A Time to Reflect...

Highlighted this Issue:
- Religion, Relationship and Revelation
- St. John’s Church and the “One Church Street” project
- The Call to Convention
- Haiti Partners in Mission
- And more…
A TIME TO REFLECT

…and A TIME TO LOOK FORWARD

The cover of this issue of The Albany Episcopalian portrays a beautiful scene of Fall, a photo most likely taken in the northern part of our nation. At this writing, such a setting may be seen right where we live – in the great northeast. The cover scene includes the words, “A Time to Reflect”, a mere four words, but words with a deep meaning for us to ponder during this time of transition.

For many, Fall ranks as one of the best seasons of the year, a time when everyone can take in the wondrous views of nature with changing colors of forests along with the thousands of trees along trails and highways. Artists seem to suddenly appear with their easels, pallets and brushes, all eager to capture the wonders of God’s handiwork. Such a setting affords time for reflection on the past and what was, and time to wonder and pray about what God may have in store for us in the months ahead.

Several articles in this issue contain highlights of timely interest, among them the results of the most tedious and difficult process in electing and appointing members to a Profile and Search Committee for the election of our next Diocesan bishop. The results of the elections and appointments can be found on Page 6.

Also noted is the welcome announcement of the recent arrival of an Assistant Bishop to serve during the interim period. The announcement can be found on page 7.

As for parish news, this issue tells the story of one parish, that despite great hardships, is making striking gains to combat hunger and poverty in its community and surrounding neighbors. Visit pages 8-11 for the story. This issue also tells a heartwarming story involving a group of people that made a recent mission trip to Haiti to aid the many poor people in time of trouble. Visit pages 17-19.

And if that isn’t enough, due to the efforts of the Standing Committee, the Annual Diocesan Convention, the Convention abruptly canceled earlier this year – was rescheduled to be held virtually this fall – on Saturday, October 23rd. A brief summary of the upcoming Convention may be found on pages 12-16.

While there is much to reflect on events of the past two years, we hope Fall 2021 will also be a time to look forward to the new horizons that Our Lord has in store for us.

May you enjoy this issue of The Albany Episcopalian!
Episcopal Diocese of Albany
Diocesan:
The Standing Committee of the Diocese of Albany
The Reverend Scott Gano, President

Business Office:
580 Burton Road
Greenwich, NY 12834
Phone: (518) 518-692-3350
Fax: (518) 692-3352
Email: diocese@albanydiocese.org
Website: albanyepiscopal.org

Spiritual Life Center:
575 Burton Road
Greenwich, New York 12834
Phone: 518-692-9550
Fax: 518-692-8777
E-mail: info@ctkcenter.org
Website: www.ctkcenter.org

Albany Episcopalian Editor:
Cn. George J. Marshall
TAEEditor@albanydiocese.org

Communication & Technology Officer:
The Rev. Meaghan Keegan
webmaster@albanydiocese.org

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

"Christianity is a relationship, not a religion," she declared. My friend was engaged in an online conversation with his sister-in-law who attended a non-denominational church. He had grown up in a conservative Christian household and was familiar with this way of thinking, but he felt that it wasn’t quite right. In recent years he had begun to attend a liturgical church, and had read deeply in theology and church history. He did not think that this “Christianity=relationship” notion was incorrect in itself, but that it offered too thin an understanding of the Gospel, and that it excluded key elements of the Christian faith.

It is true that relationship lies at the heart of Christianity. The Gospel offers a personal and transformative relationship between Jesus Christ and those who put their trust in him as Lord and savior. This is explicit in the Baptismal liturgy of the Book of Common Prayer, when the baptismal candidate commits to “turn to Jesus Christ and accept him as [his/her] Savior.”

This relationship is multifaceted; it is not just that Jesus becomes one’s “best friend,” shepherd, teacher and sovereign Lord. It also involves a mutual indwelling – a personal union. As the Rite I Eucharistic Prayer puts it, we are “made one body with him that he may dwell in us, and we in him.” The apostle Paul speaks of our being “in Christ” (Galatians 3:26, 2 Corinthians 5:17) and of our “putting on Christ” (Galatians 3:27) to indicate that we are joined to Christ to such a profound degree that we actually share in his divine life. This is certainly a relationship – but in a far more encompassing manner than is usually understood when we speak of being “in relationship.”

Horizontal and Vertical Relationships

Insofar as “Christianity is a relationship,” it is not just an intimate connection between the individual soul and God. Salvation in the Bible is not the “flight of the alone to the alone” – as in some forms of the philosophy of Plato. It is collective and corporate. The relationship is not just vertical but also horizontal – it necessarily involves a relationship with other human beings. To be “in Christ” is always to be together with others. The two are inseparable; you cannot have one without the other. The First Epistle of John puts it this way, “If anyone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen cannot love God whom he has not seen.” (1 John 4:20)

Early Christians took this so seriously that for them to be cut off from the community of faith and “excommunicated” was to be separated from Christ, himself, so inextricable was the horizontal relationship with the community and the vertical relation to God in Christ. In the third century, Cyprian of Carthage made this explicit in his declaration, “extra Ecclesiam nulla salus” – “outside the Church there is no salvation.”

The Church Fathers found this outlook in scripture. The Apostle Paul chides the Corinthian community for tolerating an instance of gross immorality, and then says of the offender, “Let him who has done this be removed from among you,” and then, “you are to deliver this man to Satan.” (1 Corinthians 5:3, 5) This was not to perform some sort of satanic or exorcistic ritual, or to cause the offender physical harm. It was simply to exile him from the community – and from the saving presence of Christ. However we may feel about this act of “shunning,” it once again indicates that for the Early Church, the connection between the bonds within the community and “personal relationship” with God is such that to lose one’s place in the community is to be cut off from God.
What About Religion?

