“He heals the brokenhearted and bandages their wounds.  
He counts the stars and calls them all by name.  
How great is our Lord.  
His power is absolute.  
His understanding is beyond comprehension.”

Psalm 147:3-5

Highlighted this Issue:
❖ A Word from the Editor  ❖ Letter from the Bishop  
❖ The Second Advent of Christ: Sorting Out the End Times  
❖ “Singing in a Strange Land”  ❖ And more…
From the Editor...

It is with sadness that this issue of The Albany Episcopalian will be the last with Bishop Love as its 9th Diocesan. A long and contentious difference of views between the Episcopal Church’s Leadership and Bishop Love over his unswerving stand on holding firm to the church’s traditional understanding and teaching regarding human sexuality and marriage is now bringing his episcopacy to an end.

Bishop Love’s refusal to abide by the 79th General Convention Resolution B012, ordering all dioceses to allow same sex marriages, ultimately led to him being found guilty by a Hearing Panel / Disciplinary Board on October 2, 2020, of failing to abide by the Discipline and Worship of The Episcopal Church. In the end, rather than appeal the verdict (which he strongly disagreed with), Bishop Love chose to enter into an Accord with Presiding Bishop Michael B. Curry, to bring the matter to an end. Bishop Love announced that, as stipulated in the Accord, he would resign as Bishop of Albany, effective February 1, 2021. The announcement was made at the Diocesan Convention on October 24th, 2020. In that address, Bishop Love said, in part:

“After much thought and prayer, recognizing that whatever disciplinary action would be offered, would not be anything I could in good conscience agree to, I have made the very difficult, but necessary decision to resign as Bishop of Albany, effective February 1, 2021 – the 14th Anniversary of my becoming the Bishop Diocesan. Given all that has happened, and that which was still to come, I believe that to stay any longer would be more of a detriment to the Diocese than a help.”

He went on to state, “The Most Rev. Michael Bruce Curry, Presiding Bishop of The Episcopal Church and I, the Rt. Rev. William H. Love, Bishop of Albany, voluntarily entered into an Accord which became effective October 21, 2020, with the unanimous approval of the Disciplinary Board of the House of Bishops. The Accord resolves the matter of my case, thus discharging any further action from the Hearing Panel. The Accord stipulates the following: I will resign as Bishop Diocesan of the Diocese of Albany, effective February 1, 2021; I will begin a one month terminal sabbatical beginning January 1, 2021; I agree to continue to abide by the January 11, 2019 Restrictions placed upon my ministry by the Presiding Bishop until the effective date of my resignation as Bishop; I will work with the Presiding Bishop through the Office of Pastoral Development to help foster a healthy transition from my leadership as Bishop Diocesan, as the Diocese begins a new chapter in its history; and lastly, I acknowledge that upon February 1, 2021, the effective date of my resignation as Bishop Diocesan, my November 10, 2018,
Pastoral Directive regarding B012 will lose force. Until then, however, it remains in effect.” The bishop’s entire Address to the Convention may be found on the Diocesan website, www.albanydiocese.org.

Bishop William Howard Love was born August 14, 1957, in Dallas, Texas. Growing up in Texas, he attended Southwest Texas State University where he earned a BA in Journalism in 1980. Upon graduation, he was commissioned a 2nd Lt. in the United States Air Force and served for six years as an Air Intelligence Officer. After serving 13 months at Clark Air Base in the Philippines, he was assigned to Plattsburgh AFB from 1982-1986. Attaining the rank of captain, he resigned his commission to enter the ordination process in the Diocese of Albany. He graduated from Nashotah House, Nashotah, Wisconsin in 1991 with a Master of Divinity degree (MDiv).

On June 22, 1991, William Love was ordained Deacon in the Cathedral of All Saints, Albany, serving as the Dean’s Vicar until his ordination to the priesthood on March 28, 1992. Soon after, he was called to be Rector of St. Mary’s Church, Lake Luzerne, where he served for 14 years, until his election as Bishop Coadjutor of the Diocese of Albany on March 25, 2006.

Consecrated Bishop on September 16, 2006 at the NYS Convention Center, Albany, he served as Bishop Coadjutor until his installation on February 4, 2007 as the 9th Bishop of Albany at the Cathedral of All Saints.

Bishop Love attended six National Conventions (1997, 2006, 2009, 2012, 2015, and 2018). My first personal contact with then “Fr. Bill,” was at the General Convention in Philadelphia in 1997 when I was a newly elected member of the House of Deputies, attending my first of four General Conventions. Speaking at that Convention, he delivered a passionate address before the more than 2,000 Deputies, visitors, and members of the media present on the urgent need to uphold Holy Scripture and the Church’s traditional teaching on marriage. That message continued throughout his episcopate, as he “consistently upheld the authority of Holy Scripture and the Church’s traditional understanding and teaching on marriage, while at the same time being pastorally sensitive to those who have a different understanding of these issues.”

Much has been accomplished during Bishop Love’s episcopacy. Along with maintaining and growing the many already proven and successful Diocesan programs he inherited, he introduced numerous other programs, such as The Small Group Biblical Financial Study (by Crown Financial Ministries), as well as New Consecration Sunday (by Herb Miller) in an effort to help individuals and parishes overcome the “Spirit of Poverty” and financial struggles existing throughout much of the Diocese.

Similarly, in an effort to help encourage daily reading of the Bible and regular Bible Studies in all parishes, Bishop Love invited Scripture Union to share several of their outstanding Bible Studies and other Bible programs to include: The Essential 100; The Essential Jesus; The Essential Question; and Encounter With God. Also created was The Diocese of Albany Confirmation Curriculum and a study guide, Marks of Discipleship. If these were not enough, he introduced The Daniel Plan, by Pastor Rick Warren, “to help people be better stewards of their bodies”.

The continued development of Christ the King Center and its many ministries to include: Beaver Cross Youth Ministry, the Healing Prayer Ministry and a wide variety of adult retreats and conferences has been a high priority for Bishop Love throughout his episcopate.

Recognizing the importance of strong Christ-centered leadership, over the past 14 years Bishop Love ordained 79 priests, 62 transitional deacons and 40 vocational deacons for a total 181 ordinations as of this writing. Six more are planned before his departure.

Throughout his entire ministry, Bishop Bill has been blessed by the love and support of his wife Karen (Novak). They met in Plattsburg while both were serving in the Air Force, and were married on October 22, 1983. Karen (a gifted high school math teacher and now retired Air Force Colonel), has not only supported Bishop Bill throughout his priesthood and episcopate, but has at the same time faithfully carried out ministries of her own, particularly in the area of women’s Bible Studies, Youth ministry and numerous Diocesan Mission initiatives throughout the United States, South America, Ireland and Africa. The Loves have two wonderful adult children Christopher and Catie, and their spouses, as well as four very special grandchildren. Bishop Love’s personal reflections are included in this TAE issue.

