Diocesan Youth Convention at Huntsville (1955)" as reasons for the church failing to thrive in the black community and recruit black priests.²



Bishop Carpenter

In 1938, Charles Carpenter was elected Alabama's sixth bishop. Carpenter looms large in the story of the diocese, and he is remembered warmly particularly by those he confirmed with the laying on of his enormous hands and booming voice: "May you daily increase mo-ah and mo-ah in the Holy Spirit..." During the "baby boom" that followed World War II, Carpenter oversaw the founding of new parishes and the flourishing of mission churches into parishes. Carpenter's episcopacy is most remembered for 2 things: the founding of a permanent diocesan camp named after his predecessor—Camp McDowell in Winston County; and his leadership in the Civil Rights Movement.

Carpenter's leadership during the Civil Rights Movement is complex. On 2 significant occasions, Carpenter took positions that put him into conflict with those working to advance civil rights. First in 1963, Carpenter joined 6 other religious leaders in urging Dr. Martin Luther King, Jr., to delay plans to demonstrate in Birmingham during Holy Week. This letter led to King's response that would be published as his "Letter from Birmingham Jail." When King organized the Selma to Montgomery march for voting rights 2 years later, Carpenter did everything in his power to prevent Episcopal clergy from participating in the march. In contrast, Carpenter had good relationships with black clergy in the diocese; he facilitated meetings between Birmingham's black and white leadership in his office; and he oversaw the integration of Camp McDowell.

George Murray, Bishop Coadjutor of Alabama, became the seventh bishop of Alabama upon Carpenter's retirement in 1968. Murray oversaw the creation of the Diocese of the Central Gulf Coast in 1970 and stepped down as the Bishop of Alabama to become the first Bishop of the Central Gulf Coast. The energetic Bill Stough was elected in 1970.

² See, *Bishops, Bourbons, and Big Mules: A History of the Episcopal Church in Alabama* by the Rev. J. Barry Vaughn. Vaughn.

The 1970s to the late 1990s was a period of change in the church. Stough oversaw the implementation of the 1979 prayer book and ordained the first female priest in the diocese in 1977. In 1981 the Church of the Advent was designated as the cathedral for our diocese, and was formally set apart as such the following year. Robert Miller succeeded Stough in 1989, a time when the issues of inclusion of LGBTQ+ persons in the life of the church came to the forefront. In 1991, an Integrity chapter was organized, and the diocese established a task force to respond to the AIDS epidemic. In 1997 Henry Parsley succeeded Miller. Parsley led a more intentional and assertive program of church growth by planting new churches in growing communities. In 2011, Parsley joined with bishops in the Methodist and Roman Catholic churches in Alabama in a successful federal lawsuit to block portions of Alabama's immigration law HB56.

Kee Sloan was elected the eleventh bishop of Alabama in 2012. Since the early 2000s, issues of human sexuality and marriage equality were points of discussion and conflict. Under Parsley, there were those who chose to leave the church, but his moderate approach headed off large-scale schism. Sloan continued in this moderate path. In 2012, General Convention authorized the blessing of same-sex unions. Sloan initially declined to allow the blessings, but in 2014 a commission was named to consider the resolution and draft a policy for generous pastoral response to the issue. [The policy was published in 2015](#) and was quickly revised to reflect the ruling of the U.S. Supreme Court in *Obergefell v. Hodges* and the actions of the 78th General Convention. To accommodate the different views on same-sex marriage, this policy left the decision about performing same-sex marriage to each parish and required the rector and vestry to reach consensus. Utilizing this policy, 25 parishes received permission to perform same-sex marriages, while others took no action or decided against performing same-sex marriages. While disagreement continues, Sloan has guided the diocese to focus on relationships and advocated the importance of maintaining a way forward together.



With Bethany Village, Sloan undertook a significant expansion of Camp McDowell and a campaign to raise \$10.5 million. When completed, the addition made Camp McDowell the largest Episcopal camp and conference center in the United States. Bethany Village was built utilizing environmentally conscious systems, and many of the buildings have universal accessibility to allow people of all abilities to enjoy Camp McDowell. This addition allowed Diocesan Convention to be held at Camp McDowell in 2016 and 2019.



