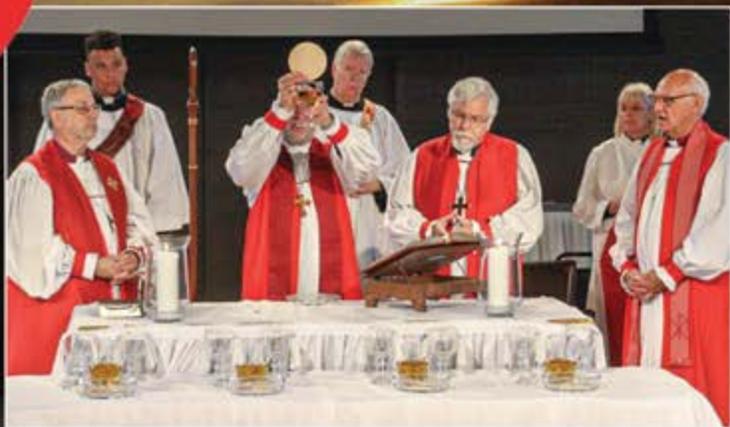


The Albany Episcopalian

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Highlighted this Issue:

- ✚ The 151st Diocesan Convention
- ✚ Bishop Love's Convention Address
- ✚ Jesus, Justice and the Holiness of God
- ✚ And more...





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Diocesan Updates

The Diocesan Update is the diocesan weekly e-mail newsletter, containing news and events from around the diocese. If you're interested in receiving the Diocesan Update, send an e-mail to: webmaster@albanydiocese.org. Put "Subscribe" in the subject line, and include your name, address, phone number, and parish (or other diocesan affiliation) in the body of the message.

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Jesus, Justice and The Holiness of God

By The Venerable Doctor Christopher A. Brown Ph.D.



The earliest Christian creed consisted of two Greek words: *kurios Iesous* - “Christ is Lord.” The phrase appears frequently in the letters of the apostle Paul: “if you confess with your lips that **Jesus is Lord** and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9)... “For what we preach is not ourselves, but **Jesus Christ as Lord**, (II Corinthians 4:5).

Especially interesting is 1 Corinthians 12:3: “no one speaking by the Spirit of God ever says “Jesus be cursed!” and no one can say “**Jesus is Lord**” except by the Holy Spirit,” because of the explicit contrast between cursing Jesus and the confession of his lordship. J.N. Kelly notes that Paul “does not disclose the occasion on which these utterances were made, but the context of the first, with its reference to the alternative of saying “cursed be Jesus” seems to suggest that it is *an hour when a Christians loyalty is tested.*”

The early 2nd century text, *The Martyrdom of Polycarp*, tells of the arrest and execution of the revered Bishop of Smyrna. When Polycarp is arrested, the imperial magistrate clearly has no appetite for executing the old man, and implores, “What harm is there in saying Caesar is Lord?” But for Polycarp, to ascribe lordship to

Caesar is pure idolatry and a denial of the lordship of Christ who had said, “All authority in heaven and earth has been given to me.” (Matthew 28:18)

To declare, “Caesar is Lord,” for Polycarp, indeed for any ordinary Roman citizen, was to say much more than that the Emperor was simply the one in charge and commanded the loyalty and obedience of all his citizens. The apostle Paul had said, “Let every person be subject to the governing authorities...those that exist have been instituted by God.” (Romans 13:1). Christians were committed to a principled loyalty to civic rulers. But the declaration of the Lordship of Caesar asked more than that.

As early as the reign of Tiberius Caesar in Jesus’ lifetime, Roman coins depicted the likeness of the



emperor with the words “*Tiberius Caesar Divi Avgvsti filivs Avgvstvs,*” or “Caesar Augustus Tiberius, son of the Divine Augustus.” (*In the image to the below, not all words are fully spelled out.*) Augustus, Rome’s first Emperor, had been elevated to the level of divinity on his death - an act known as “apotheosis.” By Polycarp’s time in the 2nd century, the religious cult of the Emperor had intensified, and was assimilated into the worship of the official deities of Rome. Roman authorities regarded participation in this cult as essential to the well-being of the empire. Failure to do so was treasonous, and regarded as genuinely harmful to the fortunes of Rome.

Assyria and its Divine Rulers

I recently met a former professor of both my kids, Sarah Melville, who teaches ancient history at Clarkson University. She is an expert on the Assyrians, who harried the Israelites in the Second Book of Kings. In her book on Sargon II, who sent the ten “lost tribes” of Israel into exile (II Kings 17:5-6), she explains how the Assyrians understood the King to be the mediator between the human and the divine.

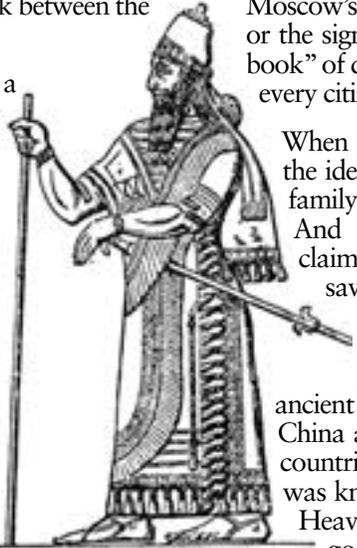
“Unlike our society which scrupulously separates the religions and secular spheres, ancient Near Eastern societies did not recognize a

distinction but considered the earthly realm a reflection of the divine one and the king the link between the two.”

Think for a moment about the ethical implications of this identification of the ruler with the divine. It means that there is no higher authority - not just in the political sphere, but also in the realm of ethics and divine justice. It raises the principle of “might makes right” to the status of a theological truth. Professor Melville quotes another ancient Middle Eastern scholar to stress that “violence and subjugation” in this cosmology become “more than simply stratagems of power, they are right, good, beautiful, desirable, and sublime in their accordance of the particular individual with the course of the universe.”

Modern Versions of Divine Rule

As strange as this may seem to us, the elevation of absolute political power to the level of the divine is not so distant a reality as we might think. Consider the personality cults of the great twentieth century dictators, such as Hitler, Stalin and Mao Zedong, the absolute loyalty and unquestioned obedience they commanded, and the awe and adulation they demanded from their people. While these dictators did not explicitly identify themselves with the divine, there was a quasi-religious



character to their cults of personality - exemplified by the massive images in Moscow’s Red Square and in Beijing, or the significance of Mao’s “little red book” of quotations carried around by every citizen like a pocket Bible.

When it comes to North Korea - the identification of the ruling Kim family with the divine is explicit. And the grandiosity of these claims is commensurate with the savagery inflicted upon any dissent or hint of opposition. The North Korean cult of personality evokes in the ancient tradition, originating in China and adopted by neighboring countries, in which the Emperor was known as “*Tianzi*” or “Son of Heaven,” and ruled as a “living god.”

Korean government propaganda taught that the current ruler’s father, Kim Jong-Il, was born under a double rainbow on the holy Baekdu Mountain. At his birth, a new star was said to appear and winter was instantly turned to spring. One writer has said about growing up in North Korea, “to my childish eyes and to those of all my friends, Kim Il-Sung and Kim Jong-il [Kim Jong-Un’s father and grandfather] were perfect beings, untarnished by any base human function. I was convinced, as we all were, that neither of them urinated or defecated. Who could imagine such things of gods?”

While we find this troubling, even shocking, we tend to think of ourselves as insulated from such absolutism by our tradition of democratic government and the separation between Church and State. But apart from these relatively recent civic principles, the great sign of contradiction (Luke 2:34) to absolutism is the Biblical revelation of the Holiness of God.

The Holiness of God

“Do not come near; put off your shoes from your feet,” says the LORD to Moses from the burning bush, “for the place on which you are standing is holy ground.” (Exodus 3:5) The Hebrew word, “*Qadosh*,” means “to be set apart.” The ground under Moses’ feet is “set apart” by the presence of the Holy God of Abraham, Issac and Jacob who is radically distinct or “set apart” from the creation. This does not mean that the LORD is physically distant; God is everywhere, as Psalm 139 says, “whither shall I flee from thy presence?” Rather, the LORD is set apart in the sense of His absolute perfection, freedom, and goodness – what the Danish Philosopher, Soren Kierkegaard called “the infinite qualitative distinction” between us and God, whose holiness lies beyond our grasp.

Prophet Isaiah put it this way, “For my thoughts are not your thoughts, neither are your ways my ways, says the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.” (Isaiah 55:8-9, also Canticle 10 in the BCP).



