The Election Book
For the Election of the 10th Bishop of Albany

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.
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
General norms for Diocese of Albany Gatherings:

- Begin and end in prayer, inviting the Holy Spirit to guide and bless our conversations.
  
  Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

- Put God first.
  
  But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. Matthew 6:33

- Love my neighbor as myself.
  
  He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.” Matthew 22:37-40

- Listen carefully and respond with well thought-out statements.
  
  You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger. James 1:19

- Assume positive intent and avoid passing judgment and personalizing differences.
  
  Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, endures all things. I Corinthians 13:4-7
• Accept that opinions may change.

“What do you think? A man had two sons; he went to the first and said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’; but later he changed his mind and went. The father went to the second and said the same; and he answered, ‘I go, sir’; but he did not go. Which of the two did the will of his father?” They said, “The first.” Matthew 2:28-31a

• Respect the dignity of every human being and value every voice.

In everything do to others as you would have them do to you; for this is the law and the prophets. Matthew 7:12

• Use “I” statements. (i.e. “I feel uncomfortable,” rather than “you are making me feel uncomfortable”)

All must test their own work; then that work, rather than their neighbor’s work, will become a cause for pride. For all must carry their own loads. Galatians 6:4-5

• Seek first to understand the viewpoint of others rather than to be understood for my viewpoint.

How much better to get wisdom than gold! To get understanding is to be chosen rather than silver. Proverbs 16:16

• Offer successive conversations, if necessary, to achieve beneficial and mutual understandings to help the parties go through the journey of reconciliation together, experience the pain, and come out together on the other side.

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. Ephesians 4:1-3

• Respect confidentiality. (what is spoken between individuals or within a group is not shared with others)

A gossip goes about telling secrets, but one who is trustworthy in spirit keeps a confidence. Proverbs 11:13
• Avoid political jabs.
  
  And the Lord’s servant must not be quarrelsome but kindly to everyone, an apt teacher, patient. 2 Timothy 2:24

Meeting-Specific norms:

In addition to the general norms, the following norms apply to meetings

• Begin and end in prayer, inviting the Holy Spirit to guide and bless our conversation.
  
  Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Philippians 4:6-7

• Respect the meeting timeline by starting and ending on time.

• Appoint a facilitator for the meeting (if needed).
  
  All things should be done decently and in order. I Corinthians 14:40

• Come to the table with a reconciling heart.
  
  All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation. 2 Corinthians 5:18

• Allow one person to speak at a time, without interruption.
  
  You must understand this, my beloved: let everyone be quick to listen, slow to speak, slow to anger. James 1:19

• Speak for 2-minutes or less (with grace) so everyone has a chance to speak.
  
  When words are many, transgression is not lacking, but the prudent are restrained in speech. Proverbs 10:19

• Eliminate distractions (turn-off cell phones, email, etc.).
  
  Let your eyes look directly forward, and your gaze be straight before you. Proverbs 4:25
AGENDA

7:00 a.m.  Registration Opens

8:30 a.m.  Holy Eucharist

10:30 a.m.  President calls the Convention to order
            Secretary offers the Credentialing Report and gives Instructions to Convention

10:45 a.m.  Candidates from the Election Booklet are placed in nomination
            Nominations from the floor are submitted

11:00 a.m.  First Ballot in the Vote by Orders
            Second and subsequent ballots as required

            Noon  Welcome by Dean Harding and instructions for Lunch
            Lunch is provided for those who pre-ordered. Selection is noted on your name badge

1:00 p.m.  Resume Voting if necessary
            Acceptance Speech
            Canonical Testimonial of the Election
RULE 1A: ELECTION OF A BISHOP DIOCESAN

Composition of Profile and Search Committee

SECTION 1. When a bishop diocesan is to be elected, there shall be a Profile and Search Committee consisting of sixteen Deanery Members and Six Members-At-Large, elected in the following manner:

(a) One member of the clergy and one lay member shall be elected in each Deanery of the Diocese in accordance with the provisions of Section 2 of this Rule of Order.

(b) Six additional Members-At-Large, either clergy or lay, shall be elected by the Standing Committee of the Diocese.

(c) The Profile and Search Committee shall elect a Chairperson from its membership by a majority vote of its members.

(d) Vacancies among the Profile and Search Committee membership shall be filled by appointment of the Dean of the appropriate Deanery. Vacancies among the Members-At-Large shall be filled by the Standing Committee.

(e) The Ecclesiastical Authority shall appoint a priest as a nonvoting chaplain to the Profile and Search Committee. The chaplain shall be responsible for celebrating the Holy Eucharist for the Committee, providing theological insight to the committee, and acting as a spiritual advisor.

(f) The Profile and Search Committee shall engage a confidential secretary whose responsibility will be to undertake the clerical work of the committee for which said secretary shall be compensated.

Election of Profile and Search Committee Members by Deanery
SECTION 2. Deanery Members of the Profile and Search Committee shall be elected in the following manner:

(a) When the Bishop, or, in the absence of a Bishop, the Standing Committee announces the call for the election of a bishop diocesan, each Deanery shall meet in Convocation within thirty days. Notice of said Convocations shall be sent in writing to each member of the deanery clergy and each congregation of the deanery at least two weeks before the date of the Convocation. Those entitled to vote at the meeting shall be two duly certified delegates from each congregation in the Deanery and all members of the clergy, canonically resident in the Diocese, who exercise their ministry within the Deanery or who reside in the Deanery. The election shall be by ballot and a majority of the votes cast shall be necessary for election. It shall be the duty of each Dean to certify, promptly to the President of the Standing Committee the names, addresses and the telephone numbers of the persons elected.

(b) Upon receipt of the names of the Deanery elected members of the Profile and Search Committee, the Standing Committee shall elect six members of the Committee.

Self-Study and Profiles

SECTION 3. The Profile and Search Committee shall cause a Diocesan Self-Study to be completed no later than one year after the call for election. Using information developed by the Diocesan Self-Study, the Committee shall develop a Diocesan Profile. The Committee may engage such assistance as it deems reasonable to complete its task.

Obtaining Candidates

SECTION 4. The Profile and Search Committee shall take the steps necessary to encourage the recommendation of qualified candidates and shall circulate the Diocesan Profile and other pertinent information to all clergy and congregations of the Diocese and other appropriate agencies and institutions throughout the Church, notifying them that recommendations are being received and stating the process for nomination and election.
Preparing a List of Candidates

SECTION 5. The Profile and Search Committee shall screen all candidates recommended and shall establish procedures for determining which candidates are best suited for nomination. It shall submit to the Secretary of the Convention a list of candidates to be placed in nomination at the electing Convention.

Subject to the direction of the Ecclesiastical Authority and in accordance with Article II of the Constitution of the Diocese of Albany and subject to the consents of Title III of the Canons of General Convention, the Secretary of the Diocesan Convention shall announce the date, time and place of the electing Convention and include the Committee’s report with said announcement. The date of the electing Convention shall not be less than three months nor more than seven months after the date the Report is issued. The Ecclesiastical Authority may change the date of the electing Convention and reschedule the same.

Independent Nominations

SECTION 6. When the Profile and Search Committee has announced its list of nominees, there shall be a period of 30 days after the date when its report is issued during which independent nominations to the electing Convention may be made. No independent nominations shall be received after that date.

The Secretary of the Convention shall provide, upon request, a Nomination Form on which the deadline for submitting independent nominations and the method of submitting them is clearly stated. All nominations shall require the signatures of at least two persons who are adult communicants of a congregation in good standing and certified deputies to the Convention and/or canonically resident clergy. No person shall sign the nomination form for more than one candidate for Bishop.

