God our Creator, Redeemer and Sustainer, without you nothing can be done. Send your Holy Spirit to guide the Episcopal Church in Connecticut, especially the Bishop Transition Committee, during this time of transition. Bless and continue the good work begun in your name. Open the committee’s ears to the hurts and hopes expressed to them and broaden our vision to see where you lead. Enliven their hearts with honesty and compassion to do the work that lies ahead, within our church and beyond its walls. Grant us the gifts of wisdom, humility, and empathy. Guide the committee as they discern your will for a new shepherd, inspirational leader, and willing advocate as we further your work in the Episcopal Church in Connecticut. Bless and be with our Bishop, Ian, as he transitions to a new life serving you. Bless our candidates. Bestow them with the abilities to lead and serve. Let us learn from them and they from us, so we may live your word serving all. All this we pray through Jesus Christ our Savior, who lives and reigns with you and the Holy Spirit, One God now and forever. Amen.
Dios nuestro Creador, Redentor y Sustentador, sin ti no se puede hacer nada. Envíe su Espíritu Santo para guiar a la Iglesia Episcopal en Connecticut, especialmente al Comité de Transición del Obispo, durante este tiempo de transición. Bendice y continúa la buena obra iniciada en tu nombre. Abra los oídos del comité a las heridas y esperanzas que les han expresado y amplíe nuestra visión para ver a dónde conduce. Animar sus corazones con honestidad y compasión para hacer el trabajo que les espera, dentro de nuestra iglesia y más allá de sus muros. Concédenos los dones de sabiduría, humildad y empatía. Guíe al comité mientras disciernen su voluntad de un nuevo pastor, líder inspirador y defensor dispuesto a medida que avanzamos en su trabajo en la Iglesia Episcopal en Connecticut. Bendice y acompaña a nuestro obispo, Ian, en su transición a una nueva vida que te sirve. Bendice a nuestros candidatos. Concédeles las habilidades para liderar y servir. Aprendamos de ellos y ellos de nosotros, para que podamos vivir tu palabra sirviendo a todos. Todo esto te lo pedimos por Jesucristo nuestro Salvador, que vive y reina contigo y el Espíritu Santo, un solo Dios ahora y por los siglos. Amén.

# Table of Contents

- Who We Are ........................................ 2
- Where We’ve Been ............................... 4
- Where We Are ...................................... 8
- What is Our Current Focus? ................... 16
- ECCT, COVID-19 & Technology ............. 19
- Where We’re Going ............................... 21
- Who We Want to Lead Us ....................... 24
Dear Prospective Candidates,

We, in the Episcopal Church in Connecticut (ECCT) have been discerning together our past, present, and future; and we eagerly invite you to join us in thought and in prayer. Our Bishop Transition Committee (BTC) has met via Zoom since May—getting to know each other, organizing ourselves into our holy work, learning with each other, listening to a myriad of voices throughout ECCT, and prayerfully creating this Profile. We are bursting with excitement as we welcome you into the telling of our stories and into discerning with us!

Whether you are driving past one of Connecticut’s quiet town greens, walking on a busy city sidewalk, or biking through a suburban neighborhood, if you come upon an Episcopal church, you will see a sign that says: “The Episcopal Church Welcomes You.” This is the welcome that Paul is writing about in Romans 15:7: “Welcome one another, therefore, just as Christ has welcomed you, for the glory of God.” We in the Nutmeg State, the Land of Steady Habits, have been learning and challenging ourselves to understand that “Welcome” for many years. At times, this welcome requires facing the parts of our past and the stories we tell ourselves with honesty and hope. At times, this welcome requires opening up, learning how to collaborate, and celebrating the joy of God in our neighbor. This welcome challenges us to look deeply at ourselves through the lens of racial diversity, equity, and inclusion. Most of all, this welcome calls us to look for the movement of the Holy Spirit and follow after with curiosity and creativity.

Amidst changing church structures, racial reconciliation, climate change, and in the shadow and trauma of a pandemic, ECCT seeks to be a church faithfully following Jesus in the Twenty-First Century. We long to further understand the welcome God is calling us to both receive and to extend in our particular context. We hope the XVI Bishop of Connecticut will lead us and love us and challenge us in that call.

And if that is you, we hope you will read the following pages and feel the Holy Spirit’s pull to be our next Bishop Diocesan.

We—and the entire BTC—are praying for you as you read, as you discern. We are excited to read your application and to meet you in the interviewing process.

With blessings and gratitude,

Marsha Adell and Linda Spiers*
Bishop Transition Committee Co-Chairs
Who We Are

Now you are the body of Christ, and each one of you is a part of it.

– 1 Corinthians 12:27

In ECCT, we are the body of Christ in Connecticut. Our life together is influenced by both our lives outside and inside of our church walls. We want to share a little bit about our state and our church.

According to the 2020 Census, 3,605,944 individuals live in the state of Connecticut. Our top three percentages in race and ethnic diversity breakdown are: White alone 63.2%; Hispanic or Latino 17.3%; and Black or African American 10%.

We are an older state, with 79.6% of the population aged over 18. Located between New York City and Boston, our state is rich in cultural, financial, and natural resources. It is a state that is rural, urban, and suburban and it is the land of both the Boston Red Sox and the New York Yankees.

While it is rich in resources, our state is also a place with deep financial disparity. Connecticut has the third-highest income inequality in the nation. The top 1% of Connecticut residents make 37.2 times more than the bottom 99%.