It is now fitting to take a moment to reflect on a passage from the 150th Anniversary of the Diocese of Albany book, 1868 - 2018, published in 2018, regarding Bishop Love. In that book (page 26) it is written…

“Bishop Love has kept the Diocese focused on Christ, in his belief that in so doing, the Diocese will come through whatever storms it might face – He has been consistent in holding to the basics -the Great Commandment and the Great Commission.”

In conclusion, the clergy, laity, Diocesan staff and friends of the Diocese now wish to extend their very best wishes to our 9th Bishop of Albany and the entire Love family as they move on to other ventures in the years ahead, continuing to hold faith in Our Lord and Savior, Jesus Christ.

Another era in the Diocese’s 152-year history is about to end and another is soon to begin.

Lay Canon George J. Marshall,

The Editor
Dear Brothers and Sisters in Christ,

Grace to you and peace from God our Father and the Lord Jesus Christ.

In his Address to the Convention of the Diocese of Albany on October 24, 2020, Bishop Love announced his intention to retire as Bishop of the Episcopal Diocese of Albany, effective February 1, 2021. The rationale for his decision, and the context in which he has made it, is set forth in the text of his address.[1]

We, the members of the Standing Committee of the Diocese of Albany, are dismayed that Bishop Love was left with no acceptable options that would have allowed him to continue with a sense of integrity the ministry entrusted to him as a bishop. With many, both within and beyond our diocese, we await, with keen sadness, the impending retirement from leadership of a courageous leader and brother, a “contender for the faith that was once for all delivered to the saints” (Jude 1:3), who continues to prioritize, unstintingly, the spiritual health of our diocese over every personal consideration.

Bishop Love remains our Bishop Diocesan until February 1, 2020. On that date, the Standing Committee will become, by operation of the Canons of the Episcopal Church, the “Ecclesiastical Authority” of the Diocese of Albany until such time as his successor is elected, confirmed, and assumes leadership of the diocese. This means that the Standing Committee will corporately assume responsibility for all of the functions of a diocesan bishop except for sacramental acts reserved to a bishop, such as confirmation, ordination, and the consecration of churches. Until that date, the Standing Committee remains the Bishop’s “Council of Advice.” No other changes in the structures, authority, staffing, or conduct of diocesan affairs follow automatically upon the Bishop’s retirement.

We are writing to you today to assure you that we are already learning and preparing to assume those functions. Members of the Standing Committee are studying every aspect of diocesan operations to ensure a smooth and uninterrupted transition, so that we can begin planning for the nomination and election of Bishop Love’s successor, on a timetable yet to be determined.

Our earnest prayer is that we be guided by the Holy Spirit in both the organization and execution of the tasks before us. We commit to do all in our power to continue to support, encourage, and serve you, and all of the Episcopal parishes, people, and clergy of northeastern upstate New York in our ongoing work of worship, discipleship, and evangelism.

You will hear more from us from time to time as our work progresses and circumstances develop. Many of you no doubt already have both general and specific questions and concerns. As we tackle issues systematically and with prayerful deliberation, we will keep you abreast of developments. It is our hope that you will find your own questions and concerns addressed in due course in communications from us. Visit https://albanyepiscopaldiocese.org/episcopaltransition/frequently to find the latest news. Be assured, though, that you may contact us by sending an e-mail to SCPresident@albanydiocese.org.

"Continue steadfastly in prayer, being watchful in it with thanksgiving" (Colossians 4:2). Let us pray as individuals and communities. Pray for Bishop Love, Karen, and their whole family. Pray for us. Pray for the person God will eventually identify to be the tenth Bishop of Albany. Pray for everyone involved in the daily work of running our diocese and its missionary outposts. The prayer below distills our hopes for the future. We encourage its regular and frequent use, publicly and privately, by individuals, groups, and parishes, as an expression of our unity in the Spirit. There is much to do. Were we left to our own devices, it would be impossible. With God, however, all things are possible, and in this lies our hope.

May God’s mercy, peace, and love be multiplied to you.

The Standing Committee of the Episcopal Diocese of Albany:
- The Rev. Scott Garmo, President
- Janet Papa, Secretary
- The Rev. Kathy Alonge-Coons
- Christopher Cassidy
- John Hyde
- Jean Stevens Laura
- The Rev. Tom Maloney
- Teresa Mumble
- The Rev. David Osulsky
- The Rev. Dr. Elizabeth Papazoglakis
- The Rev. Derik Roy
- Sue Ellen Ruetsch
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A Message of Thanks and Christmas
Greeting from Bishop Love

As February 1, 2021 draws ever closer and my time as Bishop of Albany comes to an end, I am filled with a wide range of thoughts, feelings and memories all swirling around inside me. When I first sat down to write this article, I did so thinking it would be my farewell address as your Bishop. After spending several days of writing, rewriting, and rewriting again, I have come to discover that the Lord has not yet put on my heart and mind the words I am to share. Rather than force something that is not yet there, I will save that message until Sunday, January 31st when I will celebrate and preach my final service as Bishop of Albany, before officially stepping down the next day. The service will be recorded and broadcast to the wider Diocese. More information will be coming out in the near future.

In the meantime I want to take this opportunity to thank all of you who have shown such love and kindness to me and my family in recent weeks as we have not only dealt with the news of the Hearing Panel’s decision on October 2nd (which led to my decision to resign), but also the death of my Mom, Frances, on October 18th. Karen and the kids and I have all been deeply touched by your many cards and letters and messages of love and support. It means more than we can ever fully express.

Despite my best of intentions of wanting to send thank you notes in response to each card, letter, and online communique, I have simply not been able to keep up. Please forgive me if I have not yet responded to your message.

The year 2020 has not been an easy time for any of us. The level of pain and suffering inflicted on all the peoples of the world as a result of the COVID-19 Pandemic is beyond comprehension. Yet, even in the midst of this time of darkness with all its pain and sorrow and suffering and loss, there is still reason for hope – for unto us, “In the Town of David, a Savior has been born...He is the Messiah, the Lord.” (Luke 2:11).

I pray that the love of Christ will flood our hearts and bring joy and comfort to each of us and our loved ones this Christmas season. Despite all that is going on in the world right now, God has not forgotten us, nor abandoned us. He is with us – “Immanuel.” His perfect love is found in the One, whose birth we celebrate this Christmas, His Son, Jesus Christ, the Prince of Peace, King of Kings and Lord of Lords! Merry Christmas!

In Christ’s Love,
Bill
Bishop of Albany
The Second Advent of Christ: Sorting Out the End Times

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

T he past week, Christmas light displays appeared in my neighborhood. Every few years a new sort of Christmas lighting goes on the market. Some years ago, it was a string of lights that were hung on the eaves of porches and roofs that looked like rows of icicles. The latest is a device that projects points of light on the side of a house to look like stars. Of course, there are still the illuminated reindeer, skylights and Santas. And there are elaborate Christmas creche scenes – especially as you get out of town where there is more open space.