The absolute distinction of divine holiness between God and creation precludes any identification of a human political rulers with the divine. The holiness of God SECULARIZES the cosmos! The world is not divine, human being and not divine - only God is divine! This “secularization” of the world does not minimize the importance of the divine or remove God from the world; much the reverse: the wholly other God confronts a fallible and often oppressive world as One who is perfect and just, and calls it to account.

The LORD’s initial declaration to Moses of his holiness is tied to all that follows. He goes on to say, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them.” Here we see that God’s being “set apart” does not mean that he is aloof to human suffering; rather it is the basis upon which he is going to act and deliver them from their predicament. The fact that the LORD is Holy, that he is set apart from the world, is what gives him “leverage” against the injustice of Pharaoh. Because he is set apart, he is not implicated in the cruelty of Egypt’s stratified society in which the many serve the few, and ultimately the one who rules as a living God.

If, Professor Melville put it, “the earthly realm [is] a reflection of the divine one and the king the link between the two,” then Pharaoh’s absolute rule

is morally unquestionable, and the suffering of the Israelites is, as the prayer book puts it, “meet and right” - just part of the cosmic harmony between heaven and earth. It is the way things are supposed to be. But if God is holy - set apart and distinct - and if as a result, God stands over and against human injustice, then there is nothing sacred about Pharaoh; his exalted status as the link between the human and the divine is disallowed. You could say, if the LORD is Holy, Pharaoh is not, just as you can say, “if Jesus is Lord, Caesar is not.”

Israel’s King and the Son of David

In the centuries after the Exodus, Israel had no king. The LORD was their king. (By contrast, for their neighboring nations, the king was their god.) For centuries, Israel was a tribal confederacy, led by charismatic leaders raised up by God called “judges.” When the Israelites eventually appeal to the prophet Samuel to raise up a king “like other nations,” the LORD says, “they have rejected me from being king over them.” (I Samuel 8:7) He tells Samuel to warn them that a monarchy will introduce all manner of injustices in their society. Nevertheless, the LORD allows Israel to have a king - but with a difference, not the God-king of the surrounding nations.

The model is King David, “servant of the Lord.” But the ultimate outcome is the Son of David - the Messiah who is

to come. As Isaiah said, “In those days and at that time I will cause a righteous Branch to spring up for David; and he shall execute justice and righteousness in the land.”

The coming Son of David proves to be the genuine God-King, the “Word made flesh.” Yet Jesus is not one who “lords it over others, like the gentiles do.” He came, rather, “not to be served, but to serve and give his life as a ransom for many.” (Mark 10:45) To say, “Jesus is Lord,” is thus not to say that Jesus is like Caesar. He is a different sort of Lord, and the “justice he executes in the land” is different from the harsh justice of Rome.

There is a wide-ranging discussion today about the nature of justice, how it is determined and put into practice. But historically, it is hard to see what our world would be like apart from the Biblical witness to God’s holiness and his judgement on the idolatrous conflation of divine and human power. Theologically speaking, all justice – including “social justice” – flows from the holiness of the God who revealed himself to Moses, and who became incarnate in Jesus Christ. Apart from the “infinite qualitative distinction” of a holy God who hears the cries of his people - unless Jesus is Lord and Caesar is not - there is no justice.



The Rev. Dr. Brown is Rector of Trinity Church, Potsdam, and a regular contributor to The Albany Episcopalian

“Stand firm in the holy spirit...”

The Albany Diocesan Convention returned to Camp of the Woods, Speculator, on June 7 – 9 for its 21st consecutive year. Albany’s annual event was once again provided with wonderful facilities including housing, dining, entertainment area, youth accommodations, a 1,000 plus seating theater, buildings for meetings of all sizes, as well as a lake and beach for swimming and boating.

This year’s convention theme was “*Stand Firm in the Holy Spirit... Striving Together as One*” and Bishop Love continued this theme as he stood firm on upholding of Holy Scripture. In his opening Annual Address to the assembled Convention, he delivered a frank, and occasionally emotional, 41 minute overview of the current status regarding Resolution B-012 and associated issues.

The conflict with the national church came to a head a mere five weeks after last year’s historic 150th Annual Convention at Camp of the Woods, which took place June 8-10, 2018. A month later, on July 13, 2018, the 79th General Convention of the Episcopal Church passed Resolution B-012 to “*give rectors or clergy in charge of a congregation the ability to provide access to the trial use of the marriage rites for same-sex and opposite-sex couples.*” This action by the national church quickly evaporated the joyous and celebratory relationship that existed 33 days earlier between Albany and the national church.

The next step necessitated a diocesan response to Resolution B-012’s directive. On November 10th, Bishop Love issued a Pastoral Letter stating that he would not comply with the Resolution. To quote Bishop Love, “The Resolution, a ticking time bomb was launched into the middle of the Diocese of Albany, waiting to explode. As the clock... ticked away, the level of tension and division between those with differing opinions in the Diocese regarding same-sex marriage intensified. Old wounds were reopened, and much of the goodwill created by the 150th Diocesan Convention and the visit of the Presiding Bishop evaporated.”

In the same Letter, Bishop Love especially noted the upholding of Albany’s Diocesan Marriage Canon 16 in support of the Church’s traditional understanding of marriage as found in Holy Scripture. Two months after his Pastoral Letter, the much-anticipated response from the Presiding Bishop came in January 2019 that read, “The Presiding Bishop “placed a partial restriction on Bishop Love’s ministry in regard to overseeing Title IV Disciplinary Proceedings involving same-sex marriage.”

Bishop Love reaffirmed his “effort to be faithful and obedient to that which I believe the Lord has called me to as the bishop of this diocese and a bishop in Christ’s one, holy, catholic and apostolic Church”, adding, “With the passage of B-012 by the General Convention, a line has been drawn in the sand – a line that I am unable and unwilling to cross.”



Striving together as one”

The audience’s reaction brought a loud and resounding ovation of support of this bishop, but no doubt left a few with displeasure and disappointment.

The bishop went on to say that his stand is not without financial concerns, as “the level of financial giving to the Diocese has taken a huge hit this year – so much so that diocesan programs that have been such a blessing to the clergy and people of the Diocese over the past several years are in real jeopardy.”

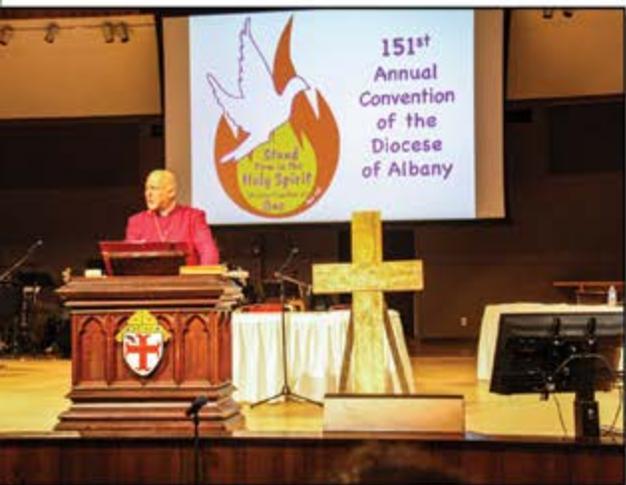
Moving on to another subject, Bishop Love highlighted the recent terrorist attacks against Christians in Sri Lanka and other areas of the world, adding that a Christian living in today’s world is not living a life without danger. That said, the bishop raised the question as to our willingness to die for our faith. He said, “Jesus gave His all for us on the cross. How much are we willing to give for Him?” Expanding on this question, the bishop raised further related thoughts for everyone to ponder. A full and complete copy of Bishop Love’s address is found in this issue of *The Albany Episcopalian* and the Diocesan website, www.albanyepiscopaldiocese.org.

Other items of significance arose this opening night of Convention, among them a welcoming of new clergy to the Diocese in the past year. The newly ordained are: Fr. Greg Bailey, PIC Trinity, Gouvernor, Mtr. Carolyn Bartkus, Assisting at St. Matthew’s, Latham, Dcn. Sonya Boyce, Deacon Vicar, St. John’s, Massena, Dcn. William Lytle, Deacon for Christian Formation, St. George’s, Clifton Park, Dcn. Landon Moore, Curate at St. Mark’s, Brooklyn, (effective 7/1/2019), Dcn. Richard Roessler, Deacon Vicar, Church of the Cross, Ticonderoga, Dcn. Dale VanWormer. Those who Received Canonical Residence were: Fr. David Culbertson, St. Paul’s, Schenectady (Starts in July), Fr.

Craig Hacker, St. John’s, Essex, Fr. Martin Yost, Rector, St. Luke’s, Catskill, and Fr. Nadeem Sadiq, who received an official welcome and letter of recognition.