When we see how far reaching the relational character of Christianity extends, we can now ask in what sense “relationship” precludes “religion.” The statement that Christian is a relationship and not a religion is generally intended to mean that we are saved by a personal decision of faith in the saving work of Jesus that establishes a direct relationship with God in Christ – AND that this relationship has nothing to do with the performance of rituals, or institutional affiliation, good works, or the regular act of “going to church.”

The Evangelical Christian singer from the 1970’s, Keith Greene, said, “Going to church doesn’t make you a Christian any more than going to McDonald’s makes you a hamburger!” He meant that the fact that you show up at church does not mean you are actually converted and have a saving relationship with Jesus Christ by faith. This may seem flippant and dismissive, but it is not so different from Augustine’s teaching that the church is a “mixed body” of saints and sinners, believers and unbelievers – or as Jesus said, “wheat and tares.” But for Augustine, only God is position to say who is who, and some who seem to be a “tare” at one point, might in fact prove to be a stalk of wheat. Moreover, for Augustine – in contrast to Green’s total emphasis on the one-to-one personal relationship with Jesus - this in no way calls into question the fact that our relationship with God is always mediated within the corporate life of the church. And if we speak about the church as the Body of Christ, ordering our collective of worship, proclamation, and service, we inevitably are talking about religion.

Even the personal conversion that we make in faith is never merely personal, it is never simply between us and God; it happens in a communal framework, and hence, it is inevitably “religious,” we deal with “organized religion,” (if we must use this term).

The Real Problem of Religion

What, then, is religion? There are many ways to answer this question. My own answer is influenced by George Lindbeck, who taught theology at Yale University. Religion is framework of shared beliefs and social practices that form of web of meaning that (as Lindbeck says) “shapes the entirety of life and thought.”

There are two key elements here: religion is something that shared – it is collective. There is no private religion. Secondly, Religion is a human artifact – religion is something that humans do. And this is where real problem with religion arises. Do the things that humans do have to do with what God is doing? Or are people using religion as a form of self-assertion, and the enactment of an agenda that is their own. This was Jesus’ problem with the Pharisees, “Well did Isaiah prophesy of you hypocrites, as it is written, ‘This people honors me with their lips, but their heart is far from me; in vain do they worship me, teaching as doctrines the commandments of men.’ You leave the commandment of God and hold to the tradition of men.” (Mark 7:6-8)

In the American South, Southern Christians claimed a divine sanction for the institution of slavery. Hence, even such a revered and dignified figure as Robert E. Lee said this,

“The painful discipline they are undergoing, is necessary for their instruction as a race, & I hope will prepare & lead them to better things. How long their subjugation may be necessary is known & ordered by a wise Merciful Providence… this consideration

Continued on page 16
In summer 2021, elections of the 10th Bishop of Albany Profile and Search Committee were held in each of the 7 Deaneries of the Diocese. Elected were 7 clerics, 7 laity. Next, 3 clerics and 3 laity were appointed as Members At-Large, along with a Priest-Chaplain to comprise a total 21 members of the Profile and Search Committee. Here is the list of that committee…

From the Editor...

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Election of the 10th Bishop of Albany Profile and Search Committee Members

Upper Hudson Deanery:
The Very Rev. Tom Papazoglakis
St. George’s, Clifton Park
Sue Ellen Ruetsch
*Elected Committee Chairperson
Calvary, Burnt Hills

St. Lawrence Deanery:
The Rev. Kathryn Boswell
St. Philip’s, Norwood
John Dietrich
Zion, Colton

St. Lawrence Deanery:
The Rev. Kathryn Boswell
St. Philip’s, Norwood
John Dietrich
Zion, Colton

Metropolitan Deanery:
Jennifer Firth
St. John’s, Troy
The Rev. William R. Hinrichs
St. John’s, Cohoes

Southern Adirondack Deanery:
The Rev. Tom Pettigrew
Church of the Holy Cross, Warrensburg
Barbara Breen
St. Mary’s, Lake Luzerne

Northern Adirondack Deanery:
Franny Preston
St. Luke, Saranac Lake
The Rev. David Sullivan
Good Shepherd, Elizabethtown

Susquehanna Deanery:
Helen Reilly
St. James, Oneonta
The Rev. Dale Van Wormer
St. Matthew’s, Unadilla

Hudson Valley Deanery:
The Rev. John Thompson
St. John in the Wilderness, Copake Falls
David Palmquist
Christ Church, Hudson

Western Mohawk Deanery:
Holly Chamberlin
St. John’s, Johnstown
The Rev. Jack Whitenour
Emmanuel, Little Falls

At-Large Members:
The Rev. Dcn. Jonathan Beck
Cathedral of All Saints, Albany
Dcn. Justine Guernsey
St. Stephen’s, Delmar
The Very Rev. David Ousley
Trinity, Plattsburgh
Pat Outhouse
St. John’s, Delhi
Keith St. John
Cathedral of All Saints, Albany
Judith Sweet
Calvary, Burnt Hills

Priest Chaplain:
The Rev. Darius Mojallali

For information on the role of this committee, visit the Episcopal Transition Page on the Diocesan website.
Dear Friends in Christ,

The Standing Committee is pleased to announce that Bishop Michael G. Smith has accepted a call from the Standing Committee of the Diocese of Albany to serve as our Assisting Bishop during the interim period before the election of our 10th Bishop.

