



THE  
EPISCOPAL DIOCESE  
OF LONG ISLAND

BROOKLYN • QUEENS • NASSAU • SUFFOLK

THE EPISCOPAL DIOCESE OF LONG ISLAND

# Bishop Search Profile

*Walking Together in God's  
Call for Long Island*





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## A PRAYER FOR OUR NINTH BISHOP SEARCH

*“Almighty God, giver of every gift and source of all wisdom and understanding, look graciously upon your church and so guide the minds and hearts of those who will choose our next bishop. We pray that those who offer themselves as candidates in this process, you will grant them wisdom and discernment, a spirit of revelation and knowledge of your will, that they will care for all your people and equip us for our ministries through Jesus Christ our Lord. Amen.”*

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# Introduction

*“After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb” — REVELATION 7:9*



**The Episcopal Diocese of Long Island welcomes you to join the process of electing our Ninth Bishop. Whether you are discerning a call to ministry as our next Bishop, considering nominating someone, or expecting to know more about our diocese, your interest and participation are much appreciated. We believe this profile will help you understand the unique character and calling of our diocesan community.**

This profile was developed by the Search Committee and seeks to convey the hopes and dreams of the people of our diocese for our next bishop. We also hope that you will gain a fuller understanding of our diverse diocese, including its history, its challenges, and its unique organizational structure. Our diocese requires a bishop grounded in prayer and empathy with significant gifts in effective organizational leadership. We seek someone capable of navigating complex tensions, rather than resolving them into simple solutions.

The Diocese of Long Island is diverse in many ways. It consists of the counties of Kings (Brooklyn) and Queens in New York City; and Nassau and Suffolk on Long Island. These regions are comprised of the most populous and diverse neighborhoods in the nation, with a mix of urban, suburban and rural areas. They represent people, languages and cultural traditions from all over the world. What some might see as a challenge, we embrace as a wonderful opportunity.

The Diocese is blessed with significant resources that undergird our common ministerial work. We consist of 123 parishes, 7 ministry corporations, 6 summer chapels, and 5 mission centers all reaching out to the community to share the love and hope of Jesus Christ. We aim to assist communities in tackling social challenges and health issues like alcoholism, drug abuse, domestic violence, juvenile



*“Diversity is not just color—it’s thoughts, approach, welcoming everyone to help us move forward. We think more broadly, see things from different filters.”*

— LISTENING SESSION PARTICIPANT



delinquency, under-employment, and mental illness through faithful partnership. We strive to live into our meaningful diocesan vision: “One Diocese, One Mission.” This vision seeks to remind us that we are one body of Christ sharing a common purpose, while bringing together our significant gifts and diversity to share Christ’s love with communities often faced with great challenges.

This profile shares the story of our Diocese. It includes the feedback collected through diocesan listening sessions and a diocesan landscape survey. The drafting process has been centered in thoughtful prayer, holy listening, and consultative work. Throughout the process we have witnessed the love we have for Christ and the Diocese, as well as the acceptance and mutual support we have for one another.

We pray for you as you read this profile — whether you are discerning your own call to episcopal ministry or considering nominating a qualified candidate. Application and nomination procedures are included within. We are delighted to walk with you in this discernment, and encourage you to reach out with any questions to our Search Committee Co-chairs at [bishopsearch@dioceseli.org](mailto:bishopsearch@dioceseli.org).







# Table of Contents

- Geography of the Diocese and Data ..... 4
- A Brief History of the Diocese ..... 8
- Diocesan Finances ..... 11
- Bishop’s Responsibilities with Diocesan Organization and Corporations ..... 13
- Diocesan Mission and Ministries: Challenges and Opportunities ..... 17
- The Bishop We Are Seeking ..... 20
- Application and Nomination Process ..... 24
- Timeline of the Bishop Search Process ..... 28
- Leadership Teams ..... 30



# Geography of the Diocese and Data

*“In every place where I cause my name to be remembered I will come to you and bless you.” — EXODUS 20:24*

The Episcopal Diocese of Long Island spans four distinctive regions, each contributing unique character to our shared ministry. In Brooklyn, Queens, Nassau and Suffolk, our 123 churches serve communities that reflect the rich diversity of contemporary American life.

## Church and Membership Distribution (2024)

Region	# of Churches	Active Baptized Members 16+	Active Baptized Members Under 16	Total Active Baptized
Brooklyn (Kings)	30	5,724	864	6,588
Queens	23	2,848	669	3,517
Nassau	28	4,393	953	5,346
Suffolk	42	4,793	508	5,301
TOTAL	123	17,758	2,994	20,752

Beyond our parish churches, we maintain six Summer Chapels: St. Thomas (Amagansett), St. Peter’s (East Hampton), St. John’s (Fishers Island), St. Andrew’s By-the-Sea (Saltaire), Atonement (Quogue), and St. Andrew’s Dune Church (Southampton). Additionally, five Worshipping Communities extend our reach: Bushwick Abbey and Iglesia de La Santa Cruz (Brooklyn), Incarnation Chapel (Carle Place), All Saints’ (Long Island City), St. Luke’s (Camp DeWolfe, Wading River), and Centro Francisco at Grace Church (Riverhead).

## CLERGY LEADERSHIP

♦ Retired/Canonically Resident: 114

## SACRAMENTAL LIFE

Our parishes celebrated the following sacraments and services in 2024:

Baptisms.....	545
Confirmations.....	235
Receptions.....	67
Marriages.....	115
Burials.....	592
Eucharists.....	18,891





## REGIONAL DIVERSITY AND DEMOGRAPHICS

The profound diversity of our diocese reflects the broader demographic reality of our region:

### 2024\*

#### Brooklyn (Kings County) — Population: 2,646,306

- ◆ Asian: 13.1% | Black: 32.8% | Hispanic/Latino: 18.9% | White: 37.2%
- ◆ 45.1% of residents speak a language other than English at home

#### Queens County — Population: 2,316,841

- ◆ Asian: 26.1% | Black: 17.4% | Hispanic/Latino: 28.1% | White: 24%
- ◆ 55.2% of residents speak a language other than English at home

#### Nassau County — Population: 1,392,438

- ◆ Asian: 14.1% | Black: 13.5% | Hispanic/Latino: 19.2% | White: 53.5%
- ◆ 30.2% of residents speak a language other than English at home

#### Suffolk County — Population: 1,535,909

- ◆ Asian: 4.9% | Black: 9.6% | Hispanic/Latino: 23.1% | White: 62.7%
- ◆ 24.5% of residents speak a language other than English at home

*“Very moving in worship when we hear the Gospel and Scriptures read in multiple languages. Praying in other languages is witness to the universality of the Church.”*

— LISTENING SESSION PARTICIPANT



Common non-English languages throughout our diocese include Spanish, Chinese (Cantonese & Mandarin), Korean, Bengali, Urdu, Tagalog, French, Creole, Russian, Italian, and Polish. Worship in our diocese occurs in thirteen languages including English, Spanish, Chinese, Creole, Korean, Vietnamese, and Urdu.