Special greetings of welcome were also extended to the three visiting bishops and their spouses; The Rt. Rev. Kenneth Clarke, the former Bishop of Kilmor Elphin and Ardagh and Mission Director of SAMS UK and Ireland, and his wife, Helen, The Rt. Rev. Dr. Grant LeMarquand, the former Bishop of the Horn of Africa and new Director of the Stanway Institute for World mission and Evangelism, and his wife, Dr. Wendy LeMarquand, and The Rt. Rev. Harold Miller, Bishop of Down and Dromore, and his wife, Liz. Bishop Clarke was a plenary speaker during the Saturday session. Bishop Grant was guest preacher at the Saturday afternoon Eucharist and Dr. Wendy was guest speaker at the Saturday evening Healing Service. Bishop Harold was guest preacher at the Pentecost Sunday Morning Youth Mass. Joining the visiting bishops were several others from the Diocese of Down and Dromore; The Rev. Colin and Eleanor Taylor, The Rev. Gerald Macartney, Mr. Hugh Thomas Crookshanks and Mrs. Jolly Cherian. Rev. Colin was the guest preacher at Sunday Morning Prayer. To round out the special visitors list, a special welcome was given to Mr. Labin Duke, the new Executive Vice President for Institutional Advancement at Nashotah House Seminary in Wisconsin.

On Saturday morning, the Business Session brought several speakers to the stage, including Clark Curtis, Diocesan Treasurer, who spoke on the 2020 Budget, Reuben Todd, Executive Director of Christ the King Spiritual Life Center, speaking on the Center, and Daniel Hyde, Diocesan Youth Director, speaking on Beaver Cross and the Youth Ministry. Action on the Budget, election results, appointments to committees and other related matters are found in this issue of TAE. The afternoon brought the Holy Eucharist, with all bishops as Concelebrants and Bishop LeMarquand, preacher.



“Stand firm in the holy spirit... Striving together a

Throughout the weekend, the large gathering found many activities of interest to attendees of all ages. In addition to two plenary sessions, there were numerous workshops; a Youth Rally, Vacation Bible School, Daughters of the King Walk, Healing Service on Saturday evening, visits to more than 20 exhibitors and vendors, and the always popular nighttime evening entertainment and refreshments at the Camp of the Woods Tee Pee.

On Sunday, the final event of the last day of the annual gathering, was the Youth Mass, staffed with teens serving as lectors, ushers, acolytes and chalice bearers. During the Mass, the younger Vacation Bible School children rose to the stage to again thrill the assembly with their usual cheerful and uplifting song and dance. One moving moment suddenly arose when Bishop Love looked to the audience, gestured to one boy to come forward to join him on the stage. The boy, visibly stunned and hesitant, as if to ask himself, “Me? Why me?”, dutifully stepped forward to join his bishop on the stage. We learned later his name was Scott Mahony, of St. Stephen’s, Delmar. This totally impromptu scene of the two of them together began with a brief conversation then both moved on to deep prayer. Not a sound could be heard throughout the arena, except for the bishop and young Scott in conversation and prayer. It was a moment that touched the hearts of this large audience. For this observer – and many others present – it truly was a spiritual moment at its finest. It was a Youth Mass to remember.

As the Sunday Youth Service came to an end, Bishop Love officially announced the closing of the 151st Anniversary Convention.

Assessing this year’s Convention, it had all the elements of a successful event; beautiful weather, an enthusiastic and appreciative attendance, stirring music, excellent preaching, numerous activities, and many demonstrations of an unparalleled spirit of the love of Jesus. In many ways, this event truly reflected its Convention theme, “*Stand Firm in the Holy Spirit... Striving Together as One*”

The tradition of excellence in bringing the Annual Convention of the Diocese of Albany continues.

- The Editor



s one”





ACTIONS OF THE 151st CONVENTION

Appointments:

Committee to Approve the Minutes of Convention

The Rev. Marian Sive, Chair
The Rev. Deborah Beach

The Rev. David Haig

The Very Rev. David Ousley

Committee on Convention Arrangements

Carol Drummond, Chair
The Rev. Nancy Goff
Daniel Hyde
The Rev. Judith Malioneck
Sue Ellen Ruetsch

Canon Jerry Carroll
Margaret Haskell
Kaitlyn Hyde
The Rev. Thomas Malioneck
The Rev. Marian Sive

The Rev. Mark Chesnut
The Rev. Robert Haskell
Meaghan Keegan
The Rev. Barbara Mitchell
Reuben Todd

Diocesan Development Fund

Clark Curtis, Treasurer
Canon Richard Carroll
The Rev. Art Peters

John Boyce
The Rev. David Haig

Robert Boynton Lay
The Rev. Canon Robert Haskell

Committee on Church Architecture and the Arts

The Very Rev. Nixon McMillan, Chair
Ralph Snell

Jeffrey Hart

The Rev. Thomas Papazoglakis

Commission on Ministry (New Appointments)

The Rev. Patricia Beauharnois
Jack Ratzel

The Rev. Lora Smith

Darlene Chesnut

Finance Committee

Clark Curtis, Treasurer
David Brenner

Sharon King, Asst. Treasurer
Lay Cn. Jerry Carroll

Debbie Bisner
Nancy Priputen Madrian

Christ-the-King Advisory Commission

Randall Demler
Robert Iseman
The Rev. Derik Roy

The Very Rev. Leander Harding
The Very Rev. Neal Longe
The Rev. Sandy Tatem

The Ven. Dr. Harvey Huth
The Rev. Thomas Papazoglakis
Mother Miriam, CSM

Salary and Benefits Committee

Meaghan Keegan

Deans

The Very Rev. Ed LaComb, St. Lawrence Deanery
The Very Rev. Patricia Beauharnois, Northern Adirondack Deanery
The Very Rev. Thomas Papazoglakis, Upper Hudson Deanery



Elected Offices:

Secretary of the Convention	The Rev. Marian Sive	2020
Treasurer of the Diocese	Clark Curt	2020
Assistant Treasurer	Sharon King	2020
Great Chapter of the Cathedral	The Rev. Matthew Stromberg	2022
	Jeffrey Hartt	2022
Convention Rep. to Diocesan Council	The Rev. Tom Malioneck	2021
Trustees of the Diocese	The Very Rev. Neal Longe	2023
	The Very Rev. Dr. J. Nixon McMillan	2023
Disciplinary Board	The Rev. Paul Hartt	2022
	The Rev. Jill Stellman	2022
	Sue Ellen Ruetsch	2022
General Convention Deputies	The Rev. Kathy Alonge-Coons	2022
	The Very Rev. Dr. Leander Harding	2022
	The Rev. Scott Garno	2022
	The Rev. N. Bradley Jones	2022
	Sara Garno	2022
	Martha Hasslacher	2022
	Mary Jones	2022
	Sue Ellen Ruetsch	2022
Standing Committee	The Rev. Kathy Alonge-Coons	2022
	The Very Rev. David Ousley	2022
	Teresa Mumby	2022
	Janet Papa	2022

Resolutions of the Convention

Resolution # 1

Moved by: The Rev. William Tatem

Seconded by: The Rev. Cn. Robert Haskell

RESOLVED that for 2020, the recommended clergy stipend schedule increases by 2%. All other rates will remain unchanged.

Resolution #2

Moved by: Clark Curtis, Treasurer

Seconded by: The Rev. William Tatem

RESOLVED, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2020 unless changed by this convention.

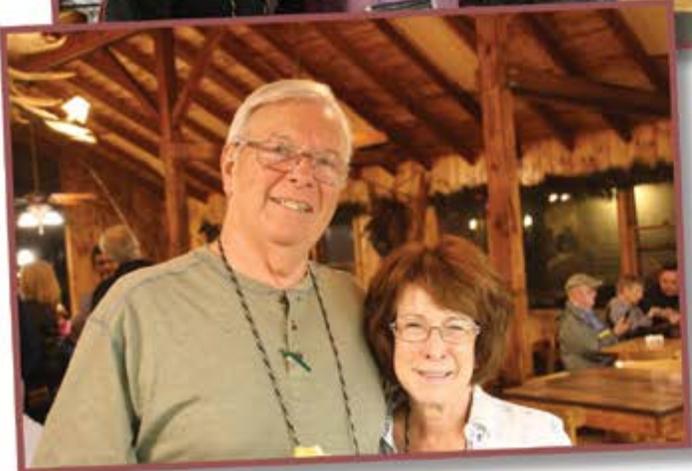
Resolution #3

Moved by: Clark Curtis, Treasurer

Seconded by: The Rev. William Tatem

RESOLVED, that the Diocese of Albany Operations Budget 2020, as presented in this Convention Book, be adopted.