More Than One Advent

America does not celebrate Advent. America celebrates Christmas from the Friday after Thanksgiving to December 25, when it's all over and discarded Christmas trees begin to appear at the side of the road. In the season of Covid I have not been out, there are no lights, no displays, no appearances by Santa Claus. In the Friday after Thanksgiving to December 26, when it's all over and the Christmas spirit ends, there is a device that projects points of light on the side of a house and looks like rows of icicles. The latest is a device that projects points of light on the side of a house to look like stars. Of course, there are still the illuminated reindeer, skylights and Santas. And there are elaborate Christmas creche scenes – especially as you get out of town where there is more open space.

The Second Advent

In my forty-one years in the Episcopal Church, I have found that Episcopalians often don’t seem to know what to make of the Second Coming of Christ. The Episcopal Bible scholar, Marcus Borg, who stressed taking the Bible seriously, but not literally, said simply, “I do not believe that Jesus will come again.” Most Episcopalians would not deny the Second Coming outright – it is, after all, part of the creed! Instead, they tend not to think about it, and focus on other aspects of the Gospel message.

Some Christians, of course, take great interest in the return of Christ. There are those who are convinced that the Last Days are just around the corner. They devote considerable energy to correlating the imagery of the Book of Revelation with events of the present. Over the centuries many Christians have thought that the Second Advent is near, the existence of the state of Israel. For some Evangelicals, it is axiomatic that the modern state of Israel is the fulfillment of biblical prophecy, which, along with the expected rebuilding of the Temple (on the site of the Muslim Dome of the Rock), will lead to the return of Christ and the Rapture. Moreover, this has significant geopolitical implications, since those who hold this conviction make up a major voting bloc of unquestioning support for Israel and its policies of annexation and disregard of the aspirations of millions of disenfranchised Palestinians.

Did the Bible actually prophesy the formation of the state of Israel in 1948 - and this as the prelude for Jesus’ coming “in clouds with power and great glory”? This belief rests on an extremely loose interpretation of prophetic passages in Isaiah, Jeremiah and especially the latter part of Ezekiel. These texts speak of the regathering of the dispersed people of Israel; they were prophetic words to the dispersed people of Israel, and especially the latter part of Ezekiel. The text speaks of the regathering of the dispersed people of Israel; they were prophetic words to the dispersed people of Israel as a whole. After coming and going - inexplicable ways - during the forty days following his resurrection, he demonstrated this same sovereignty of time and space in his Ascension to Heaven and his departure in bodily form from this stage of history. All along, however, he stresses that his departure is not final, and that he will return. As he says at the Last Supper, “I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself.” (John 14:2)

At the Ascension, the angelic witnesses make it explicit, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.” (Acts 1:11) The return of Christ, in which he demonstrates that same sovereignty over time and space, follows from his resurrection; its believability, its plausibility, its inner logic and necessity, is derived from the Resurrection.

Reclaiming the End Times – Thanks to the Lectionary

Episcopalians who are aware of this approach to “End Time prophecy,” tend, in reaction, shy away from the issue of Christ’s return. And understandably so. But then, inevitably, the First Sunday of Advent comes along – as well as the preceding Sundays leading to Christ the King, which also focus on the coming of Christ and the Last Judgment. The beauty of the liturgical year, and of the lectionary, is that it offers a full and comprehensive proclamation of the Christian message. It compels us to deal with the return of Christ seriously.

The first thing to recognize is that the return of Christ follows from Jesus’ resurrection, in which he demonstrates a mysterious and distinct sovereignty over time and space. After coming and going - inexplicable ways - during the forty days following his resurrection, he demonstrates this same sovereignty of time and space in his Ascension to Heaven and his departure in bodily form from this stage of history. All along, however, he stresses that his departure is not final, and that he will return. As he says at the Last Supper, “I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself.” (John 14:2)

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Three Ways of Thinking About the End Times

Christ’s return is the central theme of what theologians call “Eschatology” - which is the doctrine of the “Last Things.” The Greek word “eschatos” means “last” or “reason.” Eschatology is thus the “reasoned exposition of the Last Things.”

There are different approaches to the Last Things. On the one hand, there is a purely “Futurist Eschatology” which focuses on the Coming of Christ and the glory to come as that something that is purely in the future - its promises wait out of our reach. We can only wait for a promise that is deferred.

Continued page 26
This year’s Convention was unlike any other in the 152-year history of the Albany Diocese.

Thanks to the Covid 19 virus in 2020, the 22-year tradition of holding a three-day week-end event each June was not to be this year. Each year, since 1999, 800-900 members and visitors would normally attend the Annual Convention at Camp of the Woods, Speculator. This year, however, all were denied the opportunity to once again renew friendships, make new friends, hear inspirational preaching, attend uplifting Eucharist celebrations, youth rallies, enlightening workshops, as well as family gatherings filled with music and entertainment each evening. Truly, these were Diocesan family weekends to complement the regular business of the Conventions.

But, it was not to be this year. Due to the nation’s and world-wide pandemic of Covid 19, this year’s Convention became a one day event...and it was done Virtually.

The 152nd Annual Convention opened on the morning of October 24th with only a strictly-business agenda. The Convention theme was 2020 Vision...Fix your eyes on Jesus (Heb 12:2). This year’s theme could not have been more appropriate, considering the Covid virus, its impact on individuals, families and our churches and other related factors. It would be a reminder to everyone that solutions can always be found, as long as we continue to “fix [our] eyes on Jesus”.

As usual, the Convention opened with Annual Bishop’s address, followed by the elections and appointments to Diocesan positions, pre-announced Resolutions and the 2021 Budget. By early afternoon, the agenda was successfully concluded and without debate. Surprisingly, the Virtual format turned out to be a technical achievement – one without any noticeable “glitch”. Actions of the Convention may be viewed further in this TAE issue.

The highlight of the Convention was the long-anticipated Bishop’s address. Nearing the end of his address came the announcement that he was resigning his episcopacy effective February 1, 2021. More on this subject can be found in the “From the Editor” column in this issue, along with Bishop Love’s reflections found elsewhere in this issue of The Albany Episcopalian. The entire Bishop Love’s Convention address may be found on the diocesan website, www.albanydiocese.org.

While this Virtual Convention was successful, we pray that we will once again be able to gather as a Diocese family. With God’s help, it will be done.