While the Standing Committee will remain the Ecclesiastical Authority of the diocese, Bishop Smith will walk alongside us to provide episcopal ministry focusing on Sacramental and Pastoral responsibilities including regular regional Confirmations. Bishop Smith will also assist the diocese with other duties that are reserved for a bishop.

Bishop Smith previously served as bishop of the Episcopal Diocese of North Dakota for fifteen years. Since then, he has served as part-time Assistant Bishop of Dallas where he teaches “Ascetical Theology and Spiritual Practices” through the Stanton Center for Ministry Formation and part-time Assisting Bishop of the Navajoland Area Mission where he organizes the Navajoland Iona Collaborative working in the formation of Indigenous leaders from the Four Corners Region and the Diocese of Alaska. Smith jokingly says that his new business card should read, “Have Mitre, Will Travel.”

Smith holds undergraduate degrees in psychology and music from Oklahoma State University and Marymount College of Kansas, as well as graduate degrees in social work and divinity from the University of Oklahoma and Seabury-Western Theological Seminary. His Doctor of Ministry degree in preaching is from Aquinas Institute of Theology.

Bishop Smith is the Chair of the Communion Partner Steering Committee, a fellowship of ordained and lay Anglicans from the U.S., Canada, Honduras, Dominican Republic, Colombia, and Indigenous First Nations who are committed to engaging the ministry of reconciliation by helping to keep theological conservatives in their respective provinces and theological liberals in the discernment processes of the Anglican Communion. He was an invited guest and participant in the most recent Global South conferences held in Egypt and Thailand.

An enrolled member of the Citizen Potawatomi Nation of Oklahoma and a Benedictine oblate of St. John’s Abbey, he lives in Minnesota when he is not on the road. His wife, the Rev. Lisa White Smith, is the rector of a parish there and they are the parents of three grown children and grandparents of nine.

“I look forward to discerning and supporting what God is doing in the next chapter of the history of the Diocese of Albany,” says Smith.

The Standing Committee believes strongly that Bishop Smith is the right person for ministry in the Diocese of Albany at this critical time. We believe he will be able to guide us through the healing and reconciliation that is needed in the diocese, as well as help strengthen us for the next chapter of our life together.

We look forward to Bishop Smith beginning his ministry among us. In fact, Bishop Smith is currently in residence in the diocese until Tuesday. If you happen to see him, please give him a warm Albany welcome.

Faithfully, yours in Christ,
The Standing Committee of the Episcopal Diocese of Albany
The story of this historic church in upstate New York actually begins in the mid-18th century when a small group of English families had a vision to build a church in the town that later became known as Johnstown. Stirred by its leader, Sir William Johnson, St. John’s Church became a reality in 1760, to not only serve its 40 English families, but those in the surrounding communities as well. A phrase taken from the Society for the Propagation of the Gospel in 1767 best describes the mission that would extend more than two and a half centuries later. It stated simply, “[St. John’s Church] will serve the town and neighborhood.” (How fitting those words would be two and half centuries later.)

Once the construction of the small stone church was completed in 1760, the congregation began to grow from 40 families to 240 families. The rapid growth brought an urgent need to build a larger church. Ten years later, in 1770, the small church was torn down and construction of a new and larger structure began the following year.

THE WAR THAT WAS TO FOLLOW…

By 1775, the soon-to-come American Revolution would dramatically change the life of the church and its members. The mainly English congregation began to face persecution – even death - with a war that was sure to come. Forced to abandon their church, many of its members fled for their lives and migrated to nearby Canada. For a time their abandoned building was occupied by the Presbyterians and Lutherans until 1793. After the war, the congregation began to return to Johnstown, but a long and difficult struggle ensued for them to retain ownership of the church they once owned. With help of the State Legislature in 1798, ownership of the building and property was legally returned to this once English church, but it was now to be known as St. John’s Episcopal Church. Thus, began a new era of St. John’s Church.
ST. JOHN’S IN THE AFTERMATH…

Like many cities and towns in upstate New York that flourished in the 19th century and early-mid 20th century, the picture of prosperity would slowly change with the oncoming 21st century. The city of Johnstown and nearby communities would not be immune to the changes, having to suffer severe declines in the economy, employment, population and property values, along with local store closings and rising taxes. It was inevitable that poverty would rule. Not knowing where one’s meal might come from is always a great concern, as food insecurity continues to grow in Fulton County. In response to the growing needs, St. John’s Church, mindful of its two-century mission to always “serve the town and neighborhood”, began a food pantry in the early 1990’s. The food program came to be known as NOAH (Needy Or Alone and Hungry). It has been calculated that by 2020, after nearly 30 years in existence, the food pantry hosted by St. John’s had distributed enough food to serve 43,000 meals. It has grown from serving 40 families per week to 85 families per week and from 120 meals each month to 500 meals to families each month. Unfortunately, due to space limitations within the church, the food pantry was located in the church basement, hardly an easy and safe access to everyone, especially the disabled. It was clear that a new and improved facility would eventually be needed.

THE PURCHASE OF 21 MARKET STREET…

To meet the need of finding a solution to best meet the challenges of today’s world, in 2013, the St. John’s congregation, led by its Rector, The Reverend Laurie Garramone, purchased the former YMCA building next to the church at a cost of $80,000. The building was then renamed “One Church Street”.