Composition of the Election Procedures Committee

SECTION 7. There shall also be an Election Procedures Committee of not more than six persons chosen by the Ecclesiastical Authority to assist the Secretary of the Convention in the establishment and oversight of the election procedures and agenda. Procedures established by the Secretary of the Convention and Election Procedures Committee can be over-ruled by a three-quarters vote of the members of the Standing Committee.
Final Report of the Profile and Search Committee

SECTION 8. After the period for receiving independent nominations has expired, the Secretary of the Convention shall transmit to the Profile and Search Committee the names of all of the candidates, together with photographs and biographical sketches of all candidates and such other material about the candidates as shall be in the Secretary’s possession. The Profile and Search Committee shall publish an Election Booklet containing this information.

The Election Booklet shall include a detailed statement of the election process including the Agenda for the electing Convention.

The Election Booklet shall be distributed to each member of the electing Convention not less than 45 days before the electing Convention and also made available to the people of the Diocese.

Introduction of Nominees to the Diocese

SECTION 9. After the Election Booklet has been distributed, the Election Procedures Committee shall provide one or more opportunities for members of the electing Convention to meet and confer with all candidates. Opportunity shall also be afforded all members of the Diocese to meet the candidates. The Election Procedures Committee shall be responsible for establishing the time, place, and format of any pre-convention meeting of candidates. All such meetings shall be complete at least seven days prior to the electing Convention.

Place in Nomination

SECTION 10. At the electing Convention, all names of the candidates listed in the Election Booklet shall be placed in nomination. Nominations may also be made from the floor of Convention by any member thereof in accordance with the Rules of Order. Each nomination from the floor shall be accompanied by a properly executed nomination form.

Financing

SECTION 11. The Convention shall make an appropriation to cover the expenses of the election process as outlined herein.
In accordance with Rule 1, Section 8 of the Rules of Order of the Diocese of Albany, the Secretary of the Special Convention has appointed the following to be the “detailed statement of the election process.”

1. **Registration:** Upon arrival at the Cathedral of All Saints, canonically resident clerics and lay deputies who were certified for the 2023 Diocesan Convention held in June 2023 shall check in with the Secretary’s staff at the Cathedral entrance.

2. **Nominations:** Following Holy Eucharist, the President of Convention will call the Convention to order. The Secretary will give instructions to the Convention and will read all of the nominations which have been properly submitted. Additional nominations may be made from the floor, provided that they are submitted in accordance with the standard procedure which has been appointed for this election. Electioneering at the Convention shall be considered out of order and is prohibited.

3. **Balloting:** All balloting will be done using a Padgett Communication device handed out at registration. The Head Teller and Assistant Teller will work with Padgett Communications to tally results and release to the Convention. The Convention consists of certified deputies (whether originally elected, or elected, certified alternates duly promoted to deputy by notification to the Secretary from the rector, priest-in-charge, or warden of a congregation), as well as clergy (priests and deacons) canonically resident in the Diocese of Albany, present and voting. There is no provision for proxy or absentee ballots. For an election, a candidate must have one more than half the whole number of clerical votes cast and one more than half of the whole number of lay votes cast on a single ballot.

   *(Thus, if 100 clerical votes and 99 lay votes are cast, it would be necessary to obtain at least 51 clerical votes \([100/2=50+1=51]\) and at least 51 lay votes \([99/2=49.5+1=50.5, \text{ but you can’t have a half vote, so you need } 51]\) to be elected.)*
4. **Subsequent Ballots:** If an election is not achieved on the first ballot, balloting will continue in this fashion (step 3) until an election is achieved.

5. **Notification of election:** Canon III.11.1(c) of the General Convention requires that the Secretary of the Special Convention promptly notify the Presiding Bishop of the name of the Bishop-elect, and that the Bishop-elect, at the same time, notify the Presiding Bishop of acceptance or declination of the election.

6. **Certification:** Canon III.11.3(a) of the General Convention requires that the President of the Standing Committee immediately send to the Presiding Bishop and the Standing Committees of the several dioceses of the Episcopal Church a certificate by the Secretary of the Convention stating receipt of:

   (1) evidence of the Bishop-elect’s having been duly ordered Deacon and Priest;

   (2) certificates from a licensed medical doctor and licensed psychiatrist, authorized by the Presiding Bishop, that they have thoroughly examined the Bishop-elect as to that person’s medical, psychological and psychiatric condition and have not discovered any reason why the person would not be fit to undertake the work for which the person has been chosen; and

   (3) Testimonial signed by a “constitutional majority of Convention,” i.e., a majority of the individual members [**NOTE: NOT by orders**] present and voting, whether clerical or lay, stating in part that they “know of no impediment on account of which the [Bishop-elect] ought not to be ordained to that Holy Office [of Bishop]”; and that they “believe the [Bishop-elect] to have been duly and lawfully elected and to be of such sufficiency in learning, of such soundness in the Faith, and of such godly character as to be able to exercise the Office of a Bishop to the honor of God and the edifying of the Church, and to be a wholesome example to the flock of Christ.”

   No voter should leave the Cathedral before having signed the Testimonial following the final ballot. Once an election has been declared, the testimonial will be emailed to each cleric and lay deputy to sign electronically. Tablet computers will also be available for those who do not have a device.
7. **Consent to the Election:** Canon III.11.3(a-c) of the General Convention provides that the Presiding Bishop shall request of every Bishop exercising jurisdiction a statement of consent, or withholding of consent, within 120 days after the certificate (see item 6 above) is sent to the Presiding Bishop. The Standing Committees of the dioceses of the Episcopal Church also have 120 days to consent, or to send a notice of refusal to give consent. If the requisite consents in each category are not received within that 120-day period, the election is declared null and void.

8. **Objections.** Canon III.11.8 provides that, within ten days after the election, delegates constituting no less than ten percent of the number of delegates casting votes on the final ballot may file with the Secretary of the Convention written objections to the election process, setting forth in detail all alleged irregularities.
Pursuant to Rule of Order 1A Section 10 of the Diocese of Albany, “At the electing Convention...Nominations may also be made from the floor of Convention by any member thereof in accordance with the Rules of Order. Each nomination from the floor shall be accompanied by a properly executed nomination form.”

Such nomination must be accompanied by a completed Nomination Form (available from the Secretary) and a statement from the President of the Ecclesiastical Authority that the results of a medical exam, psychological exam and background investigation for a bishop by SSC Background Screening and Investigations have been received and that no unresolved problems exist. Additional information on the candidate (100 words or less biographical sketch, photograph, resume, and answers to the 6 essay questions) should be duplicated by the nominator for distribution by the Secretary to the clerics and lay deputies. A minimum of 450 copies will be needed for distribution. The Diocese will reimburse the expense.

Please note that any nomination(s) from the floor will necessitate a recess to permit clergy and lay deputies to familiarize themselves with materials provided on candidates nominated from the floor, thus prolonging the Special Convention session.
The Rev. Scott A Garno

When I was asked to write this bio it took me awhile to figure out what to say. How can I introduce myself to the diocese that knows me well? For me, it must always begin with the most important aspects of who I am. I am a follower of the Lord Jesus Christ. He is my savior, my Lord, my hope, my peace and the center of everything I do and say and want to be. I am a husband to Sarah (20 years in May), and the father of Josiah (with the Lord), Samuel (17), Maria (14), and Tobias (8). I have been a priest in the Diocese of Albany for almost 17 years and currently serve as the Rector of St. Stephen’s Episcopal Church in Delmar. Prior to St. Stephen’s I served 11 years as the Rector of St. Matthew’s, Unadilla, and, for the last six of those years, as priest-in-charge of St. Paul’s, Franklin. Other than being a follower of Christ, a husband, and a father, being a priest in Christ’s church is the highest honor of my life.

