For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

John 3:16

Highlighted this Issue:
- Traveling Through Lent and Easter
- Cathedral in Bloom w/ Photos
- Bishop Search News
- Clergy in Transition
- And more…
Diocesan Updates
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Traveling through Lent and Easter this year will be full of vivid memories of the recent trip Mr. Elizabeth and I led to the Holy Land. We were able to tour much of Israel and parts of Jordan. We made this extraordinary journey with a group of beloved fellow travelers this past fall. It was a fantastic time as we walked a timeline of Biblical history.

Although not in the chronological order of our travels, we visited the Chapel of Adam in the Church of the Holy Sepulcher in Jerusalem, taking us back to the beginning of creation and what God did in the Garden of Eden. The chapel is located directly below Calvary, thought by many to be the pilgrimage site of the crucifixion of Jesus. According to legend, the “first Adam” is buried beneath Calvary, so the blood of the crucified Jesus, the “second Adam,” was able to “bleed” through the rocks coming to rest upon the bones or skull of the first Adam.

The Bible story came to life as we moved through the most ancient sites, revisiting the stories and people of the Bible who once traversed this land. We walked around the Temple Mount and the Dome of the Rock along the ridge of Mt. Moriah (meaning chosen by God). At this spot, Abraham was commanded to sacrifice his son Isaac, and where Solomon built the Temple to the Lord. (2 Chr 3:1) While in Jordan, we visited and stood atop Mt. Nebo, where God allowed Moses to ascend and see the land God had promised to Abraham, Isaac, and Jacob. We looked over the vast landscape to Jericho and saw where Joshua led the Hebrew people from their wilderness journey into the land of Canaan. It was here that Joshua boldly proclaimed, “Now if you are unwilling to serve the Lord, choose this day whom you will serve, whether the gods your ancestors served in the region beyond the River or the gods of the Amorites in whose land you are living, but as for me and my household, we will serve the Lord.” (Joshua 24:15).

Our journeys continued through the land of the kings and prophets, recalling such important stories as David’s faithfulness and courage when facing Goliath. Examples of the ancient and modern pattern of “getting up and falling down” was woven throughout with story after story of God’s people moving toward God, falling away from God only to once again learn the fallacy of their ways and return to the one true God.

We returned to Jerusalem and walked the Via Dolorosa, or way of Sorrows, retracing the Biblical steps and story that led Jesus to his death on the cross. We celebrated a Eucharist in one of the two areas most commonly associated with the place of the crucifixion, the Place of the Skull or Golgotha and the tomb where Jesus was buried. At the second site, in the Church of the Holy Sepulcher, we were able to have a moment of prayer in the Edicule (which means little house) that encloses the remains of a cave venerated since at least the fourth century A.D. believed to be the tomb of Jesus. To enter the Edicule, you stoop and walk through the entry known as the Chapel of the Angel, where according to Matthew 28:6 (NRSV), the angel said, “He is not here, for he has been raised, as he said. Come, see the place where he lay.”
I trust you can see that in this relatively small geographic area, we encountered the Biblical story from the beginning of creation to the death, resurrection, and Ascension of our Lord always pointing toward the eternal reconciliation of heaven and earth. We began our tour at the ancient port of Joppa, now called Jaffa, named in the Old and New Testaments as an important port and site in the Bible. The prophet Jonah had been there, as was the apostle Peter. Peter (Acts 9:43) was called to Jaffa because of the death of Tabitha (or Dorcas), a beloved and faithful follower of Christ (Acts 9:32, 36–38). Peter famously knelt and prayed to the Lord. Tabitha was raised from the dead as Peter turned to the body and said, “Tabitha, get up.” The woman opened her eyes and, upon seeing Peter, sat up. (Acts 9:40). Joppa was also where Peter received a vision from the Lord commanding him to eat all kinds of food and declaring all foods are clean (Acts 10:10–16). The Lord’s command to Peter was to make clear that, “What God has made clean, you must not call profane.” (Acts 10:15) This changed Peter, and forever changed the relationship between Jews and Gentiles. As Peter crossed into this new understanding, it became more and more difficult for a Messianic Jew, or person of the Jewish faith who believes and accepts Jesus as the Messiah, to see the other or Gentile as “unclean” or “unworthy.” As Peter wrestled with the implications of this radical change, I am guessing that something similar to these words from the Letter to the Ephesians were swirling around. “We must no longer be children, tossed to and fro and blown about by every wind of doctrine by people’s trickery, by their craftiness in deceitful scheming” (Eph 4:14). I could imagine Peter wondering if he had a bad dream or if he was really hearing the voice of God? We know from the Biblical and historical record that Peter rightly discerned it was the voice of God and proceeded accordingly, something we, too, are called to do in our day.