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Rev. Garramone and Ann Rhodes, Food Pantry Chair

Preparing a birthday gift to a family

Hale Creek Correctional Facility making a donation from its own garden

Gary Buseck, Holy Trinity Parish, making a donation

This is what 1 in 8 of your neighbors is eating today. Take out hunger in Fulton County. onechurchstreet.org
Reverend Garramone stated that the plan for the four-story building was that it be used as a community resource center and meet the needs for the growing food and food-related programs. The newly acquired YMCA building would be the perfect location to meet current and future needs, but radical changes to the building would be necessary and completed in phases, not to mention the enormous funding required to complete the project. What would follow became the “One Church Street” project.

The overall plan was to revitalize the building as a historic downtown community center beginning with an improvement of the NOAH program and the Twin Cities Council of Churches Food Pantry. Supported by local businesses, political leaders and private donors, all have joined together to form the “One Church Street project”. Thus, a new and exciting era of serving Johnstown and the nearby community had begun with Phase 1.

PHASE 1...

Set in a series of phases, Phase 1 has already begun to include a total renovation of the first floor, the covering of the existing pool to accommodate a modern handicapped-accessible dining room with capability to serve more guests, along with a multi-purpose kitchen with space for community use for demonstrations involving food preparations and healthy food along with a food pharmacy. Rev. Alistair Morrison has been designated Project Manager and Tom Bell, the Steering Committee Chair.

Art renderings of St. John’s Phase 1...
THE FOOD PHARMACY...

Another initiative is the creation of a food pharmacy with the support of nearby Nathan Litauer Hospital. The intent is to address chronic, diet-related diseases like diabetes by providing healthy foods and dietary education, as poor diets carry physical and mental health challenges for adults and children. Studies have shown that a program such as this can be twice as effective as medication, and at the same time, provide cost savings to the community.

A GROWING INTEREST FROM OTHERS...

The One Church Street project is currently stirring enormous interest from other organizations. Being proposed is to dedicate one floor as a venue for both performance and music education and another as a temporary disaster relief site with a basement to house showers, washers and dryers to support disaster relief. A third floor is planned for offices of various charity organizations, and another to accommodate fitness classes, movie nights and theatrical events. Several organizations are currently expressing interest in participating in this project, however, the TAE is not at liberty to release their names at this time. Other opportunities are being explored that will serve the community to maximize use of the newly acquired four-story building.

FUNDING THE “ONE CHURCH STREET” PROJECT...

The task of creating a beautiful and functional community center at One Church Street cannot come without cost. Reverend Garramone was pleased to inform the TAE that, despite the pandemic, 1.3 million dollars have been raised through grants and private donations to help fund the project. While more funds may be needed in the coming months to meet the ever-rising costs of materials, the project is expected to reach its goal of completion in 2022.

EDITOR’S CLOSING COMMENTS...

On September 14th, the TAE visited St. John’s Church to learn firsthand about the “One Church Street” project. After a two and a half hour meeting with its leadership, several volunteers and a view of the project’s progress up to now, it was clear that the spirit of St. John’s mission that was first recorded in 1767 to always “serve the town and neighborhood”, is very much alive and well two and half centuries later.

Readers wishing to learn more about the project are encouraged to visit the St. John’s website www.onechurchstreet.org or email info@onechurchstreet.org.
In accordance with Article I of the Constitution of the Diocese of Albany, the Standing Committee has issued a Call to the 153rd Annual Convention of the Diocese of Albany to be held virtually on October 23, 2021.

The following is important information. Please read it through carefully. If you have questions, you may contact me at msive@ctkcenter.org, 518-692-9550 ext 201.

TO ACCESS ALL FORMS AND REGISTRATIONS REFERENCED BELOW, VISIT THE DIOCESAN WEBSITE: WWW.ALBANYDIOCESE.ORG

Certificates of Election/Lay Deputy Registration:

Certificates of Election are electronic this year and will serve as deputy registration for pre-convention meetings as well as convention itself.

Per our Canon 1.3, Certificates of Election shall be transmitted no later than 10 days before convention to the Secretary which will be Wednesday, October 13, 2021. However, so that appropriate materials can be prepared and distributed prior to the Pre-convention Meetings, please have all Certificates in by Monday, September 27, 2021.

- Deputies MUST HAVE their own unique email address to participate in the virtual convention. Spouses cannot share an email nor can clergy share their email with deputies.
- Pre-convention meetings are slated for 7:00 p.m. Monday, October 4, 2021 and Wednesday, October 6, 2021

Clergy Registration: There is a separate electronic form for clergy registration. In order to disseminate information efficiently, please submit Clergy registrations no later than Monday, September 27, 2021.

Resolutions: Please use the electronic form provided in the link above.

- Canonical Amendment Deadline: The canonical deadline for submitting proposed canonical amendments to the Secretary of the Convention is the 90th day preceding the first day of Convention which is Sunday, July 25, 2021

- Resolution Deadlines:
  - Monday, September 27, 2021 to be included in the Pre-Convention Book
  - Wednesday, October 13, 2021 to be included in the Convention Book. With the concurrence of the Standing Committee, resolutions submitted after this date will not be considered.

Nomination Deadlines: Please use the form provided on page 7.

- Monday, September 27, 2021 to be included in the Pre-Convention Book
- Wednesday, October 13, 2021 to be included in the Convention Book
- Saturday, October 16, 2021 is the very last date to submit nominations. These nominations will not appear in either the pre-convention or the

Call to Convention
October 23, 2021
convention books. No nominations other than those received by October 16 will come before the Convention.