Just over two years after we were married, Sarah and I faced a challenge that in many ways has defined our lives and ministries ever since. During my second year of seminary Sarah became pregnant with our first child. About 12 weeks into the pregnancy, we were informed that our baby had a condition called anencephaly (similar to spina bifida but affecting the skull and brain). Our son, Josiah Donald, was born in the early morning hours of February 3, 2005, and lived 16 minutes – moments we still cherish to this day. At the memorial for Josiah, one of my seminary professors shared with Sarah and me the hope that we as Christians have through the resurrection of Jesus Christ. He said, “One day, many years from now, after you have lived a full life, you will pass from this world to join your Savior. On that day I believe the first person you will meet will be your son - whole, complete, and radiant as light. He will take you by the hand and will lead you to the Lamb.” That is the
hope of the Gospel of Jesus Christ. That is the hope we as Christians have been
given. It is the hope we have been charged to share. Throughout my 17 years of
ministry, I have striven to provide that sense of hope, peace and comfort to the
people to whom I have ministered, through biblical preaching, inspiring teaching,
and spirit-led pastoral care.

Beyond the parish, I have served the diocese and the wider church with this
same passion and conviction. I have represented the diocese at General Convention
six times, including twice as chair of our deputation, numerous times as a legislative
committee member, vice chair of a committee, and as a member of The Episcopal
Church Taskforce on Communion Across Difference. In the diocese, I have, among
many other things, served 6 years on the Standing Committee. I served the final two
years of my terms as President of the Standing Committee, including the first full
year following Bp. Love’s resignation. I have always found it a great honor to serve
the people and parishes of this diocese, and I look forward to continuing to do that
in whatever capacity the Lord has in store.

As a priest and a son of the Diocese, I am diligently praying for the person
whom God has already chosen to be our next bishop. While the next Bishop of
Albany will have many challenges to address, they will also be blessed by a Diocese
full of incredible natural beauty, Godly clergy, and inspiring laypeople. I have no
doubt whatsoever that God continues to have plans for us and for his kingdom here
in these 19 counties of upstate New York.
The Rev. Scott A. Garno
113 Devon Rd. • Delmar, NY 12054 • (518)992-2332 • frscottgarno@gmail.com

Objective
To proclaim the Good News of Jesus Christ in Word and Sacrament; to love and serve the people of God as teacher and pastor, and to equip the saints for their part in fulfilling the Great Commission.

Ministry Experience

Rector
St. Stephen's Episcopal Church
April 2017 - present
Delmar, NY

- Preaching – My primary focus in ministry always has been and always will be the proclamation of the Good News of Jesus Christ. I do this most effectively through thought-provoking, engaging, and meaningful sermons which expound upon the word of God.
- Teaching - I believe the consistent and intentional study of the Bible is the key to effective discipleship and congregational cohesiveness. There are currently three Bible Studies at St. Stephen’s, all effectively led by lay people. I also offer an Adult Ed. program during breakfast between our Sunday services. This unique opportunity is well attended, highly desired, and greatly valued.
- Pastoral Care – Work effectively with our parish deacon to coordinate prompt pastoral care for all parishioners as needed. Proactively reach out to parishioners, especially those in crisis.
- Administration - Effectively manage a permanent church staff of 6 (including clergy) and oversee a PreK staff of 7, along with countless volunteers. Our office runs smoothly and efficiently. I am not afraid to make decisions or to provide leadership and guidance. I run vestry meetings that provide for times of prayer and fellowship while still being productive and on point.
- St. Stephen’s PreK Academy – rebuilt an atmosphere of shared ministry between St. Stephen’s PreK and the rest of the church. Have effectively guided the program through the departure of its much-loved founding director.
- COVID-19 – was able to navigate the COVID-19 pandemic effectively as leader and pastor. Shifted quickly to live stream worship when churches were closed, but also was able to steer the congregation through the long and rocky reopening process. Every one of us dealt with the pandemic and its ongoing effects on our lives differently, but through open and honest communication and clear decision-making we have endured and are slowly recovering in attendance, ministries, and finances.
- Outreach, Missions, and Love Bethlehem – encouraged, empowered, and expanded existing Outreach ministries (regional) and Missions (overseas). Identified local ministry as a missing component and developed the Love Bethlehem initiative to more effectively minister to our neighbors.
- Ministry Leadership – I have been an active leader and supporter of Lay-led ministries. I encourage Lay people to find their ministry gifts and then pursue them. When ministries have needed guidance, I have guided; when they have needed support, I have supported.

Spiritual Care Coordinator
December 2013 - April 2017
Hospice and Palliative Care of Chenango County
Norwich, NY

- Shared in the development, review, evaluation, and implementation of a comprehensive Pastoral Care Program for Hospice patients/families
- Coordinated the delivery of Hospice Pastoral Care services with area clergy
- Provided clinical Pastoral Care services in response to the spiritual and emotional needs of the patient/family
- Served on the Hospice Care Interdisciplinary Group with Medical Director, Family Care Coordinator, Social Worker, Director of Volunteers, etc.
- Maintained detailed records as required by Hospice and the NYS Dept. of Health

Rector
St. Matthew’s Episcopal Church
Unadilla, NY

June 2006 - April 2017

My time at St. Matthew’s was filled with many challenges but also many accomplishments.

- Preaching, teaching, pastoral care – grew as preacher and teacher to effectively communicate the gospel through inspiring preaching and engaging teaching. Responded quickly, effectively, and proactively to pastoral care concerns of the people and the parish.
- Floods of June 2006 and September of 2011 – Successfully ministered to and led St. Matthew’s through these devastating natural disasters. We lost our entire basement area, which included our offices and classroom both times. In 2006 we rebuilt the area to make better use of available space. This required the ability to adapt quickly to unexpected situations and to continually motivate our volunteer work crews. In 2011 we rebuilt the downstairs but moved the offices to alternate locations.
- Healing Ministry – We successfully trained and empowered 15 individuals (including my wife and myself) in the School of Healing Prayer Level I, and 8 of us have gone on to complete Level II.
- Administration - Effectively managed a part-time staff of 4, along with countless volunteers. We always had to be cognizant of our financial realities while keeping our focus on the mission and ministry to which God had called us.
- Vacation Bible School – Through cooperation with other denominations, we revitalized a community VBS program. We ran a biblically-based program that grew from about 10 kids our first year to an average of 15-20 for three years.
- Community Outreach - in June of 2010, we began a weekly free Community Lunch as an outreach opportunity to the community. We were responding to the closing of a County Senior Meals program in Unadilla, and we have helped fill that gap.
- Nursing home chaplaincy – In order to provide financial assistance to St. Matthew’s, I willingly took on a nursing home chaplaincy one day a week, for which I was compensated by Episcopal Charities of Albany. This required me to get to know the patients of the nursing home and respond as effectively as possible to their spiritual needs and concerns. I also offered sacramental ministry.
- Ecumenical – was highly active in the Unadilla, Franklin, and Sidney ministerial associations. Actively participated in all ecumenical functions.
- Long-term supply priest for St. Paul’s, Franklin, NY, August 2011 - April 2017
Diocese of Albany Ministry and Leadership