Our diocese is actively engaged in the Episcopal Church’s ethnic ministries such as the Episcopal Asian-American Ministry (EAM) and the Union of Black Episcopalians (UBE) with local chapters for supporting, communicating, and further developing ministry in our diocese and the nation.

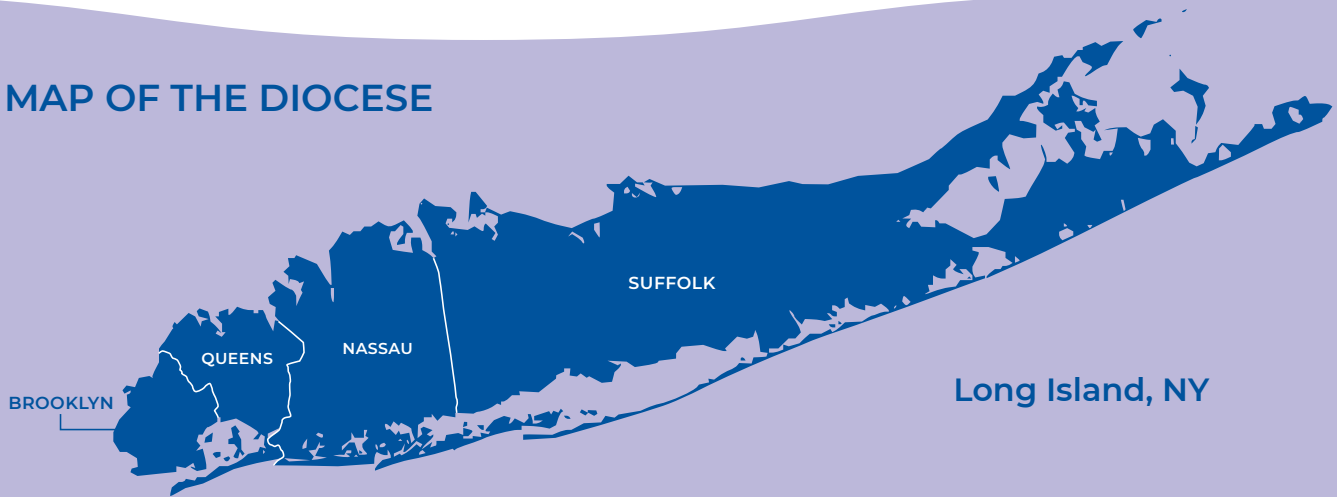
*\* Please note the above figures are estimates and reflect the information from 2024 US Census Bureau Quick Facts, American Community Survey, Data USA and World Population Review. It is important to note that percentages might not add up to 100% due to rounding and the possibility of individuals identifying with multiple racial / ethnic groups or refusing to identify. However, the above data can show a good snapshot of the diversity of population in the four regions and the approximate size of each group.*

## ECONOMIC AND CULTURAL CONTEXT

**New York City regions** serve as major global centers characterized by immense cultural diversity and economic dynamism. The economy centers on finance, healthcare, professional services, retail trade, and manufacturing. Wall Street and the New York Stock Exchange anchor the world's largest metropolitan economy. With over 800 languages spoken, these areas represent some of the most ethnically and linguistically diverse communities globally.

**Long Island** features diverse geography shaped by glacial activity and coastal erosion. Extensive beaches and barrier islands line the southern shore, while northern and eastern coastlines form deep harbors. The island divides into North Fork and South Fork peninsulas at its eastern end, with the North Shore featuring higher topography and rocky beaches, and the South Shore characterized by sandy plains and barrier beaches. Long Island's economy links closely to New York City's performance, with many residents commuting to the city while the island maintains its own strong economy in professional services, leisure and hospitality, and healthcare.

## MAP OF THE DIOCESE







“The idea of belonging needs to be part of the attraction. You must look at things not just in a single lens, we will miss things.”

— LISTENING SESSION PARTICIPANT





# A Brief History of the Diocese

*“Remember the days of old, consider the years long past; ask your father, and he will inform you; your elders, and they will tell you.” — DEUTERONOMY 32:7*

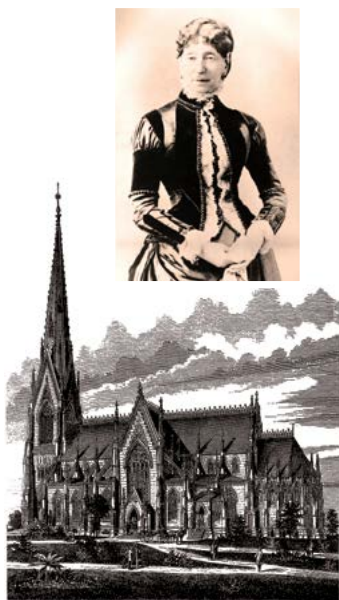
## ORIGINS AND EARLY DEVELOPMENT

The Episcopal Church on Long Island traces its roots over 300 years to the late 17th century.

The Rev. Samuel Eburne, active in Brookhaven during 1663–1688, was the first known person directly associated with the Church of England on Long Island. After the 1693 passage of “An Act for Settling a Ministry” by the Province of New York legislature, royal governor Benjamin Fletcher established the Church of England in New York City and surrounding areas.



Brooklyn's Church of the Holy Trinity, as it would have appeared in 1868.



Cathedral of the Incarnation; inset: Cornelia Clinch Stewart.

The Diocese of Long Island was formed in September 1868 from the Episcopal Diocese of New York. During its primary convention in November 1868, the diocese elected The Rev. Abram Newkirk Littlejohn as its first bishop. Initially based in Brooklyn, Holy Trinity Church served as pro-cathedral. The diocese center later moved to Garden City after receiving the gift of the Cathedral of the Incarnation from Cornelia Clinch Stewart, widow of department store magnate, A.T. Stewart. Bishop Littlejohn established the church throughout Queens and Suffolk counties, while focusing on ministry to the poor in Kings County.

## GROWTH AND INSTITUTIONAL DEVELOPMENT

Throughout its history, our diocese has been shaped by visionary leadership that balanced tradition with innovation. Bishop Frederick Burgess (1901–1925) addressed temperance, civil rights, and social disruption while supporting charitable enterprises. Notably, despite policies of racial segregation that contradicted Gospel values, this period saw the founding of seven predominantly African-American and Afro-Caribbean churches between 1903–1921, demonstrating the persistence of faithful witness even amid systemic challenges.