New York City is a major employer of the state, with the highest concentration of city commuters living in Fairfield County. Yet, individuals far up Connecticut’s eastern coastline travel Connecticut’s commuter rail in order to catch Metro North into Grand Central Station.

Connecticut also is home to a highly diversified manufacturing industry. Jet aircraft engines, helicopters, and nuclear submarines are some of the transportation equipment the state produces. Connecticut also is a leader in technical fields such as metalworking, electronics, and plastics. And, our state also is home to worldwide organizations such as Xerox, Uniroyal, G.T.E., Olin, Champion International, and Union Carbide. However, Connecticut’s best-known corporate industry is insurance companies. There are 106 insurance companies based in Connecticut.

While agriculture no longer holds its once-prominent position in Connecticut’s economy, farming is still important to our state. The most important crops are dairy, poultry, forest and nursery, tobacco, vegetables and fruit.

Our state has forty-four colleges, including Wesleyan University, Trinity College, the University of Connecticut, and Yale University.

Our state’s most popular individual attractions are Mystic Seaport and nearby Mystic Aquarium; Lake Compounce in Bristol; Nautilus Memorial in Groton; Gillette Castle in Hadlyme; the Essex Steam Train; New-Gate Prison in East Granby; Branford Trolley Museum in East Haven; Connecticut River cruise ships; and the homes of Mark Twain and Harriet Beecher Stowe in Hartford.
ECCT is made up of six Regions: Northeast Region, Southeast Region, North Central Region, South Central Region, Northwest Region, and Southwest Region. We currently have 155 parishes—and like the Episcopal Church in the wider nation, our church attendance numbers suffered during the pandemic. Our 2020 parochial report indicates that we have 43,373 active members with 10,612 average Sunday attendance. Yet, this downturn in participation is not new. A recent demographic study done by the Young Adult Task Force, and whose recommendations were passed at our 2021 Annual Convention, found that in 2019, ECCT saw an average Sunday church attendance of 11,751. This was a 34% decrease since 2009. This study also found that of the twenty most popular religious groups in the United States between 2017 and 2019, the Episcopal Church had both the highest average age, with approximately 55% of Episcopalians age 60 or above, and the highest modal age of 69.

The study found that the Episcopal Church in Connecticut faces a particular challenge in this area due to its location in a northeastern state with a relatively low birth rate and an aging population. Currently our state ranks sixth in terms of states with the fastest declining populations and sixth in terms of states with the highest average age. Connecticut's overall population declined by 0.2% between 2010 and 2019.

Yet, even with this decline, we also want to look for places of growth. The study also found that in 2021 there were seven Connecticut cities that increased in population. In order of greatest increase these cities were: Stamford, Danbury, Shelton, Norwalk, Milford, Bridgeport, and New Haven. In our listening sessions, participants also noted that ECCT could be doing more to reach out to Spanish-speaking individuals, the fastest growing population segment in the state. ECCT is excited to think about how we can reach out to new populations, and areas of population growth, in our state.
Where We’ve Been

Things that we have heard and known, that our ancestors have told us.

We will not hide them from their children;

we will tell to the coming generation the glorious deeds of the Lord, and his might, and the wonders that he has done.

– Psalm 78:3-4

How do you tell the history of ECCT? Especially when there are so many stories to tell? Formally, the Episcopal Church in Connecticut began with the consecration of The Right Rev. Samuel Seabury as Bishop of Connecticut on November 14, 1784 in Aberdeen, Scotland. Bishop Seabury convened the first Clergy Convocation the following year in Middletown.

In striving to be the welcoming, inclusive church that God has called us to be, we thought it was important to highlight a brief history of ECCT from perspectives that we have not included in our past Profiles. We know that what follows is only a beginning to the telling of these important stories and hope that you, our potential candidate, will ask questions and be excited to learn more from the knowledgeable members of the BTC throughout your interview process.

If you would like a broader look at the history of ECCT, please visit our Further Reading section.

Indigenous People

The State of Connecticut derives its name from the Indigenous word Quinnehtukqut meaning “beside the long tidal river.” Following the lead of the wider church and the curriculum of Sacred Ground, ECCT is called to acknowledge that we have settled on land cultivated and respected by many small tribes of Indigenous People including: Nipmunks, Tunxis, Poquonnuc, Podunk, Wangunk, Machimoodus, Hammonasset, Quinnipiac, Pootatuck, Weawaug, Unocwa, Siwanoy, Pequot-Mohegan, and Paugussesett.

While having their own leadership and territories, these tribes spoke related languages and shared many cultural similarities. However, European epidemics and warfare devastated Connecticut’s Indigenous People, and the survivors had to merge with each other to survive. Today, the state recognizes the sovereign nations of the Eastern Pequot, Golden Hill Paugussett, and Schaghticoke tribes. The Mashantucket Pequot and Mohegan have federal recognition.

ECCT is beginning to explore its complicity in the devastation of Connecticut Indigenous People through Resolution 4. It was recently passed at our 2021 Annual Convention.
ECCT & Slavery

Slavery was deeply rooted in our state. While enslaved people were mentioned in the mid-1600s, the importation of enslaved people was not mentioned until the 1700s. By the time of the American Revolution, Connecticut, compared to the rest of New England, had the dubious distinction of having the most enslaved people and the highest discrimination against people of color.

In the year 1790, the first census of the United States indicates that there were 2,764 registered enslaved people in Connecticut. All eight counties documented heads of household owning enslaved people, with the majority of enslaved people being held in counties that had shipping ports and manufacturing. In addition to the enslavement of Black people many manufacturing companies profited from the labor of enslaved people beyond our shores.