Here now are the Actions of the 152nd Diocesan Convention.
### ELECTED OFFICES:

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<tr>
<th>Position</th>
<th>Name</th>
<th>Term Expires</th>
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<tbody>
<tr>
<td>Secretary of the Convention</td>
<td>The Rev. Marian Sive</td>
<td>2021</td>
</tr>
<tr>
<td>Treasurer of the Diocese</td>
<td>Clark Curtis</td>
<td>2021</td>
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<td>Assistant Treasurer</td>
<td>Sharon King</td>
<td>2021</td>
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<td>Great Chapter of the Cathedral</td>
<td>The Rev. John L. Scott</td>
<td>2023</td>
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<td></td>
<td>Louise Woods</td>
<td>2023</td>
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<td>Convention Rep. to Diocesan Council</td>
<td>Penelope Belton</td>
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<td>Trustees of the Diocese</td>
<td>The Rev. David Haig</td>
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<td>The Rev. Jacob J. Evans</td>
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<td></td>
<td>Timothy Condon</td>
<td>2023</td>
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<td>Helen Smith</td>
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<td>The Rev. Darius Mojallali</td>
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<td></td>
<td>The Very Rev. Patricia Beauharnois</td>
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<td>Judith Sweet</td>
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<td>General Convention Deputies</td>
<td>The Rev. Laurie Garramone</td>
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<td>(In order of election)</td>
<td>The Rev. Darius Mojallali</td>
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<td>The Rev. Cn. Robert Haskell</td>
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<td>Debra Gerlach</td>
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<td>Standing Committee</td>
<td>Jean Stevens Lauria</td>
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<td></td>
<td>Sue Ellen Ruetsch</td>
<td>2023</td>
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### RESOLUTIONS OF THE CONVENTION

**Resolution #1**

Moved by: The Rev. William Tatem  
Seconded by: The Rev. Cn. Robert Haskell  

RESOLVED that for 2021, the recommended clergy stipend schedule increases by 2%. All other rates will remain unchanged.

**Resolution #2**

Moved by: The Rev. William Tatem  
Seconded by: The Rev. Cn. Robert Haskell  

RESOLVED, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2021.

**Resolution #3**

Moved by: The Rev. William Tatem  
Seconded by: The Rev. Cn. Robert Haskell  

RESOLVED, that the Diocese of Albany Operations Budget 2021, as presented in this Convention Book, be adopted.
## 2021 Diocesan Budget

### REVENUES

<table>
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<tr>
<th></th>
<th>2019 Actual</th>
<th>2020 Budget</th>
<th>2020 Revised</th>
<th>2021 Budget</th>
<th>2021 Footnotes</th>
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<td>16,913</td>
<td>25,000</td>
<td>See footnote 1</td>
</tr>
<tr>
<td>Parish Choice - Cathedral of All Saints Parish Choice</td>
<td>3,732</td>
<td>3,283</td>
<td>3,103</td>
<td>3,241</td>
<td>See footnote 1</td>
</tr>
<tr>
<td>Parish Choice - Diocesan Youth Ministry</td>
<td>15,680</td>
<td>16,913</td>
<td>14,230</td>
<td>26,565</td>
<td>See footnote 1</td>
</tr>
<tr>
<td>Parish Choice - Cathedral of All Saints Parish Choice</td>
<td>18,827</td>
<td>16,913</td>
<td>15,994</td>
<td>26,565</td>
<td>See footnote 1</td>
</tr>
<tr>
<td>Parish Choice - Diocesan Youth Ministry</td>
<td>19,443</td>
<td>20,341</td>
<td>16,913</td>
<td>25,000</td>
<td>See footnote 1</td>
</tr>
<tr>
<td>Assessments - prior year</td>
<td>21,150</td>
<td>10,000</td>
<td>12,000</td>
<td>12,000</td>
<td></td>
</tr>
<tr>
<td>Endowment dividends - restricted</td>
<td>6,357</td>
<td>7,500</td>
<td>7,500</td>
<td>6,357</td>
<td></td>
</tr>
<tr>
<td>Endowment dividends - unrestricted</td>
<td>25,174</td>
<td>24,800</td>
<td>24,800</td>
<td>25,174</td>
<td></td>
</tr>
<tr>
<td>Reimbursement of ADIT Expenses</td>
<td>127,862</td>
<td>125,094</td>
<td>120,399</td>
<td>121,323</td>
<td>See footnote 2</td>
</tr>
<tr>
<td>Reimbursement of ECA Expenses</td>
<td>75,654</td>
<td>78,501</td>
<td>76,092</td>
<td>78,886</td>
<td>See footnote 2</td>
</tr>
<tr>
<td>Reimbursement Bldg Services - Cathedral Offices/Apts</td>
<td>33,956</td>
<td>25,000</td>
<td>25,000</td>
<td>25,000</td>
<td>See footnote 3</td>
</tr>
<tr>
<td>Gifts &amp; Other Income</td>
<td>116,568</td>
<td>80,000</td>
<td>80,000</td>
<td>87,200</td>
<td></td>
</tr>
<tr>
<td>Transfers to Undesignated Reserves</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Transfers from Undesignated Reserves</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Transfer from Designated Reserves</td>
<td>6,310</td>
<td>0</td>
<td>0</td>
<td>26,577</td>
<td>See footnote 4</td>
</tr>
<tr>
<td>Transfer from Trustees</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>23,423</td>
<td>See footnote 4a</td>
</tr>
<tr>
<td>Transfer to Designated Reserves</td>
<td>(105,713)</td>
<td>(80,000)</td>
<td>(80,000)</td>
<td>(80,000)</td>
<td>See footnote 5</td>
</tr>
<tr>
<td><strong>TOTAL INCOME</strong></td>
<td><strong>1,461,080</strong></td>
<td><strong>1,557,394</strong></td>
<td><strong>1,458,361</strong></td>
<td><strong>1,516,273</strong></td>
<td></td>
</tr>
</tbody>
</table>

### Footnotes

2. Reimbursement to Diocese for provided services. Pass through; revenue = expenses
3. Estimate; to be reviewed in 4th Qtr 2018
4. Funds set aside in designated reserves that are used in the current year.
4a. Funds from Trustees f or NYS Child Victim Act lawsuits
5. Funds set aside for Bishop Search, Bldg Maint, Bishop Car, Plant-Property-Equip
6. Supports Beaver Cross; Diocesan Youth Ministry; Youth Rally at Convention; Program & Activities
7. 9 Positions - Full Time Equivalent is 7.4; 1.75 FTE are reimbursed (approximately $175,595)
8. Funds to Cathedral of All Saints to offset expenses incurred by Archdeacon Harding

## 2021 Diocesan Budget

### Footnotes

6. Supports Beaver Cross; Diocesan Youth Ministry; Youth Rally at Convention; Program & Activities
7. 9 Positions - Full Time Equivalent is 7.4; 1.75 FTE are reimbursed (approximately $175,595)
8. Funds to Cathedral of All Saints to offset expenses incurred by Archdeacon Harding

Continued next page
### 2021 Diocesan Budget

#### Property Expenses
- 2021 Budget: 77,991
- 2019 Actual: 105,662
- 2020 Revised: 87,662
- 2021 Audited: 84,058

#### Insurance
- 2021 Budget: 19,701
- 2019 Actual: 35,662
- 2020 Revised: 32,662
- 2021 Audited: 24,000

#### Maintenance
- 2021 Budget: 32,232
- 2019 Actual: 34,000
- 2020 Revised: 30,000
- 2021 Audited: 34,000

#### Utilities & Supplies
- 2021 Budget: 26,058
- 2019 Actual: 26,000
- 2020 Revised: 25,000
- 2021 Audited: 26,058

#### DDF Loan Repayment
- 2021 Budget: 0
- 2019 Actual: 10,000
- 2020 Revised: 0
- 2021 Audited: 0

#### Support Services & Supplies
- 2021 Budget: 74,729
- 2019 Actual: 99,400
- 2020 Revised: 89,400
- 2021 Audited: 83,070

