He is Risen...

Highlighted this Issue:
- Communique from the Standing Committee
- “Citizenship in Heaven”
- On a Mission from God
- Beaver Cross Summer 2021
- And more...
Inside This Issue...

3  From the Editor

4  Standing Committee Communique February 2021

6  “Citizenship in Heaven” – The Ven. Christopher Brown, Ph.D

8  On a Mission from God – The Rev. Jacob Evans

12  Beaver Cross Summer Camp 2021

17  Christ the King Upcoming Events

18  Clergy in Transition
Due to the Covid 19 pandemic, the January 31st date of Bishop Love’s final service as the Bishop of Albany was unavoidably postponed. Commenting on the need to postpone and reschedule the event, Bishop Love said, in part, “It is with great disappointment and sadness, that we must postpone this afternoon’s service … which was to have been my final service for the Diocese of Albany as your Bishop”.

Shortly after January 31st, the Celebration of the Ministry of The Rt. William H. Love, was rescheduled and brought to fruition on February 27, 2021 at St. George’s Church, Clifton Park. The rescheduled afternoon Celebration service was done Virtually and live streamed from the Diocesan YouTube Channel and Facebook.

Readers can still view this historic and emotion-filled two-hour Service by going to the Diocesan website, albanyepiscopaldiocese.org, moving to MEDIA, EDA YouTube Channel, then clicking on Celebration of the Episcopate…

A new era of the Diocese of Albany is about to begin, as the Standing Committee currently represents the Ecclesiastical authority of the Diocese. Following this page is the most recent Communique of the Standing Committee. Its President is The Reverend Scott Garno.

- The Editor
COMMUNIQUÉ № 003
February 2021

Grace and peace to you in the Lord Jesus Christ.

On Monday, February 1, the Standing Committee automatically became the Ecclesiastical Authority of the Diocese of Albany following Bishop Love’s retirement. We want you to be informed about developments, challenges, and questions we face together as a diocese. The Standing Committee is attending to these in an orderly and deliberate manner.

1. **Drawing on the wisdom and experience of a bishop**

The Standing Committee believes that a judiciously structured, temporary relationship with a retired bishop will promote healing and provide needed support as people, parishes, and clergy seek creative approaches to pressing issues. The Standing Committee, in consultation with Bishop Todd Ousley of the Presiding Bishop’s Office of Pastoral Development, will establish the nature of the relationship, scope of activity, and terms of service. It is important to emphasize that, as Ecclesiastical Authority, the Standing Committee controls the choice of individual and the nature of the relationship. Nothing beyond ordinary canonical responsibilities is imposed on the diocese of Albany.

2. **Changes in the diocese**

**People.** Our unity comes, not from our own will or choice, but God’s design; the Holy Spirit empowers us to love one another, even as we disagree. Nevertheless, demographic shifts often accompany changes in leadership. Though we feel the separation keenly, we continue to respect and love brothers and sisters, clergy and lay, who leave our diocese or communion. We pray for the healing of all concerned; that all be preserved from resentment, bitterness, and hardness of heart; and that good will, compassion, and understanding will always characterize our interactions.

Requests by clergy to leave the diocese or the Episcopal Church, are ordinarily honored. It is inappropriate for the Standing Committee to comment on the specific details of any case.

We are also aware of intentions to plant ministries under other auspices in our midst. Though we rejoice that Christ is proclaimed, we remain concerned about their immediate and long-term impact. We ask prayers for guidance as we hope for reconciliation.

**Parishes.** Declining church attendance and shifts in participation patterns have been evident for many years, and are now exacerbated by the pandemic. Parish resources may be strained; arrangements for Sunday worship and pastoral care may be difficult. A few churches have signalled plans to close.

There are no simple, pre-existing solutions, but Christians in every age have weathered unusual, adverse circumstances. And there are **signs of hope:** clergy from other dioceses still inquire about coming to serve here. We are blessed with experienced, creative, caring people who can help wardens and vestries explore how to nurture their communities. Among the resources available are the regional deans and **Disciples Making Disciples**
Canon Robert Haskell. In time, we may identify patterns that inspire promising initiatives. Meanwhile, thanksgiving and perseverance in prayer are essential disciplines for us all.