Order of Business:
1. Convention Secretary will call the business session to order
2. Credentialing Report
3. Vote on President of Convention
4. Vote on virtual meeting format
5. Followed by the rest of the convention business

General information for clerical members, lay members and alternate members:
A) From Article III of the Diocesan Constitution:
“The Convention shall consist of…Clergy canonically resident in the Diocese…and of Lay Deputies consisting of not more than three deputies from each Church in union with the Convention, who shall be communicants, and shall have been duly chosen, and shall hold office until the next annual meeting of the Convention. Alternate Deputies may be elected by said Churches. Any vacancy in lay deputations shall be supplied from its alternates who shall have all power and authority, while so serving, of the deputy whose place he/she shall take. The Convention shall be the final judge of the qualifications of its members.”
Deputies are to be communicants who are members of the Episcopal Church and who have received Holy Communion in the Episcopal Church at least three times during the preceding year, in accordance with the 2018 Canons of the Episcopal Church – Title I, Canon 17, section 2.
Licensed clergy in charge of a cure are expected to attend Convention as a non-voting participant (Diocesan Canon 11.2A)
The Secretary of the Diocese keeps the official list of the canonically resident and licensed clergy with the assistance of Diocesan Staff.
B) From Diocesan Canon 1.2. About elections for Lay Deputies/Alternates:
“Deputies and Alternate Deputies from the…Churches shall be elected annually by their vestry or governing body, at a meeting duly held, or by a duly summoned meeting of the congregation. Persons of less than full age but of the age of eighteen years or more shall be eligible to serve and vote as Lay Deputies or Alternate Deputies and shall be eligible for election or appointment to any lay office of the diocese.”

C) From Diocesan Canon 1.3. The Certification of Election
“A certificate of election of Deputies and Alternate Deputies shall be transmitted by each Church to the Secretary at least 10 days before the opening session of the Convention and shall be in the form prescribed by the Secretary.” While the canonical deadline to submit the certificate of election is 10 days before Convention, it would be helpful to submit the Certificate of Election by Monday, September 27, 2021.

D) What do Deputies do?
Deputies attend and vote at the business meetings of the Convention. The Call to Convention, Pre-Convention Booklet, and Convention Booklet inform the Deputies and Members about proposed business at the Convention. (New Deputies may wish to review the minutes of the previous convention found in the Diocesan Journal on our diocesan website (albanyepiscopaldiocese.org) to get an overview of the business typically conducted at the convention business meeting.)
Each Deputy may vote in a plurality vote, but only one vote may be cast by each lay deputation in a “Vote by Orders.” (a single ballot representing a combined vote on behalf of all the lay deputies of a particular congregation.) Deputies are independent agents and are empowered to act without further instruction from those who chose them.
Deputies also elect nominees to specific offices as part of the convention business, including:
The Great Chapter of the Cathedral of All Saints.
The Chapter is the corporate body that governs the Cathedral of the Diocese of Albany. The members who are elected at each Convention become members of the Great Chapter. Members should expect to
contribute their time and talent for the support of the Cathedral and its mission. The election of Chapter members is not a canonical requirement, but is held at Convention at the request of the Cathedral, which is a church in union with the Convention, in accordance with the Cathedral Charter. The Chapter meets three times per year in January, April and October. (Plurality Vote)

The Diocesan Council. Diocesan Council is the “program agent with the Bishop and the Convention of the Diocese between meetings of the Convention.” Between conventions, the Council consults with the Bishop, who is the President of the Council, on budget and program matters to be presented to the Convention for the work of the Church in this Diocese. Representatives to the Council should expect to be involved with the mission and goals of the Diocese. The Diocesan Council meets on Saturday mornings a minimum of four times per year. (Plurality Vote)

The Disciplinary Board. The Disciplinary Board only meets if charges are brought against a Priest or Deacon of the Diocese. Members should be aware that they might be called upon to hear testimony and issue a decision in cases of alleged clergy misconduct. Both fairness and compassion are needed. Members of the Court should plan to meet with the Secretary of the Diocese at the Convention, after the election, to set a meeting date for the yearly election of the Disciplinary Board President. The Disciplinary Board meets on an as-needed basis. By Episcopal Church canon, the term of office for Disciplinary Board members begins on January 1. (Vote by Orders)

The Standing Committee. The Standing Committee is primarily the Bishop’s Council of Advice. The duties of the Standing Committee may range from (but are not limited to) certain aspects of ordinations and consecrations to certain aspects of the sale or mortgage of church property. Members should have a broad knowledge of the Diocese of Albany and acquire at least a basic understanding of the role of the Standing Committee in the Canons of the General Convention, the Canons of the Diocese of Albany, and in the New York State Religious Corporations Law. The Standing Committee meets the first Monday of each month from 11:30 a.m. – 3:00 p.m. (Vote by Orders)

The Trustees of the Diocese. The Trustees invest, manage, and control all the real and personal property of the Diocese, subject to the control and discretion of the Convention. They may also hold title to and act in a fiduciary capacity in other ways as well. Members should have some background in finance, investments, real estate, or building management and maintenance. The Trustees meet five Tuesday mornings per year. (Plurality Vote)
Convention 2021 Nomination Eligibility Information

Offices to be filled by Plurality Vote Election

The Great Cathedral Chapter
1 priest and 1 lay office to be filled, each for thee-year terms
The following members’ terms expire: (“E” indicates eligibility for re-election)
   The Rev. Judith Malionek (E)         The Rev. Amy Lewis
   1 lay office filling the 1-year unexpired term of
   Jeffrey Hartt