Maybe not in such dramatic ways, but isn’t Peter’s dilemma representative of the kind of struggles Christians face when issues of conscience and identity are at stake? There are no easy answers. Those kinds of challenges often come in the most unexpected ways and at the most inopportune times. Peter faced what is known today as an adaptive challenge. As we walked through the Bible story in this ancient land, we encountered story after story of the adaptive challenges faced by the people of God. In his article, “Moses and the Challenge of Adaptive Leadership” Rabbi Jonathan Sacks describes Moses as the “greatest leader the Jewish people have ever known” showing how even Moses struggled and yet succeeded in being an adaptive leader.

Professor Ronald Heifetz of Harvard University coined the phrases “adaptive challenges” and “technical challenges.” he was able to distinguish between the two and why it is so important to know the difference. A technical problem is when you have a problem, and someone else has the solution. You are ill, you go to the doctor, and the doctor diagnoses your condition and prescribes a pill or specific treatment. All you have to do is follow the doctor’s instructions. Adaptive challenges are different. They arise when we are part of the problem. You are ill, you go to the doctor, and the doctor tells you that they can give you a pill – but you will have to change your lifestyle. You are overweight, out of condition, sleep too little, and are exposed to too much stress. Pills won’t help until you change the way you live. We, as a society, are in adaptive times. We, as a Christian church and community, are in adaptive times. We, as the Episcopal Diocese of Albany, are in especially adaptive times.

As you journey through this Lent, Holy Week, Easter and the Easter Season, use this as a special time to discern what God is calling and equipping you to do and be. Unique to this year, I also encourage you to use this as a special time of prayer and discernment seeking to understand what God is calling and equipping the Episcopal Diocese of Albany to be at this pivotal time in its history. Who is God calling and equipping to be the next Bishop of this diocese? How will we know? According to the Oxford Dictionary of the Christian Church, Lent is a season the church sets aside each year to observe as a time of penance by abstaining from festivities, by almsgiving, and by devoting more than the usual time to religious exercises. The
Cathedral in Bloom

By Louis Bannister, Founding Chair

In 2023, the Cathedral of All Saints saw its fourth “Cathedral in Bloom” festival, a three-day floral extravaganza featuring the work of 20 florists from the area and northeast.

The annual event, which had its beginnings in 2019, features many floral exhibits, including a traditional Opening Night Gala, Saturday Afternoon Tea, a refreshment café and a flower and gift market. Also offered were guided and self-guided tours of the building and a variety of workshops.

This year’s Opening Night Gala, “After Hours in the Flowers”, was a grand occasion. Music was provided by the Joe Barna Trio; food was provided by Upstate Chef, and alcohol was provided by Partition Wine and Spirits. The weekend event also featured a fashion show by the lovely ladies from Trily Rhè along with a Silent Auction of many items donated by local artisans.

The Afternoon Tea was catered by the cathedral’s own Lisa Beck, served by volunteers of the Hoosac School. Those attending were treated to a variety of tea sandwiches, pastries and tea, accompanied by a choral concert from the cathedral choir.

New this year was a 15 Minute Design Challenge which featured participating florists as well as two members of the audience who worked with identical materials, then coming up with various results.

Next year’s “Cathedral in Bloom” event is scheduled for January 12-14, 2024. Anyone interested in volunteering, or offer an idea for us, or create a display may send an email to: Bloom@thecathedralofallsaints.org

Here are several photos of some displays at this year’s “Cathedral in Bloom” event.