- Diocesan Secretary (October 2021 - present)
  - Maintain records of the Diocese, including Canonicallly resident clergy
  - Serve as secretary to Diocesan Convention - including coordination and implementation of convention business session
  - Serve as secretary of Diocesan Council
- Standing Committee President (June 2019 - October 2021)
  - Successfully lead diocese, as head of the Ecclesiastical Authority, through initial transition following the resignation of Bp. Love.
  - Organized Standing Committee into sub-committees to respond to the needs of the Diocese more effectively.
  - Identified need for Assisting Bishop during the transition. Recruited Bishop Smith to fill that role.
  - Supported the Diocesan staff by weekly in-person office hours.
  - Effectively lead Trustees, CTK Advisory Board, and Diocesan Council as Ecclesiastical Authority representative.
  - Launched the search for the 10th Bishop of Albany by issuing the call for an election and presiding at the beginning of the Profile and Search Committee's organizational meeting.
- Presided at October 2021 Diocesan Convention

- Standing Committee member (June 2015 - October 2021)
- Communion Across Difference Task Force (August 2022 - present) - core convening team
- Christ the King Oversight Board (February 2021 - present)
- Diocesan Deacon Formation School (2017 - present) - instructor for Church History and Homiletics
- Cursillo - Diocesan Spiritual Director (2014 - present) - Weekend Spiritual Advisor 3 times
- Beaver Cross Summer Camp Chaplain (2006 - present)
- Leader/Chaperone - Diocesan Youth Trip to Northern Ireland (Summer 2011)
- Diocesan Mission Team to South Sudan (January 2002)
- Ecclesiastical Trial Court Clerical member (2009-2012)
- I have lead convention workshops on various kinds of ministry

Ministry to The Episcopal Church

- General Convention Deputy - 2003, 2009, 2012, 2015, 2018 (Chair), and 2022 (Chair)
- Member of the Task Force on Communion Across Difference (2018-2021)
- Vice Chair of the legislative committee on Committees and Commissions (2022)
- Member of the Ministry legislative committee (2018, 2015, 2012)
- Member of the Prayer Book, Liturgy and Music legislative committee (2003)

Other Ministry

Board Member (2017 - present) - Healing a Woman's Soul - a ministry to domestic violence survivors

Member (2010 - present), Board of Trustees of The Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, a $17 million
endowment that provides yearly financial assistance to the surviving spouses and minor-children of Episcopal clergy from all the dioceses of NY State.

Fire Department Chaplain - Elsmere Fire Department (2019 - present)
Boy Scout Chaplain - Troop 1, Unadilla (2009 - 2017)

**Education**

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<td>M. Div.</td>
<td>2006</td>
<td>Trinity School for Ministry</td>
<td>Ambridge, PA</td>
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<td>Participant in Preaching Excellence Program at invitation of Seminary Dean/President</td>
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<tr>
<td>B. A. (History)</td>
<td>2002</td>
<td>S.U.N.Y. Potsdam</td>
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Eagle Scout award - 1998
The Rev. Scott Garno
Bishop Candidate Essay Questions

Please elaborate your understanding of the following

The Holy Trinity

In the words of the BCP catechism (p.852), “The Trinity is one God: Father, Son, and Holy Spirit.” We worship one God in Trinity of persons. We can neither confuse the persons of the Trinity, nor divide the substance of the Godhead. Each is fully God sharing equally in glory and majesty.

While this truth is in many ways inconceivable, it is grounded in the ways God has interacted with his creation throughout history. While the doctrine of the Trinity is not explicitly named in Holy Scripture, the canon of Scripture reveals that we worship one undivided God in Trinity of persons: Father, Son, and Holy Spirit.

Christ’s resurrection

The death of our Savior Jesus Christ on the cross and his bodily resurrection from the grave three days later are biblical and historic truths. These great deeds changed the course of human history. Prior to the resurrection, death was the ultimate victor and the end of our story; but because Christ rose from the dead, death no longer has “sting” or “power” over those who belong to him. In the scriptures Jesus assured his followers that he was going ahead of them to prepare a place. As believers, when our eyes close at the end of this life they will open to our eternity with God. This is the cornerstone of our faith and hope.

The resurrection, however, is not just about the future. It also gives us new life - here and now. When Christ rose from the dead he did so as the first born of the new creation. We believe this new creation has begun already. Of course, the new creation has not yet come to full flower. We see the lingering effects of the Fall in the suffering and brokenness all around us, which will sadly remain until Christ’s return when he makes all things new. Still, we are called to live in the joy of the new creation by God’s grace and to proclaim that reality to a world in need of light amid the darkness.
The Gospel

The Gospel, or “good news,” is the narrative of the lengths that God will go to restore humanity and all of creation to a right relationship with him. Specifically, the Gospel is the good news about Jesus Christ, the Son of God – his life, death, resurrection, and ascension.

In the BCP, Eucharistic Prayer A reminds us that God created us to be in relationship with him. When sin had separated us from God “you sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself in obedience to your will, a perfect sacrifice for the whole world.” (361) Jesus’s sacrifice brought us reconciliation with God and a promise of eternal life. As Jesus famously taught Nicodemus, “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).

Christ’s sovereignty as Lord of lords and King of kings

The doctrine of God’s sovereignty deals with God’s power over all the universe. This dominion is manifest in Christ’s miracles, which reveal his divine nature. He changes water into wine, calms storms and seas, transcends the limitations of physics (i.e., walking on water), and feeds the 5,000 with five loaves and two fish. He shows his dominion over the spiritual forces of this world by casting out demons and restoring to wholeness those who are possessed. His sovereignty compassionately extends to his care for humanity through his many healings, and over life itself when he raises Lazarus from the dead.

The scriptures seem clear that the fullness of Christ’s sovereignty is given to him through his obedience to the will of the father on the cross. As St. Paul writes in Philippians “Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” (Phil. 2:9-11)

Guarding the faith, unity and discipline of the Church
It should be a sobering and indispensable responsibility for bishops to be the guardians of the faith, unity, and discipline of the Church. The ministry of the church was first entrusted to the apostles, the disciples of Christ, who walked with him, learned directly from him, and were anointed by the Holy Spirit on Pentecost. The apostles likewise passed on the faith and ministry of the church to their successors, who eventually became known as bishops. Bishops have always been responsible for maintaining the accountability of the Church and its clergy to the received faith, order, life, and witness. They take care to ensure that the creeds are taught and confessed, the sacraments are reverently administered, and that faithful witness to the Gospel is preserved. Bishops are also called to defend the church from those inside and out who have, from time to time, tried to lead the church away from the faith once delivered to the saints, especially in the face of heresy and schism. Bishops remind the church by their preaching and teaching, who it is, why it exists, and what it is called to do - to proclaim the gospel of Jesus Christ and to work to build God’s kingdom.

**Being in all things a faithful pastor and wholesome example for the entire flock of Christ**

To be a pastor means to care for and love the people of God as Christ loves us. A bishop is charged with being a pastor to all the flock of Christ within their diocese, taking special care of the clergy of the diocese. It is clear, that those whom God has called to be clergy cannot effectively carry out their ministries without being supported and cared for in a Christ-like manner. The examination of a bishop in the BCP states this with great clarity, exhorting a bishop to, “encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God’s grace, pray for them without ceasing, and celebrate with them the sacraments of our redemption.” Further, a bishop should be “merciful to all, show compassion to the poor and strangers, and defend those who have no helper.” (p.518)

“To be a wholesome example for the entire flock of Christ” does not mean that bishops are expected to be perfect in their life and faith - Christ is the savior of bishops as well. However, a bishop should strive to live a life “worthy of your calling, for you have been called by God” (Eph. 4:1). In my adult life and ministry, this has meant framing my life in terms of three priorities: God, family, and church ministry.
The number one priority of my life must be my relationship with Jesus. If that is a wreck, I can’t be a good husband, father, or priest (and certainly not a good bishop). Second is my relationship with my wife and our relationship with our children. While clergy are called to minister to the people of God, we are called first to minister to our families. My ministry in the church comes third. The calling of God to ministry is a great honor and privilege and something that should never be taken lightly. I have always tried to live by this truth. That said, if I must choose, I will always choose God first, then family, then church ministry.

