



THE EPISCOPAL DIOCESE OF UTAH

Diocesan Profile 2021





A Prayer For Discernment

Gracious God, we are grateful for all that you are and for all you have done through the Episcopal Diocese of Utah.

We ask you to draw us closer to you and to each other as we engage in the search for our new bishop. Grant us discerning hearts which will fully trust in the guidance of your Holy Spirit.

Bless the people of this diocese with your power and purpose, and bless this holy work we do in your name to your glory. This we ask in the name of Jesus Christ.

Amen.



WELCOME

God has always worked mightily in this part of the world, and in the Diocese of Utah for over 150 years. The people of the Diocese invite you to learn about us and this place in which God has placed us. We invite you to join us in discerning whom God is calling to lead us into God's future as the twelfth Bishop of Utah. We will be accepting applications and nominations until August 18, 2021, and each will be carefully and confidentially considered. (see p. 28 for more details)

Our roots are deep and our faith is strong. In the wake of a global pandemic, continued racial reckoning, and a looming environmental crisis, we're prayerfully discerning how God is calling us as Episcopal members of the Jesus Movement. We are eager to discover who will companion us along the way as our next Bishop, following Jesus, listening to the Spirit, and giving joyful thanks to God. May God grant each of us open hearts and open minds as we walk this path together.



OVERVIEW FROM THE NOMINATING COMMITTEE

What a year it's been! The journey through the pandemic has tested all of us, with devastating medical and financial crises, families and single people stretched to their limits, and the need to reinvent the most basic patterns of being church. Our shared faith and the bonds of our communities have helped us to persevere, and in some ways we've grown stronger. While many yearn for things to "go back to normal," others are exploring opportunities for transformation.

The necessity of resilience is nothing new in the life of our diocese. A strong Christian presence here for decades before Utah became a state, the Episcopal Church has always found ways to reach out to people in need and to advocate for social justice. Thanks to the wonders of Zoom, the connections among our far-flung clergy leaders have deepened, offering mutual support in this challenging time and opportunities to share approaches to online worship. While we're grateful to be moving back to in-person services, our virtual gatherings will continue to be essential parts of congregational life.

As a leading progressive voice in a state dominated by the Church of Jesus Christ of Latter Day Saints (two-thirds of Utah residents are members), we've continued to advocate for Medicaid expansion, gun violence prevention, immigration reform and LGBTQ+ concerns, while collaborating with our interfaith partners. As pandemic relief has begun to flow into the state, we've built upon our membership in the Salt Lake

Nominating Committee Members

Lay Members (Alphabetical):

Atem Aleu
All Saints

Rhonda Dossett
St. Paul's

William Downes
Cathedral Church of St. Mark

Mary McEntire
St. Luke's

Mike Mitchell
St. James

Rick Stevenson
St. Stephen/San Esteban

Clergy (Alphabetical):

The Reverend Michael Carney
St. Elizabeth's, Chair

The Very Reverend Tyler Doherty
Cathedral Church of St. Mark

The Reverend Christopher Szarke
St. James

The Reverend Kathalin Walker
St. David's

Chaplain:

The Reverend Nancy Cormack-
Hughes

Consultant:

The Rev. Ronald Clingenpeel



Interfaith Roundtable by helping to organize United Today, Stronger Tomorrow, joining with others to increase our influence over government decisions on the allocation of those funds.

In a state that's 86% white, our country's ongoing racial reckoning has a different flavor, but people of conscience display the same urgency and passion as in other places. Many of our members have joined online anti-racism groups like *Sacred Ground* and a variety of book studies, and they express a yearning to put their insights and learnings into concrete, embodied action. Our white clergy held a series of conversations based on growing awareness of their privileges, and among our twenty-two churches are five long-standing congregations of Latino, South Sudanese and Native American Episcopalians. As a diocese, we want to open a space for sharing our stories and learning about each other, across our differences and identities, in the work of racial reconciliation.

The hiatus in our search process resulting from the pandemic has given us opportunities for self-reflection. It's clear that we've grown much healthier under Bishop Scott Hayashi, who has led us on the path to recovery from alcoholic patterns of leadership in the past, that continue to impact our financial decision-making and how we react to change and conflict. In the process, we're gradually coming to see that Christian hope comes from recognizing, acknowledging, and naming a problem, and inviting God into it to do God's work.

Just before the seriousness of COVID-19 became apparent, more than a hundred Utah Episcopalians attended the Rooted in Jesus conference in Atlanta. They came home fired up to share their passion for the Gospel, but as with so many other plans, responding to the pandemic took precedence. That energy remains, however, and the time is ripe for fresh expressions of our mission as the Episcopal branch of the Jesus Movement in Utah.

Long a voice for justice, peace, and respecting the dignity of every human being, we seek to become the love we receive from God. We're praying for a special person, whose gifts and experience have equipped them to support and inspire us on our journey of renewal, discipleship and mission. We trust that God's will and purpose for that person and for our Diocese will be made clear in the coming months.



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VISION

"To know Christ and Make Christ Known in Thought, Word, and Deed."

MISSION STATEMENT

As members of the Episcopal branch of the Jesus Movement in Utah, we are committed to following Jesus into loving, liberating, and life-giving relationships with God, each other, and creation.