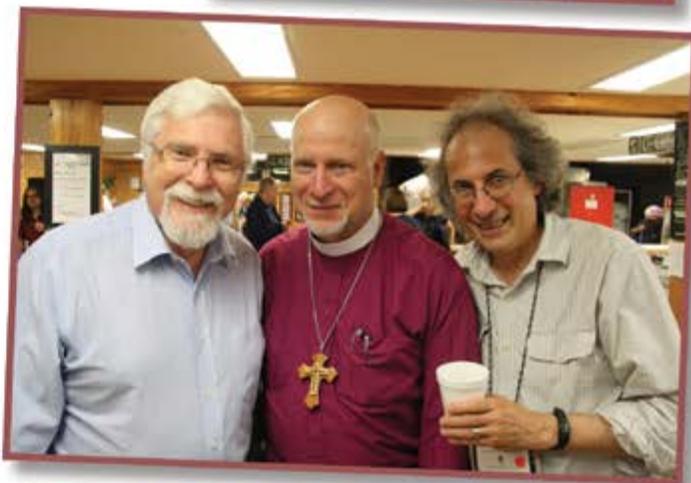
Convention 2019 "As s



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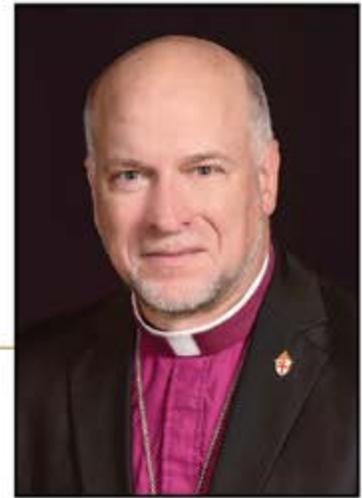


MORE... "As seen through the Lens"



LETTER *from the Bishop*

The Bishop's Address



Dear Friends,

Last year we gathered together at this time to celebrate the 150th Anniversary of the Diocese of Albany. It was a grand and glorious occasion – one that we were able to share with our Presiding Bishop, the Most Rev. Michael B. Curry. I wanted it to be a positive experience for everyone. I wanted it to be a time to celebrate the life of the Diocese over the previous 150 years and all that the Lord has accomplished in and through the people and clergy of the Diocese during that time. I wanted it to be a joyful time in which we could all gather as brothers and sisters united in Christ to worship God and celebrate His many blessings in our lives and the ministry, He calls us to as Disciples making Disciples. By God's grace and the hard work of a lot of folks, the 150th Anniversary Celebration was a wonderful success and blessed time, turning out even better than I had hoped.

And then – came General Convention 2018, and its aftermath. As much as I would like to come here this evening and spend the next 20 to 30 minutes talking about all the positive things going on around the Diocese, and there are in fact many positive things for which you are to be commended that I could highlight, I will leave that to others to share in their various reports. Tonight, I need to talk about the crisis that faces this Diocese and Christianity in general. The Diocese of Albany is in the midst of a battle whose outcome is not yet known. The very nature and character of this Diocese as we have known it, is under attack from forces outside as well as within. Each of us must decide how we will respond.

We have all read the final chapter. We know how the war ends – God is triumphant! The question is, whose side will we be on when that final day comes? Will we “Stand Firm in the Holy Spirit, striving together as One” in Christ and His Holy Word, or will we cave under the pressure of political correctness and special interest groups, being driven

by the shifting winds of culture and society? Will we speak God's truth in love, or will we embrace false teachings to the physical, spiritual and psychological detriment of others? Will we be “strong and courageous” as God commanded Joshua as he was preparing to lead the Israelites across the river Jordan into the Promise Land, or will we cower in fear of what others may say or think or do? The decision is ours.

Last summer, with the passage of Resolution B-012 by the 79th General Convention of the Episcopal Church, a ticking time bomb was launched into the middle of the Diocese of Albany, waiting to explode. As the clock ticked away, the level of tension and division between those with differing opinions in the Diocese regarding same-sex marriage intensified. Old wounds were reopened, and much of the goodwill created by the 150th Diocesan Convention and the visit of the Presiding Bishop evaporated. Many throughout the Diocese (Clergy and Laity) found themselves on edge waiting to see how I would respond – some hoping I would give in to the demands of B-012, while the majority prayed I would remain true to the Holy Scriptures and the Church's traditional understanding of marriage.

On November 10th with the release of my Pastoral Letter and Directive upholding Albany's Diocesan Marriage Canon 16 in support of the Church's traditional understanding of marriage as found in Holy Scripture and in opposition to G.C. Resolution B-012, the clock ran out and the fireworks began. As many of you know, the local news media launched a barrage of articles and editorial attacks against the Bishop and Diocese of Albany. Hundreds of emails, phone calls, text messages, and letters from literally all over the world (minus Antarctica) started pouring in and continue to this day – some angry and quiet creative in showing their displeasure, but the vast majority have been encouraging, supportive and thankful for the stance that I and we as a Diocese have taken. For all of you who have

shared words of encouragement and have been holding me, my family, and the Diocese of Albany up in prayer, I thank you. Your prayers and support mean more than I can ever adequately express.

With that said, I did not issue the November 10th Pastoral Letter and Directive in an effort to either please or purposely anger anyone. I issued the Pastoral Letter and Directive in an effort to be faithful and obedient to that which I believe the Lord has called me to as the bishop of this diocese and a bishop in Christ's one, holy, catholic and apostolic Church.

I pray each of you had a chance to read the Pastoral Letter for yourself. If not, it can be found on the Diocesan Website (by going to the Home Page and scrolling down to the bottom to Resources and B-012). In the letter, I clearly outlined why I have taken the actions that I have, and why I cannot in good conscience as your Bishop and a disciple of Jesus Christ support B-012. There is not time this evening to reiterate all that was said. Again, I would encourage you to read what I actually said, and not the words and lies the media and others have tried to attribute to me, or the things that were taken out of context. Please know that if I had it to do all over again, I would issue the exact same letter, believing it to be the message the Lord gave me to share with the Diocese of Albany and the wider Church.

Since November 10th, I have been in communications with Presiding Bishop Michael Curry, all the bishops of Province II, numerous other bishops of The Episcopal Church and the wider Anglican Communion, as well as most of the clergy and many of the laity of the Diocese of Albany, to include many who are in a very different place than I am on this issue. In all the conversations I have had, no one has persuaded me that I have misunderstood God's intent for marriage, in spite of societies changing views.

With the passage of B-012 by the General Convention, a line has been drawn in the sand -- a line that I am unable and unwilling to cross. As all of you know, in January of this year, the Presiding Bishop placed a partial restriction on my ministry in regard to overseeing Title IV Disciplinary Proceedings involving same-sex marriage. In issuing the partial restriction, the Presiding Bishop stated, "Bishop Love's conduct in this regard may constitute a canonical offense under Canon IV.4(1)(c) ("abide by the promises and vows made when ordained") and Canon IV.4(1)(h)(9) ("any Conduct Unbecoming a Member of the Clergy").

As I informed the Diocese after receiving the partial restriction, I plan to appeal the disciplinary action taken against me as well as officially challenge the legality of B-012 and bring clarity as to which has more authority when at odds with one another -- a General Convention Resolution or a Diocesan Canon.

Unfortunately, my appeal is temporarily on hold, as I await a formal charge being brought against me. It has now been over four months since the Presiding Bishop took disciplinary against me, and to date, I have still not been officially charged with anything. I have asked (for my sake and the sake of the Diocese) that this process not be drawn out. I was told an investigation into the allegations made against me would be conducted and I should hear something

in a couple of weeks. That was in the middle of February. It is now June. As soon as I hear something, I will let you all know.

At the end of our 150th Diocesan Convention, as I was walking Presiding Bishop Curry to his car, knowing the potential problems that might result from legislation that was coming before the upcoming 79th General Convention, I told the Presiding Bishop how much I appreciated him coming to be with in Albany and how it was my hope and prayer (as a lifelong Episcopalian) that there would always be a place in The Episcopal Church for bishops, clergy, laity and dioceses that were theologically conservative and orthodox in their faith. He said that was his hope as well; that he had been richly blessed by his time with us and that the Diocese of Albany has much to offer the wider Episcopal Church.