#### Audit Fee
- 2021 Budget: 10,846
- 2019 Actual: 9,000
- 2020 Revised: 9,000
- 2021 Audited: 11,000

#### Small equipment
- 2021 Budget: 8,023
- 2019 Actual: 10,000
- 2020 Revised: 8,000
- 2021 Audited: 8,000

#### Office Supplies & Postage
- 2021 Budget: 8,823
- 2019 Actual: 12,000
- 2020 Revised: 9,000
- 2021 Audited: 9,000

#### Telephone & online services
- 2021 Budget: 19,610
- 2019 Actual: 25,000
- 2020 Revised: 25,000
- 2021 Audited: 25,000

#### Information Technology (IT)
- 2021 Budget: 989
- 2019 Actual: 1,000
- 2020 Revised: 1,000
- 2021 Audited: 1,000

#### Payroll Service
- 2021 Budget: 1,626
- 2019 Actual: 5,200
- 2020 Revised: 5,200
- 2021 Audited: 5,200

#### ADIT Administrative supplies and audit
- 2021 Budget: 23,742
- 2019 Actual: 28,000
- 2020 Revised: 28,000
- 2021 Audited: 24,000

#### Interest & Service charges
- 2021 Budget: 1,070
- 2019 Actual: 9,200
- 2020 Revised: 4,200
- 2021 Audited: 1,070

#### Diocesan Programs
- 2021 Budget: 89,851
- 2019 Actual: 160,174
- 2020 Revised: 117,192
- 2021 Audited: 140,927

#### Chaplain - Albany Hospitals
- 2021 Budget: 0
- 2019 Actual: 0
- 2020 Revised: 0
- 2021 Audited: 0

#### Christian Education
- 2021 Budget: 0
- 2019 Actual: 1,000
- 2020 Revised: 1,000
- 2021 Audited: 1,000

#### Clergy Conferences & Retreats
- 2021 Budget: 5,372
- 2019 Actual: 27,250
- 2020 Revised: 25,000
- 2021 Audited: 25,000

#### Clergy Spiritual Direction
- 2021 Budget: 0
- 2019 Actual: 5,500
- 2020 Revised: 5,500
- 2021 Audited: 0

#### Communications/Albany Episcopalian
- 2021 Budget: 27,906
- 2019 Actual: 57,000
- 2020 Revised: 22,000
- 2021 Audited: 22,000

#### Parish Leadership Conferences
- 2021 Budget: 11,488
- 2019 Actual: 16,750
- 2020 Revised: 16,750
- 2021 Audited: 15,000

#### Parish Treasurers’ Workshop
- 2021 Budget: 0
- 2019 Actual: 0
- 2020 Revised: 0
- 2021 Audited: 0

#### Deacon Formation
- 2021 Budget: 0
- 2019 Actual: 600
- 2020 Revised: 600
- 2021 Audited: 600

#### Deacon Council
- 2021 Budget: 0
- 2019 Actual: 200
- 2020 Revised: 200
- 2021 Audited: 200

#### Oaks of Righteousness Parish Choice
- 2021 Budget: 19,211
- 2019 Actual: 20,341
- 2020 Revised: 18,539
- 2021 Audited: 3,241

#### Episcopal Training Conferences
- 2021 Budget: 0
- 2019 Actual: 3,000
- 2020 Revised: 2,000
- 2021 Audited: 0

#### General Convention
- 2021 Budget: 0
- 2019 Actual: 0
- 2020 Revised: 0
- 2021 Audited: 0

#### Legal Fees
- 2021 Budget: 0
- 2019 Actual: 50,000
- 2020 Revised: 50,000
- 2021 Audited: 50,000

# Footnotes

9. For Albany Hospital Chaplain when the Diocese is payroll agent; currently no Chaplain is paid by the Diocese.
10. Includes Clergy, Clergy/Spouse, Clergy Wives, New Clergy Orientation, Priests, Deacons Retreats, & Deans Mtgs
11. Training conferences which the Bishop would like clergy/lay leaders to attend with him.
12. Primarily for Title IV proceedings & funds for Title IV are in designated reserves. This year includes potential Child Act lawsuits expenses.

Please Note:
EDA & CTK borrowed $322,400 from the Payroll Protection Program of which $191,411 is CTK, leaving $130,989 for EDA.
We expect these loans to be forgiven, they appear on the CTK and EDA balance sheets as liabilities as forgiveness has not yet been granted. When forgiveness is granted, these amounts will be added to CTK and EDA income. The expenses which these loans funded do appear in 2020 figures. The forgiveness of these loans will substantially improve 2020 operating results.

### 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 medicine 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 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.
How can we sing the Lord’s song in a strange land? the people of Israel asked while they were exiled in Babylon (Psalm 137). The irony? Those very words are framed in a psalm, a prayer-song to God. Perhaps we are made to sing in ways we do not yet see.

We who are God’s people have been here before. In this time of pandemics, we are slogging through the dry dust of the desert without yet seeing the Promised Land. We are mourning in exile and isolation as cherished traditions, relationships and adventures have been cut off, changed or put on hold indefinitely. We have had ample time, perhaps too much time, for despair, lament, anger, fear or deep sadness.

While it is tempting to stay in this place of loss and to sing only songs of lament, we are called in this season of Advent to find the place where our hearts and minds, where we rise from our faintness of spirit to find an echo in our soul. In these seasons of Advent, Christmas and Epiphany, there are stars, endless stars to guide us, inspire us, watch over us, looking up with hope will stop beside you, turning their faces up to see what you see. In these seasons of Advent, Christmas and Epiphany, there are stars, stars that sing his name and it will be impossible, I promise you, to keep from singing even in this strange land.

“No storm can shake my inmost calm
While to that refuge clinging
Since Christ is Lord of heaven and earth
How can I keep from singing?”

The irony? Those very words are framed in a psalm, a prayer-song to God. Perhaps we are made to sing in ways we do not yet see.

Scripture tells us that literal singing is only one form of ‘song’ to our God. In fact, even voiceless things sing and praise God: mountains and hills can break into song (Isaiah 55), the sun, moon and stars will break into song (Isaiah 148). Jesus, on his way to Jerusalem, told the Pharisees that even if his followers were silenced, the stones themselves would start to cry out (Luke 19).

So while we are in this strange land of sickness and imposed exile, how can we ‘sing’? How can our churches and communities form choirs of ‘song’? How can we find ways to praise the true God, Father, Son and Spirit, who walks with us through the endless-seeming desert, the God who provides manna for his hungry people, who makes solid rock gush with living water at the touch of a staff to ease the thirst of our bodies and souls? Singing means so much more, has greater breadth than notes carefully followed on a page, than instruments or voices in harmony.