### 3. Resolution B012

We understand the desirability of detailed, authoritative guidance regarding the necessary implementation of Resolution B012. The Standing Committee is reviewing best practices and will address this topic in greater detail in future communiqués. Meanwhile:

(a) it remains within the discretion of any Member of the Clergy to decline to solemnize or bless any marriage (Canon 1.18.7); and

(b) Resolution B012 expressly does not narrow the authority of a Rector or Priest-in-Charge under Canon III.9.6(a) regarding the worship and spiritual jurisdiction of the parish and the use and control of the Church and Parish buildings.

We appreciate the regional Deans’ initiative to build generalized pastoral competence for dealing with controversy and crisis while maintaining congregational health. Their efforts will serve us well in this and other potentially controversial issues that may arise.

### 4. Other news

**Diocesan Finances.** Thanks to a Payroll Protection Plan (PPP) loan (forgiven), the diocese ended fiscal year 2020 without a deficit. We are in the process of applying for a second PPP loan for 2021. As always, Diocesan Council exercises authority over the diocesan budget between Conventions.

**The Bishop Search** subcommittee is studying the rules for the election of a diocesan bishop. In a future communiqué, we will share information on how the formal bishop search committee is constituted.

### 5. Ongoing communications and Call to Prayer

Communiqés appear monthly or as needed. We welcome questions and input by e-mail (SCPpresident@albanydiocese.org) or (518) 692-3350. Please allow one or two business days for a reply.

We ask all parishes, people, and clergy of the diocese to use A Prayer in a Time of Transition (https://albanyepiscopaldiocese.org/episcopaltransition/) regularly in every parish and service.

May the blessing of God, the Father, Son, and Holy Spirit, be among you now, and remain with you always.

The Reverend Scott Gano  
President, Standing Committee of the Diocese of Albany

Janet Papa  
Secretary, Standing Committee of the Diocese of Albany
I got off the bus at the top of the hill. I would cross the street and walk through the university observatory, with its imposing telescope domes rising above the trees, and up Linnaean Street to the public school I attended. At the bus stop, across from the observatory, was St. Peter’s Catholic High School for girls. It was built in the early sixties of brick and glass. On its front was an elongated statue of St. Peter holding two large keys across against his chest, and embedded in the brick façade, in large aluminum letters, were the words, “For God and Country.”

It was 1968. Protests against the Viet Nam War were in full swing. Martin Luther King had been assassinated. Richard Nixon had been elected president. We began each school day standing before the flag and a picture of the new president, and with our hands on our chests we would recite the Pledge of Allegiance. To my troubled adolescent spirit, this enforced patriotism was about taking the wrong side in all the bad things that were happening in the world – and not asking any questions. I was 13, and I was angry. And as I got off the bus each day and saw the words, “For God and Country,” the message was loud and clear: “God is on the side of the people who are in charge.” Of one thing I was sure: if Christianity and patriotism went together, which clearly they did, then Christianity wasn’t for me.

When I applied to high school, the headmaster said to me, “I hear you are good in art, and bad in patriotism.” That was then. As an adult, I came to recognize that I love my country, and believe in the ideals it stands for – even if it doesn’t always live up to them. I came to see that patriotism - loving your country – is about loving your community, valuing the shopkeeper at the corner store, appreciating your neighbors, and the teachers at the local school.

As an adult, I read the Bible. I noted the Apostle Paul’s admonition “that supplications, prayers, intercessions, and thanksgivings be made for all people, for kings and all who are in high positions,” (I Timothy 2:1) and that “every person be subject to the governing authorities,” there being “no authority except from God, and those that exist have been instituted by God.” (Romans 13:1,3)

**Give to Caesar What is Caesar’s**

Despite this call to loyalty and respect for civic authority, in the New Testament there is also an aspect of remove, of reserve, and a built-in tension between the community of Jesus followers and civic authority. “Render to Caesar the things that are Caesar’s, and to God the things that are God’s,” says Jesus when the Pharisees and Herodians try to trip him. (Mark 12:17) They ask if it is lawful - according to God's law - to pay taxes to Rome. Jesus has a simple response; he asks whose “inscription and likeness” is on the coins in their pockets. Since the coins bear the “likeness” of Caesar, then give to Caesar what is obviously his.
The likeness on the coin was a sore subject for the Jews. To them it was clearly idolatrous, and all the more so because of the inscription that read, “Tiberius Caesar Divi Augusti filius” (“Caesar Augustus Tiberius, son of the Divine”).