Bishop Ernest Milmore Stires (1925–1942) guided the diocese through the Great Depression, expanding St. John's Hospital and building Cathedral House. Bishop James Pernette DeWolfe (1942–1966) established our



Horse-drawn ambulance for St. John's Hospital, 1852





Eileen Cox and the Rev. George T. Gruman collect clothing and food for the Long Island Diocese's London campaign, 1948



Bishop James P. DeWolfe of the Episcopal Diocese of Long Island blesses the congregation in ceremonial services rededicating St. George's Church, 1953

theological school in 1955 (later renamed the George Mercer Jr. Memorial School of Theology) and purchased the land that became Camp DeWolfe in Wading River. Throughout his tenure, both as Suffragan (1949–1965) and as bishop Diocesan (1966–1977) Bishop Jonathan Goodhue Sherman focused on spiritual renewal and the development of ministry in Eastern Long Island. Bishop

Robert Campbell Witcher (1977–1991) marked his episcopacy as a season of good corporate stewardship and efficiency. Bishop Orris George Walker, Jr. (1991–2009) is noted for his work in organizational restructuring and inclusion of women's ordination in the diocese.

## MODERN ERA CHALLENGES AND RENEWAL

Recent decades have brought both challenges and opportunities for creative ministry. The complex legal and financial difficulties of the 1990s, including Cathedral bankruptcy proceedings, tested our resilience while ultimately strengthening our institutional foundations. Throughout these challenges, our commitment to social justice has deepened, with particular emphasis on immigrant advocacy, LGBTQ+ inclusion, and racial reconciliation.



*“The Episcopal Church has been in decline; we are blessed with many financial resources in the Diocese but they will not last forever. The next Bishop will need a sharp eye as to what is useful and what is wasteful.”*

— LISTENING SESSION PARTICIPANT



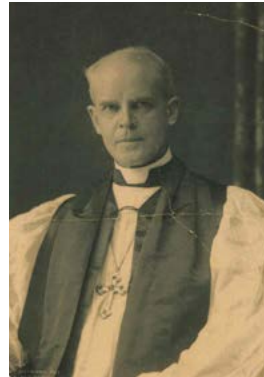
Bishop Lawrence Provenzano, our eighth bishop (2009–present), has emphasized parish-directed ministry, social justice advocacy, and the empowerment of women and LGBTQ+ communities. His leadership has positioned our diocese as a voice for justice while maintaining our commitment to Anglican tradition and sacramental life.

## OUR EPISCOPAL LEGACY



### FIRST BISHOP

**Abram Newkirk Little**  
1869–1901



### SECOND BISHOP

**Frederick Burgess**  
1901–1925



### THIRD BISHOP

**Ernest Milmore Stires**  
1925–1942



### FOURTH BISHOP

**James Pernet DeWolfe**  
1942–1966



### FIFTH BISHOP

**Jonathan Goodhue Sherman**  
1949–1965 as *Suffragan*,  
1966–1977 as *Diocesan*



### SIXTH BISHOP

**Robert Campbell Witcher**  
1977–1991



### SEVENTH BISHOP

**Orris George Walker, Jr.**  
1991–2009



### EIGHTH BISHOP

**Lawrence Provenzano**  
2009–present



# Diocesan Finances

*“For where your treasure is, there your heart will be also.”*  
— MATTHEW 6:21

The finances of the Diocese of Long Island can be described as robust, with a significant endowment that underwrites budget shortfalls and wider diocesan expenses, especially in real estate. However, post COVID the diocesan budget faces increasing challenges as congregational offerings fall due to smaller congregations and ever increasing parish expenses.

The Diocesan Ministry Plan is the annual budget that is prepared by Diocesan Council and the Director of Finance, and approved at Convention. The 2025 Ministry Plan was a balanced budget. The headline numbers are as follows:

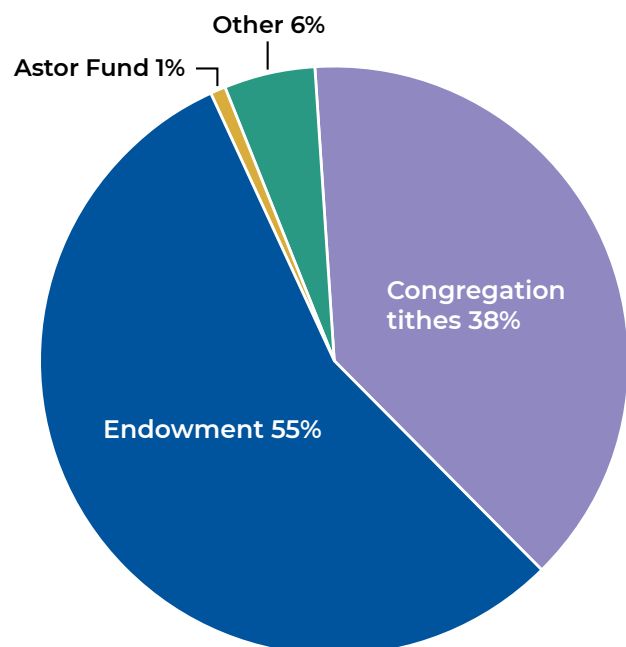


*“We have such wealth in this Diocese, this geography, and incredibly needy people as well. The tangle of wealth—you have so much, where should you put it? Keep it moving to do good.”*