WHO WE ARE

The Episcopal Diocese of Utah is embodied in a variety of missions and parishes — along the I-15 corridor north and south of Salt Lake City, in rural areas away from the Wasatch Front, in the southern Red Rock Country, and on the Ute reservation in the high desert of northeast Utah. Congregations with predominantly Native American, Latino, and South Sudanese members conduct services in English, Spanish and Dinka (a language of Sudan) and play important roles in the diocese.

The Diocese of Utah is made up of six parishes and sixteen missions, including one in northern Arizona. Five urban and suburban parishes account for about half of our of our Average Sunday Attendance (ASA), while the mission churches are spread across the state, serving smaller communities. The ASA of our five smallest missions ranged from sixteen to twenty-six. The average age of the respondents to our survey was sixty-two, and we represent about one-tenth of a percent of the state's population.

Our congregations worship in a variety of liturgical styles, mostly Rite II, but also including Rite I, elements from Enriching Our Worship and the Lutheran Book of Worship, as well as approved experimental liturgies. Native American traditions, Creation liturgies, Taize, and other liturgical expressions are warmly embraced. This wide range of worship styles showcases the inclusivity and welcome that are at the heart of our identity: "Friend, come closer!"



Throughout its history, the Episcopal Diocese of Utah has been open and creative in providing clergy leadership for its congregations and ministries. We have looked within and without our borders to call both locally-trained and seminary-trained priests and deacons to serve. There are currently sixteen active priests, two transitional deacons, and nine vocational deacons serving in the Diocese. Many retired clergy continue to play active roles in preaching, teaching, and pastoral care. In addition, there are three Candidates, one Postulant and six Applicants in our Holy Orders process.

The Diocese has been a leader in welcoming the gifts and ministries of women within the church: our tenth Bishop was the late Rt. Rev. Carolyn Tanner Irish, and of the twenty-seven active clergy currently serving, more than half are women, eleven percent are Black or Latino, and an additional eleven percent identify as LGBTQ+. This diversity within the clergy serving the diocese—women and men, locally trained and seminary graduates, priests and deacons—reflects our commitment to inclusiveness and openness in the discernment of gifts for ministry and of God's call to individuals.

In addition to the Standing Committee, the Diocesan Council, the Finance Committee and the Commission on Ministry, the Bishop is currently advised by his leadership team consisting of the Chancellor of the Diocese, the Canon for Communications, and the Chief Financial Officer. The Bishop and leadership team are supported in their work by the finance department, two executive assistants, a facilities manager and support staff, a communications assistant, the Canon for Latino Ministry, and a Diocesan Youth Coordinator.



BISHOP HAYASHI'S LEGACIES

Consecrated on November 6, 2010, The Rt. Rev. Scott B. Hayashi is the eleventh bishop of the Episcopal Diocese of Utah. A comparison of diocesan surveys conducted in 2009 and 2021 illustrates the progress we've made under his healthy leadership. During that time we've moved from reinvention and recovery into a readiness for transformation, which leaves us poised for a reinvigorated encounter with God and a greater depth of discipleship and loving service. In response to unhealthy, alcoholic patterns which existed previously, Bishop Hayashi has improved communication between the Diocese and congregations, built up the collegiality of our clergy, continued to increase financial transparency and taken significant steps to reduce diocesan spending.



Members of the Diocese at the Rooted in Jesus conference.

This work was essential for unleashing our capacity for missional growth in the future. He was also instrumental in organizing the large contingent of Utah Episcopalians who attended the



Rooted In Jesus campaign in January, 2020, highlighting his commitment to discipleship and empowering the laity for ministry. He has been a steady touchstone of pastoral presence during the pandemic, hosting weekly Zoom meetings with the clergy leading congregations and initiating a popular Diocese-wide online bible study during Lent, 2021.

Bishop Hayashi has also been a powerful witness on issues of social justice, including Medicare expansion, gun violence prevention, immigration reform and the inclusion of LGBTQ+ persons. He has formed relationships with some of the most important leaders of the Church of Jesus Christ of Latter Day Saints, leading to many fruitful collaborations on areas of mutual interest. At the same time, he's spoken out boldly on controversial issues, without undermining our interfaith cooperation. He will retire as a Bishop with a proven track record of binding up the wounds of a hurting diocese and setting the stage for further growth.

OPPORTUNITIES FOR GROWTH

Besides conducting a survey of the Diocese, the Nominating Committee hosted dozens of conversations with our members and clergy leaders. A number of common themes emerged from these sessions:

Equipping the Saints for Ministry: *Restore lay people to their rightful place in the work of church.* The laity are the first order of ministry named in the catechism of *The Book of Common Prayer*, and lay pastoral care and preaching, lay-led worship and formation, and witnessing for justice and peace need further development. We are also hungry for ways to connect the already existing ministries of our daily lives with the love we see and experience in worship on Sundays.

Community: *Develop a greater sense of connection across the Diocese.* Given our state's vast geographic distances, staying connected has always been a challenge. We would like to foster new ways of being with each other and deepening our shared vision and mission as Utah Episcopalians, whether we live on the Wasatch Front or in a remote corner of the state.

Racial Reconciliation: *Continue the work of racial reconciliation.* We are just starting to invite white Episcopalians to become more aware of their privileges and to make our churches more truly welcoming. Recent Diocesan *Sacred Ground* and book study groups are a wonderful beginning, but this is a process we will need to continue in the years and decades to come.