And if Caesar is to get what is his, identified by his own “likeness,” then that which is given to God, is what carries God’s likeness – it is ourselves. So Caesar receives what is required of every citizen, but with an all significant reservation, we are to worship God, not Caesar. We give our unqualified loyalty and obedience - ourselves - to God, As Paul put it, “our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ.” (Philippians 3:20)

The Epistle to Diognetus

This tension between obedience and reserve in regard to civic authority continued into the first few Christian centuries. One of the most intriguing early Christian texts is an anonymous letter entitled “The Epistle to Diognetus.” We don’t know the details of its composition, but it appears to have been written in the first half of the second century. It is part of that collection of post-apostolic texts called “The Apostolic Fathers,” written when, as Irenaeus of Lyons put it, the “preaching of the apostles was still echoing in the ears” of the church.

This short text covers a lot of ground. It includes a rhapsodic affirmation of the divinity of Jesus - “very Creator and Fashioner of all things...by whom the sun is told the distance of his daily course to run, whom the moon obeys, being commanded to shine in the night,” and a robust account of grace and atonement in Christ - “O sweet exchange!...That the wickedness of many should be hidden in a single Righteous One, and that the righteousness of One would justify many transgressors!” The section that has drawn the most attention is chapter five, in which the author describes the place of the Christian in the world.

The author begins by affirming the ordinariness of early Christians in the society of their day. “Christians are not distinguished from other men by country, language, nor by the customs which they observe. They do not inhabit cities of their own, use a particular way of speaking, nor lead a life marked out by any curiosity...They inhabit both Greek and barbarian cities, however things have fallen to each of them. And it is while following the customs of the natives in clothing, food, and the rest of ordinary life that they display to us their wonderful and admittedly striking way of life.”

He then describes what makes Christians distinct. “They marry, like everyone else, and they have children, but they do not destroy their offspring [practice infanticide or abortion]. They share a common table, but not a common bed....They love all men and are persecuted by all.”

The key passage of the entire epistle is a kind of elaboration on Paul’s declaration that his “citizenship is in heaven.” “[Christians] live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners. Every foreign land is like their homeland to them, and every land of their birth is like a land of strangers.”

“[Christians] live in their own countries, but they do so as those who are just passing through. As citizens they participate in everything with others, yet they endure everything as if they were foreigners. Every foreign land is like their homeland to them, and every land of their birth is like a land of strangers.”

To translate this into modern terms: Christians are “patriotic” but not “nationalistic.” There is no room for any national “exemplarism,” or suspicion of foreigners or immigrants. To be a follower of Jesus, is always to be, as Moses was, “a sojourner in a foreign land.” (Exodus 2:22)

“In This Sign Conquer”

The pattern of Christian distinctness in the world described in the Epistle of Diognetus remains consistent until the

Continued page 16
I have been a Christian since I was eight years old and always an active participant in church. We would have missionaries visit our church and give presentations on missions, then raise money to support various missions. That interest extended to my college years when I was active in the Campus Crusade and worked as a volunteer in evangelism.

Somehow, however, I never really had, or formerly been invited, to actively participate in missions. It was not until I attended a course at seminary that I really learned the impact that missions can have in bringing alive the Love that we are called to have for each other.

My involvement began with an assignment where we needed to participate in a ministry that we had not participated in prior. Calling a good friend, he had the answer. He said….Street ministry! I think my heart stopped for a moment, for I wanted to say, “no way”! However, I prayed then knew what the Lord wanted me to do. Reluctantly, I said yes, then made plans to meet that Friday. We met, prayed, paired up and began walking around the streets of Albany. The first tract was given to a
young passerby lady. I watched, certain that she would dump it. To my amazement she kept walking and reading it. Something happened that day, I am not quite sure what it was, but I think the Lord showed me what he had been trying to get me to see for a while. He was trying to show me that in order to follow him, he needed me to be his servant.

My overall hesitation to working in the inner city came from my upbringing, I was raised in a small town in New Hampshire, and our family seldom, if ever, ventured into the City. Any experiences of the city always caused anxiety and fear of the traffic.

It may come as no surprise to anyone, that when we are at our weakest, it is when the Lord is the strongest.