Youth Department leads an energizer at Diocesan Convention, 2017

What We Do

Through the work of nearly 30 commissions, committees, task forces, initiatives, and partners, we share the ministry of telling the good news of Jesus Christ and sharing God's transformational love with the world.

Formational Ministries

Our diocese is committed to wholistic lifelong Christian formation, and several departments offer resources for all ages and that address various aspects of the Christian life.

We have a long tradition of commitment to [Youth Ministries](#). Our youth have a place on Diocesan Council and as representatives at our Convention. Through [Happening](#) and various conferences, youth from across the diocese have a chance to gather for worship, formation, and fun. Our Youth Ministry Coordinator organizes diocesan events and serves as a resource to the many parish-based youth ministers throughout our diocese.

Our colleges and universities are served by full-time chaplains at 2 campuses, and part-time or lay chaplains at 5 other campuses. [The Department of Ministry in Higher Education](#) also hosts [Vocare](#), a weekend retreat for people aged 18-30 to explore Christian vocation, and other retreats to bring college students together from across the diocese. The [Young Adult Ministries](#) Steering Committee plans a spring retreat at Camp McDowell and other gatherings throughout the year.



Vocare 19 at Camp McDowell

[The Commission on Aging and End of Life](#) provides resources for our aging members and support for caregivers. Our diocese supports providing

quality services and housing to the aging through our support of [Episcopal Place](#) and [St. Martin's in the Pines](#).

The [Commission on Spirituality](#) hosts day-long retreats twice a year and provides resources for spiritual formation. Our diocese is fortunate to be home to the [Metagem Institute](#), which offers training in spiritual direction. The [Department of Recovery Ministries](#) offers an annual gathering "The Journey: A Day on Addiction and Recovery," which brings together a variety of resources for those with addiction issues, those in recovery, and for family and friends. Each year the [Department of Christian Formation](#) offers the ONE Conference. This conference brings together Christian formation leaders, church administrators, youth ministers, communicators, and clergy for a day of training and workshops.



[Cursillo](#) was established in our diocese by Bishop Stough in 1979 and is a strong and vibrant ministry, offering 5 [retreat weekends](#) annually and small groups meeting weekly for mutual support. To date, over 8,300 people have attended a Cursillo weekend. The [Episcopal Church Women \(ECW\)](#) has a strong and active presence in our parishes. The [Daughters of the King \(DOK\)](#) is well represented with 44 chapters. There are also several chapters of the [Brotherhood of St. Andrew](#).

Missional Ministries

As a diocese, we are committed to the mission of the Church to restore all people to unity with God and each other in Christ. The [Department of Mission and Outreach](#) provides resources and grants to support the mission work of our members and parishes. Since 1969 our diocese has been committed to the Companion Diocese Relationship program, and has successfully engaged in relationships with Namibia, Sao Paulo, Brazil, Haiti, and presently with the [Diocese of the Virgin Islands](#). We have a strong relationship with [Episcopal Relief & Development](#) and are active in [Disaster Response](#) and recovery both locally and abroad. The [Task Force for the Stewardship of Creation](#) works to bring people together to explore the theology of environmentally sustainable living and to provide resources to our parishes.



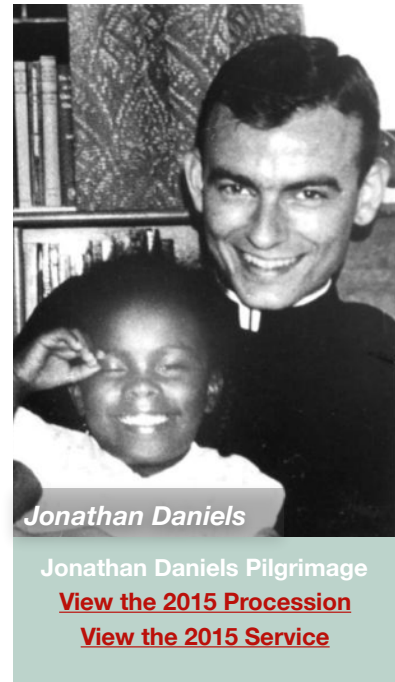
The [Commission on Truth, Justice and Racial Reconciliation](#) leads 2 annual workshops on antiracism training called "Seeing the Face of God in Each Other." In 2018, the dioceses of Alabama and the Central Gulf Coast joined to form [The Rev. Robert E. DuBose, Jr. Chapter](#) of The Union of Black Episcopalians. The Commission also coordinates the annual [Jonathan Daniels](#) Pilgrimage in Hayneville, Alabama, each August that honors Daniels and the Civil Rights Martyrs of Alabama. Daniels was an Episcopal seminarian from New Hampshire who