Discipleship: *Embrace the challenge of forming disciples of all ages in the Way of Love.* A strong desire is arising to enter more deeply into our belovedness as children of God and to share that love with others. Rooted and grounded in daily prayer, weekly worship, and dwelling in scripture, we dream of our entire Diocese witnessing for justice and peace.

Getting our Financial House in Order: *Become better stewards of the financial gifts we have been given.* The Perpetual Trust (created with the proceeds of the sale of St. Mark's hospital) is a great blessing to the Diocese of Utah. However, at current rates of expenditure, it risks being depleted as a sustainable resource for future generations participating in God's mission in this place.



Maintenance to Mission: *Explore new models of mission and ministry.* Since we exist for others, we must avoid being held captive by buildings we can't fill and can no longer afford. We commit to walking alongside the mission congregations still reliant upon diocesan funding to help them reach financial self-sufficiency and/or reimagine their ministry. We believe that bigger may not always be better; small and deep can also be beautiful.

Clergy: *Direct Clergy Energy and Passion to Shared Mission.* Active clergy were represented in the survey as having high energy for their vocations, but lacking a clearly stated vision and mission from diocesan leadership for how/where to direct their energies. We seek a Bishop who envisions our various congregational ministries manifesting the Way of Love. It's possible that the presence of a Canon to the Ordinary or other pastoral/program officer in the Bishop's office could help congregations connect their present ministries to this larger vision.

Evangelism: *Grow Deeper and Stronger.* Our membership was already declining and aging before the pandemic, which has disrupted all our assumptions about how the church operates. Along with continuing to recover from unhealthy patterns of leadership in the past, we urgently need to deepen our spiritual capacity and unleash our passion for following Jesus. We imagine a Bishop who will support us in sharing the riches of our tradition with spiritual seekers and those who have been wounded by other faith traditions.

Three clear priorities for our new Bishop rose to the top of the survey responses:

1. *Congregational Leadership:* Take a leadership role in working with churches that are struggling.
2. *Congregational Growth:* Equip Pastors and other congregational leaders with tools to invite, welcome, and connect with new members.
3. *Congregational Vitality:* Rethink how to vitalize Episcopal Churches in our intermountain region in the twenty-first century.



THE BISHOP WE SEEK...



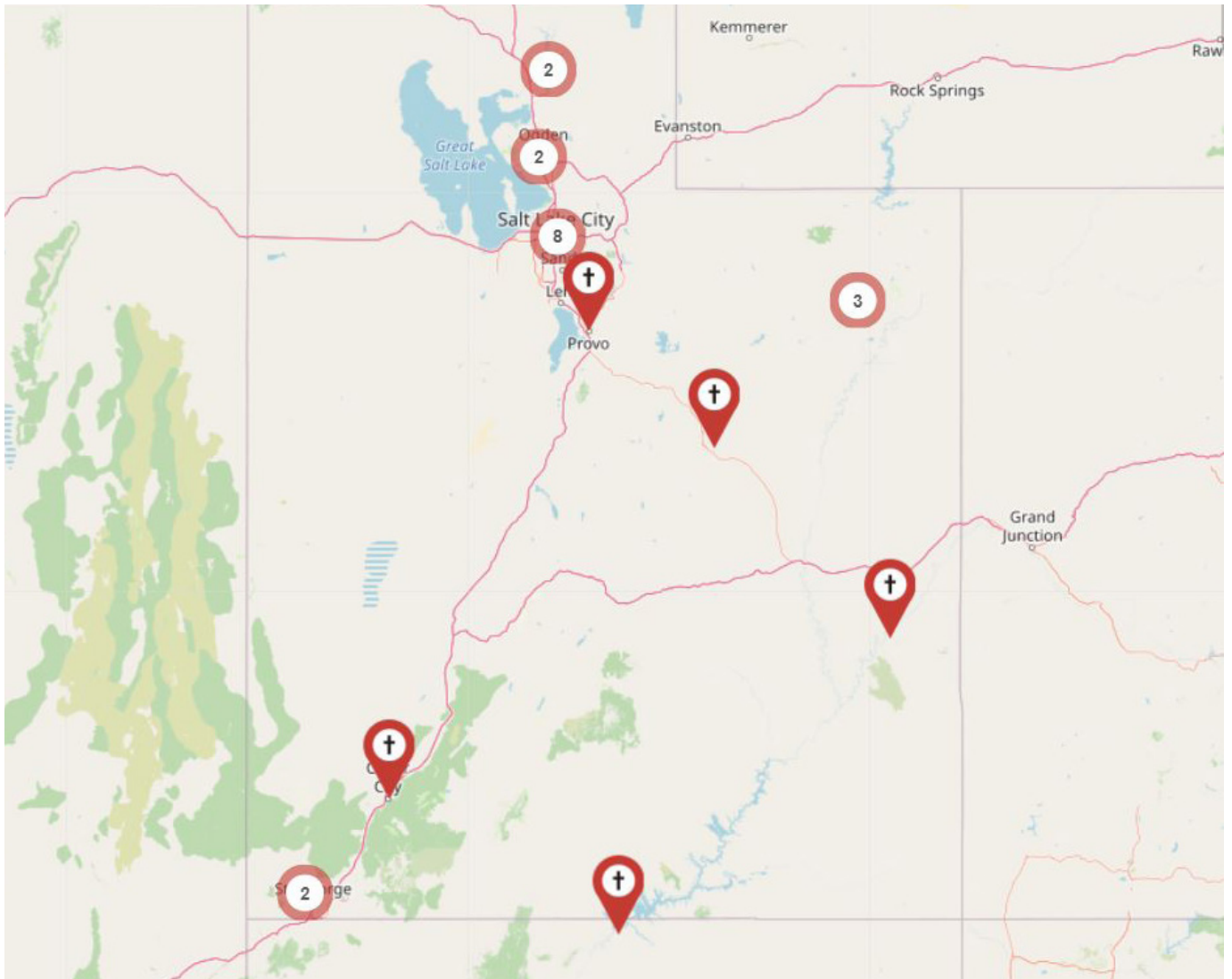
The Bishop We Seek Will Embody:

- A deep, abiding faith in the person and work of Jesus Christ and a commitment to walking, teaching, preaching, and inviting others to participate in the Way of Love.
- A prayerful presence of wisdom, compassion, and discernment, with a listening heart sensitive to the new song God is singing in Christ in this cracked open time.
- A commitment to seek, name, and celebrate Jesus' loving presence in the stories of all others and invite them to continue to explore new ways of being Church for and with each other, opened up for us as a result of the pandemic.
- A passion for standing in solidarity with the least of these, crossing racial and economic boundaries in authentic and respectful ways, and being a prophetic voice for social justice, reconciliation, and upholding the basic dignity of every human being.
- A sound financial sense and ability to creatively reinvent and reimagine a systemic diocesan movement from maintenance to mission.
- A sound administrative sense that ensures diocesan staff are supported and missions/parishes resourced with what they need to flourish and thrive.
- An ability to bring different people from different regions of the Diocese into closer community with one another around a clearly articulated vision and mission for the diocese, the work of TEC and the worldwide Anglican Communion.
- An ability to make and maintain friendships and working partnerships with local religious leaders, legislators, and community groups.



MAP OF MISSIONS & PARISHES

Below is a snapshot of all the missions and parishes in the Diocese. For an in-depth look at each of our 22 congregations, *please click on the image below*. You will be taken to an interactive map where you can read about each one or visit their website. A list of our congregations by region is on page 13.



REGIONS & CONGREGATIONS OF THE DIOCESE OF UTAH

Click on a church to visit their website

NORTHERN REGION

Church of the Good Shepherd/El Buen Pastor
Ogden, Utah

Church of the Resurrection
Centerville, Utah

St. John's Church
Logan, Utah

St. Michael's Church Brigham City, Utah

St. Peter's Church
Clearfield, Utah

SALT LAKE REGION

All Saints Church/South Sudanese Congregation
Salt Lake City, Utah

Cathedral Church of St. Mark
Salt Lake City, Utah

St. James' Church
Midvale, Utah

St. Luke's Church
Park City, Utah

St. Mary's Church
Provo, Utah

St. Paul's Church
Salt Lake City, Utah

St. Stephen's Church/Iglesia San Esteban
West Valley City, Utah

EASTERN/ SOUTHEASTERN REGION

Ascension St. Matthew's Church
Price, Utah

Church of the Holy Spirit *(no website)*
Randlett, Utah

St. Elizabeth's Church
Whiterocks, Utah

St. Francis' Church
Moab, Utah

St. Paul's Church
Vernal, Utah

SOUTHERN REGION

Grace Church
St. George, Utah

Spirit of the Desert
Ivins, Utah

St. David's Church
Page, Arizona

St. Jude's Church
Cedar City, Utah



NATIVE AMERICAN, LATINO AND SOUTH SUDANESE CONGREGATIONS



From our beginnings over 150 years ago, we've ministered to marginalized, disenfranchised people, not only in the Salt Lake Valley, but also in rural areas and mining camps, through churches, missions, medical facilities, and schools. In recent decades, our focus has shifted to ministry with Native American, Latino, and South Sudanese Episcopalians, who are members and leaders of five of our congregations. These churches are integral to our mostly-white Diocese and are well-represented in diocesan activities and leadership positions.

St. Elizabeth's in Whiterocks and Holy Spirit, Randlett, both located on the Uintah and Ouray Ute Reservation in the northeast corner of the state, have been part of the Diocese for more than a hundred years. They've experienced periods of growth and decline over the years, but strong lay leadership and diocesan support have kept them vital. Art Empowers, a longstanding expressive arts program operated by the churches, is one of the most effective and popular programs for tribal children and youth. The teachings of the Ute community on our relationship with Creation are becoming known across the Diocese, and traditional prayers and practices are welcome in the reservation churches. Leadership development, support for people in recovery and pastoral care for the local community are important priorities. A Native American presence is also felt in the congregations of southeastern Utah and northern Arizona.

San Esteban, led by The Rev. Canon Pablo Ramos, serves the Latino community in the Salt Lake Valley and is the heart of Latino ministry in the Diocese. Along with El Buen Pastor in Ogden, it provides urgently needed pastoral care and youth formation, including youth group meetings, catechism programs, traditional dancing and encouragement for higher education. San Esteban leads two bible study groups outside the church, incorporating newcomers and reaching out to their friends, relatives and neighbors. Both congregations are linked with English-speaking Episcopalians, with deepening relationships and greater understanding developing over time. The priest of El Buen Pastor, the Rev. Isabel Gonzalez, and the Rev. Vanessa Cato, Rector of Good Shepherd, enjoy collaborating in their ministries and often serve together in the wider community.