Above; Louis Bannister with U.S. Congressman, Paul Tonko
Cathedral in Bloom - Continued
We often think of Lent as a kind of journey; like the people of Israel leaving Egypt, we travel through a spiritually dry and difficult place. In order to improve our relationship with God we give up some pleasures and do extra good deeds. One ancient Lenten practice that is often forgotten is the making of a journey of pilgrimage. There are two parts to a pilgrimage: the going itself and the arrival at the place of holiness that we have been seeking.

If Lent is a kind of journey, then we need to ask ourselves the question, “Where are we going?” If we have no sense of direction or goal, then we are not going to make a truly beneficial journey or arrive at a place that is blessed and fruitful.

In his allegorical fantasy, The Great Divorce, C. S. Lewis imagines that people who have begun to live in Hell might be given a chance to visit Heaven before the last Judgement in order to motivate them to give up the evil that had brought them to that evil place. This book is not any kind of theological statement about the nature of heaven or hell, or about the finality of judgement. Lewis is playing a little game of the imagination – a kind of “what if . . . ?” in order to get us to think about our relationship with God.

In chapter 5 of this book, an eminent bishop of the Church of England, who has been in Hell, has travelled up to the edge of Heaven where he meets an old friend, who is a citizen of Heaven. As this friend tries to convince the ghostly bishop to remain there, instead going back down to the darkness, the bishop solemnly quotes a little phrase that was very popular among some Christians at the time of Lewis’ writing: “It is better to travel hopefully than to arrive.” The heavenly friend laughs at this idea and answers, “If that were true, and known to be true, how could anyone travel hopefully? There would be nothing to hope for.” (Kindle edition, p.17) Before starting any journey, we want to be assured that the experience is worth the trip. When we start the journey of Lent, we need to ponder what it is that we hope for.

Lenten practices often become the same old same-old of particular practices. We get some self-satisfaction in achieving a kind of determination of will: “Ah Ha! I have not had one _______ (fill in your own item here) from Ash Wednesday until Easter Sunday morning! Am I not just amazing and admirable!” We can enjoy this attitude briefly, but we end up feeling like this was not really worth the effort. The practices of Lent are not ends in themselves, like a pointless journey, rather they are a means to an end – the goal of the pilgrimage. So, why do we do these practices of giving up stuff and adding extra doings?

My husband, Fr Mike, loves following the adventures of the “Thru-hikers” who journey over the entire Appalachian Trail. They usually begin their trip at the trail head at Springer Mountain, Georgia, and end at Mount Katahdin, Maine. First time hikers stuff their backpacks with all sorts of nifty, helpful items like special 20 function knives, portable solar panels and fancy cooking gear. By the time they get to Neal Gap a few dozen miles up the trail, they realize that all these good things are weighing them down, holding them back and causing their shoulders to ache. There is a place called, “Mountain Crossings” at which the hikers are helped to sort out and get rid of what is actually unnecessary and mail it all back home. Lent challenges us to check our mental, emotional, moral and spiritual backpacks to see what is weighing us down so we can dump it out. We are encouraged to lighten our load to travel more freely. The “give-ups” are
really just the removal of burdens that masquerade as necessities. They are things that we have come to rely on instead of God.

So, there is a deeper meaning and purpose for giving up the things in our lives that weigh us down on our pilgrimage. We are journeying into a new relationship with God, and we are also journeying with God, Who travels alongside us. As we become aware of this meaning and purpose of our pilgrimage, we realize how much we use the things we rely on to replace God, Who is our real strength, our shield and our sustenance. We pay attention to the physical, material things of this world as though they could, even in the slightest way, replace the real, true eternal things of the Spirit, which is what our lives are all about.

Anything, no matter how good it seems, that substitutes for God in our lives, is an idol. Idols cannot give life or really support us in a reliable way; in the end they only steal our joy, break our hearts and kill us. Lent not only challenges us to drop what is superfluous, it also invites us to rely on God in new and deeper ways. When we get rid of our idols, God can be God for us as He desires and intends to be. Only the living God loves us completely and can be totally trusted. Only God is the source of all Joy; only God can heal, fill and uphold our hearts right on into eternity. We cling to idols because they are more tangible and immediate than God Who is Spirit and Truth. The physical world is always there, right in front of us, but it takes some time and effort to perceive the deeper, truer Reality of the Spirit. As we leave behind the burden of our idols on this journey, we become more easily able to know the reality of the true God. Our pilgrimage away from our idols ends in a place of the new birth of joy and trust in the God Who loves us more than we can imagine.