Advent, like Lent, is a time of preparation and anticipation, of choices we are able to make to follow more closely in the footsteps of the Holy Family, wending their way toward Bethlehem, themselves standing beside us. We can reach tired hands up to the sky, the cloud grows thin, we lift our eyes, the cloud grows thin, I see the blue above it. And day by day this pathway smooths, since first I learned to love it, the peace of Christ makes fresh my heart, a fountain ever springing for all things are mine since I am his, I may be safe. Pledge the song of your wealth and情感 to a cause that allows God’s arms to reach farther and hold tighter to those in our communities who are desperate to hear his voice.

Turn your face upward, and others who see you looking up with hope will stop beside you, turning their faces up to see what you see. In these seasons of Advent, Christmas and Epiphany, there are stars, endless stars to guide us, inspire us, watch over us, stars that sing his name and it will be impossible, I promise you, to keep from singing even in this strange land.

“No storm can shake my inmost calm
While to that refuge clinging
Since Christ is Lord of heaven and earth
How can I keep from singing?”

The Rev. Laurie M. Garramone is Rector, St. John’s Church, Johnstown, and an occasional contributor to The Albany Episcopalian.

Full Lyrics for “How Can I Keep From Singing?”
perform by Audrey Assad
www.youtube.com/watch?v=L2hddmy63U

My life flows on in endless song;
Ave! earth’s lamentation,
I hear the sweet, though far-off hymn
That calls a new creation.

Through all the tumult and the strife,
I hear that music ringing
It founds an echo in my soul
How can I keep from singing?

What though my joys and comforts die?
I know my Savior liveth
What though the darkness gather round?
Songs in the night he giveth

No storm can shake my inmost calm
While to that refuge clinging
Since Christ is Lord of heaven and earth
How can I keep from singing?

I lift my eyes, the cloud grows thin
I see the blue above it
And day by day this pathway smooths,
Since first I learned to love it,
The peace of Christ makes fresh my heart
A fountain ever springing
For all things are mine since I am his
How can I keep from singing?

No storm can shake my inmost calm
While to that refuge clinging
Since Christ is Lord of heaven and earth
How can I keep from singing?
I

It is utterly amazing what the human soul is capable of when we tune ourselves into the will of our heavenly father. What a trip! Earlier this year, we made our second trip to Belize. We spent 7 days in a small village in Central American, Unitedville, to help spread our joy of Christ to others.

Belize is a Country whose official name of the territory was changed from British Honduras to Belize in June 1973. Full independence was granted in September 1981 and borders Guatemala.

When we arrived at the Belize airport, Pastor Allison and family met us with the Mt. Hope Bible Church bus. We then travelled 45 minutes across the country to its western border. It was amazing to see how people in other countries lived. We stopped at a roadside open café for lunch and continued on to Camalote Camp for our stay.

This year’s mission team included 11 members from five churches within the Diocese of Albany, all with different skill sets and wanting to be a part of a mission team. Some came for the first time. The churches involved were Christ Church, Ballston Spa, the Adirondack mission churches, Brant Lake, Trinity Church, Lansingburgh, Messiah Church, Glens Falls, and Greenfield Baptist, Greenfield.

This trip was only our second trip to Belize. Heather Face was following God’s call to do mission work. She spent time in Belize, went back several times, fell in love, married Alison Garoy, and now have two beautiful children. Her parents, Glen and Laura Face, seeing a need to help, organized our first trip. Allison became Pastor of Mt Hope Bible Church and saw a great need in Belize for a mission group to go and help not only his church, but the surrounding communities as well.

While there, Fr Roy and Fr. John spread the word at two separate church services. People came in their Sunday best to show their love of God. Praise music was sung at the beginning and at the end of the service. Approximately 80 parishioners attended each service, loving and praising God.

Our group was divided into teams. Some worked on parishioners homes doing different types of repairs. At one house we added two small bedrooms onto a one room home. Until now, the two children in this family had to sleep with mom - all in the same bed. What a joy it was to see their faces when they came home from school and saw an addition on the side of their house with bedrooms of their own. We also made a bed for them to sleep on.

Another need that we were able to meet was building beds for several families, some singles, and some sets of bunks. With a portion of the donation money collected, we purchased foam mattresses as well.

One of the joys we saw was how the youth were using the building we worked on last year. Pastor Allison feels that by giving them a place to come keeps them off the streets.

We brought a lot of school supplies with us. Not only did we collect them, but a teacher friend wanted to be able to contribute. She involved the school she worked at to collect school supplies for us to take on the trip. The school supplies were comprised of thousands of pencils, erasers, crayons, and markers, and even paper to distribute to those in need in the Unitedville area. (The guy at customs was amazed at what we were doing.)
Due to the incredible success of collecting school supplies, both from our friend in Herkimer and her school, as well as us spreading the word in the five churches involved, we were able to visit half a dozen schools in the area to distribute the supplies. It was incredible to see the smiles on the faces of the students and teachers as we handed out the gifts. God helped us to be able to help others.

The extra suitcases that were full of school supplies and other items that families could use were used by the members of the church. People scrambled to get them, as very few have a dresser, let alone space for a dresser in their bedroom. Most people keep their clothes in suitcases under their bed.

We owe many thanks to the people at the school and parishioners of the five churches here, from where we not only got our missioners, but also the wider communities around them, to provide the much needed funds for all of this to happen.

Each traveler had been asked to pay their own travel and lodging expenses in order that the balance of the donated funds would go directly to helping the residents of Belize. Fundraising brought more than $8,700.00 to purchase building materials for many projects, as well as a cash donation for Pastor Allison’s discretionary fund to meet future needs as they arise. This money came in very handy at the start of the Covid-19 pandemic, as some was spent to help feed the residents of Unitedville with 450 pounds of chicken. The joy was seen as when they got to the houses.

We realize, that due to the given the current Covid-19 situation, we will not be traveling to Belize this coming year, so, a few people have already begun giving money toward continuing needs in this area. From one recent donation, sinks and the plumbing for them to make much needed wash stations for the schools to reopen, have been installed. Schools in Belize open in August.

A follow up letter came to us just recently in thanks for the donations made recently. Part of it reads as follows:

“We were able to purchase hundreds of notebooks, 48 rulers, 48 packs of colored pencils, 48 erasers, several boxes of pencils and several boxes of pens. We created goody bags of these items for 48 children and handed them out in the church families, as well as in a village called San Marcos. We went door to door and shared these packages with grateful families, and then left a handful of bags with the primary school there for those really in need. We also shared one case of brown paper hand towel and one case of hand soap bottles to three different schools to help them get the school year started. These principals were so thankful for the donations as children will have to wash their hands before they enter the school compound. There are a minimum of five sinks around the school campuses and several other rules they have to follow in order to reopen.

Our daughters helped sort and hand out the school supplies to the kids we found in the village. Thank you for allowing us to be the hands and feet here.”

In Jesus, Heather, Allison, and family

In closing, mission is the way that we can personally pay the debt that we owe to our savior for all that he has done for us. Until you reach out and make the attempt, you will never know the joy.