The jury is still out as to whether The Episcopal Church is truly welcoming, inclusive and diverse enough for those of us who cannot embrace TEC's current progressive agenda. If we are to have a real place in The Episcopal Church, we must be provided a way to remain true to our understanding of Holy Scripture and the sacramental nature of the Church, and to differentiate ourselves from TEC's progressive actions and beliefs that violate God's Word (as we understand it), and are so offensive and problematic to the vast majority of the wider Anglican Communion and Body of Christ. Anything less is the equivalent of TEC's enslavement of its conservative and orthodox members. For a Church that is constantly touting "justice issues," I would argue it is currently doing a great injustice to its conservative and orthodox brothers and sisters.

I am very much aware that there are a few parishes in the Diocese of Albany that feel much more politically and theologically aligned with the wider Episcopal Church and feel stuck and frustrated in the Diocese of Albany. While I have great love and appreciation for every member of this Diocese (even those who believe differently on these issues) and would hate to see anyone leave the Diocese, I asked the Presiding Bishop if it would be possible for those parishes who wished to be legally transferred to another diocese more in line with their beliefs to do so. I was told that there is currently no legal way to do that. Given the current deep theological divisions within the Church, it may be that it is time for The Episcopal Church to think outside the box and make provisions for non-geographic dioceses. I reminded the Presiding Bishop that when TEC wants to do something, it usually finds a way.

I share all of this with you this evening, because it is important that everyone understands that the issues before us and their consequences are far more complex and involved than simply whether to allow same-sex marriage to occur in the Diocese of Albany. Besides for the fallout already mentioned related to B-012 and the issue of same-sex marriage, the Diocese as a whole is being negatively impacted in a number of other ways as well. One of which is our ability to recruit clergy to help fill the 11 vacancies we currently have. Some clergy are hesitant to come to the Diocese because of the uncertainty of what is going to happen to the Bishop. Will I be deposed or forced to resign?

Others are under a false illusion as to the true nature of the Diocese, having believed the lies and misrepresentations being spread around by people who have no clue who the Diocese of Albany truly is. Others are concerned about the finances of the parishes they are considering. Clergy interested in coming to a parish look at its relationship with the rest of the Diocese and whether or not the parish is honoring its assessment.

That raises another issue that we as a Diocese have to take an honest look at. I realize no one likes talking about money and the assessments, but the reality is, it takes money to help finance the mission of the Church at all levels – as individual Christians, as parishes, and as a diocese and province. Tomorrow morning, our Diocesan Treasurer, Clark Curtis, is going to present the 2020 Diocesan Budget, as well as talk about the current financial situation of the Diocese and its impact on the 2019 Budget. We have some real hurdles to overcome.

The level of financial giving to the Diocese has taken a huge hit this year – so much so that diocesan programs that have been such a blessing to the clergy and people of the Diocese over the past several years are in real jeopardy. As of May 31, 2019, the Diocese has received \$81,937 less than the amount received at this time last year. The projected diocesan deficit has more than doubled from the beginning of the year going from \$24,200 to \$55,651 (primarily related to the loss of income, not increased spending). If the current downward spiral in giving continues, the projected deficit will grow even larger. The last time the level of giving in the Diocese was this low was in 2012.

I realize that not all of the drop in financial giving to the Diocese is related to B-012 and the Diocese's stance on same-sex marriage, but a significant portion is. There are people on both sides of these issues voting with their feet and their pocketbook. For those parishes and individuals who are purposefully withholding assessment payments or pledges as a means of protest, I would ask you to reconsider your actions for the good of the Diocese as well as yourself. We are all in this together and have a responsibility to one another.

In the coming days, I will be appointing a special committee to look at the growing budget crisis and ask them to make recommendations to me and the Diocesan Council on how best to deal with the growing deficit. Whatever corrective actions are taken will involve cuts that will impact all of us.

I am especially concerned for a variety of reasons about the 16 parishes that have chosen to pay nothing toward their Diocesan Assessment thus far this year. Parishes in the Episcopal Church and Anglican Communion are not independent congregations. We are not a Congregationalist Church where everyone fends for themselves. We are part of something larger than ourselves, and as a result have a responsibility to one another to assist in the financial support of the ministry of the wider body. For those parishes that have chosen to pay nothing or only a tiny fraction of their assessment, I ask you to think about the message you are sending to your fellow Brothers and Sisters in Christ around the Diocese who are having to shoulder the financial burdens

of the Diocese with no help from you. They are paying the bills, while you are still reaping the benefits.

I am very aware of the financial stress that almost all of our parishes are experiencing. For all of you who are honoring your assessment, or at least making a gallant effort to do so, please know how very much I appreciate your faithfulness and the sacrificial offering you are making in support of the ministry of the Church and the spread of the Gospel of Jesus Christ at the local and diocesan level and throughout the world. God Bless You!

I would now like to shift for just a moment from the current struggles of the Diocese of Albany to the struggles and attacks against Christianity and the Church at large – something that impacts every one of us. Gone are the days where going to Church is the socially acceptable thing to do, especially in the western world. We now live in a post-Christian era where the religious freedoms we once enjoyed and this country was founded on, are not only in jeopardy, but are actively being attacked.

I was recently honored to have been invited to be the graduation speaker at Trinity School for Ministry in Ambridge, PA. The message the Lord put on my heart to share with the graduating class is the same message I believe He has for each of us as we face the ongoing trials and difficulties of sharing the Gospel of Jesus Christ in this broken, hurting, confused and misguided world in which we live.

The message the Lord has for us is: **“Be strong and courageous!”** (Joshua 1:6). That was the Lord's command to Joshua as he was about to lead the Israelites across the river Jordan into the Promise Land, and that is His Command to each of us as we live out our Christian faith in response to the Lord's call on our lives, and all the uncertainties before us.

As Christianity finds itself coming under ever greater attack here at home and abroad, the Church is in desperate need of strong and courageous leadership (lay and ordained). It needs godly men and women who are willing to pick up their cross in obedience to our Lord Jesus Christ and follow Him wherever He might lead, even to Calvary if necessary.

In an article entitled “The Countries where It's Most Dangerous to Be a Christian in 2019,” Joe Carter, referencing a report from Open Doors USA, stated “One in every nine Christians in the world lives in an area, or in a culture, in which Christianity is illegal, forbidden, or punished.” He went on to state that in the top 50 countries identified on the World Watch List 2019 reporting period [for the previous 12 months], “a total of 1,266 churches or Christian buildings were attacked; 2,625 Christians were detained without trial, arrested, sentenced and imprisoned; and 4,136 Christians were killed for faith-related reasons. On average, that's 11 Christians killed every day for their faith.”

Not included in these numbers were the recent terrorist attacks targeting Christians in Sri Lanka in which approximately 253 people were killed and 500 injured on Easter Sunday. To be a Christian today in many parts of the world can be quite dangerous. As witnessed in the numbers

above, it may cost you your life. Are you willing to die for your faith? When push comes to shove, how much are we truly willing to sacrifice for the Lord? Jesus gave His all for us on the cross. How much are we willing to give for Him?

I am reminded of the 20 Coptic Christians and 1 Ghanaian citizen who were martyred on a Libyan seashore in January 2015 by ISIS. The picture of the 21 men kneeling side by side on the sand with a masked jihadist standing behind each man holding a knife to their throat is permanently engrained in my mind. Reportedly each man was given the option of denying their faith in Jesus Christ and having their life spared or being beheaded. Each man chose to die for Christ rather than deny their faith. It is said that the Ghanaian who was not a Christian was so inspired by the faith of the 20 Coptic Christians that he too chose to die for Christ along with his co-workers.

The Lord never promised that living a Christian life would be easy, or that once we signed on the dotted line and said I believe, all would go well and that we would never experience pain or sorrow or suffering or loss. In fact, He said just the opposite.

Jesus said, *“Whoever wants to be my disciple must deny themselves and take up their cross and follow me. For whoever wants to save their life will lose it, but whoever loses their life for me and for the gospel will save it. What good is it for someone to gain the whole world, yet forfeit their soul?”* (Mark 8:34-36).

It is amazing that as we look around the world today, the places such as Africa and Asia where the Church is growing the most and where the Holy Spirit most seems to be at work, are the very places where Christians are suffering the most for their faith. Despite the attacks and threats of violence directed against them, by God’s grace, they have remained “strong and courageous” and the Lord is blessing them and using them to be a blessing and encouragement to others. May He do the same with us. While I don’t look forward to or invite persecution for myself or anyone else, the growing attacks on the Church in the West may be the very thing needed to help bring the Church alive and recognize our utter dependence on Jesus Christ and the power of the Holy Spirit.