We have been asking the question, “Where are we going on this “Lenten Journey”? We are moving into a deeper, truer relationship with God, Himself. The goal of our pilgrimage is to become more fully and genuinely the persons whom He loves so greatly. We are moving into a new depth of love in and with the One Who is Love.

When we begin to realize this truth, the metaphor of journeying starts to become inadequate. We are not just traveling hopefully down some road toward a vague and unknown somewhere. We need to focus our attention on the true end of this Lenten pilgrimage, which is Easter. The term that identifies Jesus’ Passion, Death and Resurrection is, “The Paschal Mystery.” As at Passover, “Pesach,” in which a lamb was sacrificed to save the people from death, so Jesus, the Paschal Lamb, dies and then rises to give us resurrection life. The goal and end of our Lenten journey is not merely to make it through a desert in which there are no desserts, but rather it is to leave behind the idols of Egypt in order to come into the promised Kingdom of God. Contrary to the statement of the ghost in C. S. Lewis’ “The Great Divorce,” it is, in fact, much better to arrive than merely to travel for the sake of traveling.

Lent lasts for forty days; Easter is fifty days of joy and celebration culminating in Pentecost. Do we find that doing something, like giving stuff up, fasting and doing good deeds, is somehow more satisfying than being with the God Who called us onto the pilgrimage and Who is the goal of our journey? Would we drive several days to go to a wedding only to head home before the dinner and party begin? We can be comfortable with doing things for Lent, but we don’t really know how to be in the place of fulfillment and joy.

We can “carry our cross with Jesus,” but we have trouble dancing at the Wedding Feast of the Lamb. If the whole purpose of our pilgrimage is to arrive at a new appreciation of Jesus’ and our own resurrection, then we need to put at least as much attention into Easter as we had into Lent.

Lent and Easter are the pilgrimage of the Paschal Mystery: Jesus’ sacrificial death and resurrection. Moving from Lent into Easter is our own experience of the Paschal Mystery of death and resurrection in our own lives. St. Paul tells us that, “if we have died with Christ, we also rise with Him.” (Romans 6: 5 – 11) Getting rid of idols during Lent allows us to enter into Jesus’ resurrection in a deeper and fuller way. If we have, indeed, risen with Christ, then we begin to live that resurrected life here and now. The Kingdom of God is not a retirement plan; we live
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in that Kingdom now as those who experience the reality of the Paschal Mystery, which the life of the risen Lord Jesus living in us. This simply means that we are not dominated by the power of sin over us; we are not controlled by evil impulses or out of control emotions; we are able to live in real freedom, joy and peace. We experience in small, daily ways that our true identities are well up from this spiritual reality.

As the pilgrimage of Lent ends, we focus our attention on the Risen Jesus Christ Who always lives in us. We can live as people freed from the domination of this world, rejoicing in the power of the Holy Spirit and enjoying deep peace instead of suffering from the anxieties that the powers of this world try to impose upon us. We can take fifty days – and beyond – to absorb and ponder that this new resurrection Life in Christ will never end.

Perhaps we need to develop some Easter disciplines to replace those of Lent. If we shared soup and bread suppers every Wednesday for the five weeks of Lent, perhaps we should have Wednesday dessert parties for the seven weeks of Easter. We can spend that little bit of daily quiet time that we carved.

After the pilgrimage of Lent we arrive at our destination, the place of all Hope. Stay at the Wedding Feast all through the whole fifty days of Easter – stay at the Wedding Feast, and dance!

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, the purchase of eye glasses, special equipment or medication needed by an individual by reason of his or her suffering from eye disease and surgical procedures to restore or maintain normal vision.

Grant awards are limited to those residing within 19 counties of the Episcopal Diocese of Albany (northeastern New York State).