answered Dr. King's call for clergy to come to the South following the events of Bloody Sunday. Daniels spent the summer of 1965 working in and around Selma and Montgomery on integration and voting rights. He and several others were arrested and held in the Lowndes County Jail. After their release, Daniels, while protecting Ruby Sales, was shot and killed by Tom Coleman. Coleman was tried and acquitted. In 1991 the bishops of Alabama and New Hampshire successfully petitioned for Daniels to be added to the calendar of Lesser Feasts and Fasts, and he officially was added to the calendar in 1994. This pilgrimage is done in partnership with the Diocese of the Central Gulf Coast.

Resource Ministries

Several committees and departments work to provide resources for [liturgy & music](#), architecture, finance, parish development, evangelism, and [planned giving](#). The [Department of Stewardship](#) works to continue Alabama's long held tradition of first fruits proportional giving through [Transform Alabama](#), a program that offers training and support for parishes in developing a practice of transformational giving.

Diocesan [communications](#) are managed by a full-time Communications Coordinator. We use a collaborative strategy in our communications, and often work with Lifelong Formation to develop formation-based content. We publish a print quarterly magazine, [The Alabama Episcopalian](#), as well as a semi-monthly email newsletter. We have a growing ministry of video storytelling and live streaming of major events such as our diocesan convention. Recently, we have been able to expand the reach of day long retreats and conferences by offering web conferencing broadcast to satellite locations. Our Communications Coordinator also provides resources and support to parishes.





Camp Ministries

For us “camp” is not just a physical location but is a way of doing ministry. Camp comes to us from the Latin, *campus*, and means a level ground. Camp means a place of meeting and at times a place of sanctuary. Through our camp ministries we strive to remove geographic, racial, gender, and socioeconomic barriers to create a level meeting place—a place of equality, reconciliation, and love—for all God’s people to come together to learn, grow, pray, and play.

Camp McDowell is affectionately known as “God’s backyard.” Through 9 sessions of Summer Camp on Clear Creek, Bethany’s Kids, and the Youth Folk Camp, young people of all races and abilities from across the state are brought together. The Summer Camp Scholarship Fund ensures that everybody can come to Camp. Camp McDowell offers educational opportunities to the wider community through the Environmental Center, the Farm School, the Alabama Folk School, and the Magnolia Nature Preschool. Camp McDowell utilizes environmentally conscious building methods and features a recycling facility, solar array, and is exploring hydroelectric options on Clear Creek.

Bethany Village at Camp McDowell, with its more accessible sidewalks and buildings, is home to Special Session, a program for adults of all abilities. Special Session has grown and now offers 2 summer sessions and a fall program called Unbound.

Our camp ministry is not confined to Camp McDowell. [Sawyer](#)ville began with a day camp in Hale County in 1993. Since that time, it has grown to include 3 [summer day camp](#) sessions, a summer learning program, a mentoring program, and Person2Person: A Race Relations Pilgrimage.

Our many camp ministries help us to experience the way the world should be—connected to God’s creation, celebrating the diversity of God’s people, and centered in a life of worship, service, and joy.