— LISTENING SESSION PARTICIPANT

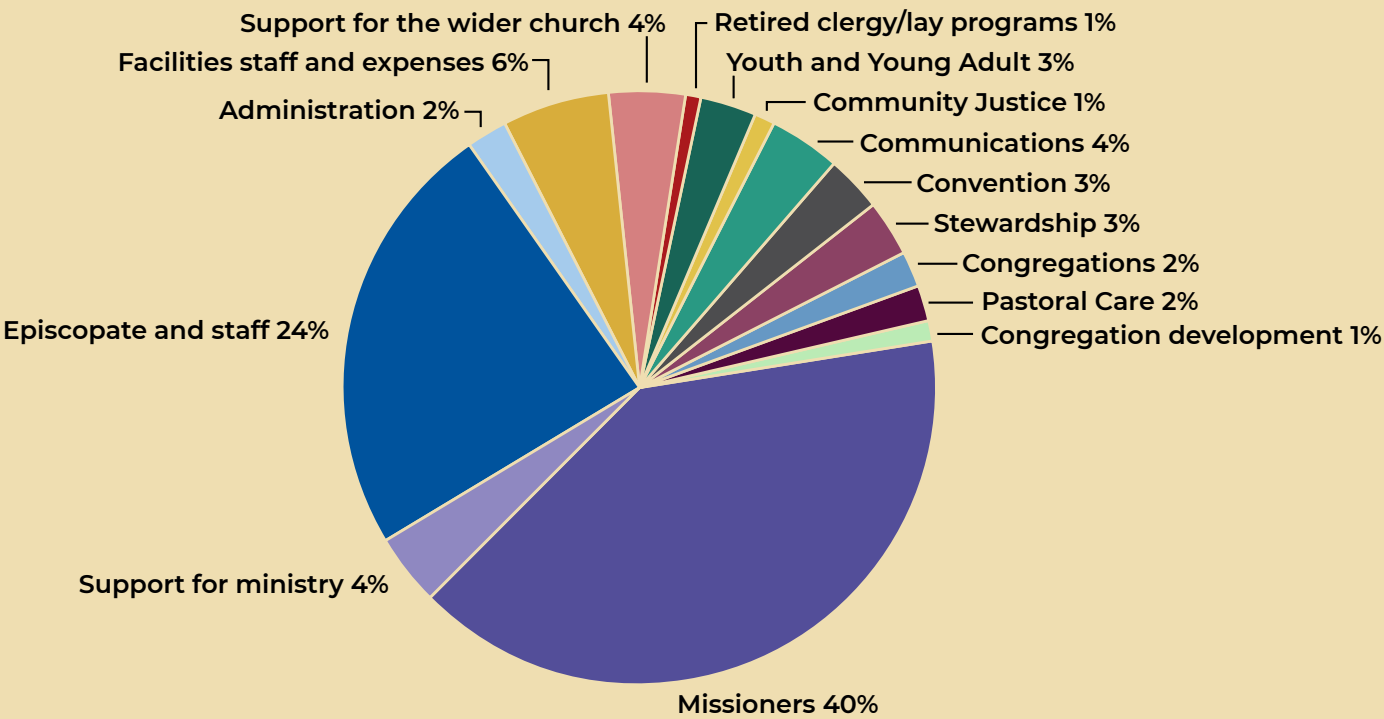
## 2025 MINISTRY PLAN — REVENUE

<b>Total Revenue</b> .....	<b>\$9,714,129</b>
Congregational giving .....	\$3,722,619
Endowment draw .....	\$5,352,230
Astor Fund .....	\$122,280
Other .....	\$517,000



2025 MINISTRY PLAN — EXPENSES

Total Expenses .....	\$9,714,129
Mission and ministry.....	\$6,606,279
Episcopate .....	\$2,374,855
Admin and facilities.....	\$732,995



Like most organizations operating in a dynamic world, the Bishop and the Bishop’s senior staff must continue to be attentive to the challenges presented in financing the ministries of the diocese. The Diocesan Bishop, as chief steward of the Diocesan finances is called upon to ensure the revenues are sustainable year-on-year, and that the expense structure of the diocese is efficient and targeted to achieve the wider mission goals. Our diocesan survey confirmed that fiscal competence and stewardship leadership are essential qualities we seek in our ninth bishop.

The Diocese is blessed with resources through the faithful giving of past stewards, however, these resources are finite and as the pandemic demonstrated, can be volatile.

We all walk forward faithfully as stewards of the gifts God has endowed us with to do the work of spreading the good news as effectively as we can. The Ninth Bishop of Long Island will have the resources to fund the new ministry vision for the diocese by the grace and mercy of God.

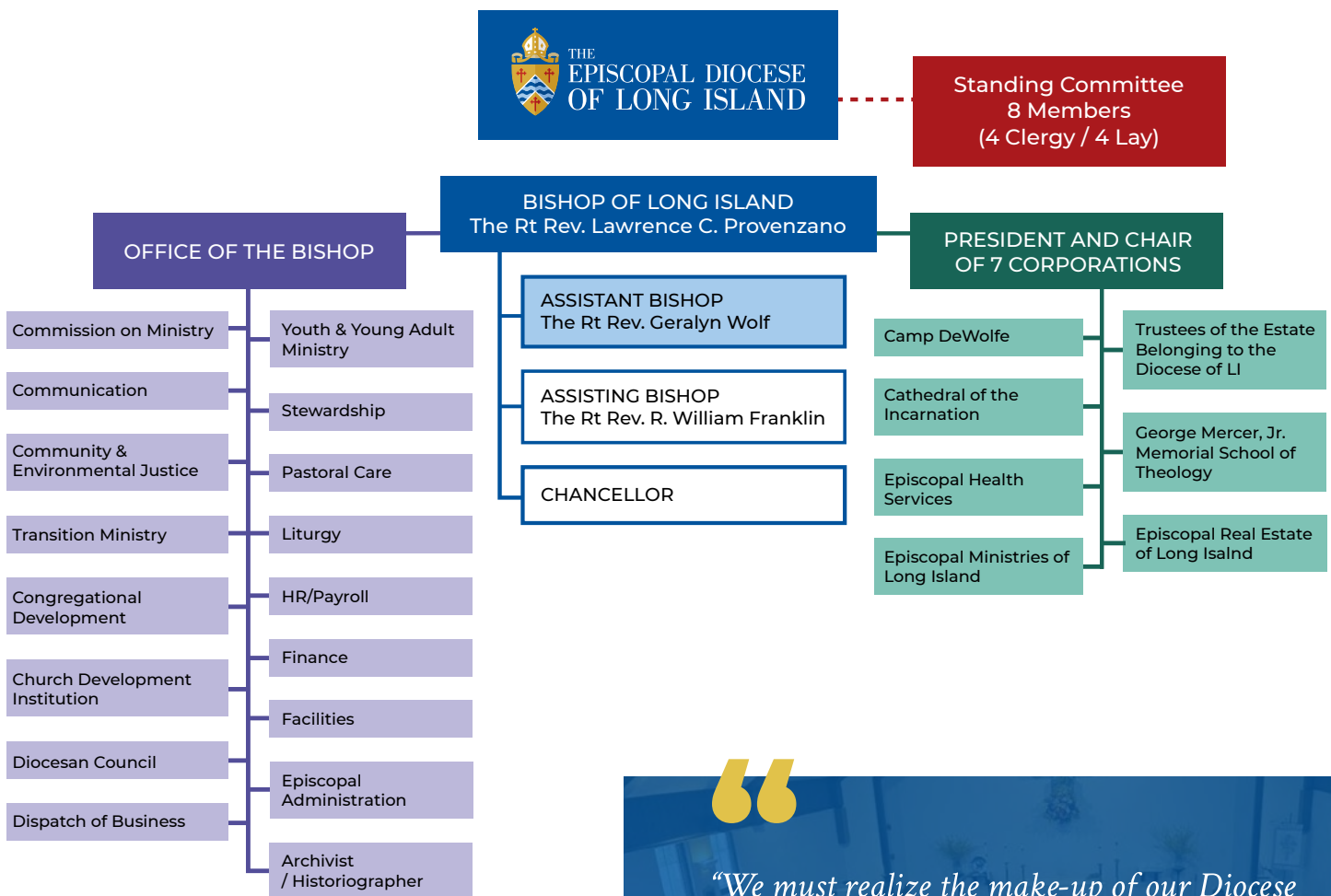




# Bishop's Responsibilities with Diocesan Organization and Corporations

*"Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord." — 1 CORINTHIANS 12:4–5*

## DIOCESAN ORGANIZATION CHART:



The Episcopal Diocese of Long Island operates through a unique organizational structure that enables ministry through both parish communities and specialized corporations. This complexity requires episcopal leadership capable of systems thinking and collaborative management across multiple institutions.