It has now been 8 years since that course assignment. After the course I continued street ministry for several years with the Upon This Rock Ministry Apostolic Church on Quail St. Each Friday night we would venture out, walking the West Hill Neighborhood. We would ask people if they needed prayer, and talk with people, making acquaintances.

What I didn’t realize at the time is that the Lord was giving me an assignment, an area where He was calling me to work. The assignment, or mission if you will, actually occurred while going to my psychological evaluation appointment nearly 11 years ago. The appointment was in Albany on Clinton Ave. After the appointment I had an experience with the Lord, I don’t remember His exact words, but basically it was, “This is where I need you.” As I left, I remember saying, no way, you got the wrong guy! Well, as you may know the Lord has ways of getting us to understand His ways.

Now that you know my background, what can I tell you about inner-city missions! The answer is that we find great JOY in serving. It does not come without challenges. It does not come without risk, but most certainly, it comes and as you know that the Lord is always changing things to realize new perspectives.

Prior to the pandemic, I was involved in the Children’s Ministry, led by Debby Evans of Loudonville Community Church. We would minister to the children of the West Hill Neighborhood each Tuesday Evening. This is where I would learn the ways of the inner city. That work would lead me to building trust with children. It would be a tool that enabled me to adapt and to build relationships with the community.

Around the same time being involved in the children’s ministry, I also became involved in the “St Francis Loaves and Fishes”, a feeding ministry on Saturdays. This ministry is led by Dick Malchow of St Stevens, Delmar. We worked together to build up the ministries and worked internally to create a nutritious menu. We also started focusing on other necessities, such as clothing and shoes, especially coats, gloves and hats. We also offered extra items such as bread, snacks, fruit, and toiletry items.

All was going so well, and then, almost a year ago, March 16, 2020, the day that Governor Cuomo shut down the economy, came a stay-at-home order - the goal to flatten the curve. Stay Home, be safe. The pandemic had started.

This was the day that life got busy, and some hard questions had to be answered? What do we do? Obvious answers were that the people needed to be fed. But, how? Will it be safe? How Safe?
The following week, through a lot of planning and preparation, we were able to serve the community. We were able to put together enough volunteers, develop a safe process in giving out the to-go meals. The average number of meals prior to the pandemic was 120. Our average week during the pandemic had risen to 170. In 2020 we served over 10,000 meals, a 45% increase to the year prior.

On Tuesday nights, we could not safely hold the children’s ministry, but knew there was a need to feed the children. Since we were delivering the meals, we would need to also provide enough to feed the families. We worked together and made the meals for the families and delivered them. Each week we would prepare and serve 120 meals. We continued the schedule until the end of June as we would normally have done with the children’s ministry. The question was raised as to what to do for the summer? The need was still there, and by the grace of God, the answer was feed Albany. “Feed Albany” started up due to the pandemic. We were blessed that they were able to supply the meals to us and enable us to continue feeding the community.

A call came from St Georges Church, Clifton Park. They had surplus donations from a ministry in feeding the needy and offered the excess bread items. I gratefully accepted. The first time picking up the items I was overwhelmed. There was so much! What was I to do with all this bread? Then the lord spoke, “you know the people that are in need.” In my frustration I wasn’t listening, and then it came to me, I had the phone numbers of many of the people in the community.

To my amazement, the lord had been working on building up a contact list! I started dialing numbers and getting addresses. Some weeks there was so much to give, that the people took much and learned the joy of giving. They started taking extra for their neighbors and friends.

As there is no such thing as coincidence, when “Feed Albany” came into the picture, I already had a list of names and addresses. Debby Evans and I could then deliver meals during the week. I had been told in the past that the Lord will always give the tools needed for the mission he has called us to participate in, and I had always agreed with this. It was a blessing to see the results.

I neglected to mention that the West Hill Neighborhood was shook with protests and violence as a result of the death of George Floyd in Minneapolis. I cannot describe the feeling of despair and anger that flowed through the neighborhood. More than 50 businesses were vandalized. It was like being in a post-apocalyptic movie. The damage was indescribable; the fear and anger at a higher level.

The Albany Police, in an attempt to bring peace to the streets, endorsed a program “Pastors on Patrol.” The mission was to assist in bridging the gap between the Police and the Community. A group of Pastors that started the mission in July made it a formal endorsed program shortly thereafter. Each week a patrol would walk the streets to engage with the community. The support from the community was encouraging.