All Saints Episcopal Church in Salt Lake City includes a South Sudanese congregation whose worship is conducted in Dinka, and whose priest, the Rev. Gabriel Atem, was the first “Lost Boy of Sudan” ordained in The Episcopal Church. When South Sudanese Christian refugees began to be resettled in the U.S. twenty years ago, All Saints reached out to welcome them, helping with housing, transportation, ESL and other classes, and employment. Today more than fifty South Sudanese families (with over 100 children) are members of All Saints, with leadership development, Sunday School and youth programs among their priorities. Their wonderful youth choir has been a delight at diocesan gatherings. Pastoral care provided during the pandemic met crucial needs for these families, and their online Christmas and Easter services reached thousands of South Sudanese households across the country.



San Esteban Episcopal Church, West Valley City



DIOCESAN & AFFILIATED MINISTRIES

ART EMPOWERS

The mission of Art Empowers is to Empower the youth of the reservation community through Creative Arts. Under the corporate umbrella of Episcopal Community Services, their team of Native American leaders has been serving the young people of the Uintah Ouray Ute Reservation in northeast Utah for thirteen years.

[Learn more](#)



CAMP TUTTLE



Camp Tuttle is an outdoor ministry of the diocese, nestled at the top of Big Cottonwood Canyon east of Salt Lake City. Camp Tuttle offers overnight summer camps for children entering grades 3-12, as well as young adult and family camps, with a focus on inclusion and acceptance. The program leaders have built a wonderful team of older youth and young adults, who provide much of the leadership.

[Learn more](#)

THE EPISCOPAL CHURCH CENTER OF UTAH

The Episcopal Church Center of Utah, located in downtown Salt Lake City, serves the non-profit and interfaith community, both locally and nationally, by providing low cost meeting and housing facilities. The 26,000 square foot facility is a conference and retreat center with five meeting rooms, a small chapel, and 14 guest rooms, as well as the home of the administrative offices for the Diocese.

[Learn more](#)



EPISCOPAL COMMUNITY SERVICES, INC.

ECS was purposely incorporated as a 501(c)(3) charitable corporation instead of a religious corporation. This makes it possible for ECS to engage in a wider range of nonprofit activities and to qualify ECS for funding opportunities not available to religious nonprofit corporations. As a representative arm of the Diocese of Utah, and with core values rooted in the rich Episcopal tradition of stewardship, ECS engages with other nonprofit organizations to meet ill-met and unmet needs for underserved populations.



[Learn more](#)

ECS PROFESSIONAL CHAPLAIN DEPLOYMENT



ECS is the leading provider of multifaith professional chaplains in the Mountain West, expanding the reach of holistic spiritual care in hospitals, senior residences, and the wider community. ECS Board Certified Chaplains are present at the patient bedside in four Utah hospitals and are extensively trained to strengthen the spiritual and holistic health of people in their care.

ECS SENIOR RESIDENCE CHAPLAINCY

ECS provides multi faith spiritual care at two low income housing facilities on the Wasatch Front, offering non-judgmental conversation, blessings, prayers, and spiritually-based coping skills, to senior residents and their families. With growing ill-met and unmet needs for seniors in the community, ECS is intent on expanding spiritual care to all six affordable housing facilities owned by The Episcopal Church in Utah and managed by Episcopal Management Corporation.

ECS PROFESSIONAL CHAPLAIN EDUCATION

Professional chaplain education is a core ministry of ECS. ACPE: The Standard for Spiritual Care and Education is the only agency recognized by the United States Department of Education to accredit Certified Professional Education (CPE) in the United States. Chaplain students representing many ethnicities, faith traditions, cultural groups, races, and sexual orientations, are trained by clinically qualified ACPE Certified Educators to provide compassionate care to patients, their families, and hospital staff.

[Learn more](#)

EPISCOPAL MANAGEMENT CORPORATION: COMMUNITY PASTORAL CARE

At two affordable housing facilities on the Wasatch Front, Episcopal Management Corporation provides spiritual and pastoral care and religious services to elderly residents and families. EMC is planning to expand this care to all six of its units in the future.

FLOURISH BAKERY



Founded by the Rev. Aimee Altizer, who serves as its Executive Director, and the Rev. Sandra Jones, Flourish Bakery "Builds better people through the opportunity to begin again." Its 15-month, comprehensive internship program fosters hope, healing, and accountability while simultaneously teaching the art and skills of professional baking to those recovering from addiction and incarceration. [Learn more](#)

THE TUTTLE SCHOOL

This local formation program is designed to serve those wanting a deeper understanding of faith and to offer formation for those seeking to hear God's calling. It invites participants to study, learn, pray and share meals together and is committed to helping them strengthen their ministries, hear God's calling, and discern their own path as disciples of Jesus. [Learn more](#)



TRUST II

Trust II was created to fulfill a covenant within the sale of St. Mark's Hospital to Hospital Corporation of America (HCA Healthcare), to help perpetuate the Episcopal hospital's legacy of charitable medical care. The Bishop is the sole Trustee for Trust II, and is assisted by an advisory group in making grants for healthcare needs for medically indigent persons.