“

*“We must realize the make-up of our Diocese is unique. The Bishop has so much to do, involved with so many ministries, corporations. Understand who we are as a Diocese and the responsibilities the Bishop has.”*

— LISTENING SESSION PARTICIPANT

## CORE DIOCESAN MINISTRY

The Diocese and Office of the Bishop coordinate ministry through:

### Episcopal Leadership

- ◆ Bishop Diocesan
- ◆ Assistant Bishop and/or Assisting Bishops

### Ministry Offices

- ◆ Canon for Vocations and Congregations
- ◆ Canon for Pastoral Care
- ◆ Canon for Community Justice
- ◆ Missioner for Environmental Justice
- ◆ Director of Youth and Young Adult Ministries
- ◆ Director of Communications
- ◆ Director of the Center for Leadership Training
- ◆ Historian in Residence for Racial Justice

### Administrative Support

- ◆ Chancellor
- ◆ Director of Finance
- ◆ Executive Assistant for Episcopal Administration
- ◆ Human Resource Manager
- ◆ Facilities Manager





## THE SEVEN DIOCESAN CORPORATIONS



**The Trustees of the Estate Belonging to the Diocese of Long Island, Inc.** Created under New York Statute in 1871, the Trustees manage diocesan investments and real estate assets, providing approximately 55% of the diocesan operating budget. The entity consists of the Bishop as President and nine elected Trustees serving three-year terms.



CATHEDRAL of the INCARNATION

**The Cathedral of the Incarnation** Our mother church and episcopal seat, located on a 70-acre close in Garden City. The Cathedral community includes comprehensive ministry staff led by the Dean and overseen by the Cathedral Chapter.



**The George Mercer Jr. Memorial School of Theology** For seventy years, our in-house theological education has prepared clergy and lay ministers. The school offers a three-year program for vocational deacons and courses for interested laity. A new partnership with Codrington College in Barbados for priestly formation is launching in 2025–2026 to support our continued partnership with the Anglican Church in the Province of the West Indies.



**Episcopal Ministries of Long Island (EMLI)** Supporting parish-based ministries throughout the diocese, EMLI distributed \$175,000 in 2024 to ministries serving 50,000 people, providing 237,000 meals and over 5,300 hours of educational services through 1,000 volunteers contributing 34,000 service hours.







**Episcopal Health Services / St. John's Hospital** A 257-bed acute care medical facility on the Rockaway Peninsula serving culturally and economically diverse, medically underserved populations. The system includes primary care, cancer care, and specialty services while training over 180 residents annually in 10 graduate medical education programs. St. John's Hospital is the only remaining diocesan-owned hospital in the Episcopal Church. It is a vital safety-net hospital in an underserved area of Brooklyn, the Rockaways.



**Camp DeWolfe** Located on 72 acres in Wading River, Camp DeWolfe has provided Christian formation for nearly 80 years, enabling "Christian Formation in the Episcopal Diocese of Long Island by providing a natural setting for people to engage in community and empower them to live out an outward and visible expression of the love and grace of Christ."



**Episcopal Real Estate of Long Island (ERELI)** Created in 2020, ERELI provides redevelopment, construction, asset management, and administrative services to parishes and diocesan properties.



## Partnership Ministries

**St. Andrew's Supportive Housing** A joint development with the Ali Forney Center, creating 21 supportive housing units for the LGBTQ+ community at the former St. Andrew's site in Astoria, Queens. It is expected to open in early 2027.





# Diocesan Mission and Ministries: Challenges and Opportunities

*"The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor."* — LUKE 4:18



## PRIORITY MINISTRY AREAS

Our diocese actively engages in justice-centered ministry through focused initiatives that respond to both local needs and Gospel mandates:

**Center for Spiritual Imagination (CSI)** Incubated at the Cathedral of the Incarnation, CSI began as a ministry of the diocese. It now operates as a separate 501(c)3 with continued ties to the Diocese of Long Island. Bishop Provenzano serves as an episcopal visitor in this ecumenical new monastic community that is rooted in Benedictine, Carmelite, and Franciscan traditions that creates spaces and programs supporting seekers from all walks of life from across North America.

**Community Justice** This ministry advocates for justice for communities facing oppression, with a current focus on refugee and LGBTQ+ advocacy.

### Environmental Justice and Creation Care

The Creation Care Community of the Diocese of Long Island (CCCDLI) implements our 2020 Convention resolution committing to "seeking right relationship with the created things of our environment through acts of repentance, justice-seeking, healing, activism, education, and witness." We actively expand solar energy use, reduce waste, and increase tree cover while forming parish Green Teams.

**Asian American Ministries** Episcopal Asian American Ministries of the Diocese of Long Island fosters a welcoming church environment, celebrates Asian cultural heritage, and provides spiritual nourishment tailored to the needs of Asian American Episcopalians in the diocese. Clergy from the AAPI community meet monthly to support one another and engage ministry opportunities for Episcopalians of Asian heritages and languages across the diocese.





### Youth and Young Adult Ministry

**(YaYA)** Our Office of Youth and Young Adult Ministries supports faith formation and leadership development across all four counties. Key programming includes

Camp ELEVATE, Bowling with the Bishops, and Youth Presence at Diocesan Convention. YaYA is focused on building sustainable relationships where young people feel seen, heard, and valued in the Church and the world.



*“Camp Elevate—participated as a camp counselor. Impressive growth with children. The children were impressive with their views and sharing.”*

— LISTENING SESSION PARTICIPANT

**Haitian Ministries** Recognizing the significant Haitian community in our diocese, we appointed a Canon for Haitian Ministries in 2025 to serve St. Bartholomew’s, Brooklyn (currently worshipping with St. Luke and St. Matthew, Brooklyn) and a new Creole-speaking congregation beginning ministry at St. Augustine’s Church in Brooklyn.

**Hispanic Ministries** The Diocese of Long Island’s Hispanic Ministries meet monthly to nurture community and shared mission, and host two annual training workshops in partnership with local congregations. Each October, more than 150 people gather at the Cathedral for a vibrant Hispanic Heritage celebration, honoring culture, faith, and tradition.