ECCT was not immune to the injustice of slavery, many of its prominent members, profiting from the slave trade, financed the construction and upkeep of its buildings. In addition, the census identifies twenty clergy members who owned enslaved people in 1792.

In an effort to address ECCT’s complicity in slavery, ECCT called for parishes to examine their role in the African slave trade in 2009. To that end, our parishes were asked to join a diocesan wide Day of Awareness and Repentance at Christ Church Cathedral in Hartford. The events of that day included the submission of reports from many parishes that highlighted their historical research in that regard. ECCT in Connecticut subsequently passed a resolution at the 2009 Annual Convention that acknowledged the role of ECCT during the trans-Atlantic slave trade. This was continued in Annual Convention resolutions in 2018 and 2020.

Historical Black Churches

On June 7, 1844 in New Haven, St. Luke’s was established as ECCT’s first Black Episcopal Church. The membership of this congregation was largely formed by Black members of Trinity on the Green of New Haven, who were disenchanted with their roles and how they were treated at Trinity. St. Luke’s flourished and in 1852 acquired their first property on Park Street. Subsequently, in 1905, St. Luke’s parishioners built their current location on Whalley Avenue.

St. Monica’s in Hartford was established for area West Indian and Caribbean people in 1904. The Rev. James Braden performed the first service in celebration of the permanent organization of St. Monica's at St. John's in downtown Hartford on July 17, 1904. Later that month, after petitioning ECCT leadership, St. Monica's became a mission church. In 1906, the Rev. E.L. Henderson, who was the vicar of St. Luke’s in New Haven, assumed leadership of the congregation for the year. In 1907, the Rev. Alonzo Johnson was installed as St. Monica's first vicar.

St. Mark's in Bridgeport, which is located on Newfield Avenue, was established in 1925. The first Black priest at St. Mark’s was the Rev. Aaron J. Cuffee who was installed shortly after the church was established.

In 1992, St. Martin’s in Hartford was established by the Rev. Collin Bennett as a church where Caribbean and West Indian immigrants would have a place to worship in the greater Hartford area.
Haitian Communities


ECCT also has direct ties to the Episcopal Church in Haiti. The first Bishop of Haiti and the first Black bishop of the Episcopal Church, The Right Rev. James Theodore Holly, was a former rector of St. Luke’s, New Haven. He was ordained Bishop of Haiti in 1874.

Hispanic, Latino & LatinX Communities

The Hispanic Ministry Network is an alliance of worshipping communities and ministries within ECCT which serve the fastest growing population segment in Connecticut. Participating in mission and ministry among Latinos in ECCT is not limited to Spanish speakers—the network welcomes all who seek to enjoy the enrichment of building cross-cultural relationships.

In 1979, the Connecticut diocesan resolution passed to support mission to Hispanic persons, providing Hispanic clergy salary increases, program support, and training. This commission was reworked and named the Hispanic Commission. 1986-87 brought about the inception of Iglesia Divina Providencia as mission (Hartford) and Iglesia Betania as mission (South Norwalk). This was followed in 1992 with the Rev. Wilfrido Ramos-Orench being appointed Diocesan Latino Missioner. And, in 1994 the Central Connecticut Deanery established the Spanish-Language Ministry. From 2000-2006, The Right Rev. Wilfrido Ramos-Orench served as ECCT’s Suffragan Bishop and in 2016, The Very Rev. Miguellina Howell was installed as Dean of our Cathedral.

At the 2020 Annual Convention, delegates passed a resolution concerning more intentional translation of ECCT documents and meetings into Spanish.

Remember the days of old, consider the years long past; ask your [parents], and [they] will inform you; your elders, and they will tell you.

- Deuteronomy 32:7
**Women in ECCT**

Following the Ordination of “The Philadelphia Eleven,” the emergency House of Bishops meeting in Chicago and its decision to declare the women irregularly ordained, and the 1976 General Convention making necessary canonical changes, ECCT memorialized a resolution to GC to reinstate postulancy of women.

Following this, forty men and women in our state applied to the process and from 1979 -1981, four women were ordained. TEC demographics indicate that in Connecticut from the 1970s through 2010s the ordination of males to the priesthood have dropped and the ordination of women have balanced to roughly 50% each. Women ordained to the sacred order of the diaconate in Connecticut are of a majority.

In 2007, The Right Rev. Laura Ahrens was elected the first woman to the episcopate in Connecticut.

To date, ECCT has a balance of equally qualified men and women in leadership roles including Canons and the Dean of our Cathedral.

**LGBTQIA+**

The Episcopal Church in Connecticut is a welcoming place for LGBTQIA+ people, lay and clergy alike. Many of our parishes and parishioners participate in local Pride events, raise up LGBTQIA+ candidates for ordination, and work hard to welcome people of all genders and sexualities.

Like many other dioceses of the Episcopal Church, the Episcopal Church in Connecticut faced conflict surrounding LGBTQIA+ inclusion after a vote of support in the election of The Right Rev. Gene Robinson in 2003. Six parishes separated from ECCT and lawsuits for properties have since been resolved.

In the discernment process for our 2009 Bishop Search, respondents listed “gay rights issues” as one of the top issues facing ECCT. However, this schism was not felt as acutely in Connecticut as it was in other places in our church. At that time, only a couple of our parishes chose to affiliate with other denominations, while the majority remained, with varying degrees of enthusiasm for LGBTQIA+ inclusion in the life of the church.