YOUTH IMPACT

Youth Impact offers more than 200 high-risk youth a safe place to learn, socialize, to appreciate who they are, and to realize who they can become. Each day, youth age 6-17 receive a hot meal and snacks as they participate in organized programs including study hall, STEM focused learning, arts and crafts, gardening, hobby and welding shop, and recreational sports, while mentored by skilled instructors who understand the difficulties they face in their home life and community. [Learn more](#)



YOUTH MINISTRY



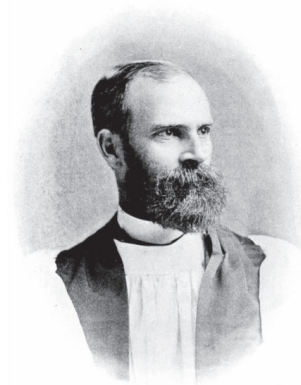
The Youth Ministry of the Diocese of Utah provides year-round opportunities for the emotional, social, and spiritual care of the youth and young adults of our community. Youth Ministry offers many seasonal retreat opportunities for young people in 6th-12th grade, ranging from snowshoeing in the mountains to river rafting in southeast Utah to online virtual monthly get togethers. EYE, New Beginnings, and Happening are all programs under the Youth Ministry umbrella that offer a chance for young people to connect with each other and God through games, discussions, and activities. [Learn more](#)

HISTORY OF THE DIOCESE



The presence of the Episcopal Church in Utah started in October 1866, when the House of Bishops, meeting in New York City, elected Daniel S. Tuttle as Missionary Bishop of the Montana, Idaho, and Utah territories. Six churches were established during Tuttle's episcopacy, of which four remain to this day. His most significant accomplishment, at least in the eyes of the larger community, was the establishment of St. Mark's Hospital in 1872. The hospital has been a major medical center in Utah and focal point of the Episcopal Church here ever since. The sale of the hospital in 1988 is the basis for the financial foundation of the Diocese of Utah.

REALIGNMENT



In 1880, the General Convention started a 27-year process of changing the boundaries of the Missionary District, at times including all, or portions of, Colorado, Idaho, Montana, Nevada and Wyoming. Our second Bishop, Abiel Leonard, directed new efforts to include a school of nursing and missions to the Ute communities. By the turn of the twentieth century, there were twelve Episcopal parishes in Utah, four with full-time clergy, and just over 900 communicants.



A TIME OF GROWTH



Things were looking up for the Diocese of Utah after the end of World War II. The state experienced an influx of new residents, thanks to work available through the federal government. Salt Lake City and its surrounding communities experienced rapid growth, and new opportunities for ministry opened up. A new Bishop, Stephen Clark, arrived with the vision and discipline to lead a ten-year building and expansion effort.

AN INDEPENDENT DIOCESE

E. Otis Charles was the first Bishop of Utah elected by the Diocese, serving from 1971 to 1986. Bishops George Bates (1986-1996), Carolyn Tanner Irish (1996 to 2010), and Scott Hayashi (2010 to present) followed Bishop Charles. Each of these episcopacies had distinctive features, with unique successes and trials. All share the common ground of helping to mold the Diocese and form its future.

EDUCATION



From the very start, education played an important role in our diocesan mission. Bishop Tuttle's strategy for growth of the Episcopal Church in his district focused on education. His rationale was sound and simple: offer an alternative to the limited schooling provided by the government and administered by the Church of Jesus Christ of Latter Day Saints.

Over the twentieth century, however, public schools improved and there was less reliance on other systems. By the late 1900s, most of the Episcopal schools had receded into history, along with those of other denominations. Rowland Hall-St. Mark's was an exception and became independent of the Diocese in 1948. Today two parishes (St. Paul's, Salt Lake and the Cathedral Church of St. Mark) house preschools.

SOCIAL JUSTICE



Bishop Paul Jones

In addition to ministering to the needs of the diverse cultures and peoples of Utah, we have taken stands on controversial issues of the day. Perhaps it was Bishop Franklin Spalding's episcopacy (1904-1914) that first drew public wrath for taking unpopular positions on social issues. Spalding was an outspoken socialist - values not readily shared by the majority of Utahns, then or now. Spalding worked for women's rights and universal access to better health care and education. An even more emphatically outspoken Bishop, Paul Jones, followed Bishop Spalding. The Episcopal calendar commemorates Bishop Jones' work for peace and justice every September 4.



In the years since then, the Diocese and Bishops of Utah have taken public positions on a number of controversial issues, including the role of women in the church. Anne Campbell was ordained as Utah's first woman priest in 1979, only three years after such ordination was first allowed by The Episcopal Church. Women were instrumental in sustaining many of our missions through hard times. Today, women represent more than half of our total clergy, including our former Bishop, and serve on every commission, council, and ministry of the Diocese.



The Diocese has consistently supported LGBTQ+ ministries and raised up LGBTQ+ leaders, both lay and ordained: welcoming and including all, in the name of the Christ who welcomes all. This is particularly significant given the opposition of the state's dominant culture, a dramatic contrast to the unwavering support of The Episcopal Church. Our visible presence at the annual Pride Festival and Parade is an outward expression of the hospitality and inclusion of our congregations.

FROM POVERTY TO WEALTH

Bishop Bates' decision in the late 1980s to sell St. Mark's Hospital, long a mainstay of our ministry, changed the financial status of the Diocese dramatically. The initial trust balance when distributions began in 1992 was \$97.6 million. Beginning in 1992 and through 2020, a total of \$143.4 million has been distributed to the Diocese of Utah. While everyone appreciated this fount of abundance, the large infusion of new money brought its challenges.