**Reparations and Racial Justice** Our Reparations Committee, a subcommittee of Diocesan Council, roots its work in our baptismal vows, striving for “justice and peace among all people” and “respect for the dignity of every human being.” The committee established The Barbara C. Harris Scholars Program for Truth and Reparations to further equity in education.

**Black Clergy Caucus** Comprising clergy of African descent within our diocese, the Caucus creates collegiality and support mechanisms while serving as a valued resource articulating community concerns and celebrating contributions that have transformed the Episcopal Church.





## CHALLENGES AND OPPORTUNITIES IN MINISTRY

### Challenges We Face:

*Navigating Diversity with Intention* — Our diocese spans highly diverse urban boroughs and suburban/rural counties, requiring unity while honoring racial, cultural, and linguistic richness and diversity.

*Sustaining and Revitalizing Congregations* — With wide-ranging parish sizes and resources, including struggling congregations, we need creative, collaborative ministry models and strategic transition support.

*Addressing Social Inequity* — Our commitment to racial justice, immigrant advocacy, housing security, and LGBTQ+ inclusion demands courageous, public-facing leadership and prophetic witness.

*Supporting Clergy Well-being* — We need strong pastoral support for clergy across diverse ministry settings, including bi-vocational and nontraditional roles, with emphasis on formation, mentorship, and wellness. Burnout and mental health concerns are all too often unspoken players in our diocese.

*Managing Diocesan Resources* — Ongoing property development and mission-driven real estate initiatives require strategic stewardship, transparency, and Gospel-aligned investment.

*Maintaining Trust in Community* — Like many dioceses, we continue to live with the lasting impacts of broken trust and unhealthy system dynamics. Members of the clericus have called for greater transparency in our decision-making processes and communication — a commitment essential to growing in beloved community.

*Growing in Diversity* — While we celebrate our diocese's incredible diversity, our diocesan leadership teams have not reflected the great racial diversity of this diocese. We also note that while this diocese celebrates women in ordained ministry, we currently maintain a lower proportion of women clergy members than the majority of The Episcopal Church.

### Opportunities Before Us:

*Leading with Bold Vision* — The Diocese of Long Island is positioned for Church wide leadership in justice-centered ministry, expanding our public witness as a church boldly proclaiming God's love in action.

*Growing Multicultural Ministry* — Our vibrant worshipping communities in multiple languages and cultural contexts offer great potential for expanding intercultural relationships, leadership development, and shared mission.

*Engaging the Next Generation* — Through Episcopal schools, children, youth and campus ministries, and creative formation initiatives, we can deepen investment in young leaders and innovative expressions of church.

*Strengthening Diocesan Identity* — Across our four counties, we seek unified, hopeful vision rooted in the Gospel that celebrates diversity while drawing us closer together as one Body.



*“What some might see as a challenge, we embrace as a wonderful opportunity. Diversity is marvelous, it opens the spectrum.”*

— MULTIPLE LISTENING SESSION PARTICIPANTS

# The Bishop We Are Seeking

*"I will give you shepherds after my own heart, who will feed you with knowledge and understanding."* — JEREMIAH 3:15

The Episcopal Diocese of Long Island seeks a bishop who can navigate and integrate the creative tensions that define our diocesan life. Rather than seeking someone who will resolve our complexities into simple solutions, we need a bishop who can help us thrive within the dynamic tensions that make us who we are. We seek leadership like Moses, who held the tension between liberation and law-giving, or like Paul, who bridged Jewish tradition and Gentile inclusion.



*"The next Bishop must have deep, deep humility."*

— LISTENING SESSION PARTICIPANT

Through 16 listening sessions with over 300 participants and a landscape survey with more than 1,000 respondents, we have identified both our extraordinary strengths to build upon and the sophisticated leadership capabilities we need for transformational ministry. These priorities are drawn from themes that emerged in both surveys and listening sessions.

We are a "huge family" with living diversity that spans from Brooklyn to Montauk, encompasses multiple languages in worship, and creates vibrant multicultural communities. We take pride in our prophetic witness and leadership in justice, stewarding robust infrastructure, including St. John's Episcopal Hospital and significant endowments, and demonstrating a passionate commitment with participants promising "100% support" for our new bishop.

Yet we also recognize opportunities for growth: pioneering youth and family innovation, transforming from silos to networks, moving from "well-kept secret" to public witness, developing creative resource sharing between wealthy and struggling parishes, and healing institutional wounds into renewal energy.

## KEY LEADERSHIP ABILITIES

Our next bishop must masterfully integrate five core tensions that reflect the complexity of contemporary episcopal ministry:

### Unity and Diversity

Just as the apostles at Pentecost, our bishop must celebrate our distinctiveness while fostering genuine connections across geographic, cultural, linguistic, and theological differences. What this looks like is honoring the unique gifts of each community while helping parishes work together in ways that strengthen our whole diocese. Listening session





participants noted a need for someone who can maintain our “woven tapestry” identity while creating a shared vision that energizes all our parishes. As participants asked, “When am I going to meet the beautiful people of Brooklyn and Queens?” Our bishop must create real connections because “no one understands what is going on next door.”

## Innovation and Tradition

Following Jesus, who said he came not to abolish the law but to fulfill it, our bishop must ground us deeply in Anglican/Episcopal tradition while leading creative approaches to ministry in a post-Christian culture. In practice, this will mean preserving our liturgical and sacramental foundation while experimenting boldly with new forms of church, honoring our institutional heritage while adapting to contemporary realities. We need someone who can help us “reimagine entirely” while staying grounded in our identity.



## Pastoral Heart and Strategic Vision

Like the Good Shepherd who both tends individual sheep and protects the whole flock, our bishop must provide genuine pastoral care to our clergy, families, and congregations, while exercising sophisticated leadership across our complex diocesan corporations. What this means is

being spiritually grounded and prayerful while having business skills to steward our significant financial resources, offering personal presence while casting a strategic vision for our future. Our listening and survey revealed that our next leader must be “approachable” with both a “pastoral heart” and a “head for big business.”



*“The Bishop should be deeply spiritually rooted. A visionary—where there is no vision, the people will perish.”*

— LISTENING SESSION PARTICIPANT

## Abundance and Stewardship

Reflecting Jesus’ ministry of feeding multitudes from limited resources while teaching careful stewardship, our bishop must help us live from abundance while addressing real challenges of declining membership and aging infrastructure. This requires someone who can generate excitement about possibilities, while making hard decisions about resources, and foster generosity while ensuring sustainability. We embody profound paradoxes: some areas enjoy largess, while others struggle. As a result, we must address the question, “Is our church just for the wealthy?” and therefore seek someone who can transform these tensions into energy for transformation.

## Connection and Autonomy

Like Paul, who built networks of connected churches while respecting local contexts, our bishop must strengthen relationships between parishes, ministries, and regions while respecting local independence and parish distinctiveness. In practice, this means increasing diocesan communication and collaboration while empowering grassroots ministry and local leadership, providing a strong episcopal presence while empowering delegated leaders across the diocese.