Here in the United States, the level of physical attacks against Christians is on the rise, as witnessed by recent church shootings and the burning of churches), however certainly nothing on the scale as that found in parts of Africa and the Middle East where entire Christian villages are being annihilated, and in China where the Communist Government is systematically rounding up and imprisoning thousands of House Church leaders and their members.

For those of us in the West, I believe the greatest threat to the Church and individual Christians is currently being manifested under the guise of social justice, anti-hate

rhetoric, and political correctness. Whatever the source or justification, let there be no doubt that Christianity and our religious freedoms are under attack.

When you have a masked jihadist holding a knife to your throat demanding that you denounce your belief in Jesus Christ, you know your faith is under attack. When the forces of culture and society encourage you to embrace a particular agenda all in the name of social justice or women’s rights, or political correctness we can sometimes compromise our faith and violate God’s Holy Word before we realize what has happened. Again, I would argue that the greatest threat to the Church in the West comes from the ongoing cultural wars over human sexuality and same-sex marriage; abortion; “hate-speech legislation” and court rulings by judges who seem to have little to no regard for the U.S. Constitution (particularly the First Amendment and its guarantee of religious freedom and freedom of speech). I am convinced that the day will come in our lifetime, when a person who stands up and speaks about sexual morality (particularly in regard to homosexuality or transgenderism) and quotes Leviticus or Romans – will be charged with a “hate crime” and either fined or imprisoned for doing so. The current “Equality Act” just passed by the House and now before the U.S. Senate may very well create that scenario. Are you prepared to go to jail for the Gospel’s sake? What is happening in other parts of the world is at our doorstep.

The Apostle Paul warned Timothy that *“...the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions.”* (II Timothy 4:3) Looking at all that is going on in parts of the Church today in regard to human sexuality, marriage and abortion, a case could be made that Paul was speaking about our generation.

Tragically, as I look at the shrinking numbers in the main-line denominations in the United States, to include The Episcopal Church, I see an ever growing number of churches that are drifting as if in a rudderless boat blown to and fro by the political and societal winds of the day. Many of our church and political leaders and people have been deceived and led astray by modern cultural forces and political correctness.

Unfortunately as pointed out by Pastor Matt Chandler (the lead teaching pastor at The Village Church in Flower Mound, Texas and President of Acts 29) “When the voice of a culture, and not the Word of Christ, governs the Church, then it is no longer the church of Christ. It’s just a social club of people desperately trying to keep up with the zeitgeist.”

My dear Brothers and Sisters in Christ, THAT IS NOT who the Lord is calling the Diocese of Albany to be -- He has called us to be “Disciples Making Disciples!” If we are to be true to our calling; it essential that we have godly people and leaders (men and women, lay and ordained) who:

- Are willing to stand up for their faith and not be afraid to be identified as a Christian;
- Who don't accept the popular politically correct belief that all world religions are essentially equal and lead to God and salvation;
- People and leaders who believe in the one true God -- "Father, Son, and Holy Spirit" as professed in the Nicene Creed and who can say the Nicene Creed without crossing their fingers;
- People and leaders who accept and proclaim in word and deed that Jesus Christ is Lord and Savior and that He meant what He said when He proclaimed: *"I am the way and the truth and the life. No one comes to the Father except through Me."* (John 14:6);
- People and leaders who recognize and will uphold the authority of Holy Scripture, believing the Bible to be the Word of God and containing all things necessary for salvation;
- People and leaders who are prepared to be in the world, but not of the world (enslaved by materialism and all the ways of the world that easily lead us away from God rather than to God);
- People and leaders who will humble themselves and be guided and led by the power and presence of the Holy Spirit, recognizing that *"apart from [Christ], we can do nothing"* (John 15:5);
- People and leaders who are committed to serving God and His Church, sacrificially giving of themselves as they share the Good News of Jesus Christ in response to the Lord's command as outlined in the Great Commission to *"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching*

them to obey everything I have commanded you." (Matthew 28:19-20)

Jesus didn't send the Apostles, nor all those who would come after them (to include you and me) -- into the world to be of the world (adopting its sinful and fallen ways), but rather He sends us, His Church into the world to proclaim the Good News of Jesus Christ -- to speak His truth, and to be a channel through which His love and mercy and healing grace may touch and transform the world around us, calling people to repent and turn to the Lord, in order to receive His gift of salvation, that He promises to all who believe in Him and accept Him as Lord and Savior of their life.

Dear Friends, I know I have hit you with a lot tonight. Some of the things I have raised are not easy to hear, especially some of the financial, political and societal struggles facing the Diocese and the Church at large, but they are things we need to be aware of and talk about and work through if we are to be the People of God our Lord is calling us to be. There is certainly much that could divide us if we allow it to. However, that which unites us -- Jesus Christ -- is far greater.

Just as Peter discovered when he stepped out of the boat, if we focus on the storms raging around us, we will sink. If we keep our focus on our Lord Jesus Christ, He will bring us safely through all the storms of this life to the other side.

My dear Brothers and Sisters in Christ, God calls us to be "Strong and Courageous;" To "Stand Firm in the Holy Spirit, Striving Together As One," (Philippians 1:27) as we go forth boldly in the name of Jesus Christ, trusting in His promise to be with us always, even to the very end of the age. I pray you all have a very blessed and joyful Convention Weekend. Come Holy Spirit! Come! Amen!!!

+ Bill



“Well Done, Good and Faithful” *A Tribute to Bishop Harold & Liz Miller in Honor of their Retirement*

By Bishop Bill and Karen Love

Karen and I were recently blessed to attend the Diocese of Down and Dromore’s “Bible Week” led by Bishop Harold Miller, August 27th-30th, 2019. His four talks focused on the farewell messages of Moses, Elijah, Jesus and Paul. With the approach of his retirement (September 30, 2019), Bishop Harold took advantage of this occasion to share his own farewell message to the people and friends of the Diocese of Down and Dromore, where he has faithfully served as Bishop Diocesan for the past 22 years.

The influence and impact of Bishop Harold’s 22-year episcopate has stretched far beyond the boundaries of his own diocese. As a bishop in Christ’s one holy catholic and apostolic Church, Bishop Harold has faithfully shared in the leadership of the Church and the spread of the Gospel of Jesus Christ throughout the world. We have been particularly blessed here in the Diocese of Albany by his strong Christian witness, charismatic leadership, and enduring friendship. Bishop Harold and his wife Liz have warmly touched and captured the hearts and minds of the Bishops, Clergy and People of the Diocese of Albany, as well as their own Diocese of Down and Dromore.

What first began as a personal friendship between Bishop Dan Herzog and Bishop Harold, when they met in 1998 at the Lambeth Conference, soon spread to their respective dioceses. Countless friendships have blossomed over the past 20 years as we partnered together at diocesan conventions/synods; clergy and spouse retreats and conferences on both sides of the pond; St. Patrick Day celebrations at Down-Patrick Cathedral; and multiple joint mission trips touching four continents.

continued next page

ful Servants"

or of Their Retirement



“Well Done, Good and Faithful Servants”

A Tribute to Bishop Harold & Liz Miller in Honor of Their Retirement



L to R: +Darren and Karen McCortney, Karen and +Bill Love, +Harold and Liz Miller, Mary and +Ken Good, + Moumeer and Nancy Anis, Helen and +Ken Clarke (back row), Mama Rejoyce and +Moses Zungo



L to R: “+Love, +Miller, +Zungo”

Believing in the adage from Ecclesiastes 4:12 – that “a threefold cord is not quickly broken,” Bishop Harold was instrumental in helping to establish the three-way sister diocesan relationship between the dioceses of Down and Dromore, Albany and Maridi (South Sudan). During the recent “Bible Week” in Down and Dromore, all three bishops and their wives (Bishop Harold and Liz, Bishop Bill and Karen, and Bishop Moses Zungo and Mama Rejoyce) celebrated together the 20-year link of the three dioceses working together to live out the Great Commandment and the Great Commission.

To capture pieces of our 20-year mission partnership, I (Karen) reached out to three people: Mother Donna Steckline, Cecil Wilson, and Jane Corbett. Mother Donna was an Albany team member on the only joint Diocese of Down and Dromore and Albany mission trip to Argentina. She shares two paragraphs about that trip. Next, I contacted Cecil Wilson and Jane Corbett who are both from the Diocese of Down and Dromore to inquire about the history of our numerous missions in South Sudan. Cecil is the former Director of the Church Mission Society of Ireland (CMSI) and Jane is a nurse who is extremely active in supporting African missions. Their remarks on South Sudan encapsulate Albany’s team efforts with the Diocese of Down and Dromore. Wrapping up our 20-year mission relationship is a summary of our youth mission trips to and from the Dioceses of Down and Dromore and Albany.