Convention Representative to Diocesan Council
1 clergy office to be filled for a two-year term
The following member’s term expires: (“E” indicates eligibility for re-election)
   The Very Rev. Tom Malionek (E)

Trustees of the Diocese
2 offices (priest, deacon, or lay) to be filled, each for four-year terms
The following members’ terms expire: (“E” indicates eligibility for re-election)
   The Rev. Thomas Papazoglakis (E)  Helen Smith (E)
   1 office (priest, deacon or lay) to fill out the 3-year, unexpired term of
   The Rev. David Haig
   Offices to be filled by Vote by Orders Election

The Disciplinary Board
2 clerical and 1 lay offices, each for three-year terms
   (Term is January 1, 2022 – December 31, 2024)
The following members’ terms expire: (“E” indicates eligibility for re-election)
   The Rev. Jacob Evans (E)         Mary Jones (E)         The Rev. Paul Carey (E)
   1 clerical office for the 1.25-year, unexpired term of The Rev. Paul Hartt
   (Term is October 24, 2021- December 31, 2022)

The Standing Committee
2 clerical (priest or deacon) and 2 lay offices to be filled, each for three-year terms
The following members’ terms expire: (“E” indicates eligibility for re-election)
   The Rev. Scott Garno                     Christopher Cassidy (E)          The Rev. Elizabeth Papazoglakis          John Hyde (E)
that has led the wisdom, intelligence and Christianity of the South to support and defend the institution up to this time.”

Here religion provides the justification for cruel enslavement of Africans. By contrast, the abolitionist Frederick Douglas, himself a former slave, denied that the religious justification of slavery had anything to do with genuine Christianity when he said, “between the Christianity of this land and the Christianity of Christ, I recognize the widest possible difference.”

Religion and Revelation
The Swiss theologian Karl Barth drew a sharp contrast between Religion – as a human enterprise – and Revelation – as God’s word to humanity through the outpouring of his Spirit. For Barth, the human religious impulse is invariably a human attempt to reach God on one’s own. It is ultimately a form of self-justification and the attempt at self-salvation. It is the expression of pride and hubris – paradoxically even unbelief. The God of human religion is an idol, the image of humanity writ large. Barth was well aware that this claim was similar to the atheist philosophies of the 19th century – most notably that of Ludwig Feuerbach who profoundly influenced Karl Marx. Feuerbach saw the God of religion as a human creation, humanity’s projection of itself. Barth’s response to Feuerbach’s atheism was “right you are - so far as the project of religion is concerned!”

But the triune God of the Bible who reveals Himself in his Word through the Holy Spirit – is no human creation or projection. In his Revelation this God breaks into World from the outside, and “contradicts” and “displaces” the idolatry of human religion.

What about the Christian religion? Is it too an expression of “unbelief” and “idolatry”? Barth never tries to say that Christianity is not a religion. Christianity, with its practices and doctrines and patterns of life, is human construct like any other religion. But it is distinct in so far as it is the human response to God’s self-revelation in Jesus Christ. Hence says Barth, the “church is the locus of true religion” – but conditionally – only “so far as through grace it lives by grace.”

But Christianity can all too easily be subsumed by the hubris and pride of human religion. For Barth, the most egregious example of this was in the 1930s when the Third Reich coopted the German Evangelical Church (Lutheran and Reformed). The Nazis placed Mein Kampf and the Swastika on German altars, appointed a Reichsbischof or Reich Bishop, and promoted “German Christianity” – a hyper nationalistic version of Christianity that treated National Socialism as a further revelation.

A minority of German pastors refused to go along. They formed themselves into the “Confessing Church,” and for a statement of faith they turned Barth, who was the principle author of the Barmen Declaration, which began,

“Jesus Christ, as he is attested for us in Holy Scripture, is the one Word of God which we have to hear and which we have to trust and obey in life and in death. We reject the false doctrine, as though the church could and would have to acknowledge as a source of its proclamation, apart from and besides this one Word of God, still other events and powers, figures and truths, as God’s revelation.”

It is does not take a lot of discernment to recognize that the coopting of the Gospel – the use of religion in ways that have little with the revelation of divine grace in Christ – has occurred innumerable times in history, and that it remains a constant temptation. Yet Barth’s stipulation that Christianity is “true” religion “so far as through grace it lives by grace” – is immensely encouraging. We can repent of our innate tendency to idolatry and our self-directed religiosity - if by grace we remain in relationship, not just personally but also collectively, with the Holy God who reveals himself to us in Jesus Christ.
In rural Haiti, in general, and the village of LaHoye in the Central Plateau, in particular, the church is central in the local community. Christ the King Episcopal parish provides eight levels of elementary education during the school year and Episcopal church services each Sunday, with either Father Jackson Laguerre or local lay leaders officiating. It is also the center for religious celebrations such as the annual patronal festival and is the means of distribution of secular services such as immunizations and serving as a depot for food stuffs in time of insufficiency. The parish currently has some 120 families. The school population fluctuates between 200 and 300 students (over 400 after the 2010 earthquake). There are eight teachers.

St. Andrew’s, Albany, NY, began a partnership with the church and school in LaHoye at the time of the earthquake in 2010. Two years later, St. Andrew’s invited St. Paul’s Church to join the partnership. All three partners see our partnership as a God-given opportunity to live out the spread of God’s kingdom by loving our neighbor.