Our common life together is deeply enriched by LGBTQIA+ lay and clergy and we want to do more to actively invite, welcome, and include members of the LGBTQIA+ community. In Connecticut, we have more to do surrounding awareness and welcome of those who identify as transgender and nonbinary.
Where We Are

You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.
The second is this, You shall love your neighbor as yourself.
– Mark 12:30-31

ECCT has changed a lot over the past decade. We’ve had to think long and hard about what it means to be a church in a missional age—and that has changed and challenged many of the ways we relate to one another. Yet along with change and challenge, we still must love God and each other. Our new structures seek to do that with collaboration, creativity, and honesty.
Structure of ECCT

The structure of our life together at a Diocesan level is unique to the Episcopal Church in Connecticut. Our former Diocesan House in Hartford was sold in 2014 and a new space was created in the center of the state. The Commons opened in Meriden in April of 2014 in an old ball bearing factory. Careful thought was put in to the open floor plan office space where staff would work and worship together. Everyone has a desk out in the open, including our Bishops.

The openness of the floor plan is an image for the way the team works together as well. The way staff portfolios are configured has changed quite a lot over the last several years and we are blessed by the work of this intrepid team. The life and ministry of ECCT is supported and enriched by the faithfulness, responsiveness, and collaborative spirit of the team at the Commons. And while the Commons is a very different approach than what we see in many other places, it’s far from the only innovation to our structure.

Much of our life has been reimagined in the last several years. Following the national church, a number of lay and ordained members took on the work of reimagining the Episcopal Church here in our own context. The TREC-CT task force wondered together about how “to do church differently to better engage God’s mission.” A few key shifts in our culture emerged from their work.

First, the taskforce challenged us to take a new approach focused on Regions. In keeping with our missional focus, ECCT has been organized into six Regions that encourage parishes to work together. Regions have their own leadership teams and participate in the life of ECCT in various ways, including choosing members of Mission Council. The Regions are served by Region Missionaries who are part of diocesan staff. Region Missionaries connect parishes while empowering new ministries and new leaders.

Ministry Networks

In this time of new collaborations through TREC-CT, Ministry Networks have also emerged as a mechanism for Episcopalians from different parishes to connect around particular issues or ministries. There are more than twenty registered Ministry Networks connecting people and parishes to each other. These Networks include an Arts Ministry; Hispanic Ministry; Young Adult Episcopalians; Food Justice and Sustainability; Racial Healing, Justice and Reconciliation; and Community Gardens. Each Network has its own structure, and all of them allow for Episcopalians in disparate places to connect and share experiences, to work together toward common goals, and to understand their ministry as part of the work of the larger Body of Christ. We are excited about the work of our Ministry Networks to help us both strengthen and reach new individuals throughout Connecticut.
New Christian Communities & Intentional Episcopal Communities

ECCT is blessed with both New Christian Communities and Intentional Episcopal Communities. St. Hilda’s House is a member of the Episcopal Service Corps that is a partnership among Christ Church in New Haven, Berkeley Divinity School, and ECCT. It is also a New Christian Community. Hildans live adjacent to Christ Church, worship together, and serve throughout the city of New Haven.

As the desire for faithful, intentional communities has continued to rise, and in response to a resolution at our 2020 Annual Convention, a new structure has emerged for Intentional Episcopal Communities (IEC) who wish to formally share in the common life of the Episcopal Church in Connecticut. This formal relationship grants voice and vote at Annual Convention among a number of other privileges, including mutual benefits like access to health insurance, Bishops’ visitations, and Common Mission support. The first community to affiliate in this way was the Episcopal Church at Yale (ECY). ECY is run by and for college students and young adults and holds a special place in the city of New Haven. At our 2021 Annual Convention, two more communities were welcomed into this formal relationship as well: All Saints, Cornwall, and Seabury Retirement Community in Bloomfield.

Joining Jesus in a New Missional Age (JJMA) Spiritual Practices

Inspired by learnings from the TREC-CT process, since 2016, increasing numbers of parishes from across ECCT have been engaging in a set of missional spiritual practices. These spiritual practices help them to hear more clearly God’s call to follow Jesus out into the neighborhood. Working closely with ECCT leadership and missiologist, Alan Roxburgh of Vancouver’s Missional Network, the Joining Jesus in a New Missional Age initiative invites small groups within parishes to not only dwell in God’s Word, but also in God’s World. Accompanied by trained lay coaches, parish groups practice the cycle of listening to God and their neighbors, discerning what God might be inviting the parish to pay attention to, trying-on creative ways of engaging with their wider community, and then reflecting together on what God has revealed to them in the process. About four times per year, participating parish groups from across ECCT come together for a plenary time of encouraging one another, sharing what they’ve learned and how God has transformed them in the process.

These practices became even more widely shared in 2020 and 2021 as parishes across ECCT navigated the change in parish life brought about by COVID-19. Leading Out of the Crisis, an invitation for lay and clergy parish leaders to learn and use the JJMA spiritual practices to discern what God was inviting them to pay attention to in the pandemic landscape, was deeply connecting, life-giving, and inspiring for many of our ECCT parishes.
**Transition is the New Normal**

In 2020, ECCT leadership released this document in order to theologically and practically grapple with the changing shape of our life together. Given retiring clergy and shrinking membership, and funding, ECCT leadership developed a parish model for a New Missional Age. This new model imagines a parish that is connected to their Region and to the larger ECCT. It also reimagines church leadership, emphasizing the importance of lay leadership. Lay leadership and training is becoming all the more important in ECCT as parishes cannot afford a full-time rector.