Describe your relationship with Christ and tell us where you find abiding joy in the Gospel. How does that inform the way you live out the Gospel in your life and how you share your Christian faith with others?

Since the beginning of my ordained ministry over 17 years ago, I have begun every sermon with this prayer: “May the words of my mouth and the meditations of all our hearts be acceptable in your sight O Lord our rock and our redeemer.” Not only does this remind us all that everything we say and do should be to God’s honor and glory, but, in many respects, it highlights the foundations of my relationship with Christ.

First and foremost, Jesus is my savior and redeemer. Because of his sacrifice on the cross, my sins have been forgiven and I have been reconciled to God. I can be assured of my salvation because of the love, grace, and mercy shown by Christ on the cross and offered to me as a follower of Christ. I strive each day to be the person that God created me to be, and that is an ongoing work of the Holy Spirit in my life. Christ knows I have a long way to go, but I rest on his promise to be with me until the end.

It is this promise that reminds me that Christ is the rock upon which my life should be built. My efforts may be inconsistent, but his faithfulness is sure; and I have seen the proof of this many times in my life. From the loss of our son Josiah at birth, to two major floods in Unadilla; from the early challenges of ministry in Delmar, to the sometimes-overwhelming responsibility of leading the Standing Committee in the wake of a bishop resignation, and to the normal challenges of life as a husband,
father, and priest; the faithfulness of Christ has been ever-present and ever-reassuring.

The Lordship of Christ is also ever present in my life. Each day I ask the Lord, “what would you have me do today, Lord.” I endeavor to ensure that every decision I make and everything that I say and do is in accordance with his will for my life.

It is through this way of living, remembering Christ as redeemer, rock, and Lord, and finding joy in the gospel, that I share my faith. I want my life to reflect the work Christ is doing in my life. This comes through most clearly in my preaching. Preaching the gospel of Jesus Christ has always been my greatest joy and passion in ministry. Through biblically based preaching I am able to most clearly share the hope, peace, and joy of Christ which gives our lives meaning and purpose. As bishop, it would my great joy and privilege to be able to share with the people of this diocese in the mission and ministry into which he continues to call each and every one of us.

The Diocese of Albany, at its Convention in 2007, passed a resolution which stated that it “affirms the sanctity of human life as a gift from God from conception to natural death.” As bishop, how would you interpret and teach about sanctity of life? What would be your pastoral approach to persons struggling with these issues?

As bishop, I would continue to affirm and teach the sanctity of human life as a gift of God from conception to natural death. As bearers of the image of God, all humans are cherished in God’s sight and deserving of a life worthy of their status as children of God. As you can read in my biography, this is an issue that has touched our lives in a profound way. Our son Josiah’s condition is one that predominantly ends in abortion; however, my wife and I were resolute from the beginning that we would cherish our son for however long the Lord deemed to give us with him. While this experience may have given definition to our resolve that all life is sacred, it also showed us just how sensitive and difficult these decisions can be. We were supported incredibly by each other and by family and friends, and it was still one of the most difficult times of our lives. I can imagine how difficult it would be for those who do not have the level of support that sustained us. As the church, we can and
must be there for those who are facing these difficult decisions in non-judgmental ways. We cannot condemn those who choose differently than we would, but instead must show the grace, mercy, and compassion that the gospel demands.

It is this reality that reminds me to this day that society, and especially the Church, bears a responsibility to not only support families when faced with these decisions but also to support them throughout life. While the resolution of 2007 may have been focused on the idea of abortion, the sanctity of human life goes much further. We must be willing to support and minister to people in all aspects of life, always speaking for the less fortunate and underrepresented. The sanctity of all human life means not only conception to birth, but also appropriate housing, food, and clothing. It includes education and physical and mental healthcare. It certainly means supporting and caring for people and their families at the end of life. Ultimately, it means caring for and supporting all God’s people throughout their entire lives.

**Describe how you reach out, engage, and minister to “the least, the lost, and the left out,” and give an example. How do you live out your beliefs and address social justice?**

We have a message of grace, hope, and peace that the world longs for and we have been charged to bring it to them. Throughout my ministry, encouraging the ministries of the church to look outside of the church doors has been a priority. In my own life it is an incredible honor and responsibility to represent the church in the wider community. I do this through pastoral care, teaching, preaching, and ministry in the wider community.

I also have endeavored to make the sacramental ministry that is so foundational in our faith tradition available to the wider community. For the entirety of my ministry in Unadilla I had an ongoing and meaningful ministry to an area nursing home, including providing regular access to Holy Eucharist, Last Rites, and a monthly memorial service for the residents and staff. I also served for 3 years as the Spiritual Care Coordinator for Hospice of Chenango County. During this time, it was my responsibility to ensure that all Hospice patients received the pastoral care they requested.

Within the church, I have continuously preached equality and justice as presented in
the scriptures of the Old and New Testament. In the Old Testament, a recurring theme of the prophets was not only to remind the people of the faithfulness of God, but to also remind them of the duty they had, “…to do justice, and to love kindness and to walk humbly with your God” (Micah 6:8). This message continued and was amplified in the New Testament where Jesus modeled a radical welcome by calling tax collectors and sinners, and by eating with and ministering to the outcasts of society. We have lived this out in the parish by ongoing support of ministries to our own children and the children who attend Beaver Cross summer camp. Outside of our church, we have been deeply involved in and have supported feeding and wellness ministries within our own community, the surrounding area, and even internationally.

Finally, there are two ministries of which I am most proud. The first is a ministry we began at St. Stephen’s called “Love Bethlehem.” The impetus of this ministry is to identify ways we can be an even more active part of the community in which we live. This includes adopting a local highway, hosting multiple AA groups, continuing to cultivate our long-term relationship with the Elsmere Fire Department, hosting the AARP senior tax-aid program, Red Cross blood drives, and many other ways to show that we love and care for the community where we live.

The second is Healing a Woman’s Soul. I have been a board member of this ministry that supports survivors of domestic violence for almost seven years. In that time, the organization has helped literally hundreds of women as they struggle to rebuild their lives and restore their dignity.

The church has a message of grace, mercy, hope, and peace that we have been charged to share. May we answer that charge to the Glory of God.

Please describe your views on same sex marriage and explain how you would approach that issue in your role as Bishop of Albany. Please include in your approach how EDoA Canon 16 and General Convention Resolution 2018-B012 will be handled and how your approach would apply to you as Bishop rectors with parishes laity.
I believe that God intends marriage to be the life-long covenantal relationship between one man and one woman. The BCP offers a clear understanding of marriage: “The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord” (p. 423) This has been the teaching of the Church for most of its history and the teaching of the Diocese of Albany for all of its history. It seems clear that this teaching forms the foundation for EDoA Canon 16.

It is also clear, through B012, that the Episcopal Church believes that same-sex marriages should be available in all dioceses of the church. If elected bishop, I would honor the call of B012. While my conscience would not allow me to give a blanket approval for same-sex marriages in the diocese, I would not stand in the way of them occurring. B012 allows bishops with conscientious objection to collaborate with another bishop of the church to offer the necessary pastoral support to clergy and parishes that desire to offer same-sex marriages. (Let me be clear that this DEPO-like relationship would only be in the area of marriage; I would remain the bishop of all parishes in the Diocese of Albany!) This process has already been set up by the Standing Committee of EDoA in its function as the Ecclesiastical Authority, including waivers of Canon 16, for the clear protection of clergy and churches who avail themselves of this policy. As bishop I would continue that policy for the foreseeable future.