How We Do It

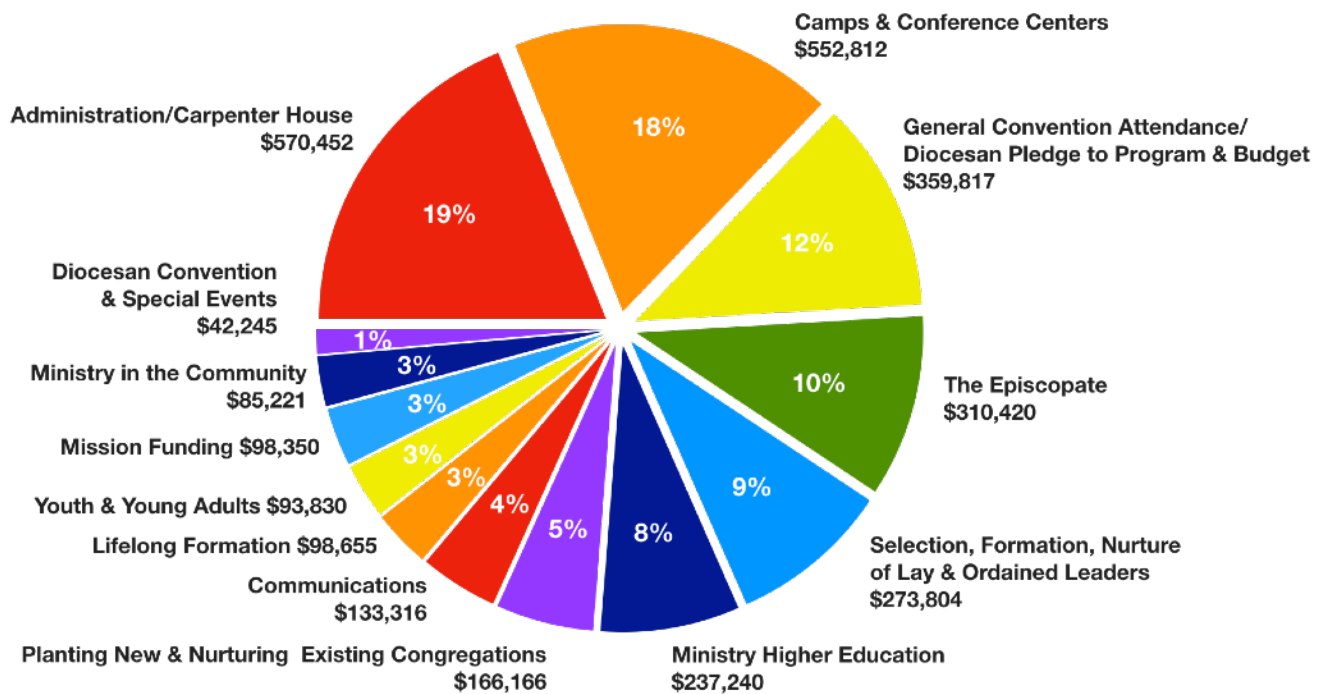
Finances

The operations, mission, and ministry of our diocese are funded through voluntary contributions from our parishes. Guidelines are established for this voluntary contribution that call for parishes with a plate and pledge base of more than \$150,000 to pledge 15%, and those with a pledge and plate base under \$150,000 to pledge 10%. In the 5-year period 2014-2018, our parishes had a 4.6% increase in the average plate and pledge base and a 7.86% increase in overall operating revenues. As a pastoral response to those in our diocese who disagreed with decisions of the General Convention, a provision was made in 2005 to allow parishes to restrict the use of their parish covenant contribution. Currently, 3 parishes restrict their covenants. In determining our assessment to support The Episcopal Church Program and Budget, our diocese excludes this restricted income from that calculation.

In 2019, it is projected that voluntary parish covenant contributions will represent 84% of the anticipated receipts.