In the past nine years, the two Albany churches have taken turns providing on-going funds for teacher salaries and hot lunches at the school. We also send an annual contribution for a community-wide feast on Christ the King Day. Through other means, the school has been able to construct two small buildings (ca. 10 x 10 square feet each) with poured cement floors and doors which can be padlocked. These are essential to guard against the loss of educational materials, building materials, and food stuffs. The church, cooking lean-to and classrooms are open pavilions with walls made of woven banana leaves. At this time, the latrine is not enclosed with a permanent wall.

In 2013, the two Albany churches in our Partnership in Mission were able to purchase and install a solar panel to provide minimal electrical service for light, amplification of church services and charging cell phones. We had first worked with the local men to construct a tower for mounting the panel for the sake of security. In 2016, the two churches funded the digging of a well and installation of a pump for the church/school complex so that potable water no longer had to be carried or trucked in.

I visited LaHoye in February 2013 and April 2016 as part of a team of members of several Albany Diocese churches which support a total of five schools in the general area of Las Cahobas in the Centre Arrondissement (department). I was there to work on plans to fund and install more permanent fixtures. Other churches were addressing the particular needs of their schools.

In April 2019, a team of two – Cindy Schmehl (To Love a Child, St. John’s, Troy) and I – paid another visit. I wanted to begin planning the next project at the school in LaHoye (a wall...
around the latrine and the church compound), but -- more than that -- I wanted to make the acquaintance of Father Jackson Laguerre, the priest who had been appointed by Bishop Jean Duracin as Priest-in-Charge at LaHoye shortly after my 2016 visit. The other four Albany Diocese partnership churches remain under the supervision of Father Jean Jacques Deravil.

I cannot now remember what I had thought Fr. Laguerre would be like; I just recall how surprised I was at his youth. He was just out of seminary. In the days I was in Haiti, I really grew to admire him for his energy, vision, creativity, and the care he shows for his flock, which has now grown to four congregations. On that trip, I was also re-acquainted with the principal of the school at LaHoye, Frantz Flamand. We three discovered that each of us has the WhatsApp on our phones, and we agreed to keep in touch that way because email transmission is often not good. Both men are improving their English all the time. Kate's Creole is non-existent, and her French is halting, but -- in a pinch -- we can use the Google Translate app to make sure we understand one another. (Note: There are good translators available.) Since that trip, I hear from one or both men almost weekly — just checking in. Often, the messages come with photos of the church and school activities.

I mentioned above that -- except for two small cinder-block buildings -- the school and church are basically open pavilions. The church pavilion is a concrete slab with a raised dais at one end. During the week, woven-banana leaf walls and portable blackboards divide the space into four classrooms. The school has eight levels, so the other four levels meet in other pavilions with pounded dirt floors and woven-banana leaf walls. All the buildings have corrugated steel roofs. The construction of most of the schools in Haiti is more substantial than the one at LaHoye, but -- bear in mind -- many hundreds of children have been receiving an education there in LaHoye.

At the end of 2019, the three partners were hoping to begin the construction of the two walls in LaHoye. St. Andrew’s and St. Paul’s,
the Albany partners, had the money in hand to begin building, procured by various means: a Dollar-a Day for Haiti program at each church, shared proceeds from the church thrift shop at St. Andrew’s, shared proceeds from various outreach fundraising programs at St. Paul’s, outright gifts from caring individuals. However, COVID-19 had arrived. In rural Haiti, the danger was not so much the virus but “food insecurity.” The disruption of world shipping patterns was causing a drastic rise in the cost of basic rice and beans and a severe shortage. The Albany members of the Partnership decided to divert funds from building materials to foodstuffs.

In many respects, life as usual continued in LaHoye during 2020 and early 2021. There were church services each week. The school was in session during the school year. The local incidence of COVID was rare. In Albany, the members of the joint St. Andrews/St. Paul’s chapter of Daughters of the King (DOK), St. Andrew the Fisherman, wrote a grant to the Self Denial fund of the DOK in an effort to replace the funds diverted from wall building to foodstuffs. On August 14, 2021, Haiti was hit by a serious earthquake, but the epicenter was at Les Cayes, in the Sud Arrondissement, far away LaHoye. Whew, LaHoye avoided this calamity. I went off to study moss at a naturalist retreat center on the coast of Maine. When I saw I had a WhatsApp message from LaHoye on Sunday evening, August 23, I decided to look at it in the morning. It had been a long drive. Before six the next morning, I heard a series of zings on my smart phone which indicate that I am receiving a series of photos. The photos were from the school principal in LaHoye. A windstorm had torn through the Central Plateau on Sunday afternoon. The main pavilion at the church at LaHoye and a second, smaller, pavilion had been demolished. A later WhatsApp message from Father Laguerre said that buildings at a second of the churches he oversees had also been demolished. How can any one small country be so unfortunate?

The Episcopal Church in Haiti is part of Region II of the Episcopal Church in the USA. The Episcopal Diocese of Abany is part of Region II of the Episcopal Church in the USA. The folks in Haiti and we are one family in Christ. This week, the DOK sisters of the Saint Andrew the Fisherman Chapter learned that our grant for the ministry in Haiti is to be funded, in part. The funds are now on the way to Father Laguerre in LaHoye. God is working his purpose out. Can you also help?

Katherine “Kate” Storms is a member of St. Paul’s Church, Albany and a Lay Pastoral Care Giver through the Community of Hope program.