Eye care applications are reviewed throughout the calendar year. Those who feel they may qualify for an eye care grant can apply by contacting the ECA Administrator at ECA@albanydiocese.org or writing to Episcopal Charities of Albany, 580 Burton Road, Greenwich, NY 12834.
From the Editor… The Search for a Bishop

January 31, 2021…

It all began January 31, 2021. This was the final day of the episcopacy of the then Bishop of Albany, The Rt. Reverend William H. Love. His decision to resign as the 9th Bishop of the Diocese was not entirely unexpected, but was still met with surprise and disappointment by many of the Diocese’s more than 100 congregations and 8,000 members. Bishop Love not only chose to personally move on to another direction, but, was joined by several clergy and an untold number of laity.

February 1, 2021…

The next day, February 1, 2021, in the absence of a Diocesan, the Standing Committee was suddenly thrust into the role of Ecclesiastical Authority. The new leadership was now faced with the arduous task of finding and electing the next Bishop of Albany.

Timing could not have been worse. This was now the height of the Covid 19 epidemic. Our nation was facing an unknown entity which caused numerous deaths and hospitalizations. Fear of spreading this dreaded disease caused the elimination of large gatherings and mandated church closures. Every denomination, including the Episcopal Church and the Diocese of Albany would not be immune to the decline that followed. Also at this time, was the ongoing issue of same sex marriage. For nearly two decades, the Diocese had been in conflict with the national Episcopal Church regarding traditional marriage rites and was now faced with numerous questions on how best to move forward. Could it ever be done? And how best to accomplish this?

For the Standing Committee, now the Ecclesiastical Authority, the mission was clear. In spite of perceived adversities, the members would move forward and begin the process of finding and electing the 10th Bishop of Albany. Their initial action was to create the all-important Profile and Search Committee, a committee to represent the thoughts and concerns of the Diocese’ 8,000 members. Each of the eight Deaneries voted and elected one lay person and one cleric to serve as members of this newly formed search committee. Six additional members, known as At-Large Members, plus a Chaplain, were appointed by the Standing Committee to also serve on the committee.

July 30, 2021…

Seven months later, July 30, 2021, with the elections and appointments completed, an announcement was made that a Profile and Search Committee had been created. Shortly thereafter, at its first meeting, the committee elected the highly respected Sue Ellen Ruetsch to be Chairperson. Following is a list of the elected and appointed members:

Upper Hudson Deanery:
The Very Rev. Thomas Papazoglakis, St. George’s, Clifton Park,
Sue Ellen Ruetsch, Calvary, Burnt Hills (elected Chair of the P&S by its members to lead the process)

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

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

Metropolitan Deanery:
Jennifer Firth, St. John’s, Troy
Fr. Paul Hunter

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. Mathew’s, Unadilla

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

At-Large Members:
The Rev. Dcn. Jonathon Beck, Cathedral of All Saints (now Rector, Trinity, Potsdam)
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

Chaplain:
The Rev. Darius Mohallali, (Canonically Resident Priest)

August 2021– Spring 2022…
It was soon determined that time was sorely needed to gather and assess the major concerns of the 8,000 members of the Diocese, an agonizing process that turned out to be an effort lasting nearly a year. Throughout these months the committee remained steadfast in its determination to do things right, and right on the first try. There would be no room for error. Patience and prayer helped the process to move forward in spite of unrelenting pressure from all corners of the Diocese to complete this phase sooner. One observer described the process as an enormous challenge not unlike “climbing Mt Everest in the heart of winter.”

The question most asked was, and still is, “How long will it take to ultimately find and elect a bishop?” A valid question, for it is now two years without a Diocesan; people are growing impatient. However, this is not the usual process in electing a bishop. The world has been changing, the church has been changing and the Diocese of Albany is now a diocese of diversity. More time was needed for the Profile and Search Committee to assess the “myriad” of feelings of the members before moving on to the next stage. Therein posed the dilemma for the P&S Committee. It would take a summer of meeting people and gathering information to best understand their concerns. Thus came the next phase of activity…summer 2022.