## THE CHARACTER TRAITS THAT MATTER

This integrative work requires specific capabilities:

**Deep Listening** — The ability to hear and hold multiple perspectives without premature judgment, demonstrated through active engagement with diverse viewpoints and patient discernment. Participants emphasized this as absolutely essential, calling for someone who can truly hear what communities are saying.

**Adaptive Leadership** — Comfort with ambiguity and complexity, demonstrated through experience navigating change, while maintaining organizational stability and morale. We need someone willing to experiment and learn from both successes and failures.

**Systems Thinking** — Understanding how different parts of the diocese affect the whole, evidenced by experience with complex organizational leadership and collaborative decision-making.

**Cultural Competence** — Deep appreciation for our multicultural and multilingual reality, demonstrated through authentic cross-cultural ministry experience and ongoing cultural learning. This emerged as non-negotiable rather than merely desirable.

**Spiritual Maturity** — Grounded in prayer and centered in Christ, with demonstrated capacity for spiritual leadership that can serve as “the beacon of light” our communities need.

**Healing and Truth-Telling** — Participants courageously named “things left unsaid, secrets, lack of transparency... traumas that are never addressed.” We need a bishop who can lead institutional truth and reconciliation, bringing shadows into light with grace, understanding that “people grieve; they need to be listened to.”

**Inclusive Leadership** — We seek episcopal leadership that reflects our deep commitment to the full participation of all people in the life and ministry of the Church. Recognizing that effective leadership draws from spiritual gifts and pastoral competencies — rather than demographic characteristics — we welcome qualified candidates regardless of gender, race, ethnicity or sexual orientation. Our next bishop should be committed to fostering an environment where women and all underrepresented groups can flourish in leadership roles at every level of diocesan life.



*“Seeing themselves as support for the clergy and parishes, not directing. Resource and support for what the parishes are doing, not what the Diocese is doing. Front line ministry.”*

— LISTENING SESSION PARTICIPANT





## PRACTICAL MINISTRY EXPRESSION

In practice, our ideal bishop will:

- ♦ Visit parishes regularly — not just for confirmations, but to understand local contexts and build authentic relationships.
- ♦ Communicate frequently and transparently about diocesan initiatives while soliciting genuine input from grassroots voices. Our survey data indicates that effective communication that builds awareness of diocesan activities impacts the level of satisfaction of parishioners.
- ♦ Delegate strategically to staff and volunteers while remaining engaged in key decisions and significant pastoral occasions.
- ♦ Celebrate successes publicly, while addressing challenges honestly and constructively.
- ♦ Advocate prophetically for justice and peace, while building bridges across political and theological differences.
- ♦ Invest in leadership development at all levels, while providing direct mentorship to clergy and lay leaders.
- ♦ Balance preservation of what serves us well with bold innovation where change is needed.
- ♦ Serve as a collaborative resource who understands that “the Bishop cannot do it alone.” This means developing teams, raising up lay leadership, finding “creative ways of providing support for clergy so they are not burnt out,” and empowering “everyone to let loose their gift.”

## OUR COMMITMENT TO SHARED LEADERSHIP

We recognize that this kind of integrative leadership requires not just an exceptional leader, but a diocese willing to:

- ♦ Embrace complexity rather than demand simple answers
- ♦ Support experimentation even when outcomes are uncertain
- ♦ Share responsibility for diocesan health and mission
- ♦ Practice patience with the slow work of building trust and collaboration
- ♦ Engage actively in our own transformation alongside our bishop

### Our Vision for 2036

Participants imagine our diocese radiating vibrancy — youth returning, families thriving, justice ministries expanding, “collegiality and joy” defining our life together. This means both managing what is, while experiencing “rebirth” where all carry God’s love into the world.

We seek a bishop who will help us become more fully who God is calling us to be: a diverse, connected, innovative, and faithful circle of communities, living creatively within our tensions and growing in love and service to the world.



## What This Reveals About Our Call

We understand that modern episcopal ministry requires sophisticated leadership capable of holding multiple truths simultaneously. We do not seek someone who will choose sides in our creative tensions. Rather, we need a leader ready to build on our abundant gifts, while courageously helping us become the transformational witness God is calling us to be.

# Application and Nomination Process

*"Here am I, the servant of the Lord; let it be with me according to your word."* — LUKE 1:38

## CRITERIA FOR THIS CALL

The following criteria represent minimum requirements:

- ◆ Priest or Bishop in good standing within the Anglican Communion
- ◆ Minimum of 10 years of experience in parish or diocesan ministry including at least seven years in one call
- ◆ Demonstrated experience in organizational governance, including board leadership, fiduciary oversight, or executive responsibility for an incorporated entity
- ◆ Compliance with the Constitution and Canons of the Episcopal Church and the Diocese of Long Island
- ◆ If the nominee is recovering from a substance use disorder or other addictive behavior, that nominee shall have had a minimum of five years of continuous sobriety and shall actively be working a program of recovery. Ten or more years of recovery is preferred.



- ◆ All nominees for bishop should be able to answer heartily, truthfully, and faithfully The Examination in the ordination service for bishops found in the Book of Common Prayer (pages 517–518).
- ◆ In line with Church Canons, No person shall be denied access to the discernment process or to any process for the employment, licensing, calling, or deployment for any ministry, lay or ordained, in this Church because of race, color, ethnic origin, immigration status, national origin, sex, marital or family status (including pregnancy and child care plans), sexual orientation, gender identity and expression, disabilities or age, except as otherwise provided by these Canons. No right to employment, licensing, ordination, call, deployment, or election is hereby established.





## NOMINATION PROCESS

**Direct Application or Nomination:** Candidates may apply directly or be nominated by others.

**Nominations:** **Submit nominations [here](#).** Nominations are welcome until October 15, 2025. Nominees will be invited by the Search Committee to submit applications.

## APPLICATION REQUIREMENTS

Complete applications must include:

1. **Application Form:** [Available here](#)
2. **Resume**
3. **Call Letter:** Written statement outlining what calls you to apply for this position and your strengths and growing edges
4. **References:** Contact information for three references who have known you for an extended time and can address your pastoral experience and suitability for this call: your current ecclesial authority, a colleague in ministry, and at least one lay person.
5. **OTM Profile:** Current Office for Transition Ministry profile
6. **Sermon Samples:** Links to two sermon videos.
7. **Essay Responses:** Written responses to the following five questions (approximately 500 words each):

### Question 1: Unity in Diversity

The Apostle Paul writes that “there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord” (1 Corinthians 12:4–5). The Diocese of Long Island encompasses remarkable diversity—geographic (from Brooklyn to the Hamptons), cultural (multiple languages and traditions), socioeconomic, and theological. Yet we are called to be one Body of Christ.