I understand and acknowledge that the current policy is not completely satisfactory to many people within the diocese. Those who are traditional/conservative may feel this policy goes too far, and those who are progressive may feel this policy does not go far enough; but what it offers us is a place to be while the conversations around this topic continue. I firmly believe that a long-term, workable solution can be found in the Diocese of Albany. We must allow ourselves the opportunity to live in this uncomfortable place while the good work that has already begun through the Task Force on Communion Across Difference (of which I was a founding member) continues to unfold. A main objective of mine, if elected bishop, would be to work
with the Task Force to facilitate the storytelling and listening sessions communicated in the Task Force letter released by the Standing Committee. It is only through listening to each other, trusting each other, loving each other as siblings in Christ, and, first and foremost, through the power of the Holy Spirit that we will find a lasting peace.

**How do you perceive yourself working with traditional/conservative clergy/laity and progressive clergy/laity to unify and bring them together for the common good of the diocese of Albany?**

This, I believe, will be one of the greatest challenges facing the next Bishop of Albany. I don’t feel it would be overstating the truth to say that the long-term viability of the Diocese of Albany rests on successfully addressing the divisions that are so evident in our diocese. I don’t believe any one person, including the next bishop, has all the answers that will be needed to address this issue. It will only happen through intentional collaboration, trusting relationships, open dialogue, and the mighty work of the Holy Spirit.

While I am not ashamed to say that I don’t have all the answers (only God does), what I do possess are the skills and experience that I believe would give me a solid foundation from which to lead this work. Since before my ordination, I have been representing the Diocese of Albany at General Conventions. Through this work I have been able to build relationships and work “across the aisle” for the betterment of the church. This manifested itself most clearly when I was named to the TEC Task Force on Communion Across Difference. While our work was seriously hampered by COVID, nonetheless we were able to forge relationships and build bridges that laid a firm foundation for the continuing work of the Task Force to this day.

Likewise, I am a founding member of the Task Force on Communion Across Difference here in EDoA. We have spent the last year telling our stories and building trusting relationships which have laid the foundation for the work left to do. Most crucial is facilitating opportunities for us to listen to each other and together find a lasting way forward.

If elected bishop, I would vow to be the bishop of the entire Diocese of Albany,
caring equally for traditional and progressive and everyone in between. Clear communication and a commitment to seeing each other as fellow bearers of the image of God and brothers and sisters in Christ will give us the starting place from which to work. I would also work to rid the diocese of the “us vs. them” mentality that still seems present at times. I am not afraid or leery of people with different ideas or beliefs and I would work to model that behavior in the diocese.

Most importantly, I will set an agenda from day one that clearly communicates that, while this is an important issue for us to deal with, it no longer needs to be the issue that defines us as a diocese. I envision a Diocese of Albany that is known for its passion for the gospel of Jesus Christ. If we are ever going to be united it will occur through an intense focus on Jesus Christ. In baptism we “put on Christ.” When we do that, as St. Paul says in Galatians 3:28, “there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for [we] are all one in Christ Jesus.”
The Very Reverend Neal P. Longe

The Very Reverend Neal P. Longe was called to full-time ministry at St. Ann’s, Amsterdam on January 1, 2012.

Fr. Neal was born and raised in Johnstown, NY and was sponsored for ordination by St. John’s, Johnstown. He and Lisa, his wife, were married in 2004 and have two teenage children, Maria and Noah.

Fr. Neal holds a Master of Arts Degree in Theology from St. Mary’s Seminary and University in Baltimore, MD and a Diploma in Anglican Studies from Trinity School for Ministry in Ambridge, PA. He also holds a Bachelor of Music Degree in Music Education and Psychology from the Crane School of Music College at SUNY Potsdam, as well as an Associates degree in Nursing from Fulton-Montgomery Community College at Johnstown, NY. Fr. Neal is a Registered Nurse and has worked in the Emergency Department, the Intensive Care Unit, and Occupational Health.

Fr. Neal serves the parish in many ways, sharing the love of Jesus and connecting people to Christ, transforming people, families, and communities. Fr. Neal is passionate about preaching, leading bible studies, and teaching. Pastoral care is an integral part of all the ministries that he is involved in.

In November 2013, Fr. Neal was appointed by the previous Bishop to serve as the Dean of the Western Mohawk Deanery. He also serves the Diocese in a variety of other leadership roles and currently serves as Secretary of the Trustees of the Diocese, Chair of the Christ the King Oversight Board, Chair of the Capital Finance Task Force, and Deanery Clergy Representative on Diocesan Council. Fr. Neal is blessed to serve as Priest-in-charge for St. Peter’s by the Lake Summer Chapel in Old Forge.

With a heart for First Responders, Fr. Neal serves as a Deputy Fire Coordinator - Chaplain with the Montgomery County Fire Service and Office of Emergency Management, as well as Chaplain to the Montgomery County Sheriff's Office, Amsterdam Fire Department, Amsterdam Police Department, and the Capital District Fraternal Order of Police.
Fr. Neal holds a third degree black belt (III Dan) in Taekwon-Do. In his spare time, he enjoys spending time with his family and their two dogs, connecting with friends, and furthering his education by reading and listening to podcasts.
The Very Rev. Neal Patrick Longe
58 Reber St – Colonie, NY 12205 ~ 518.569.3575 ~ fatherneal@gmail.com

Personal Ministry Statement
The priest must pray regularly in order to strengthen their walk as a disciple and to walk with others. The priest is called to love and serve the people of God, to preach and teach, and to invite others into the love and saving grace of Christ.

Leadership in Parishes & Congregations

Rector: St. Ann’s Episcopal Church (2012 – Present)
- Developed strategic vision for a healthy and sustainable congregation
- Implemented programs that led to an increase in participation in outreach and an increase in giving of approximately 200% since 2012
- Bible-based sermons relevant to daily life
- Led bible studies, other classes focused on discipleship, and Sacramental preparation
- Pastoral Care: home and hospital visits
- Trained lay members for healing prayer and Eucharistic visitors
- Instituted email prayer line and developed parish website

Associate Priest: St. Michael’s Episcopal Church (2010 – 2012)
- Monthly home-based “Playdate Mass” for families with young children
- Coordinated parish religious education programs
- Redesigned parish website
- Coordinated implementation of new technologies used in our liturgies (projector, screen, sound system, etc.)
- Instituted email prayer line
- Sacramental preparation
- Pastoral Care: home and hospital visits
- Bible-based sermons relevant to daily life

- Weekly prayer table ministry
- Bible-based sermons relevant to daily life

Leadership in the Diocese of Albany

Deanery Clerical Representative, Diocesan Council (2021 – Present)
- Collaborate with the other members of the Council to monitor the ongoing financial outlook for the diocese, prepare and present to the Convention for its action a program and budget for the work of the Church.
Chair, Capital Finance Task Force (2021)
- Facilitated a conversation with representatives of all the governing bodies of the diocese to develop a comprehensive list of capital needs at the Cathedral, South Swan St, and Christ the King Center properties.
- Presented and monitored the funding plan to all governing bodies to ensure a unified approach to funding the projects.

Secretary, Trustees of the Diocese: Diocese of Albany (2015 – Present)
- Oversee the financial management of the Albany Diocesan Investment Trust as well as the real property of the diocese. Responsible for the meeting minutes, drafting communications, and coordinating all of the diocesan properties in transition.