To contend with these difficulties, ECCT leadership implemented two new policies as of January 1, 2020. The first is: parishes in clergy leadership transitions who are seeking a full time or three-quarter time priest will enter into an extended time (average three years) with a Priest in Charge, who can then become a candidate for rector.

The second is: part-time parish work in ECCT would not necessarily mean the priest is present every Sunday. The particulars will be negotiated between the parish and the priest. If a parish has a priest for half-time or less, at the very least, the parish will need to have trained and licensed lay leaders to plan and offer Morning Prayer for Sunday.

For the parishes who have a priest for half-time or less, lay leadership must maintain the parish infrastructure. If it cannot be done, the parish must discern deeply its next steps, whether to enter into formal collaboration, sell the building, merge, or close.

This reality and changes to our life together have been received with mixed results throughout ECCT. Some appreciate the ability to serve out a vocation with different assets, while some parishes grieve the past and the hard decisions they must make going forward, often, without a full-time priest to help with the guidance.
For where your treasure is, there your heart will be also
– Luke 12:34

Revenues

Our 2022 Operating Budget is considerably supported by the contributions of parishes towards Common Mission Support, Income Realized from Investments, the Episcopal Trustee Support, Reimbursables and Other Miscellaneous Income. Common Mission Support, represents 10% of parishes' trailing year's parochial report, and accounts for 63% of the operating income. The Missionary Society Investments, presents 29% of our budgeted income. In 2022, the draw from the Funds will be 5% of the three-year rolling average of the unitized value. Total assets in the funds were $63.2 Million as of June 30, 2021. The remaining income stems from the Episcopal Trustee Support and Reimbursement, or the Director of Operations of the Donations & Bequests for the Board of Trustees, and Other Miscellaneous Income.

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Expenses

Ministry, Programs & Collaborations
71% of our operating budget goes to support direct-service related expenses for pastoral needs, clergy programs, ministry to the Region’s specialized ministries, grants, and collaborations. This reflects time spent by the Bishops, Canons, and staff in support of parishes and other worshiping communities. The 2022 Operating Budget incorporates competitive FTE compensation packages with a Cost of Living Adjustment of 3.65%, and health premiums increase at 3.5%. The budget also accounts for Lambeth, General Convention, and Mandatory Clergy Professional Development. It also contains restructured programs and deliverables, newly hired staff in 2021, and the newly elected Bishop’s salary and benefits overlap.

Administration
13% of the operating budget represents ECCT employees’ administrative duties. This means time allocated to non-direct-service related programs. The amount is calculated as 25% of all employees’ salaries and benefits.

Core Operations
The remaining 16% of our 2022 Operating Budget consists of ECCT General Church obligation, 25% of the contingency fund, The Commons expenses, and facilities operations.

The detailed ECCT budget is available on our 2021 Annual Convention website as Resolution 1—and, in our Further Reading. Clergy compensation changes were also approved in an amended version of Resolution 2.
Joining Jesus in a New Missional Age Fundraising Campaign

In 2019, ECCT embarked on a bold new fundraising campaign to nurture cooperation among the people, parishes, and ministries with and across our six Regions. In addition to inviting more parishes to use the Joining Jesus spiritual practices to learn how God might be inviting them to participate in God’s mission in their local context, the campaign also sought to provide funding in parish- and diocesan-wide efforts to form disciples and apostles in ECCT’s new Missional Age for the Twenty-First Century.

To support the Joining Jesus financial initiatives, ECCT partnered with CCS, a professional fundraising group, and twelve local parishes to launch a collaborative capital campaign that raised $3.8 Million for the participating parishes. The campaign also raised an additional $2.8 Million for five ECCT priorities to expand and connect our life together: to create a Regional Entrepreneurial fund; support new Intentional Episcopal Communities; support funding for projects that address racial healing, justice, and reconciliation in becoming the Beloved Community across ECCT; and support renovations to Christ Church Cathedral and Camp Washington.

The Joining Jesus initiative completed fundraising in 2020, and, as you’ll see throughout our Profile, work has already been started on the five ECCT priorities.
Additional Resources in ECCT

Camp Washington
Located on 300 acres in the Litchfield Hills, Camp Washington is the Camp and Retreat Center for ECCT where God’s love for the world, made known in Jesus Christ, invites all through the ministry of hospitality. Started in 1917 by the Rev. Floyd Kenyon as a summer camp for boys, Camp Washington now hosts a residential co-ed summer camp for God’s children of all faith backgrounds ages 5-16 as well as retreats for up to 150 people with meeting, dining, and gathering spaces fit for any groups’ needs. Camp Washington offers opportunities for adults and youth to come away and be in God’s creation for reflection, renewal, rest, and community year-round.

Plans for 2022 include Summer Camp, Youth Retreats/Weekends, Adult Retreats, and exciting programs and opportunities to gather in the beauty of God’s creation.

Christ Church Cathedral
Christ Church Cathedral is located in downtown Hartford. It is the seat of the Diocesan Bishop, a spiritual home to all in ECCT, and a house of prayer for all people. The Very Rev. Miguelina Howell serves as Cathedral Dean, and our Cathedral is blessed with a talented community of lay and ordained leaders.

The Cathedral hosts four congregations, forming a cohesive, multicultural, and multilingual worshipping community. The Cathedral’s four congregations draw people from all walks of life and experiences from the urban and suburban Greater Hartford Area to worship, pray, serve, and learn together.

Our Cathedral is called to imagine and engage the world in creative ways, to embrace theological imagination and to foster collaboration. Our vocation calls us to build bridges, to explore and expand the intersections of faith, the arts, social justice advocacy, and to seek concrete ways to nurture God’s beloved community around us.