Summer 2022…
In spite of Covid and other concerns, during the first half of 2022 a survey form was created, mailed to every household, and responses reviewed by the Committee. This was followed by a series of Regional in-person and virtual listening sessions throughout the Diocese. Upon conclusion, in the summer 2022, came the distribution of the long-awaited Diocesan Profile. Along with that Profile came the call for “recommendations for nominees” [for Bishop] to be filed by November 15th, 2022.

It is important to note, that the information gathered during this phase would better prepare everyone - including the next bishop – as to how best to lead the diocese in the years to come. At the same time was the consideration that, whomever is elected, must receive the consents of both the House of Bishops and majority of Standing Committees of the Episcopal Church before Consecration and Installation as the 10th Bishop of the Albany would occur.
November 15, 2022…

The deadline for receiving recommendations for nominations for the 10th Bishop of Albany had now arrived. As noted in the Profile, “each person recommended would be considered for nomination, regardless of how many recommendations are received for any given individual.” At this writing, the recommendations received have not been released.

January 19, 2023…

Finally, on January 19th, 2023, the Standing Committee and the Profile and Search Committee, in a joint communication, announced a schedule for the rest of the process that hopes to conclude by early 2024 (see “Bishop Search News” immediately following this article).

Personal observation…

While some may feel this process of finding and electing a bishop has taken far too long, from this person’s perspective, as one who once Chaired a Profile and Search Committee in search of a bishop, one fact clearly remains…. these are not usual times in our church. Since the founding of the Diocese in 1868, and with the search process involving nine previous bishops, this process is, without doubt, the most challenging and most stressful.

In closing this editorial, it is hoped that we have shed some light on the challenges that these dedicated members of the Diocese have been facing these past two years. We pray that this committee remains steadfast in the commitment to find a new bishop to lead our diocese. A special prayer, “Prayer in Time of Transition”, written especially for this search, is prayed each and every day by the faithful. We invite everyone to join in this prayer, as it contains the very words that all Episcopalians, both here and beyond, might ponder in the months to come:

Prayer in Time of Transition

Heavenly Father, we praise and thank you for this, your diocese of Albany. Inspire and sustain us in this time of transition. Incline our hearts to do your will, and so direct us in your ways that the leader you are raising up to be our Bishop will find here joyful disciples, making disciples, united in faith, unflagging in hope, and steeped in mutual charity.

In your mercy, accept our repentance, and grant us peace; look with patience on our enthusiasms; and pour rich gifts and grace upon all who are entrusted with the ongoing work of your church; so that, with diligence and charity, we may discern correctly and walk righteously in your ways.

This we ask in the name of Jesus Christ, our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God, now and for ever. Amen.

– The Editor

George Marshall
BISHOP SEARCH NEWS
January 19, 2023

On January 13-16, 2023, the Profile & Search Committee (P&S) and the Standing Committee met separately, in person, with our Election Consultant, Deacon Brian Nordwick. We have engaged Deacon Brian to guide us and to help ensure that we elect our next bishop by a process that is clear, informed by faithful prayer and best practices, and in accordance with Diocesan and Episcopal Church Constitutions, Canons, and procedures. Find out more about Deacon Brian [here].

These meetings have culminated in an estimated timeline for the process going forward, shown below.

**Dates are estimates and subject to change.**

**through mid-February, 2023**  
P&S draws up standard questions for initial Zoom interviews.  
(P&S has already identified the applicants to interview.)

**February 25**  
P&S reviews interviews and collects follow-up in formation.

**March 11**  
P&S selects semi-finalists and invites them to a Discernment Retreat.  
Background investigations, reference checks, and follow-up research on semi-finalists.  
*Transition Team* is formed and begins work.

**April 17-20**  
Discernment retreat:  
Finalists are interviewed in depth, in person by P&S and Chancellor.

**early May**  
Final candidates identified and announced.  
Special Electing Convention is date set and announced.  
Thirty-day window opens for independent nominations.  
*(nomination forms and instructions will be available in advance)*

Nominations may be made only by canonically resident clergy or by duly elected and certified lay deputies.  
Nominees must furnish the same information, meet the same criteria, and undergo the same review as all other applicants.  
See the important note on the next page regarding lay deputies to the Special Electing Convention.