PROJECT JUBILEE AND ITS AFTERMATH



Bishop Irish

Under Bishop Irish, Project Jubilee was launched in 1999 to provide for facility needs of parishes and various ministries. The need was great: many congregations faced debilitating burdens of mortgage debt and deferred maintenance expenses. Some of our parishes were housed in deteriorating and even unsafe structures. New church buildings were built across the Diocese, and a total of \$48 million was spent on property projects. Some property was sold and used for this purpose, and congregations made pledges to contribute what they could, totalling some \$12.5 million, leaving the net secured loan for this project at \$35.7 million.

At the time, the interest on this loan was less than the projected returns from the Perpetual Trust, but with the substantial financial downturn of 2008, the value of the Perpetual Trust declined significantly. Since 2008, the principal of the Trust has ranged from \$68 to \$83 million, with a current value of \$71 million. The Diocese continues to pay close to \$750,000 annually in interest on the Project Jubilee loan. In the generous, abundant spirit of the Old Testament Jubilee Year, Project Jubilee created mortgage-free worship spaces across the state, as well as funding repairs and renovations, but in many cases these investments did not result in congregational growth. Most mission congregations still remain missions, with aging infrastructure they find difficult to maintain without assistance from the Diocese.

DISTRIBUTIONS FROM THE PERPETUAL TRUST

A note about financial discipline. Historically, the Diocese simply requested and received the 5% annual distributions provided for by the Trust, and each year, all of the funds received were spent. At the end of 2008, after eighteen years of distributions, the Diocese had retained earnings of only \$5,000. Ten years later, retained earnings had grown to over \$1 million.

The initial 5% annual distribution was a widely accepted norm, expected to maintain the value of the trust into perpetuity and cover any costs. However, a 5% annual distribution is no longer considered normative and sustainable. The Trust document mandates this level of distribution, unless the Diocese requests less than the full 5%. Beginning with the 2017 budget year, the Diocesan Council has reduced the amounts requested, with a goal of reducing the distribution by \$1 million annually. To date, \$500,000 in budget reductions have been made, and a special task force has been formed to address this on-going issue.



DIOCESAN FINANCES

The following tables provide a brief overview of Diocesan finances.

1	Outreach	\$81,000
2	Governance - Wider Church	\$445, 529
3	Diocesan Facilities	\$176,500
4	Ethnic Ministries/Congregations	\$453,349
5	Youth Ministries	\$281,938
6	Conference - Hospitality	\$49,958
7	Mission Congregations	\$426,916
8	Ministry Support & Development	\$621,750
9	Diocesan Staff	\$909,705
10	Finance Department	\$53,001
11	Communications Department	-\$17,000
12	Other Office Operations	\$181,300

Figure 1. This table shows the current 2020 Diocesan budget.

SOURCE	BUDGET YEAR 2020	PERCENT
Trust	\$3,273,267	89%
Assessments	\$288,210	8%
Revenues/Other	\$101,439	3%
TOTAL	\$3,663,916	100%

Figure 2. This table shows the source of funds upon which the Diocesan budget is based. The roughly 90% (Trust) and 10% (Assessments) balance has remained relatively unchanged in the past decade.

1992	\$96,647,061	2002	\$90,840,164	2012	\$76,556,377
1993	\$99,550,887	2003	\$97,612,773	2013	\$83,742,487
1994	\$89,782,492	2004	\$99,511,862	2014	\$82,330,319
1995	\$99,144,985	2005	\$97,374,104	2015	\$74,765,078
1996	\$100,057,981	2006	\$103,239,449	2016	\$73,875,569
1997	\$109,243,435	2007	\$101,604,746	2017	\$79,517,331
1998	\$115,752,456	2008	\$68,637,748	2018	\$63,462,844
1999	\$126,460,979	2009	\$73,906,901	2019	\$71,618,217
2000	\$112,583,637	2010	\$83,528,782	2020	\$71,223,392
2001	\$103,254,173	2011	\$75,000,397		

Figure 3. This table tracks year-end values of the Sts. Peter and Paul Perpetual Trust.



LIFE IN UTAH



Photo credit: Kurt Cook

THE STATE OF UTAH

What we now call the state of “Utah” has been inhabited for thousands of years by various indigenous groups. First, there were the ancient Pre-Puebloans (sometimes referred to as Anasazi), followed by the Fremont peoples. Next came the Shoshone tribes (who belong to the Uto-Aztecan language family), which include the Ute, Goshute, Paiute, and Northwestern Shoshone. The name of the state is derived from one of these groups, the Ute. There are many different interpretations for this name, which originated among the Spanish as “Yutas.” Utah is also home to the Navajo or Dine’ (as they prefer to be called), who settled into the southeastern part of the state 1,300 to 1,500 years ago. The Dine’ people belong to the Athabaskan language family, which includes the various Apache Tribes. With formal approval of the Ute Indian Tribe, the University of Utah has chosen the name of this tribe to represent the University in athletic competition. Today, there are approximately 60,000 Utahns, representing numerous tribes, who identify as Native Americans (also referred to as American Indians).

Utah is home to five national parks (the third most of any other state, after Alaska and California), six national monuments, and forty state parks/forests which range from



northern alpine climate to southern red rock desert. Recreational activities include hiking, mountain biking, fishing, hunting, kayaking, rafting, sailing and skiing/snowboarding, depending on the season. Many of the winter venues in West Valley City, Park City and Snowbasin were sites for the 2002 Winter Olympics.