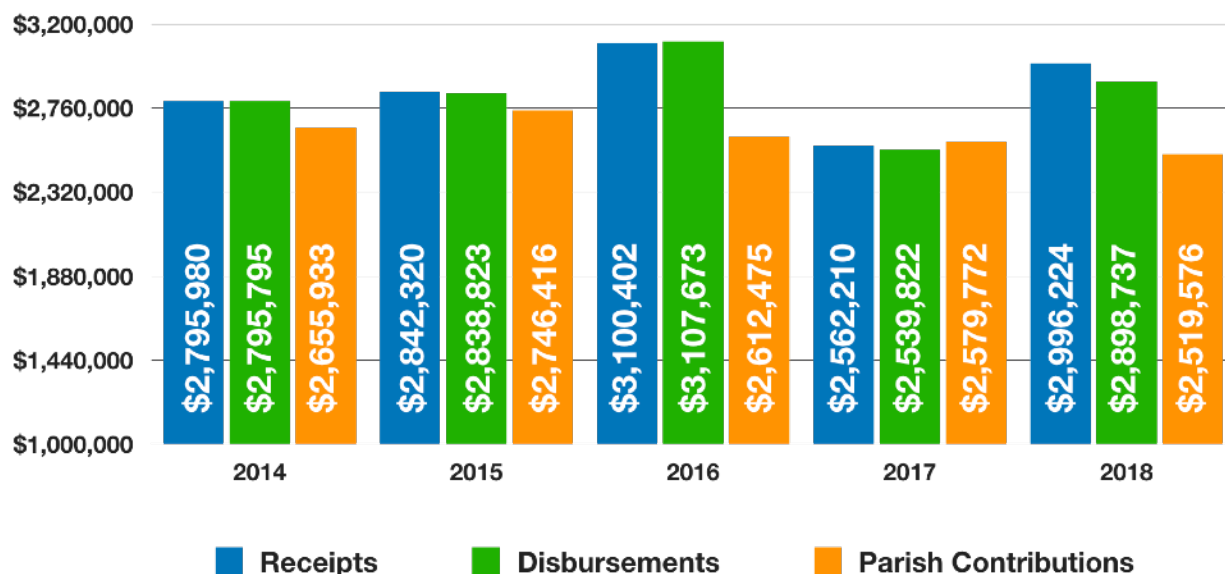
Anticipated Receipts for 2019	
Prior Year Covenants	\$0
Current Year Covenants	\$2,360,000
Current Year Covenants – Restricted	\$195,000
Short Term Investments	\$4,912
Designated Fund Transfers	\$183,316
Contributions to Specific Ministries	\$275,100
Miscellaneous Income	\$4,000
Total Receipts	\$3,022,328

Budgeted Disbursements for 2019



The amount budgeted for Camps and Conference Center funds Camp McDowell's executive director compensation, expenses related to the meeting of the Department of Camp McDowell, and the compensation and benefits of the 2 directors of Sawyerville, and the compensation of the part-time executive director of Special Session. Special Session and Sawyerville's program expenses are funded by direct contributions designated for those ministries. Camp McDowell operations are funded primarily from the fee income generated by the Camp. In 2019, Camp McDowell has a proposed budget of \$5,009,103. Between 2014 and 2018, Camp McDowell saw a budget deficit 3 times.

5 Year Comparison of Receipts, Disbursements, & Parish Contributions



Between 2014 and 2018, our diocese had budget surpluses in 4 years, with a small deficit in 2016. In the same period, disbursements increased 1%, while parish contributions declined 5.13%.

In addition to the Operating Budget, the Diocese of Alabama invests approximately \$8,140,000 for support of the diocese. Much of this is donor restricted funds, but \$680,000 is unrestricted funds and is designated by the Diocesan Council to support specific ministries or areas of ministry. The diocesan funds are pooled with approximately \$13,860,000 in agency funds, coming from parishes and diocesan organizations for investment. These agencies retain control of distributions according to applicable donor restrictions. The total amount invested currently is approximately \$22,000,000. Investment decisions for the pooled fund are guided and overseen by the Trustees of the Diocese.

Financial Information				
2015	2016	2017	2018	2019
<u>Diocesan Budget</u>	<u>Diocesan Budget</u>	<u>Diocesan Budget</u>	<u>Budget - Covenants Summary</u>	<u>Diocesan Budget</u>
<u>Camp McDowell Budget</u>	<u>Camp McDowell Budget</u>	<u>Camp McDowell Budget</u>	<u>Budget - Trust Fund Summary</u>	<u>Camp McDowell Budget</u>
			<u>Camp McDowell Summary</u>	



Governance

The Diocesan Convention meets annually in February as set by Standing Resolution. Lay delegates are elected annually with representation based on the number of confirmed communicants in good standing in their respective parishes. Additionally, each campus ministry center elects 1 delegate and the Youth Department elects 2 delegates. The convention adopts an annual budget; sets policy through canonical amendments and resolution; elects deputies to the General Convention; elects the officers of the diocese; receives reports from various departments and groups; and elects the Chairs of the various departments, commissions, and task forces of the diocese.