Argentina Mission Trip

In 2003, a team from the Albany Diocese joined with Bishop Harold and a team from the Diocese of Down and Dromore, in conjunction with SAMS-UK, on a mission trip to Northern Argentina. The trip included youth and adults who continued the ongoing ministry to assist in meeting medical needs, Christian Education, and Spiritual Formation within the Diocese of Northern Argentina. Medical Clinics took place in 3 locations, where all ages pitched in to build relationships and encourage those experiencing poverty, hunger and homelessness. The team was able to witness first-hand how “The Cup of Milk Program” was functioning in order to assist with the homeless children there. Team members gave their own personal testimonies and joined in worship under our One Lord and Savior, Jesus Christ.

Bishop Harold was a joy to have on this trip. He led the joined teams in an intimate service of Eucharist at our hostel, which is one of our most fond memories of this trip. Standing in a circle, we each received the Eucharist from the person standing next to us, and then we turned and shared it with the person on the other side. Seeing our own children give each other communion was truly a touching moment to remember. Bishop Harold has such a joyful way about him, and though this trip met with some difficulties, under his wise guidance and example, we obediently served those to whom God sent us.

South Sudan Timeline & Observations

1999 -- Cecil Wilson, Bishop Miller and Liz visit to the Diocese of Maridi in South Sudan

2001 -- First joint Down and Dromore and Albany Team Visit to Maridi. The Albany Leader was Bishop Dave Bena.

2002 -- Second joint Down and Dromore and Albany Team visit to Maridi. The Team Leaders Canon Cecil Wilson and Maria Fenty.

2003 -- Third joint Albany and Down and Dromore Team visit to Maridi.

2005 -- Bishop Miller with team visited Maridi for the opening of the first phase of Chaima Bible School, founded in 1990 and operating under trees.

2006 -- Down and Dromore and Albany Team Visit to Juba with Kevin Steckline

2007 -- Down and Dromore and Albany Team Visit with Kevin Steckline and Deacon Patti Johnson.

2011 -- Albany Team Visit to Maridi with Kevin Steckline and Deacon Patti Johnson

2012 -- Bishop Harold and Bishop Bill visited Bishop Justin and celebrated "The three Stranded cord" with Kevin and Mother Donna Steckline

2014 -- Jane Corbett went with a team of four women to South Sudan. Began Days for Girls project

2016 -- Jane Corbett was joined by one of that team to check on Days for Girls

2018 -- Kevin & Mother Donna Steckline and Deacon Patti Johnson visited folk from link Diocese in Arua, NW Uganda.

2018 -- Bishop Harold and Bishop Bill attend the enthronement of Archbishop Justin as the Primate of South Sudan

2019 -- Mother Patti visits Maridi

2020 -- Next proposed Diocese of Albany trip

The South Sudan mission trips have not been easy. South Sudan continues to be a war-torn nation. One of Albany's first missionaries, Maria Fenty, contracted Malaria in 2002 on a mission trip and died after returning to the United States. Maria's ashes are interred at Maridi Cathedral, South Sudan. At times, the Sudanese people have become refugees in Uganda. Other times, trips have been cancelled due to safety concerns.

As Cecil Wilson stated "The link, however, is primarily about people and building relationships. Over the years,

not only joint mission teams from Albany and Ireland have visited Maridi to engage in practical mission, but the previous Bishop of Maridi, and The Rt. Rev Justin Badi have visited both Albany and Ireland. Very strong links have been forged between all partners as a result."

A perfect example of our link/relationship was on August 23, 2019 when Deacon Patti Johnson, the chair of the Diocese of Albany's Mission Committee became a priest. At Mother Patti's ordination, the Most Rev Justin Badi, Primate of South Sudan and former Bishop of Maridi, gave the sermon and spoke of the 20 year blessings that the Dioceses of Down & Dromore, Maridi and Albany have shared with one another.

Northern Ireland Teen Mission Trips

The number of teens that have traveled from the Diocese of Albany to Northern Ireland or vice versa is well into the hundreds. Whether Albany teens are attending Summer Madness and Street Reach or Irish teens are serving at Beaver Cross, these trips provide youth opportunities to step out and grow their faith, focus on Jesus, and return ready to serve others. These experiences are life changing! Bishop Harold and Liz not only supported our Diocese of Albany trips, they even treated our teens at a Belfast restaurant before they began camping at Summer Madness.

The Diocese of Albany has had several trips to the Belfast area, generally going every two years. Because New York schools graduated late in June this year and next, we are not able to attend Summer Madness in 2019 and 2020. Most recently, the Diocese of Albany hosted Northern Ireland teams at Beaver Cross in 2018 and 2019. We are currently working on an Albany 2020 trip for interested young adults from 17 and older to work at New Wine in Sligo, Ireland, tentatively from July 8-20. If you know someone in your parish who might be interested, please contact me at karenlove12846@yahoo.com

The legacy and love of Bishop Harold and Liz Miller has and will continue to be an incredible blessing. Although they are retiring, we hope to have them back in the Diocese often. Please pray for Bishop Harold and Liz as they begin this new chapter in their lives. The Diocese of Albany thanks them both for their leadership, service, friendship and love -- "Well done good and faithful servants!"

The following proclamation, was given by Bishop Bill to Bishop Harold on the final night of the Bible Week:





In the Name of the Father and of the Son and of the Holy Spirit. Amen.

To all the Faithful in Christ Jesus throughout the world from the Diocese of Albany,

We it known unto all that we honor and give thanks to **God** this day
For our beloved **Friend and Brother in Christ,**

The Right Reverend Dr. Harold Miller
Bishop of Down and Dromore

We have been duly enriched and blessed by Bishop Harold's enduring friendship and his many visits (official and unofficial) to the Diocese of Albany these past 20 plus years, as well as his most gracious and generous invitations to the bishops, clergy and people of the Diocese of Albany to visit and share in the life and ministry of the Diocese of Down and Dromore during this same period.

Bishop Harold's faithful Christian witness and leadership, as a Bishop in Christ's one, holy, catholic and apostolic Church, has been, and continues to be, a tremendous inspiration and encouragement to us all. Our hearts and minds have been deeply touched and enlightened by his anointed preaching and teaching of God's Holy Word. As a defender of "the faith that was once for all delivered to the saints" (Jude 3), Bishop Harold has boldly upheld and faithfully proclaimed the Gospel of Jesus Christ throughout the world, setting an example for all of us to follow. His heart for mission and invitation for Albany to share in a joint ministry with Down and Dromore and the Diocese of Maridi, South Sudan, has helped light a fire for mission in Albany, emboldening the people to step out of their comfort zone and enter the mission field. The bond between the three dioceses is best described in Ecclesiastes 4:12, "a threefold cord is not easily broken."

Bishop Harold's infectious support of youth ministry and positive rapport with young people has spread to the Diocese of Albany, as evidenced by their by name request of Bishop Harold to preach at Albany's Diocesan Convention Youth Mass. His invitation to the young people of Albany to attend Summer Madness and his sending of youth from Down and Dromore to Albany's Beaver Cross Summer Camp has been instrumental in bringing the youth of both dioceses together, forging lifelong friendships.

As we honor Bishop Harold this day, we also honor and give thanks to God for his wife Liz who has faithfully, lovingly, and often sacrificially accompanied and supported him throughout his ministry, Liz's strong Christian witness and wonderful gift of hospitality has touched countless lives for the Kingdom of God throughout the world. We are forever grateful to Bishop Harold and Liz for giving so much of themselves in the service of our Lord and his Church. Their strong Christian faith and witness is an inspiration to all.

May Christ Jesus our Lord and Savior bless His servants Harold and Liz with strength, perseverance and peace this day and in the days and years to come.

In Evidence whereof, we have affixed our seal and signature in the City of Albany on the 24th day of August, 2019 and in the 13th year of our Episcopate.

The Rt. Rev. William H. Love
Bishop of Albany



Clergy In Transition

Appointments

Deacon Dale VanWormer - has been called to serve at St. Paul's in Sidney and St. Matthew's in Unadilla

The Rev. Jack Whritenour - has been called to serve as Rector at Emmanuel in Little Falls

Departures

Fr. Paul Hunter – from Oaks of Righteousness has been called to Holy Trinity Classical Christian School in Beaufort, SC

Mtr. Christina Hunter – long-term supply at St. John's in Troy has moved to Beaufort, SC, effective July 31, 2019

Mtr. Jill Stelman has left St. John's in Richfield Springs and Christ Church in Herkimer effective August 31, 2019.