My hope is, that in sharing the missions that I have been involved in, we realize that Missions is putting faith into action. It is sharing Hope and showing Mercy. It is critically important to have patience, as building trust is the only way to open the doors.
Fr. Jacob Evans is Rector of St. Matthew’s Church, Latham, a member of the Diocesan Missions Committee and a new contributor to The Albany Episcopalian.

Whether the person is a child, homeless, mentally ill, involved in drugs or prostitution, or someone that was recently released from prison, or all the above, they need someone to listen, walk beside them in their journey, and to show hope and encouragement. They need to receive mercy, not judgement.

In a conversation with a street worker during the summer, she had shared that on that morning she had said “good morning” to half a dozen people, and they all looked away. She shared that she knew she doesn’t have anything, but she did want her dignity. She shared that everyone judged her without knowing who she was. Speaking with her at great length that morning, she shared how hard life was, how she lost everything due to her addictions. With tears in her eyes, she thanked me for listening. I told her it was an honor and privilege to hear her story; she shared that she believed in God and that was the only way she has survived. We prayed, and sadly, I have not seen her since that day.

Another lady this summer, was distraught, angry and in great despair. She asked for help and was ready to give up the streets. We prayed, and like the earlier story, I had not seen her in quite a while. Last month a lady showed up towards the end of the Saturday meal, she said, hello, do you remember me? To my amazement, it was her. My jaw dropped. She had transformed, was in recovery, sought help, was off the streets and living in a shelter. I went home that day knowing that the Lord was working.

In the past few years, I have learned also, that Hope is contagious - more contagious than hate, fear, oppression, drugs, or alcohol. I have also learned that it works slowly, ever so graciously. The Lord’s timing, however, is always just right.

The age-old question is how do we know that what we are doing is working?

In regard to the feeding ministry, that is easy, we are serving more than in the past.

In regard to the Children’s Ministry, that is more difficult as it may take some time to know that a faith-based foundation had grown, as it may take a whole generation to see the outcome.

In regard to Pastors on Patrol, there has not been any shootings the past 32 days in the West Hill or Arbor Hill Communities.

In regard to lives transformed, that is a delicate and difficult measurement, as while many people are ministered to go to Rehab and have short term success, others do succeed in the program and move out of the Albany area for a clean start in a new location.

There is an old saying it takes a village, and in inner city ministry, it takes a village of Christians, a village of volunteers ready and willing to serve unconditionally. Each ministry is countercultural, all led by our Lord and Savior, Jesus Christ.

Each day I am on a mission from God and ask, what do you need me to do today, Lord? Some days it means going to the Food Bank to get the items we need. Some days it is listening to someone in great despair. Other days it is a simple task of “Keep Calm and Carry On”. I am forever blessed to have learned and benefited from my time serving the Lord in His ministry.

In closing, as I mentioned earlier, Missions is putting our faith into action. It is simply bringing people to Jesus and allowing them to encounter the unconditional love and mercy that they can only experience in the presence of Jesus.

In regard to Pastors on Patrol, there has not been any shootings the past 32 days in the West Hill or Arbor Hill Communities.
Summer 2021

We Are Open!!!

* In-person programming is pending New York State permission and guidelines for camps
* Photos seen were taken in 2019

VISIT WWW.BEAVERCROSSMINISTRIES.ORG TODAY

Now Hiring | Apply Online
K-8th graders gather together for a day jam-packed with camp fun. Sign up for one session, or all SEVEN! Monday-Friday for weeks July 5th-August 20th.

### Dates & Rates

#### Day Camp

Scholarships are available

It’s important to us that every child has the opportunity to come to camp. For this reason we chose not to increase our rates, but there is an increase to the cost of operating due to the pandemic. Please consider donating to Beaver Cross to help cover this increase.