The canons provide for a Chancellor, Treasurer, Secretary, and Assistant Secretary and Treasurer with their duties to be assigned by the bishop. Except for the assistant, each is elected to a 3-year term and may not be reelected for 1 year. There are 3 departments of the diocese established by the canons: (1) The Department of Finance, (2) [The Commission on Ministry](#), and (3) The Department of Music, Architecture and the Allied Arts. Subject to the confirmation by the Diocesan Council, the bishop may appoint and assign duties to other agencies of the diocese. Currently, there are 18 additional departments, commissions, and task forces.

Governance Information

[Charter](#)
[Canons](#)
[Standing Resolutions](#)
[Diocesan Policies](#)
[Departments](#)
[Specialized Ministries](#)
[Convention Digital Archives](#)

The Diocesan Council has by canon law the “authority of the convention, between meetings of the convention.” Financial, legal, personnel, and property matters all flow through the Council for action. In addition, the Council oversees the ministries of the diocese through a structure of departments, commissions, and task forces. Membership on the Council includes 12 representatives elected from the 3 districts by the Convention and 2 appointed by the bishop. It has long been the custom for the 2 appointed members to be the Chair of the Youth Department and the President of the diocesan Episcopal Church Women. The Council convenes monthly.

The Standing Committee consults closely with the bishop as a “council of advice” in matters relating to the clergy, the process leading to ordination, matters of conduct and Episcopal oversight, Episcopal transitions, and action on Episcopal elections in other dioceses. The Standing Committee is elected by the Convention and consists of 4 ordained and 4 lay persons. Meetings are less frequent than those of the Council.

Staff

The offices of the diocese are in downtown Birmingham adjacent to the Cathedral Church of the Advent. The original building was constructed in 1954 with renovations and additions made in 1992. The building was named in honor of the sixth bishop of the diocese, Charles Carpenter, and is known as Carpenter House.

[Diocesan Directory](#)
[Diocesan Staff Directory](#)
[Camp McDowell Staff Directory](#)
[AIMS Faculty Directory](#)

In the late 1990s the diocese dropped the position of Canon to the Ordinary and reallocated the responsibilities to staff officers and coordinators based in Carpenter House.

Full-time		Part-time
Staff Officer for Finance & Administration	Staff Officer for Ministry Development & Clergy Transition	Special Events Coordinator
Youth & Young Adults Ministry Coordinator	Communications Coordinator	Archdeacon
Lifelong Christian Formation Coordinator	Director of Mission Funding	Executive Director of Special Session
Bookkeeper	Administrative Assistant to the Bishop	
2 Camp Directors for Sawyerville	Benefits Coordinator & Assistant	

Additional full-time staff includes the executive director for Camp McDowell and 2 chaplains for ministry in higher education. Additional part-time staff includes 2 campus ministers. The diocese also funds the positions for the Dean, Associate Dean, and faculty of the Alabama Integrative Ministry School.



1st AIMS Graduation



Young People Paint Birmingham



Lenten Reflection Day



Eucharist at Jonathan Daniels Pilgrimage



Workshop at the ONE Conference



Episcopal Place's Gumbo Gala



Our Future

In June 2019 the Search Committee held 9 listening sessions. General sessions were held in 5 locations, 2 sessions were held specifically for youth and young adults, 1 session for clergy, and 1 session for Carpenter House staff. Close to 400 people attended, representing at least 70 parishes in our diocese. It is estimated that 28% were less than age 30, 38% were between age 30 and 60, and 34% were over age 60. More women than men attended, and minorities were represented, though in small numbers. At least 60 clergy, active and retired, were present. Additionally, about 60 written responses were relayed through the diocesan website, email and personal delivery.

Participants were invited to respond to the following questions:

1. As you sit here today, what is one thing that makes the Diocese of Alabama stand out in a positive way?
2. As you sit here today, what is one thing in which the Diocese of Alabama falls short?
3. What is one challenge that the Diocese faces in the next 10 years, and what response to that challenge do you hope to see?
4. What do you think the role of the next bishop will be moving forward?
5. What would you look forward to happening in the Diocese in the next decade?