Christ Church was founded in 1762. Our building was erected/consecrated in 1828 and set apart as the Cathedral of the Episcopal Church in Connecticut in 1919. The church has gone through generations of renovations. In 2021, we embarked on a journey to renovate our Cathedral building to provide a flexible setting suitable for the ministry and vocation of a Cathedral in the Twenty-First Century. The renovations have created a space for our Cathedral to embody its vocation as a resource for all people in the Episcopal Church in Connecticut, in the City of Hartford, and within the Cathedral congregations. The flexibility of the space enables us to serve a diverse constituency from engaging the arts, participating in civic discourse, and serving those who are housing and food insecure.
What Is Our Current Focus?

And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.

– Colossians 3:17

Throughout it all, we want to better be God’s beloved community here in Connecticut—and that comes down to extending the radical welcome Jesus first extended to us. ECCT’s current focus in resolutions and task forces hopes to continue to extend—and learn from—that welcome.

Racial Reconciliation & Healing

This history of racism and slavery in the Episcopal Church and Connecticut at large dates back hundreds of years. At the 2018 Annual Convention, the Standing Committee, the Mission Council, and the Commission on Ministry submitted a resolution reaffirming the commitment to racial healing and justice. The final resolution called for a “Season of Racial Healing, Justice, and Reconciliation” to last a minimum of two years and to include every parish in ECCT. The goals were to introduce foundational concepts, language, and tools to help encourage congregations to begin addressing the injustice of the racial divide. The resolution also set aside the second Sunday of February as a Day of Racial Healing, Justice, and Reconciliation to be observed in worship by each parish—hoping to begin conversations at the local level about the sin of racism and our need to respond.

The resolution also created an addendum to the Parochial Report that would require each of our parishes to detail how they have engaged in conversation, study, and action regarding racial healing, justice, reconciliation, and the sin of racism. The resolution also created some requirements for the training of those involved in clergy transition, and the requirement that candidates of color be included in all searches for ECCT staff.

The intent of the original resolution was to begin these important conversations at a local level, to engage our parishes, and to offer them tools whereby they could address the historical reality of white supremacy and racial injustice against people of color. Additionally, the efforts of the resolution were to highlight ongoing injustices and to begin to make some changes to address the racial divide within the Episcopal Church in Connecticut.

At the 2020 Annual Convention, Resolution 7, Acknowledging & Confronting Systemic Racism, White Supremacy, & Anti-Black Bias, was put forward and passed. Resolution 7 created a Reparations Task Force, made up of a majority of laity and clergy of color, to study and identify reparations by ECCT and individual parishes for the injustice of racism.

Resolution 7 also created an ECCT staff position and asked that the Bishops’ next visitation rounds throughout ECCT focus on dismantling racism, white supremacy, and anti-Black bias. It also asked all parishes to research their history and learn about their complicity in racism in both their parish and their community. To date, nineteen parishes
have contacted ECCT’s archivist to discover and document their complicity in racism. It is ECCT’s hope that such steps—though they are only beginnings—will help right injustices and help us more fully grow in love with one another. This work was furthered at our 2021 Convention with the passing of Resolution 7. This year’s Resolution 7 created a task force, predominately made up of clergy and laity of color, that will examine the potential impact of biases with respect to gender, ethnicity, sexual orientation, and especially race in complaints brought through the TEC Title IV process.

**Resolutions Passed at 2021 Annual Convention**

**Resolution 3:**
*Care for God’s Creation & Creatures*

Beginning in 2022, parishes across ECCT are asked to commit to a long-term climate advocacy initiative. While each parish is invited to make the initiative their own, activities could include dedicated worship services focused on care of creation, parish hikes, community gardens, or book or film studies. Parishes will also perform a timely energy audit to identify opportunities to help their buildings and facilities to be more energy efficient. Not only are these initiatives good for the environment, parishes will save money on energy costs.

These initiatives will be reported in the Parochial Report Addendum to provide the Mission Council and Creation Care Ministry Network actionable data to support collaboration and sharing of best energy practices throughout all of our ECCT parishes.

**Resolution 4:**
*Fostering Right Relationship: ECCT, Indigenous Episcopalians & Our Indigenous Neighbors*

Resolution 4 asked all of us in ECCT to acknowledge that we live, work, and worship on the ancestral land of Indigenous Peoples. We must also educate ourselves regarding past and present relationships and interactions with Indigenous People in our midst; and, that we appoint a task force and explore and implement appropriate ways to foster right relationship with Indigenous Episcopalians and with our Indigenous neighbors. It was further resolved that the Liturgical Commission of the Episcopal Church in Connecticut work with Indigenous People and communities to designate one Sunday each year—and provide suitable worship resources for that day—to honor the Indigenous People of our state and nation, both those who are members of our Episcopal family and those who are not.

**Resolution 5:**
*Sharing in the Work of Creating a Safe Church*

Resolution 5 asked for a working group of congregational leadership and diocesan staff to be appointed by the Bishops in consultation with the Mission Council. This working group will identify a way for parishes to collaborate in meeting the expectations of ECCT’s Model Policies so that the financial and administrative burden at the congregational level is lessened. The working group will report their findings at our 2022 Annual Convention.
**Resolution 6:**  
**ECCT Young Adult Task Force Report 2021**

Resolution 6 asked ECCT to increase investment in those aged 18-39 (including campus ministry, New Christian Communities, Intentional Christian Communities, and young adult networks) as outlined in the Young Adult Task Force Report. This investment may include providing resources for parishes and communities to faithfully and successfully engage with young adults in their contexts; deepening young adult formation; offering opportunities for young adult representation on leadership bodies across ECCT; and developing new approaches to outreach/evangelism of, by, and for young adults.