#### Overnight Camp

<table>
<thead>
<tr>
<th>Date</th>
<th>Session</th>
<th>Grades</th>
<th>Regular Rate</th>
<th>Sibling Rate</th>
</tr>
</thead>
<tbody>
<tr>
<td>7/4-7/9</td>
<td>Discoverers I</td>
<td>3rd-5th</td>
<td>$490</td>
<td>$420</td>
</tr>
<tr>
<td>7/7-7/9</td>
<td>Beaver Bound</td>
<td>K-2nd</td>
<td>$490</td>
<td>$420</td>
</tr>
<tr>
<td>7/11-7/16</td>
<td>Discoverers II</td>
<td>3rd-5th</td>
<td>$170</td>
<td>$150</td>
</tr>
<tr>
<td>7/18-7/23</td>
<td>Adventurers I</td>
<td>6th-8th</td>
<td>$490</td>
<td>$420</td>
</tr>
<tr>
<td>7/23-7/25</td>
<td>Adventurers Weekend</td>
<td>6th-8th</td>
<td>TBD</td>
<td>-</td>
</tr>
<tr>
<td>7/25-7/30</td>
<td>Adventurers II</td>
<td>6th-8th</td>
<td>$490</td>
<td>$420</td>
</tr>
<tr>
<td>8/1-8/6</td>
<td>Pioneers I</td>
<td>9th-12th</td>
<td>$490</td>
<td>$420</td>
</tr>
<tr>
<td>8/6-8/8</td>
<td>Pioneers Weekend</td>
<td>9th-12th</td>
<td>TBD</td>
<td>-</td>
</tr>
<tr>
<td>8/8-8/13</td>
<td>Pioneers II</td>
<td>9th-12th</td>
<td>$490</td>
<td>$420</td>
</tr>
</tbody>
</table>

Visit www.beavercrossministries.org today
New Safety Measures

Reduced Capacity
This summer we will have smaller group sizes, less campers to a cabin, and we will be creating new opportunities for closer relationships.

Outdoor Meals
Camp is a great place to spend a lot of time outside. We are coming up with even more ways to stay out.

Sanitization
Keeping camp clean has always been important, but we have increased our cleaning procedures.

Quarantine & Negative COVID-19 Test Result Protocols

Visit our website for more information and updates.
Other Events

Youth Groups
Daily and weekly youth groups offered. Visit our website for more information.

Young Adult Bible Study
Once a month 18-35 year olds gather for a free program of worship, prayer, and seasonal fun.

Young Adult Retreat
In June we will be hosting another retreat for ages 18-35. Visit our website for more information and registration.

Contact Us
575 Burton Road, Greenwich NY, 12834
Phone: 518.692.9550, ext 114
Email: dhyde@ctkcenter.org
In 312 AD, the pagan Emperor Constantine, on eve of the battle that established his rule over the empire, had a vision of the cross (or perhaps the “Chi Rho”) in the sky, and heard the words, “in this sign conquer.” He had his soldiers paint the symbol on their shields, and on the next day he defeated Maxentius at Milvian Bridge. Constantine took this as a sign that the Christian God was all powerful. He lifted the ban against Christianity with the Edict of Milan in 313, and began to shower the Church with property, wealth and influence. He saw Christianity at the unifying influence in his immense empire – and Christian leaders took this sudden change of affairs as God’s providential blessing and vindication. (See also my article in the Christmas 2017 issue of the Albany Episcopalian, “In this sign conquer?”)

From that point on, except in the Churches of the East (Coptic and Syriac) in regions absorbed by the Islamic conquest, “God and Empire” defined the relationship between religion and civic authority. The Protestant Reformation made little change in this arrangement. Protestant reformers worked just as closely with princes and kings as did Roman Catholic prelates. Without the protection of his local prince, Frederick the Wise, Luther would have been burned as a heretic, and if Henry VIII had not wanted a divorce, the Church of England would not have broken with Rome, and Archbishop Cranmer would not have produced the Book of Common Prayer.

There was one key exception: the Anabaptists. The Anabaptists rejected both the Roman Catholic Church and the churches of the Magisterial Reformation (churches closely aligned with “magistrates” or rulers) as corrupt, and sought to return to the purity of the early church – beginning with the practice of “believer’s baptism.” The movement was initially chaotic and prone to intense millenarianism (End Time expectation). In 1533, an Anabaptist prophet, John of Leiden, took control of the city of Münster, declared himself to be the King of New Jerusalem and forcibly established a strict theocracy. Both Catholic and Lutheran princes were alarmed and laid siege to the city, and eventually executed John of Leiden. From that point on, the Anabaptists turned in the opposite direction and abstained from collusion with civic power and embraced a strict passivism. The leading figure to emerge in the wake of the Münster debacle was the Dutch pastor, Menno Simons, whose followers came to be known as Mennonites. Simons rejected the violence advocated by John of Leiden, and stressed repentance, holy living and separation from the world.