**June 10**  
Diocesan business Convention (virtual format)

**sometime in June**  
Election Book with candidates is issued.  
Candidates complete physical and psychiatric exams.

**Late June - Early July**  
Opportunities to meet the Candidates.

**Mid- to late September**  
**ELECTING CONVENTION**

**through January, 2024**  
Consents sought from House of Bishops  
and other diocesan Standing Committees.

**first quarter 2024**  
Consecration of the Tenth Bishop of Albany  
(date depends on the Presiding Bishop’s calendar)

SEE THE NEXT PAGE FOR IMPORTANT NOTES

Disciples Making Disciples

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 REGARDING CONFIDENTIALITY
To protect the integrity of the discernment process, to ensure a fair election, and to safeguard those who do not progress to candidacy, NO information, specific or general, can be disclosed at any time about applicants who do not progress to candidacy. Accordingly, no information, even in general or summary form, can be disclosed about the applicant pool. These are standard practices in any bishop election. Information will be available only about the specific candidates finally nominated for bishop. General or specific information about the applicant pool — such as the number of applicants processed, their distribution according to demographic data or other particulars, etc. — also remains permanently confidential.

 REGARDING LAY DEPUTIES
As always, lay deputies and alternates to the 2023 Diocesan Convention serve until the next regular diocesan Convention.

This means that lay deputies and alternates elected this spring will serve BOTH at the regular annual diocesan business Convention on June 10, 2023, AND at the Special Electing Convention expected to convene later in 2023.

Congregations are reminded to certify elected deputies and alternates to the Secretary of the Diocese.

This is an important and exciting time for our Diocese. The prospect of a new bishop fills us with hope, even as we look with trepidation at the amount of hard and time-consuming work that lies ahead of us.

It is also a time when we will be subject to attack by spiritual forces of evil. As we pray, discuss, ponder, and seek to understand God’s will and direction for us, we may be tempted to discouragement. Conversations about vitally important topics inevitably stir deep passions that strain relationships.

Satan, the Father of Lies, comes only to steal, kill, and destroy (John 10:10). He will leverage habits of suspicion, resentment, anger, and hurt to drive us apart. We cannot count on innate human strength, willpower, or good intentions in times of stress or controversy.

We thus do well to keep vibrant our faith in God’s love for us (1 Peter 5:8), not only for each of us as individuals but for all of us as a diocesan body. The Holy Spirit works lovingly within each of us and in our congregations, weaning us from natural propensities and habits, and drawing us, instead, into deeper love for one another. God is ever at work, steadily (and sometimes dramatically!) healing and equipping us to live in love beyond our natural gifts and strengths, and instead with supernatural gifts and fruits.

Accordingly, the Standing Committee and the Profile and Search Committee urge every single person, every Congregation, every gathering in our diocese to pray the Prayer During a Time of Transition daily as a reminder that God is not finished with us yet; to open ourselves to healing, light, and life; and to inspire us with clarity of vision as we discern the Tenth Bishop of Albany.

The Very Rev’d Tom Malionek
President of the Standing Committee

Sue Ellen Ruetsch
Chair of the Profile & Search Committee
Traveling Through Lent and Easter - Continued

Holy Land is a living witness to stories of how these spiritual practices have been observed through countless generations. I invite you to engage this Lent and time of transition with a spirit of serendipity and adventure, much like a journey through the Holy Land, saying, as “for me and my household, we will serve the Lord.”


The Very Rev. Dr. Tom Papazoglakis is Rector, St. George’s, Clifton Park

Clergy In Transition

Appointments
The Rev. Bill Lytle has been called as long-term supply at St. Paul’s, Sidney. Fr. Lytle also serves as Rector at Christ Church, Gilbertsville and long-term supply at St. Paul’s, Franklin.

Departures
The Rev. Deacon Gary Norman retired from Zion, Morris.
The Rev. Craig Hacker has resigned from St. John’s, Essex.
The Rev. Richard “Rick” Roessler has resigned from Church of the Cross, Ticonderoga.