19
With the help of ministry partners Beaver Cross was able to serve youth for 7 weeks of day and overnight programming. Camp was able to stay COVID free and most importantly build community in Christ.

How can we help you serve your youth? We’d love to visit your church, meet your youth group, talk to your parishioners about event opportunities, and to support you in other needs you may have.

If you are interested in partnering with us in ministry, in need of assistance, or have some questions feel free to contact us! Email ministry director Daniel Hyde at dhyde@ctkcenter.org or call him at 518.692.9550.ex114
Coming Up Next

Fall Edition | October 8th-11th
All the fun of a week of camp – crammed into one awesome weekend retreat! Come visit Beaver Cross in the fall for some great camp games, worship, messages, and fellowship.

Sonshine | February 18th-21st
This retreat will be running over school winter break playing epic games, having inspiring worship, prayer, and engaging with teachings. All of this to have fun, build community in Christ, and draw closer to Jesus!

Spring Break Camp | April 18th-22nd
Structured similar to our Day Camp program brings the excitement of summer to the school year. Campers K-8th will have the opportunity to do all of their favorite camp activities including: archery, sports, ropes, crafts, field games, campfire and more!

Register at Beavercrossministries.org
Please join us for our upcoming events!

**Weekly Healing Service**

Every Tuesday | 10 AM | In Person

Held in our St. Michael's Chapel, the healing service features outstanding talks from clergy and laity throughout our Diocese, anointing and opportunity for individual prayers for healing. Talks are recorded and can be found on our website.

**Community Dinner Series**

Every First Friday of the Month | 5-7PM | Reservations Required

Introducing our new Community Dinner Series: A monthly meal highlighting local community farms and products.

To see what’s on the next meal’s menu, what farm we are partnering with, or to make a reservation visit our website.

Adults $18.99 | Kids 12 & under $12.99 | 2 and under are free

**EDOA Priest Retreat**

November 2nd-5th

The Retreat will be led by the Rt. Rev. John Bauerschmidt, Bishop of Tennessee and a member of the Communion Partners bishops. His five talks will be surrounded with other ‘spiritual’ activities designed to draw you closer to God: morning and evening prayer, a daily Eucharist, a time of silence, a healing service, and opportunities for personal confession and absolution.

This is also a time for re-connecting with other clergy so that you can be of support to one another.

**EDOA Deacon Retreat**

November 12th-14th

Join fellow deacons for this special and holy time of rest, spiritual nourishment, worship, prayer and fellowship.

**Advent Retreat**

December 3rd-4th

A retreat for devotion and contemplation to prepare for Christmas.

**Pre-Lenten Retreat**

February 8th-10th

A retreat for clergy preparing to preach from the RCL during Lent.

Welcome Home Initiative®

November 8th-10th

A retreat 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 too are welcome and encouraged to participate.

Our program helps veterans and spouses understand the hidden impact of combat and trauma, and provides a safe place for emotional healing. This essential spiritual and emotional healing is a complement to healing received from psychiatric and social services.

To find more information on schedules, dates, menus, speakers, and to register visit CTKCenter.org!

**Come Rest, Renew, and Find Peace**

Christ the King Center is available to serve you. We are here for you to host stay over and one day events for your vestry, mission team, personal retreat, and more.
UPCOMING DIOCESAN EVENTS

Nov 2-5  Priest Retreat – Christ the King Center
Nov 12-14 Deacons Retreat – Christ the King Center
Jan 8  Parish Healing Conference – Hudson Valley, Metropolitan, Upper Hudson, and Southern Adirondack Deaneries - Christ the King Center
Jan 22 Parish Healing Conference – Northern and St. Lawrence Deaneries - St. Andre Bisset Parish Center, Malone
Feb 5 Parish Healing Conference – Susquehanna and Western Mohawk Deaneries - St. James’ Church, Oneonta

Clergy In Transition

Appointments
The Rev. Nathan Ritter has accepted the call as Rector at Christ Church in Cooperstown.

Departures
The Rev. Matthew Baker is leaving St. Luke’s in Cambridge. His last Sunday was September 19th.
The Rev. Colin Belton, Rector of Blessed Sacrament, is retiring. His last Sunday was September 26th.

Openings in the Diocese:

Full time:
- St. Peter’s, Albany
- Adirondack Mission
- St. Luke’s on the Hill, Mechanicville
- St. Paul’s, Albany
- St. Michael’s, Colonie
- St. James, Lake George

Part time:
- Grace, Mohawk
- St. Augustine’s, Ilion
- Christ Church, Herkimer
- St. John’s, Richfield Springs
- Christ Church, Greenville
- Holy Name, Boyntonville

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 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 those residing within 19 counties of the Episcopal Diocese of Albany (northeastern New York State.)

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

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.

VISITATION SCHEDULE
RT. REV. SMITH, ASSISTING BISHOP

October

30 Christ Church, Cooperstown - Celebration of a New Ministry (Fr. Nathan Ritter, Rector)
31 St. Luke’s Church, Mechanicville – Visit
   St. James’ Church, Oneonta – Susquehanna Deanery Convocation

November

1 St. Michael’s Church, Colonie – Ordination to Priesthood (Dcn Peter Schellhase)
2 CTKC Healing Service – Preach and Celebrate Eucharist
2-6 Priests Retreat – CTKC
7 St. Andrew’s Church, Albany – Visit
10 St. George’s, Clifton Park – Upper Hudson Deanery Meeting
11 Cathedral of All Saints – Metropolitan Deanery Meeting
12-14 Deacons’ Retreat – CTKC

December/January

TBA