Rural Dean: Western Mohawk Deanery (2013 – Present)
- Assisted the Bishop with the pastoral care of the clergy in my deanery, particularly with the response to conflicts and concerns within parishes. Assisted clergy with development and growth of their own congregations.
- Facilitator of dialogue of regular diocesan Deans’ meetings.

Speaker: Diocesan Parish Leadership Conference (2013)
- Served as a member of the panel that presented the 2013 Parish Leadership Conference entitled *Passion for Jesus*.

Leadership in the Community

Chaplain: Amsterdam Police Department (2020 – Present)

Member: Montgomery County Law Enforcement Review/Reform Forum (2021)

Officiant: Amsterdam Overdose Awareness Annual Prayer Vigil (2018 – Present)

- Developed a program for coordination with the Department of Social Services for incarcerated individuals to coordinate the necessary resources for stability prior to their release.

Member: Emergency Food and Shelter Committee (2015)
- Responsible for the allocation of FEMA funds to local organizations to support emergency food and shelter needs in the community.

Chaplain: Amsterdam Fire Department (2014 – Present)

Deputy Fire Coordinator - Chaplain: Montgomery County Fire Service and Office of Emergency Management (2012 – Present)

Member: Montgomery County Cares Coalition (2012– Present)
• Our mission is to build a healthier Montgomery County through the reduction and prevention of youth substance use, health awareness, and collaboration with community partners.

Chaplain Candidate: Ensign, United States Navy Chaplain Corps (2003-2004)
• Honorably Discharged
• Provided Sunday Religious Education for Midshipmen at the Naval Academy

EDUCATION
Diploma in Anglican Studies, Trinity Episcopal School for Ministry, Ambridge, PA
Major: Anglican Studies Graduated: May 2010

Associate in Applied Science, Fulton-Montgomery Community College, Johnstown, NY
Major: Nursing Graduated: May 2006

Master of Arts, St. Mary’s Seminary and University, Baltimore, MD
Major: Theology Graduated: May 2006

Bachelor of Music, SUNY Potsdam, Crane School of Music, Potsdam, NY
Majors: Music Education and Psychology Graduated: May 2001

SECULAR EXPERIENCE
Registered Nurse: Nursefinders, Albany, NY (2010 – Present)
Registered Nurse: St. Mary’s Hospital, Amsterdam, NY (2006 – 2008)
Please elaborate your understanding of the following

**The Holy Trinity**
The Holy Trinity is the foundational doctrine of our faith. It is the understanding that there is one God, who exists eternally as One Being in Three Persons: the Father, the Son, and the Holy Spirit. The doctrine of the Holy Trinity is the foundation of all existence, knowledge, and salvation. The Holy Trinity reveals to us God’s nature as a relational being and is the source and summit of relationship, intimacy, and love.

God: Father, Son, and Spirit always work together in creation, revelation, and salvation. And yet there are particular roles of each Person of the Trinity: The Father is the Creator and sustainer of the universe, the source of all existence. The Son, Jesus Christ, is the eternal Word of God who became incarnate for us taking on human flesh to redeem humanity through His life, death, and resurrection. The Holy Spirit is the active presence of God in the world, guiding, empowering, and transforming believers, pointing them to Christ who in turn takes them to the Father.

The Holy Trinity is a complex and profound mystery that is beyond our full comprehension. Christians approach the Trinity with reverence, seeking to explore and understand this aspect of God’s nature within the limits of human understanding while recognizing the limitations of our finite minds when grappling with the infinite. The Church seeks to faithfully receive this mystery through revelation and witness to it as much as she can through the historic Creeds.

**Christ’s resurrection**
The resurrection of Jesus Christ from the dead is the central and essential tenet of Christian belief. It is the hope of new life, victory over death and sin, and the foundation of the Christian faith. The resurrection of Christ is significant for several reasons.

First, it validates Jesus’ claims to be the Son of God and the Messiah. It affirms His divine authority and the fulfillment of prophecies regarding His resurrection. It is the ultimate confirmation of Jesus’ identity.
Second, the resurrection is the victory over sin and death. It is God’s triumph over the consequences of human sin and a demonstration of His power to offer eternal life to believers. Through His resurrection, Jesus conquered death and paved the way for salvation and reconciliation with God.

Third, it is the first fruits of our salvation. Jesus Christ is our vicarious substitute-born, living a life of perfect obedience to the Father, dying on the cross, and rising again from the dead in our place and on our behalf. He is our Kinsman Redeemer, he is our Great High Priest and our Perfect Sacrifice. Jesus’ resurrection is essential for our salvation and intrinsic to the incarnational and atoning work of God in Christ.

The Church’s belief in the resurrection is based on the testimony of the Scriptures, the experiences of the early disciples, and the transformative power of the risen Christ in our own lives. The resurrection is the source of hope, assuring Christians of our own future resurrection and the promise of eternal life with God- eternal life which begins on earth at our baptism.

**The Gospel**

The Gospel is the Good News about the saving Person and Work of Jesus Christ: God made him who knew no sin to become sin so that we might become the righteousness of God (2 Corinthians 5:21). This good news meets us in both Word and Sacrament and declares us free in order to serve the world in Jesus’ name. The Gospel is the announcement of the unconditional and gracious forgiveness of sins, the hope of eternal life, and the invitation to follow Christ and participate by the Holy Spirit in God’s redemptive work of making manifest the Kingdom of God on earth.

The Gospel calls us to respond in faith and repentance and empowers us to live transformed lives through the work of the Holy Spirit. Faith involves trusting in Jesus Christ as Lord and Savior, believing in His death and resurrection, and recognizing His authority in our lives. Repentance entails turning away from a life of sin, seeking forgiveness, and committing to follow Jesus Christ. And, the Good News of the Gospel is that Jesus has already done this for us, in our place and on our behalf. The Gospel is also, therefore, the message of the transformative power of the Holy Spirit, who enables us to live in obedience to God’s will and empowers us to reflect the character of Christ in our daily lives.
The Good News of the Gospel is inherently corporate as well. The Gospel is a declaration of salvation to not only individuals but to the Church and to the world. The Gospel calls us and empowers us to love one another, show compassion to the marginalized, seek justice, and actively engage in acts of service and reconciliation. The Gospel's message of love, forgiveness, and grace is intended to be shared with others, inviting them to experience the transforming power of Christ's salvation in their own lives.

**Christ's sovereignty as Lord of lords and King of kings**

Christ's sovereignty as Lord of lords and King of kings refers to His supreme authority and reign over all creation and His Church. This reality is rooted in the teachings of Scripture and emphasizes Jesus' divine nature and His position as ruler of all.

As Lord of lords, Jesus' holds absolute sovereignty and is the ultimate source of authority. It is a recognition that Jesus' lordship extends over every aspect of life, including personal beliefs, values, decisions, and actions.

Similarly, as King of kings, Jesus' kingship transcends those of earthly monarchs and leaders. He is the supreme ruler over all nations and governs with justice, righteousness, and love. His kingdom is not limited to a specific geographical area but encompasses all believers who have submitted to His lordship.

The understanding of Christ's sovereignty as Lord of lords and King of kings reminds us of the centrality of Jesus in our lives and the life of the Church as well as the need to allow our wills to be aligned with His. It calls for obedience, humility, and submission to His authority. Christ's sovereignty as Lord of lords and King of kings compels us to seek justice, love mercy, and promote righteousness in all areas of society, guided by the principles and values of God's kingdom.