Utah is one of the only states in which you can ski in the morning, play golf in the afternoon and attend a symphony that same evening. We have the fastest ice (with an Olympic oval ice rink for speed skating), the deepest powder, and the Bonneville Salt Flats (named for the ancient lake that once covered much of the state) for auto racing enthusiasts. The venues developed for the 2002 Winter Olympics are available to all, and currently there is an initiative underway to host again in 2030 or 2034.

St. George, in southwestern Utah, is one of the fastest growing cities in the country, attracting many tourists and retirees from around the nation with its year-round warm weather and proximity to Zion National Park. Moab, in southeastern Utah, is home to two National Parks--Arches and Canyonlands--and is surrounded by some of the most beautiful red rock formations on Earth. The world-renowned "Slickrock Bike Trail" is a mecca for mountain bikers the world over.

In addition to the cultural offerings in the Salt Lake metro area (see below), the state is home to the Tony-awarded Shakespeare Festival, the Tuacahn Outdoor Theater, and the Redrock Symphony located in Cedar City and St. George in southwestern Utah.

The state's population is estimated at over three million people. At 18.4%, Utah had the highest growth rate in the nation over the past ten years, according to new 2020 estimates released by the U.S. Census Bureau. Although 86% of the population is white, there is growing diversity, with 120 different languages spoken throughout the state and five federally-recognized Native American tribes residing in Utah. Our state is noted as a center of transportation (especially with our new airport facilities), education, information technology and research, government services, and mining, and as a major tourism and vacation destination.

[Learn more](#)



Photo by Jackson Blackhurst on Unsplash



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THE COMMUNITY OF GREATER SALT LAKE CITY

The Episcopal Diocese of Utah is headquartered in the heart of downtown Salt Lake City, directly adjacent to the Cathedral Church of St. Mark. The Diocese includes almost the entire state of Utah, as well as a portion of northern Arizona, a large and varied geographic area.

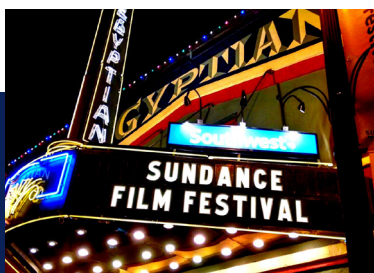
Salt Lake City and Salt Lake County offer many recreational and cultural opportunities. The Salt Lake County population is about 1.1 million people. The “Wasatch Front” (from approximately Nephi in the south to Brigham City in the north) includes close to 2.5 million people.

Rich and varied cultural activities include: the Utah Symphony (which performs state wide), Utah Opera, and Ballet West, as well as a host of theater ensembles including the Eccles Theater, with Broadway shows and musicals. There are excellent universities, colleges, public, charter, and private schools. Primary Children’s Hospital, the Moran Eye Center, and the Huntsman Cancer Institute are pioneers and leaders in providing “state of the art” healthcare.

Spectator sports include the Utah Jazz professional basketball team, Real Salt Lake semi-pro soccer and the Salt Lake Bees (the Angels’ triple-A farm team). The city is also home to Hogle Zoo, Clark Planetarium, the State Arboretum of Utah, and several museums. Nearby Park City hosts the Sundance Film Festival and an annual arts festival, and Draper City (a suburb of Salt Lake City) opened the Loveland Living Planet Aquarium several years ago.



Salt Lake City is the proud home of the NBA team the Utah Jazz.



Salt Lake and nearby Park City host the Sundance Film Festival every January.



Hiking in the Wasatch Mountains is just one of many recreational opportunities the area offers.

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TIMELINE



Profile Released	July 28 (Nominations open 3 weeks)
Nominations Close	August 18
Zoom Interviews	September/October
Discernment Retreat	January 11-14, 2022
Petitioners Announced	March 10, 2022
Diocesan Meet and Greet	March 21-26, 2022 (tentative)
Electing Convention	April 30, 2022
Consecration	September 17, 2022

HOW TO APPLY



The calling of a new Bishop is a process of mutual discernment, for the Diocese and for those who feel called to this ministry. If the opportunity to serve as the twelfth Bishop of Utah rises up in your reflections and prayers, we invite you to take the next step in this process and see how the Spirit works among us.

Application/nomination packets must be complete and submitted electronically to: utahbishopsearch@episcopal-ut.org. **The deadline is Wednesday, August 18 at 7:00 PM Mountain Daylight Time.** Incomplete packets will not be considered; the following items must be included:

1. OTM full portfolio (not the summary)
2. A recent photo
3. Information regarding the best way to contact you, including where and when you prefer to be contacted (considering time zone differences)
4. At least four references (including both clergy and lay people) with current contact information.
5. A list of sermons, or other presentations, that can be accessed online by the committee
6. In 400 words or less, describe what draws you (the candidate) to explore the possibility of serving as the twelfth Bishop of Utah.

Reference calls and a thorough background check will be conducted for those progressing to the discernment retreat. All information (including the names of those in discernment) will, of course, be held in strict confidence.





A Prayer For Discernment

Gracious God, we are grateful for all that you are and for all you have done through the Episcopal Diocese of Utah.

We ask you to draw us closer to you and to each other as we engage in the search for our new bishop. Grant us discerning hearts which will fully trust in the guidance of your Holy Spirit.

Bless the people of this diocese with your power and purpose, and bless this holy work we do in your name to your glory. This we ask in the name of Jesus Christ.

Amen.