From these responses, the Search Committee was able to discern shared hopes, perceived challenges, and needed qualities for our next bishop.

Our Challenges

While there is much to give thanks to God and to celebrate in the life of the Diocese of Alabama, we are not without our challenges. Our challenges are a mix of familiar demographic issues, as well as particular issues in the relationships within our diocese.



- **Our challenge is to find ways to share the good news and spread the invitation to meet Jesus for a new generation, or generations we have not reached, who may not know what The Episcopal Church is or understand our Episcopal approach to the faith.** Change is difficult for many people and yet there is a generation we have failed to reach that is begging for change. Like many other dioceses, we are experiencing a decline in overall average Sunday attendance. While many parishes remain healthy, the long-term trend is towards an increasingly smaller and aging parish population, with many smaller parishes already noticing the absence of younger generations and the struggle of financial constraints.
- **Our challenge is to help our smaller parishes find new ways to be guided by a stable pastoral presence.** Many of our smaller parishes are without regular clergy support and feel forgotten. Just over half of our parishes are served by part-time or supply clergy. Many of these parishes cannot afford full-time clergy and the diocese lacks a sufficient number of part-time or bi-vocational clergy, as well as a strategy for how to meet the needs of these parishes. Finances, as well as limited human resources, increasingly pose an issue for small parishes who struggle to maintain their church buildings as well as be faithful witnesses to Christ as a community.
- **Our challenge is to find a way to allow the clergy and people of the Advent to live in harmony with the diocese.** For some time now there has existed an uneasy relationship between the Diocese of Alabama and the Cathedral Church of the Advent. The Cathedral Church of the Advent is a unique parish in the life of the Diocese with a theological expression which seems to define a majority of the congregation, and yet this theological expression has created tension within our diocesan family that impacts our relationships and finances. The tense relationship and complicated financial situation have created the perception of a cathedral separated from the life of the diocese.
- **Our challenge is to identify a variety of worship opportunities as well as empower congregations to express diverse worship styles.** Our liturgy is a strong point for our identity, and a treasured expression of our gratitude and relationship with God in Christ. At the same time, there is a desire to find fresh expressions for worship to appeal to more people. While there is little consensus on what shape this worship should take, we recognize the need to explore new ways for more people to connect their faith in worship.

Our Hopes

Our diocese's foundation is the faithful people who have gone before us. Through their work, our diocese is vibrant, healthy, and eager to grow into our future. As we appreciate the gifts in God's creation today, we look forward in hope to the future of the Episcopal Diocese of Alabama.



- **Our hope is that we grow our shared stewardship and explore new options to fund our shared ministries, so that we may be financially healthier to face our future.** God has given us an abundance and the responsibility to live into that abundance by being good stewards of our financial and human resources.
- **Our hope is to welcome a dynamic bishop who will inspire and empower the people to share the Gospel of Jesus Christ in both familiar and new ways and places.** We are called by God, at all times and in all places, to invite those we meet into a loving, life-giving, liberating life in the grace of Jesus Christ.
- **Our hope is to inspire our worshipping communities to seek and serve Christ in all persons by making space for growth in diversity of age, race, sexual orientation, gender expression, and socioeconomic background.** We especially hope to welcome this diversity of persons into the life of our communities so that we are not only more diverse in Sunday morning worship, but also in the leadership of our congregations, shared ministries, and diocese.
- **Our hope is to creatively build bridges between generations.** As we look to the future of our diocese, we know that we need the knowledge, energy, and creativity of younger generations, as well as the experience, stability, and wisdom of our older generations. Our hope is to build intergenerational communities of worship, learning, and service.
- **Our hope is to continue to build upon our shared life-giving ministries.** Our diocese has vibrant shared communities and ministries, with many people citing youth ministry, college ministry, Camp McDowell, Sawyerville, Special Session, and the Cursillo community as examples. We hope to continue these and other ministries and develop new ones that will build our faith, remind us of our Baptismal Covenant, and empower us to show the love of Jesus to all people.