In Memoriam

The Rev. Dr. Jere S. Berger - died on March 25, 2019. Fr. Berger served as an academic chaplain and minister. He was canonically resident in the Diocese of Albany although he served as a supply priest in the Episcopal Church in Vermont.



Episcopal Charities of Albany offers eye care grants

Episcopal Charities of Albany offers direct assistance in the form of grants to indigent persons regardless of faith, who are in need of eye care, or who otherwise suffer from eye disorders, and are unable to afford such eye care of necessary related services. Grants are limited to eye examinations, purchase of eye glasses and special equipment or medication needed by an individual by reason of his or her suffering from eye disease and surgical procedures to restore or maintain normal vision.

Grant awards are limited to a maximum \$1,000 per grant and to those residing within 19 counties of the Episcopal Diocese of Albany (northeastern New York State.)

Those who feel they may qualify for an eye care grant can apply by contacting the Administrator at ECA@albanydiocese.org or writing to ECA, 580 Burton Road, Greenwich, NY 12834.

UPCOMING DIOCESAN EVENTS

October

- 4 Missions Committee Conference, Trinity Church, Lansingburgh
- 6 Standing Committee Meeting - CtK
- 12 Great Chapter Meeting, Cathedral of All Saints
- 17 Bible Symposium, Cathedral of All Saints
- 17 New Clergy Orientation - Diocesan Offices, Greenwich
- 22 Trustees Meeting - CtK
- 25-27 Women's Cursillo Weekend - CtK

November 2019

- 1 Ordination to Priesthood - Dcn Richard Roessler, Church of the Cross, Ticonderoga and Celebration of New Ministry
- 4 Episcopal Charities Meeting - CtK
- 7 Standing Committee Meeting - CtK
- 7 Commission on Ministry Meeting - CtK
- 11-13 Welcome Home Initiative - Christ the King Center
- 15-16 Men's Retreat, Christ the King Center
- 16 Ordination to Priesthood - Dcn Sonya Boyce, St. John's Church, Massena and Celebration of New Ministry
- 17 Ordination to the Diaconate - Helen Harris, St. Philip's, Norwood
- 21 New Clergy Orientation - Diocesan Office, Greenwich

December 2019

- 2 Episcopal Charities Meeting (if required) - CtK
- 2 Standing Committee Meeting - CtK
- 7 Diocesan Council Meeting - CtK
- 8 Trustees Meeting - CtK
- 8 Messiah Concert, Cathedral of All Saints
- 14 Commission on Ministry Meeting - CtK
- 19 New Clergy Orientation, Diocesan Office, Greenwich
- 22 Advent Lessons and Carols, Cathedral of All Saints



Hi Everyone!

We can hardly believe it, but another camp season has come and gone!

This year's theme was "Lifted Up". Campers learned to lift each other up, lift up prayers, lift up God's Word, and to lift up their cross: based on their age level. Every summer God shows up at camp and changes lives, and this summer was no exception to that. God made clear and noticeable impacts through the ministry of Beaver Cross Summer Camp, and we are positive he has planted many seeds whose fruits will come later.

We would love to take a moment to share just a couple examples of how we saw God move in the 2019 summer season. One camper, aged 12, shared how his family are not Christian and that he attends camp with a friend. The summer of 2018 was his first time at Beaver Cross Camp, and the first time experiencing Christian fellowship. He returned this year and during devotions one night he was sharing that he wished he could attend a church. His friend, who brought him to camp, chirped up and explained that he had already asked his parents and they agreed that they could pick up this boy and bring him to church with him. "Thank you so much, this is WONDERFUL news", the boy replied with much enthusiasm.

Another example of how lives were impacted was when two male highschool campers approached Danny one night after a unplanned prayer session with the whole camp (that lasted a whole 20 minutes of people sharing their thanksgivings and intercessions). They had attended the week of camp themed Lift Up God's Word. They asked Danny if he had a Bible they could look at. Danny explained that we had one they could use. Their response was they actually wanted one to bring home with them, and keep. At least one of these campers just graduated highschool and will no longer be eligible to attend camp. It's a sad thing when a camper ages out, but it gives us reassurance knowing this camper is seeking God's word to continue his faith journey outside of this ministry.

Every summer campers come and learn about God, but our staff also learn much of God through the camp experience. How many times do we struggle to take the time to read our Bible, or rather hit the snooze button then attend our weekly service? Seeing children who want these things, but do not have the access to it puts these wonderful liberties in perspective. I hope their stories impact you as these campers have impacted us.

We could go on and on of the many ways different people were impacted this summer. We encourage you to sign up for our monthly newsletter to hear more stories like this.

Go to www.beavercrossministries.org to register.

Thank you from your youth team,
Danny & Kait Hyde





Thank You For Supporting Us!





UPCOMING EVENT:

FALL EDITION

GRADES 3RD-12TH

OCTOBER 11TH-14TH

Team Woody VS. Team Buzz

**BEAVER
CROSS
FALL EDITION
2019**



Contact us | Director: Daniel Hyde
(518) 692-9550 Ex. 114
www.beavercrossministries.org



#beavercrosscamp



/beavercrossministries



UPCOMING EVENTS

Please join us for our upcoming events!

WEEKLY HEALING SERVICE

EVERY TUESDAY @ 10 AM

Held in the Healing Center Chapel, the healing service features outstanding talks from clergy and laity throughout our Diocese, anointing and opportunity for individual prayers for healing.



FALL FESTIVAL OCTOBER 5, 2019

Fun for the entire family! Enjoy praise music bands, zip line, rock wall, giant swing, horse and buggy rides, ropes course, craft vendors and food trucks! Lodging available.



SPIRITUAL FORMATION SEMINAR SERIES OCTOBER 12, 2019, 9 AM - NOON

Join Dr. Brian Fast for a discussion on Healthy Self-care, Vulnerability & Friendship.



A DAY OF QUIET AND HEALING OCTOBER 26, 2019, 9:30 AM - 3:30 PM

Join us for a Soaking Prayer, Reconciliation, and Healing Holy Communion.



PREACHING THE THEMES AND TEXTS OF ADVENT NOVEMBER 6-8, 2019

A two day retreat on preaching the Lectionary texts of Advent, with an emphasis on exegesis of the Sunday lectionary readings, and the exposition of the great themes of Advent: Isaiah's prophetic announcement of the coming Messiah, the Second Coming, the role of John the Forerunner, and the Virgin Birth as marker of the Incarnation.



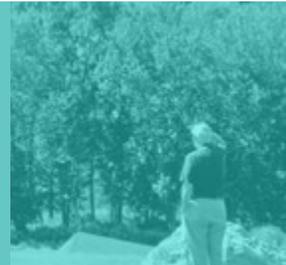
WELCOME HOME INITIATIVE NOVEMBER 11-13, 2019

Offers healing for military veterans and the spouses of military veterans who have served their country in combat. These veterans may be suffering in varying degrees from post-traumatic stress or moral injury and are in need of soul repair.

Honest to God. Finding truth in a world of lies. Special Guest speaker will be Stan Key, for many years Senior Pastor at Loudonville Community Church, Loudonville, NY, and now President of the Francis Asbury Society.

MEN'S RETREAT

NOVEMBER 15-16, 2019



**HAVE YOUR CHRISTMAS BANQUET AT CHRIST THE KING CENTER!
PLEASE CONTACT US TO SCHEDULE.**

PLEASE CONTACT US TO RSVP

The Albany Episcopalian

*The Diocese of Albany is
One Church fulfilling the
Great Commandment
and Great Commission,
moving from membership
to discipleship; equipping,
emboldening and sending
disciples to make disciples.*

- Diocesan Vision

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Diocesan Website

For the most up-to-date information about events in the diocese, parish and clergy directories, mission news, parish resources, and more, visit the diocesan website at www.albanyepiscopaldiocese.org. You can also visit us on Facebook at www.facebook.com/albanydiocese.



The Albany Episcopalian, Diocesan Office
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BISHOP LOVE'S VISITATION SCHEDULE

May

- 6 Christ Church, Hudson
St. Francis Mission, Albany - Confirmations
- 20 To be announced
- 27 To be announced

November

- 1 Church of the Cross, Ticonderoga - Ordination
- 3 St. James Church, AuSable Forks
- 16 St. John's, Massena – Ordination
- 17 St. John's, Massena – 150th Anniversary
St. Philip's Church, Norwood – Visitation and Ordination
- 24 Christ and St. John's Church, Champlain

December

- 8 Trinity Church, Potsdam
- 15 Trinity Church, Lansingburgh
- 22 St. John's Church, Cohoes