Resolution 6 also asked that our next Bishop makes young adult ministry a priority—and, for the Annual Convention to thank and commend the Young Adult Task Force for their study and action as appropriate. Our hopes and plans are to more intentionally and fully integrate young adults into all aspects of our common life together.

**Resolution 7:**  
**Addressing Racism within Title IV Complaints & Processes**

Resolution 7 asked that the 2021 Annual Convention authorize a task force, consisting of a majority of clergy and laity of color, to study the potential impact of biases with respect to gender, ethnicity, sexual orientation, and especially race in complaints brought through the TEC Title IV process as it operates in ECCT. The task force will report their findings at the 2022 Annual Convention.
By March 2020, COVID-19 had made its way into our state, disrupting daily life and creating illness, death, and economic despair. Soon ECCT and our congregations would be forced to close for worship. We could no longer share our worship spaces with our communities, Ministry Networks, and interfaith partners. COVID-19 also presented during a time of great social unrest and justifiable protest against systemic racism and economic injustice.

Our diocese, clergy, and lay leaders lamented how traditional faith practices had been altered by the pandemic. With courage, our Bishops reminded us closing was a responsible pastoral and civic response to mitigate the spread of COVID-19 and consistent with our covenant with God to protect and care for the vulnerable in our parishes—especially our aged parishioners and elderly clergy.
Even in these difficult times, God had gifts for us. We found new and innovative ways of worshipping, communicating, and connecting with one another. Our life together, like the rest of the country, shifted to a virtual space. Our ECCT Bishops held weekly communication meetings with clergy, wardens or their designates, and ECCT staff to offer guidance, encouragement, support, and Christian love to our parishes. Our parishes intensified their efforts to connect with individual members of their congregations via phone trees and drive-by check-ins. We modified our food pantries to allow for contactless delivery and the pick-up of grocery items. We established gift card giving programs.

Many of our parishes applied and successfully received PPP funds to help offset the loss of pledge income and to financially stabilize their operations. Parishes held on-site vaccination clinics in partnership with community health providers to reach and vaccinate vulnerable people in their communities.

Many of our parishes were ill-equipped for the transition to online services and meetings. In order to help facilitate this new way of being, ECCT leadership designated the remainder 2020/2021 grant funding to help support improvements to the technological infrastructure of parishes. It allowed our parishes to either acquire new equipment purchases or to upgrade current equipment. As our parishes resume in-person worship, many have decided to continue with a hybrid model of simultaneously having services virtually streamed and in person.

And yet, the pandemic took a toll on ECCT—a toll that we are still trying to understand. Our smaller parishes are struggling to get members back in the pews and our clergy, wardens, and other lay leaders are struggling with burnout after intensely supporting our common life together through deep fear and trauma. Now more than ever we need what we learned about connection and support during COVID-19 to help uphold and heal one another, our community, and our church leaders.

The ongoing COVID-19 pandemic compelled us to explore new ways to share Christ’s love. COVID-19 helped us step outside of the church. Yes, the coronavirus was terrible, but it also became a source of connection, strength, and faith for ECCT and our parishes. We hope its lessons can form us into a better, and more loving, church.

Do not fear, for I am with you,  
do not be afraid,  
for I am your God;  
I will strengthen you,  
I will help you,  
I will uphold you  
with my victorious right hand.  
– Isaiah 41:10
ECCT clergy, staff, and laity were invited to share their views concerning the challenges and opportunities facing ECCT, including the skills, experience, and characteristics desired of our next Diocesan Bishop. From late August through October 2021, the Discernment Subcommittee of the BTC facilitated twenty-one online listening sessions for ECCT, the wider Episcopalian body, and intentional communities. A listening session was held for each of the six ECCT Regions. Separate sessions were convened exclusively for ECCT staff, clergy, and governing leadership. Another session was arranged for our Young Adult Episcopalians to further learn of their unique experiences and perspectives. Consistent with ECCT’s commitment to racial diversity, equity, and inclusion, sessions were held with the African-American, Hispanic/Latino/LatinX, and Haitian communities. The listening sessions also included ECCT Clergy of Color and the Racial Healing, Justice & Reconciliation Ministry Network. An online survey was also available for anyone unable to attend one of the online sessions.

About 485 individuals contributed their voices to this process. We are grateful to those individuals who were able to provide input. We found their responses and expressed opinions consistent with our experiences in interacting with other Episcopalians throughout Connecticut.

**OUR STRENGTHS**

When asked what we believe to be the greatest strengths of ECCT, we responded: the church’s welcoming spirit and openness to others. All of God’s children are welcome to our Lord’s house(s) no matter their gender, race, ethnicity, sexual orientation, spoken language, age, or economic circumstances. We are advocates for social justice and equity.

ECCT is also profoundly gifted, with talented clergy, dedicated lay leadership, tremendously effective congregations, and many ministry and intentional partners. Although we are in the state known as “The Land of Steady Habits,” we are receptive to change and open to trying new ways to carry out God’s mission of love and compassion. We are invested in building collaborative relationships based on mutual
support and outreach. We are enthusiastic and have great affection for our parishes, the liturgy, and our Episcopal/Anglican traditions. We are blessed with a great many resources to deploy in doing God’s good works.