Openings in the Diocese that are receiving names:

**Full Time:**
- St. Sacrement, Bolton Landing
- St. Andrew’s, Albany
- St. George’s, Schenectady

**Part Time:**
- Christ Church, Greenville
- St. Thomas, Tupper Lake
Please join us for our upcoming events!

**Women’s Retreat**
**MAY 5-6**
Join us for the 8th annual women’s retreat for a sweet time of rest, renewal and peace. The year’s speaker is teacher, and author, Lydia Brownback

**Lenten Fish Fry’s**
**FRIDAYS 5PM - 7PM : FEBRUARY 24 | MARCH 3 | MARCH 17 | MARCH 24 | MARCH 31**
Visit our website or follow our social medias for updates on the menu. Reservations Required | Please Reserve at CtKCenter.org
Adults $18.95| Senior $16.95| Kids 12 & under $13.95 | 2 Year Olds & Under Are Free

**First Loved Ministries Retreat**
**JUNE 23-25**
Join us for this retreat led by Mark Fee. First Loved Ministries believe that to love people the way Jesus loves people, we have to be loved by Jesus first. Come and find peace with us as we explore this truth.

**Welcome Home Initiative© Events**
The Welcome Home Initiative© 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 too are welcome and encouraged to participate.

Womens WHI Retreat | April 24- April 26
Alumni Retreat | June 12-June 14
All Veteran's Retreat | October 30-November 1

**Follow Us Online**
CtKCenter.org

**MEN’S RETREAT**
**MARCH 10-11**
Join us for an inspiring retreat led by musician and storyteller Kenny Thacker

©Events
The Welcome Home Initiative© 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 too are welcome and encouraged to participate.

Womens WHI Retreat | April 24- April 26
Alumni Retreat | June 12-June 14
All Veteran’s Retreat | October 30-November 1

**Follow Us Online**
CtKCenter.org
WEEKLY HEALING SERVICE
EVERY TUESDAY | 10 AM

Every week on Tuesday we conduct a Healing Service at 10 a.m. that includes inspirational music and praise, powerful testimonies about the healing power of Jesus Christ, and encouraging teaching and preaching. After Communion, prayer teams locate throughout the chapel for ministry. Additional prayer ministry is offered by appointment.

A Day of Quiet & Healing
OCTOBER 14 | 9:30 A.M. - 3:00 P.M.

Join us for a peaceful day of soaking prayer in the Healing Center. This ministry is free of charge. Registration required. Lunch is available for purchase. Reservation required.

Your Event Here

Contact us today to stay as an individual, to bring a retreat group, hold a conference day, or book an activity area like our high ropes or archery course.

Other Events

Attending to the Soul | August 24-August 26
Judith MacNutt Conference | September 14-September 16
Advent Retreat | December 1-December 2

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

Mother’s Day Banquet

May 14, 2023 | 11AM - 1PM
Reservation Required
Best Job Ever!!

One Summer. A Lifetime Of Memories

PROGRAM DIRECTORS
WORSHIP LEADER
PROGRAM SUPPORT
CAMP COUNSELORS
ROPES SUPPORT

WATERFRONT DIRECTOR
- 40 hour weeks offered
- Camp will pay for certifications
- This role may commute

APPLY AT BEAVERCROSSMINISTRIES.ORG
REGISTER FOR CAMP TODAY!

- Scholarships Are Available
- Contact Us To Arrange A Presentation For Your Parish

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TRY A RETREAT: A GREAT TASTE OF CAMP

MOTHER & DAUGHTER
March 17–18, 2023
A retreat for all ages
Girls whose mothers are unable to attend are welcomed to come with an adult role model.

SPRING BREAK
April 10th –14th 2023
A day program for grades K-8. Campers will have the opportunity to do camp activities including: archery, sports, ropes, crafts, field games, campfire and more!

YOUNG ADULT
May 26 – May 27, 2023
We pray this retreat is rejuvenating, fun, and fosters new and old Christian friendships!

CONTACT DETAILS

518.692.9550 Dhyde@ctkcenter.org

REGISTRATION & MORE INFORMATION ON OUR WEBSITE

BeaverCrossMinistries.org
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

Effective January 1, 2023
The Albany Episcopalian is printed three times a year. Publication is scheduled the months of March, August 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.