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In Jesus, Heather, Allison, and family

In closing, mission is the way that we can personally pay the debt that we owe to our savior for all that he has done for us. Until you reach out and make the attempt, you will never know the joy.

Nancy Cairns is a member of The Adirondack Mission
I’ve been a PK my entire life. For some of you, PK means absolutely nothing. For others, you’ll recognize PK as an acronym for “preacher’s kid” or “pastor’s kid,” and think because you know what PK stands for, you know what being one means. And then for a very few, you know exactly what being a PK means — because you’re one too. You know, because your childhood was filled with unique experiences. Some dinner table conversation could never be repeated. There were vacations you had to leave early because a parishioner was dying of cancer. Everyone in town knew exactly who you were, and held you to a completely different standard than anyone else. Everyone in town knew exactly when you had to leave early because a vacation was going to conflict with Palm Sunday. You never felt like a normal kid. You were always different from that of your peers. We would never open our presents — just our stockings — on Christmas morning, because Dad had to finish his Christmas morning sermon. Presents always had to wait for later, until 3, 4, or even 11pm. Yet, you never minded. I credit this childhood so deeply ingrained in the life of the church with my faith, and as much as Christmas is a concrete example of the oddness of my youth, it is also the greatest spiritual gift. Some years back, I discovered that Christmas hymns make me cry. These hymns, these great reminders of the good news of great joy that Christ himself is born in Bethlehem, remind me of ineffable goodness of God’s love for us. Growing up with the story of Christ’s birth ever foremost in our lives at this time of year has written that reminder on my heart, and I can never forget it. There’s no getting around the fact that Christmas will look wildly different for everyone this year. Yet, for me, I’ve never looked forward to it more. Christmas isn’t about the gifts or even the family and friends that we miss so much. It isn’t even about us going to church to celebrate the newborn King. While I’ll miss the Christmas Eve potluck dinner with my church community or singing Silent Night by candlelight, that’s not ultimately what it is about. It is, and always has been, about Christ coming to us, about Emmanuel, God with us. That remains true whether we are able to worship together or virtually, or whether we open our presents first thing in the morning or at 11 at night.

While my experience of childhood as a PK was different from that of my peers, we would never change it for the world. Ministry can be a thankless job, but it fills my life with abundance. I have a deep, rich faith developed from listening to the years of sermons and dinner table conversations about theology. The assortment of bishops, priests, and deacons in our diocese that my father worked with are like extended family. Each one is an aunt or uncle who has watched me grow up, each one adding to my faith in their own way. Being a PK guided my career path, and brought some of the most important people into my life, from my best friends to my husband. The church itself, with its sandstone walls that my brother and our friends would scale and the swingset we spent so many years playing on, is as familiar and beloved by me as my childhood home.

Being a PK gave me even more than these concrete relationships and experiences. It shaped me to my very core. At the heart of the ministry of priesthood is sacrifice. The Gospel of Mark says this: “And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” Nothing so well describes this unique ministry, and the attitude of sacrifice and service shapes everything my father does in the church. The model his ministry gave me guides my actions still. As a child, I watched my father navigate his congregation through the theological debates that raged in the Episcopal Church in the late 2000s. The grace and wisdom with which he guided a community completely split in their views back to focusing on the cross resonates with me to this day. The call to the priesthood is a call to live as Christ for the community, “to live not to be served, but to serve.” Like my father, I am not a fighter. I learned it was often better to listen than to speak, not to respond in anger, but to act in grace. For my entire life, I watched my parents put aside themselves and live for others, and I try each day to do the same.

Being a PK will never end for me. It isn’t just an identity. It’s my identity. It’s who I am and who I always will be.

Amelia Jantzi is an occasional contributor to The Albany Episcopalian, and daughter of Christopher Brown, Rector of Christ Church, Potsdam.

Confessions of a PK

By Amelia Jantzi

The biggest difference between pastors’ families and other families is this: the intensity of life is dialed up to 11 for us. You don’t simply manage the stresses of your life or even that of your friends. The cares of the entire community weigh on you and your family in a truly unique way. The needs of the community become a part of your daily life. Your family is the first to know when someone has died, when someone is struggling, when someone is angry, when someone is moving. It isn’t strange that your birthday has to fit in and around the Holy Week schedule. I never felt bickered or questioned these things: that was simply our life.

It shouldn’t surprise you to learn that the intensity of life as a ministry family only increased when the shutdowns started. Our family didn’t just carry our own burdens, but the weight of the congregation, had been diagnosed with COVID. My first thought, following deep sorrow for my friend, was that my father needed to know. He would want to pray for her, and to call the hospital to check on her. He needed to know who else in the parish may have come into contact with her, especially if they were planning to attend our in-person service that Sunday. In that moment I realized two things: 1) just how fast a disease like COVID can take over a community, and 2) that I would always be a PK, in how I thought and felt and acted. The life of ministry is ingrained in my soul.

Christmas might be the most codified part of what was different from that of my peers. While the holidays were no different for a few, most of us had to celebrate without family or friends. For some of you, PK means being alone during the holiday season, just like you would have been if you weren’t a PK. For others, PK means being surrounded by family and friends that we miss so much. It isn’t even about us going to church to celebrate the newborn King. While I’ll miss the Christmas Eve potluck dinner with my church community or singing Silent Night by candlelight, that’s not ultimately what it is about. It is, and always has been, about Christ coming to us, about Emmanuel, God with us. That remains true whether we are able to worship together or virtually, or whether we open our presents first thing in the morning or at 11 at night.

While my experience of childhood as a PK was different from that of my peers in so many ways, I wouldn’t change it for the world. Ministry can be a thankless job, but it fills my life with abundance. I have a deep, rich faith developed from listening to the years of sermons and dinner table conversations about theology. The assortment of bishops, priests, and deacons in our diocese that my father worked with are like extended family. Each one is an aunt or uncle who has watched me grow up, each one adding to my faith in their own way. Being a PK guided my career path, and brought some of the most important people into my life, from my best friends to my husband. The church itself, with its sandstone walls that my brother and our friends would scale and the swingset we spent so many years playing on, is as familiar and beloved by me as my childhood home.

Being a PK gave me even more than these concrete relationships and experiences. It shaped me to my very core. At the heart of the ministry of priesthood is sacrifice. The Gospel of Mark says this: “And he sat down and called the twelve. And he said to them, “If anyone would be first, he must be last of all and servant of all.” Nothing so well describes this unique ministry, and the attitude of sacrifice and service shapes everything my father does in the church. The model his ministry gave me guides my actions still. As a child, I watched my father navigate his congregation through the theological debates that raged in the Episcopal Church in the late 2000s. The grace and wisdom with which he guided a community completely split in their views back to focusing on the cross resonates with me to this day. The call to the priesthood is a call to live as Christ for the community, “to live not to be served, but to serve.” Like my father, I am not a fighter. I learned it was often better to listen than to speak, not to respond in anger, but to act in grace. For my entire life, I watched my parents put aside themselves and live for others, and I try each day to do the same.

Being a PK will never end for me. It isn’t just an identity. It’s my identity. It’s who I am and who I always will be.