Convention Ministry Video Reports

Each year our ministries are invited to present video reports to Convention.

[2019 Video Ministry Reports](#)

[2018 Video Ministry Reports](#)

[2017 Video Ministry Reports](#)

The Bishop We Seek

We recognize that the Examination in the Ordination of a Bishop as found in *The Book of Common Prayer* sets out the duties of a bishop. This diocese seeks a person who is willing to do all those things listed, with particular attention to the following attributes.



Faithful

Our bishop will center their life in prayer; articulate their faith to the diocese and the world; and will be a loving, Christ-centered, pastoral leader.

Visionary

Our bishop will create a vision for the diocese in collaboration with us and take us into a new season of existence. The bishop will articulate what The Episcopal Church in the Diocese of Alabama has to offer all people. The bishop will spread the message of Jesus in the world.

Visible

Our bishop will have a public presence throughout our diocese, as well as the larger community, through utilizing opportunities for in person engagement as well as online media.

Inclusive

Our bishop will be a person of love who leads the diocese to be a place where all people have a place and a voice.

Innovative

Our bishop will be creative in addressing the challenges facing our diocese in a loving way, and will be proactive in addressing developing issues and challenges.

Administrative

Our next bishop will have the skills and experience necessary to effectively utilize our available financial and human resources to manage our diocese.

Timeline & Guidelines

Timeline

August 28, 2019	Profile Released and Nominations Opened
September 20, 2019	Nomination Period Closed
December 15-19, 2019	Petition Period
January 4, 2020	Walk-About at St. Luke's, Birmingham
January 18, 2020	Election at Advent, Birmingham
June 27, 2020	Ordination/Consecration of Bishop Coadjutor at Advent, Birmingham

Guidelines

Names may be submitted by a layperson, bishop, priest or deacon of The Episcopal Church or another interested individual. You may submit your own name or the name of another person. Names may be submitted from August 28 through September 20, 2019.

Please observe the following guidelines:

If you are submitting the name of another person:

- You must submit a Nomination Form through the provided web link **no later than 11:59 pm CDT on September 20, 2019.**

If you are submitting your own name:

- You do not need to submit a Nomination Form.
- You must submit a completed Application Form through the provided web link **no later than 11:59 pm CDT on September 20, 2019.**

Forms are provided in this packet for information purposes, and must be completed and submitted online through the appropriate web link.

Forms

Nomination Form For the 12th Diocesan Bishop Of the Episcopal Diocese of Alabama

Thank you for participating in the search for the twelfth Diocesan Bishop of the Episcopal Diocese of Alabama. If you have any questions, please contact the Search Committee at DioAlaBishopSearch2019@gmail.com.

This form must be completed online at <http://bit.ly/DioAlaBishopNomination> and submitted no later than 11:59 pm CDT on September 20, 2019.

Information about the person you are nominating:

Name:

Email address:

Mailing address:

Telephone number:

Information about you:

Name:

Email address:

Mailing address:

Telephone number:

**Application Form
For the 12th Diocesan Bishop
Of the Episcopal Diocese of Alabama**

Thank you for participating in the search for the twelfth Diocesan Bishop of the Episcopal Diocese of Alabama.

1. Please complete this form online. You will be asked to upload your OTM portfolio, resume, and a cover letter explaining why you are interested in entering the discernment process to be our next bishop.
2. Please complete responses to all the essay questions below. Please limit each of your answers to 500 words.

***This form must be completed online at <http://bit.ly/DioAlaBishopApplication>
and submitted no later than 11:59 pm CDT on September 20, 2019.***

Name:

Email address:

Mailing address:

Telephone number:

Questions for the applicant: The questions are meant to generate a deeper level of information about you. Please limit each of your answers to 500 words.

1. What is it about the Diocese of Alabama that encourages you to enter discernment for our next bishop?
2. What in your vocation and spiritual journey led you to enter discernment to be a bishop in the church?
3. What do you think will be the most important thing for you to do in your first year as bishop?
4. What are 3 significant issues confronting humanity and what is the church's role in addressing these issues?

Thank you for being part of this process at this time of mutual discernment in the life of the Diocese of Alabama. Hold us in your prayers, as we hold you in ours.