Describe a time when you have led or participated in ministry that brought together diverse communities while honoring their distinct gifts and identities. How did you navigate the tension between unity and particularity? What theological and practical approaches guide your understanding of how the Church can be both authentically diverse and genuinely unified?

## Question 2: Innovation and Tradition

Jesus said, “Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old” (Matthew 13:52). The Episcopal Church is rooted in ancient tradition—Scripture, sacraments, and the historic episcopate—yet we live in a rapidly changing world that requires fresh expressions of timeless truths.

Reflect on a situation where you helped a Christian community honor its foundational traditions while adapting to contemporary challenges or opportunities. How do you discern when change serve faithfulness and when it undermines it? What is your vision for how the Church can be both deeply rooted and creatively responsive in our current cultural moment?

## Question 3: Pastoral Care and Strategic Leadership

Moses learned from his father-in-law Jethro that effective leadership requires both personal attention to individuals and systematic organization of the community (Exodus 18:13–26). Episcopal ministry demands both tender pastoral care and sophisticated institutional stewardship, especially in a complex diocese with multiple corporations, schools, and ministries.

Describe your experience balancing hands-on pastoral ministry with strategic organizational leadership. How have you maintained spiritual groundedness while exercising administrative responsibility? Share a specific example of how you have integrated prayer and discernment with practical decision-making in a leadership role. What sustains you spiritually in the demands of institutional ministry?

## Question 4: Abundance and Faithful Stewardship

The parable of the talents (Matthew 25:14–30) teaches both gratitude for God’s gifts and accountability for their use. The Diocese of Long Island has been blessed with significant financial resources, talented people, and institutional assets, yet faces real challenges including declining membership and aging infrastructure in some areas.

Reflect on a time when you helped a community or organization move from scarcity-thinking to abundance-thinking, or vice versa—when you helped address complacency about resources. How do you approach the tension between celebrating gifts and addressing genuine challenges? What does faithful stewardship look like when resources are both significant and limited? How do you inspire generosity while ensuring sustainability?





## Question 5: Connection and Autonomy

Jesus prayed “that they may all be one” (John 17:21), yet he also sent disciples out “two by two” (Mark 6:7) to serve in their particular contexts. The Diocese of Long Island includes parishes that are geographically distant and culturally distinct, each with unique ministries and challenges, yet all called to be part of one diocesan family.

Describe your experience building connection and collaboration across differences—whether geographic, cultural, theological, or institutional. How have you strengthened relationships while respecting autonomy? Share a specific example of how you have helped separate communities or organizations discover a shared mission, without losing their distinctive identities. What practices or principles guide you in fostering both unity and local empowerment?

## SUBMISSION PROCESS

Compile all materials into **one PDF file** and email to: [bishopsearch@dioceseli.org](mailto:bishopsearch@dioceseli.org)

Files should be clearly labeled with the applicant’s Last Name in the file name.

**Application Deadline: October 31, 2025**



# Timeline of the Bishop Search Process

*“For everything there is a season, and a time for every matter under heaven.” — ECCLESIASTES 3:1*

Date/Timeframe	Milestone/Action
December 10, 2024	Bishop Provenzano announces intention to resign/retire, initiating the search process
January 22, 2025	Joint Oversight Committee (JOC) is formed
February 11, 2025	JOC meets with Presiding Bishop and consultants for orientation
March 2025	Call for Search & Transition Committee nominations/applications
April 2025	Search & Transition Committees appointed; committee chairs named
April–May 2025	Leadership retreat for JOC, Search & Transition Committees
May–June 2025	Search Committee self-organization and team building
July–September 2025	Diocesan listening sessions, survey, and profile development
September 24, 2025	Diocesan profile published; application period opens
October 15, 2025	Nomination period closes
October 31, 2025	Application period closes
October 2025–January 2026	Application review, background checks, and candidate discernment
November 14–15, 2025	Diocesan Convention
January 9–11, 2026	Discernment retreat with semi-finalist candidates
Late January 2026	Final slate chosen and submitted to Joint Oversight Committee (JOC)
January/February 2026	Petition nomination period (14 days)
March 2026	Meet-and-greet sessions with nominees throughout the diocese
April 18, 2026	Special Electing Convention
May 22, 2026	Target completion of consent process
September 19, 2026	Ordination and Consecration of the Ninth Bishop
November 2026	Diocesan Convention with new bishop presiding





*“Face the challenges but have fun and be excited by what we are doing.”*

— LISTENING SESSION PARTICIPANT





# Leadership Teams

*"Two are better than one, because they have a good return for their labor." — ECCLESIASTES 4:9*



## JOINT OVERSIGHT COMMITTEE

### Co-chairs:

Jacqueline Mason  
The Rev. Jason Moskal, Deacon

Sharon Brown-Veillard  
The Rev. Lilo Carr-Rivera  
Penny Grinage  
The Very Rev. Walter Hillebrand  
The Rev. Sarah Kooperkamp  
Merrick Williams

## SEARCH COMMITTEE

### Co-chairs:

Dr. Lena Mullings  
The Very Rev. Gideon Pollach

Laura Beckham  
The Rev. Andrew Durbidge  
The Rev. Jimmie Sue Deppe  
The Rev. Grace Flint  
Jennifer Florez  
The Rev. Sheldon Hamblin  
Tamara Harris  
Dr. Nancy Lam  
Dr. Lorna Lewis  
The Rev. Cn. John Merz  
James Olszewski  
The Rev. Myldred Previl, Deacon  
Karen R. Schief  
The Rev. Katharine Schneider  
The Rev. Carlos Rendon  
The Rev. Keith Voets  
Léon Willis II





## TRANSITION COMMITTEE

### Co-chairs:

The Rev. Claire Mis, Deacon  
Randal Schultz

Charmaine S. Alleyne  
Dr. Michelle Chester  
Kevin Fowler  
Lesly Galloway  
The Rev. Sully Guillaume-Sam  
The Rev. Brenda Marshall, Deacon  
Darleyne Mayers  
The Rev. Diane L. Neuls-DeBlasio  
Angela Sacco  
Wendy Small-Brassell  
The Rev. Stephen Tamke  
The Rev. Darrell Tiller  
Denise Washington  
The Very Rev. Dr. Norman Whitmire, Jr.  
The Rev. Lu Carrie Zhang

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*May God's blessings shower you now and forever as you prayerfully consider this sacred call to episcopal ministry in the Diocese of Long Island.*

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36 CATHEDRAL AVENUE, GARDEN CITY, NY 11530 | 516-248-4800 | [BISHOPSEARCH@DIOCESELI.ORG](mailto:BISHOPSEARCH@DIOCESELI.ORG)