Amelia Jantzi is an occasional contributor to The Albany Episcopalian, and daughter of Christopher Brown, Rector of Christ Church, Potsdam.
Continued from page 9

There is also what is called “Realized Eschatology” in which the promises of God are already available, and the language of future fulfillment is mainly symbolic and non-literal. It is fair to say that Marcus Borg, (mentioned above) held to a “realized eschatology” in which what he saw as figurative language about the return of Christ pointed to living in the present blessings of Christ. The Gospel of John has long been recognized to teach a sort of realized eschatology in its emphasis on “eternal life” as not merely future but available in the present through faith in Christ. (John's eschatology is not fully “realized,” however, since John clearly treats Jesus’ ascension and return, and the resurrection of faithful as real events that lie in the future – “an hour is coming when all who are in the tombs will hear his voice and come out,” John 5:28-29)

Finally, there is what N.T. Wright and others call “inaugurated eschatology” – also translated as “down payment” or “deposit” – of future glory, “It is God who establishes us with you in Christ, and has anointed us, and who has also put his seal on us and given us his Spirit in our hearts as a guarantee.” (2 Corinthians 1:22) “He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.” (2 Corinthians 5:5) “In him you also, when you heard the word of truth, the gospel of your salvation, and believed in him, were sealed with the promised Holy Spirit, who is the guarantee of our inheritance until we acquire possession of it.” (Ephesians 1:13)

Paul also refers to the Spirit as the “first fruits” that the beginning and foretaste of the glory that lies ahead. “We ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” (Romans 8:23)

This past October 11 saw the death of one of the great men of the Episcopal Church. William Frey was missionary bishop of Guatemala, bishop of Colorado, candidate for Presiding Bishop, and dean of Trinity School for Ministry in Ambridge, PA. He was a crusader for justice for the oppressed in Central America, a vibrant charismatic Christian, and exuberant witness to the Gospel. I heard Bishop Frey speak many times. He often said that as Christians, we “borrow from the future” – which is a helpful and concrete way to grasp the inaugurated character of End Time fulfillment. Through the presence of the Holy Spirit, we can joyfully anticipate the End Times in the present, even as we await the literal return of Christ. This is Inaugurated Eschatology - not just a desperate fixation on a future, but a confident living in the present through the Spirit which is a guarantee of what is to come, when as Cyril of Jerusalem says, “the created world will be made new.”
**Thank You!**

The closing of a year always brings the opportunity to reflect on how your year has gone. Beaver Cross has so much to be thankful for due to all of our donors and volunteers. Summer Camp 2020 wouldn’t have been possible without you. Some of you might be thinking “I thought summer was canceled this year?”

The beauty of God’s work is that it never pauses even in a global pandemic. Beaver Cross, through the help of others, was able to offer free programming this summer for any child that registered.

The theme of the summer was **“By Faith and Hope”**. That’s how we as a community in Christ will get through any adversity. We will do all things together: living by faith and hope.

**Programs Offered:**

- Monday Messages
- Tuesday & Wednesday Live Zoom Activities with Campers: Baking, Arts & Crafts, and Culinary
- Thursday Online Youth Groups
- Fun Friday Events

These programs were offered every week for 8 weeks. All of these resources were posted to Facebook and can still be accessed today.

**Beaver Cross Minecraft Server:**

Beaver Cross is now on Minecraft. Campers and summer staff have joined a private server that they have been working on recreating Beaver Cross Camp together. They’ve also had some friends that have never been to camp join too. Community is continuing to be built and you can still join today!

**Camp In A Box:**

Campers were sent a bit of Beaver Cross in the mail. They received packets with Christian teaching, mission content, three arts and crafts activities, and a camp wearable.

**A Focus On Mission**

Our mission at Beaver Cross is to build community in Christ. What better time than during a global pandemic to be an outstretched hand out to our communities?

Each month Beaver Cross is getting together with campers and volunteers for a service day. In October we gathered at St. Francis Mission to hand out hot meals and some food extras for families in need, and in December we gathered to pray for and write Thanksgiving cards for people living in assisted living homes, that due to COVID-19, won’t be having visitors these holidays.

**Upcoming Service Days**

- December 13th
- January 9th
- February 13th
- March 13th

**Follow Us Online!**

Beaver Cross Ministries, @Beavercrosscamp, @BeaverCrossMinistries
We had a blast with you at our Mother & Daughter retreat in November! Visit our website to see more about the programs offered below, and to see what 2021 will bring!

TUESDAY HEALING SERVICE ONLINE

**Every Tuesday**

**A Light in the Darkness**

**FRIDAY, DECEMBER 4, 2020 | 2:00 P.M. - 5:00 P.M.**

**SATURDAY, DECEMBER 5, 2020 | 9:00 A.M. - NOON**

If you’re feeling the weight of everything that has happened during 2020, this is the retreat for you. Join us through a restorative weekend of devotion and contemplation in preparation for Christmas.

Christ the King Center is the perfect place to get away from your daily life, and set some time to reset your thinking to God’s perspective. We are open for individuals, households, and small groups to spend the night, or just for the day. We have new protocols in the dining hall, and have made appropriate changes to our housekeeping routines for the times. Our prayer teams are still available for personal prayer appointments, and our regular Tuesday healing services continue virtually. The grounds are just as beautiful as you remember them, and the weather is perfectly seasonable. The trails are ready to explore; the disc golf course is waiting to be enjoyed.

With all of that going for us, we have many open rooms for the next few months that are cleaned, sanitized, and ready for your check-in. I hope you take the opportunity this season to Rest, Renew, and Find Peace.

Blessings,

Reuben Todd

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**Lenten Fish Fry**

**FRIDAYS 5PM - 7PM | FEBRUARY 26 | MARCH 5 | MARCH 12 | MARCH 19 | MARCH 26**

Menu Includes:
- Parmesan and Herb Breaded Fried Cod
- Baked Citrus Butter Tilapia
- Tartar and Cocktail Sauces
- Roasted Broccoli With a Lemon Parmesan Sauce
- Seasoned French Fries
- House Cole Slaw
- Seasoned French Fries
- House Cole Slaw
- New England Clam Chowder

Soup | Fresh Baked Cookies

Reservations Required | Please Call 518. 692.9550

 Adults $16.95 | Senior $14.95 | Kids 12 & under $11.95

*Menu and pricing may change. Please visit our website for updates.

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**Your Special Event**

**RESERVE YOUR DAY TODAY!**

**DECEMBER 16 | DECEMBER 23**

We are taking guests for individual stays, group retreats, serving for banquets, special parties, hosting private conferences, and many other special occasions. Give us a call if you’d like to book a space, or have us facilitate an activity area for you. Our St. Michael’s Chapel is well equipped with great audio and visual capture services, along with wonderful tech support staff, that can help your next virtual conference, or retreat, become a reality!
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.

BISHOP LOVE’S VISITATION SCHEDULE
Due to the Coronavirus situation, the Bishop’s Visitation Schedule is yet to be determined.