No other Christian community so embodied the pattern of life described by the Epistle to Diognetus as Menno Simons’ passivist successors, the Mennonites. While the Amish, who broke off from the Mennonites in 1693, arguably pushed the Anabaptist separation from the values of the world to an extreme rejection of the world, the Mennonites retained that early church’s amiable participation in the everyday society while conforming to a different pattern of life.

If the writer to Diognetus were with us today, he would be puzzled by much modern Christianity. He would have been stunned by the open involvement of Christians in the takeover of the U.S. Capital, with the conspicuous display of the cross amidst banners saying “God, Guns and Trump.” (In some ways the January 6th episode resembles the extremism of John of Leiden and his seizure of Munster in 1633.) But he also would have been disconcerted by Archbishop Cranmer’s use of the Book of Common Prayer to shape a legally enforced “Godly Commonwealth” in 16th century England, and would have found modern Christians, mainline and evangelical, liberal and conservative, all too conformed to the pattern of this world, and its fascination with money, power and status.

We do well to remind ourselves that as disciples of Jesus, “every foreign land is like our homeland to them, and every land of our birth is like a land of strangers,” since “our citizenship is in heaven, from which we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body.”
Please join us for our upcoming events!

**Weekly Healing Service**

**EVERY TUESDAY @ 10 AM**

The healing service features outstanding talks from clergy and laity throughout our Diocese, anointing, and opportunity for individual prayers for healing. To learn more, please visit ctkcenter.org/events.

**Mother’s Day Brunch**

**SUNDAY, MAY 9**

Reservations Required. Please call 518.692.9550

To register or for information on schedules, dates, menus, and more, visit ctkcenter.org!

**Follow us online**

Please join us for our upcoming events!

**The Welcome Home Initiative Retreat Schedule**

**June 14-16, 2021**  WHI Retreat for Alumni

**July 8-10, 2021**  WHI Retreat for Female Veterans

**September 10-11, 2021**  WHI Team Training

**October 14-16, 2021**  Blue Warriors Retreat for Law Enforcement Officers

**November 8-10, 2021**  WHI Retreat for Veterans

The Welcome Home Initiative (WHI) ministers healing for military veterans who have served their country in combat or any other service context that has caused suffering in varying degrees from post-traumatic stress or moral injury and are in need of soul repair. Spouses are welcome and encouraged to participate.

Thanks to the generosity of individuals, churches, and other organizations, there is no cost for a veteran or their spouse to attend a Welcome Home Initiative retreat. We offer this program to thank them for their service to our country. If you would like to help support this ministry or help send a veteran to WHI, please email healing@ctkcenter.org.

**Women’s Retreat**

**FRIDAY, AUGUST 20 - SATURDAY, AUGUST 21, 2021**

**Living Hope:** A Women’s Retreat Resting in 1 Peter

**Guest speakers:** Nana Dolce and Abi Byrd from The Charles Simeon Trust

**Save the Date for a Pre-Advent Preaching Retreat**

**NOVEMBER 16-18, 2021**

We will be previewing the readings for the Advent season, paying particular attention to the themes, and sermon preparation. Speaker to be announced at a later date.
**Appointments**

The Rev. Tom Higman - accepted a call to serve as Rector of St. Mark’s in Malone.

**Departures**

The Rt. Rev. Daniel Herzog - has resigned from the House of Bishops of the Episcopal Church.

The Rev. David Haig - has resigned from St. Luke’s on the Hill in Mechanicville.

The Rev. Dan Jones - has resigned from St. Michael’s in Colonie.

The following churches have a clergy vacancy and are receiving names:

- Christ Church, Hudson
- Christ Church, Cooperstown
- Adirondack Mission

---

The Albany Episcopalian is printed four times a year. Publication is scheduled the months of March, May, September and December.

Submissions for consideration must be received prior to the first Monday of the month before publication. News items of diocesan interest are welcome, and should be sent to the Business Office at 580 Burton Road, Greenwich, NY 12834, in care of Editor or transmitted via e-mail to: TAEeditor@albanydiocese.org.

**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.