**OUR HOPES**

Our hope is to become instruments of God’s love and to serve as examples to the rest of the world. We seek to be active in the quest for racial and social justice as well as caring for the environment. Episcopalians in Connecticut desire real and meaningful connection with other Episcopalians throughout the state, and we want ECCT to be the vessel for making this happen. We have begun the work, and we long for greater diversity and inclusion. We hope to bring into the fold young adults and support their growth in ministry, leadership, and exploration of faith. We hope to seek them out as well as the growing Hispanic population in the state to help revitalize the Episcopal church.

**OUR CHALLENGES AND OPPORTUNITIES**

While ECCT has much to be proud of, we’ve identified a number of areas we believe provide great opportunities to enhance our ministry.

**Welcoming New Members:**
There is a strong desire for the next ECCT Bishop to address declining parish membership and attendance. We expect our next Bishop to focus on continuing to reimagine how local congregations can remain vital in a changing world. We are interested in new models of contemporary ministry and worship that welcome new members to Jesus and ECCT.

**Racial Healing, Justice & Reconciliation:**
There is strong recognition that we are racially separated by congregation, notwithstanding all the work we’ve done on racial justice and reconciliation. We seek a Bishop who will commit to closing this gap. We desire a leader who will take a proactive approach to racial healing, justice, and reconciliation. We want a Bishop who is inclusive and supportive of people of color in both clergy and lay positions. We want a Bishop who is open to active conversations with Black, Indigenous, Spanish-speaking, Haitian/Creole congregations.

**Dreaming Up New Leadership Models:**
We are concerned over the downtrend of the number of priests who are available to serve. Many of our parishes have gone years without pastoral leadership or rely on a half-time or quarter-time priest. Our aging clergy base necessitates attracting younger and diverse priests. We hope our next Bishop will regard the
difficulty in securing clergy with the utmost importance and actively work to remedy this shortage by supporting those within ECCT to seek holy orders—and/or, through the consideration of increasing the roles of laity.

**Welcoming Young Adults:**
We are committed to attracting and retaining young adults, those who are 18-39 in age, as we consider this vital to the long-term health and sustainability of ECCT. We seek a Bishop who will commit to an increased investment in young adults and young adult ministry in ways that allow them to step into the work of the church, both locally and in ECCT leadership roles and in TEC leadership roles, with their own particular viewpoints and gifts.

**Financial Sustainability & Equitable Use of ECCT Resources:**
All in all, the ECCT has many financial assets, and we also have increasing financial needs. We are concerned about the financial sustainability of our smaller and resource-stricken parishes. Transition is the New Normal significantly restructured ECCT. We are in need of a Bishop who is willing to lead us through those difficult decisions that will secure a sustainable future for ECCT. It is important that our next Bishop possess strong leadership and administrative skills and be prepared to steward our financial, personnel, and property resources.

**Parish Collaboration:**
We would like to foster new ways of being with each other and deepening our shared vision and mission as Connecticut Episcopalians. We seek greater collaboration among parishes and our Ministry Networks. It is vital that our next Bishop is committed to uniting us across Regions and cultural divides.

**EVANGELISM AND SPIRITUAL GROWTH**

We want to grow and deepen our spiritual connection and unleash our passion for Jesus Christ. We want to seek out others in Connecticut and share with them our love for Jesus—especially those who have been hurt, neglected, or rejected by other forms of Christianity.
Who We Want to Lead Us

*Follow me, and I will make you fish for people.*

– Matthew 4:19

We want our next Diocesan Bishop to have a strong relationship with God and a ministry rooted in the love of Jesus. Our next Bishop should be prayerful, compassionate, and an active listener to the clergy and laity of ECCT. We’re seeking a Bishop who is open-minded, receptive to new ideas, and willing to hear a variety of viewpoints before making decisions. We want someone who is welcoming of all people; someone who is approachable and respectful; someone who is personal and transparent; someone who is present and visible throughout ECCT; someone who is an energetic, inspiring visionary and who can lead us as God’s people in the Twenty-First Century. Our Bishop will be an inspiring preacher who possesses excellent oral and written communication skills.

Throughout the discernment process, we heard time and again that our congregations want their next Bishop to have extensive parish experience in order to understand and appreciate what is both universal and unique among our parishes. We also seek a Bishop who will care for the pastoral needs of our clergy and laity. We want our Bishop to be a champion of spiritual wellness.

Our next Bishop should have a strong moral compass and be unafraid to take a stand on difficult issues. We hope our next Bishop will increase the visibility and impact of the Episcopal Church in Connecticut by working with our interfaith partners and government agencies. It is important to us that our next Bishop continues ECCT’s commitment to social justice and antiracism as a primary part of our call to be followers of Jesus Christ. We believe it helpful for the next Bishop to possess conflict resolution skills.

Given the complexities of today’s world and the challenges of doing God’s work, it is imperative that our next Bishop possess self-awareness and know their skills and limitations. They must have the ability to build strong teams and the acumen to seek out assistance in areas where they are challenged. They must be a good example for ECCT’s clergy and must be committed to their own spiritual life and practice healthy and appropriate boundaries of self-care, including taking Sabbath.

Our clergy are excited for a leader who can help them dream up new ways of being church together—especially in the face of declining membership and declining numbers of clergy. They hope their next Bishop will be someone who can listen to them and help them find new, creative structures of church leadership.

If this feels like you—or a new version of you that the Holy Spirit is calling you to step into and become—please go to our BTC website to apply. Blessings on your discernment process, and when the time is right...We can’t wait to meet you!