**Guarding the faith, unity and discipline of the Church**

From the earliest years of the Church, an important calling of Bishops has been to lead by guarding the faith, unity, and discipline of the Church. This is a comprehensive responsibility aimed at preserving the essence of the faith—the preaching of the Apostles, namely the Son of God Jesus Christ incarnate, crucified, and risen—fostering the Church's unity in Christ as one body, and upholding the
standards and worship of the Church. It requires a combination of spiritual discernment, leadership, pastoral care, theological reflection, and administrative oversight to ensure the Church remains faithful to its beliefs, united in its purpose, and disciplined in its conduct.

Guarding the faith involves protecting and upholding the essential beliefs, doctrines, and teachings of the Church. These beliefs are revealed by God in His self-revelation in Jesus Christ, witnessed to in the Holy Scriptures, and explained and preserved in the historic Creeds and Councils of the Church as well as The Prayer Book.

Guarding the unity is essential for our witness to the Gospel and for our ability to function cohesively in the fulfillment of our mission. Guarding the unity of the Church entails promoting harmony, fostering a sense of belonging, and resolving conflicts within the community. It involves encouraging respectful dialogue, reconciliation, and collaboration among members, in Christ for our unity is ultimately maintained through Jesus Christ, who is the center and anchor of our faith, as well as the testimony to Him in the Scriptures, historic Creeds, and The Prayer Book.

Guarding the discipline is a pastoral ministry of the bishop to be carried out with respect, charity and love. This includes overseeing the proper administration of the Sacraments, the implementation of Church policies, and the correction of any misconduct that may arise within the Church.

**Being in all things a faithful pastor and wholesome example for the entire flock of Christ**

Serving as a faithful pastor and wholesome example for the entire flock of Christ is at the heart of what it means to serve as Bishop. The example and heart of Jesus in the Gospels demonstrates what a faithful pastor looks like. As pastors, our hearts are to break for the things that broke the heart of Jesus and we are to respond with the same graciousness and love as Jesus did. As Bishop and chief pastor, this means nurturing the spiritual growth of the flock, shepherding them through challenges, and providing pastoral care and support.

To serve as a wholesome example refers to living a life that aligns with the teachings and values of the faith. A pastor is called to be a role model in their
conduct, character, integrity, humility, and love. A pastor inspires and encourages others to lead a life dedicated to Jesus by the example of their own life. This flows from the pastor’s perseverance in prayer, the study of Scripture, participation in the Sacramental life of the Church, and the transformative work of the Holy Spirit.

Serving as pastor and an example to others, requires the Bishop to follow the example of Jesus and meet people where they are, to spend time with them, love them and encourage them. It is a ministry of remaining anchored in Christ myself and inviting others to anchor their lives in Jesus. This requires a commitment to serve selflessly, nurture spiritual growth, and lead by example, striving to reflect the teachings and character of Jesus Christ.

**Describe your relationship with Christ and tell us where you find abiding joy in the Gospel. How does that inform the way you live out the Gospel in your life and how you share your Christian faith with others?**

Jesus Christ is my Lord, Savior, friend, and the anchor for my soul. I was baptized as an infant and in regular participation at Mass. I became an acolyte as early as able, and that was the start of a deeper relationship with Jesus. It is my relationship with Jesus that sustains me through the joys and difficulties that life can bring. No matter what is going on, I know that Jesus is present and loves me. My relationship with Jesus is one of love and trust and serves as a source of guidance, comfort, and inspiration in my life.

This abiding joy comes from the realization that Jesus Christ is who He says He is and did what He said He would do. Because Jesus is the only begotten Son of the Father, because He took on our flesh, because He died for me, and because He rose again, it is possible for me to be reconciled to God and to be raised with Christ on the last day. This is the joyful news of the Gospel. Jesus testifies to a loving God who cares for me and prepares a place for me. The life, death, and resurrection of Jesus demonstrates the depths of God’s love for me and for all people.

As a disciple and pastor, my role is to share what I know and have experienced to be true about God with others. It is out of our own understanding and image of God that I can share Christ with others. The Gospel provides a framework for living a life of love, compassion, and service. It teaches me to love God with all my heart, soul, and mind and to love my neighbor as myself.
Living out the Gospel in my life involves aligning my thoughts, words, and actions with the teachings of Christ. It means allowing God’s grace to help me live a life of integrity, humility, and righteousness. It involves cultivating a personal relationship with God through prayer, studying the Scriptures, and seeking the guidance of the Holy Spirit.

What I share with others is what I have received and know to be true. People, for a variety of reasons, often have a negative or distorted image of God. I pray that I am able to share with others the reality that there is a God who loves them, who gave Himself for them, and desires an eternal relationship with them. God’s promise is to remain with us always and therefore we are never alone.

Sharing the Christian faith effectively involves meeting people where they are, acknowledging their personal perspectives, and addressing their questions and concerns with empathy and grace. It is important to remember that everyone’s spiritual journey is unique. Sharing my faith with others can be done through various means, such as sharing my testimony, engaging in meaningful conversations, and demonstrating Christ’s love through acts of kindness and service. In the end, I hope to offer people a loving invitation to explore and experience the transformative power of Jesus Christ.

The Diocese of Albany, at its Convention in 2007, passed a resolution which stated that it “affirms the sanctity of human life as a gift from God from conception to natural death.” As bishop, how would you interpret and teach about sanctity of life? What would be your pastoral approach to persons struggling with these issues?

The creation narrative of the Book of Genesis articulates the distinctive nature of human beings having been created in the image of God. As bearers of God’s image our lives are sacred, and humanity has a particular role in creation. The sacredness of human life is again emphasized in the incarnation, as Jesus takes on our nature in His sacrificial ministry of reconciliation. God created us to be in relationship with Him. Our relationship with God marks us as superior among all creation.

As God sees us in such an unparalleled and sacred role, we are called to respect that sacredness. In our Baptismal Covenant, we affirm our call and responsibility to
respect the dignity of every human being. This call applies to all life, from conception to natural death. That call requires Christians to wrestle with the ethics of medical, social, and political questions and their impact on life.

It is our responsibility as followers of Jesus to see life through the eyes of Christ. It is in the life of Jesus that we see His heart for the vulnerable, the lost and the least. As we live in this reality, what we will experience is that understanding the objective reality of our sacred lives can be much easier than answering all the subjective ethical questions we face. As we discern the best way forward in answering the questions, we should prayerfully consider the witness of scripture and example of Jesus.

As people struggle with ethical questions of life (abortion, poverty, immigration, war, end of life issues, and more) it is imperative that people find pastoral guidance and support in the Church. It is the role of pastors to walk with people on their journey, not as the ones with all the answers, but rather as loving guides helping people to examine their lives and circumstances, to find where God is at work, to provide wise counsel when appropriate, and to walk prayerfully on the journey with them.

Many of the situations that we face can be extremely challenging for us, with multiple lives involved. In light of these realities, and in my role as Bishop and chief pastor I would seek to walk with the clergy and people on the journey of wrestling with the variety of ethical questions we face. It is in the midst of relationships that I will seek to provide prayerful support, discernment, and teaching where appropriate and helpful.

To guide us on this journey, God has given us the words of Holy Scripture and the fullness of revelation, Jesus Christ. The Holy Spirit has also been poured out upon us to lead us, guide us, comfort us, and sustain us. The role of the Bishop is to continually point to Jesus Christ in all the questions we face.

Describe how you reach out, engage, and minister to “the least, the lost, and the left out,” and give an example. How do you live out your beliefs and address social justice?

There is no doubt about the Gospel mandate, and the example of Jesus, to reach out to “the least, the lost, and the left out.” In the ministry of my parish, we
accomplish this by serving a free monthly community meal, offering free clothing, and assisting those in need of food. Until disrupted by Covid, services were celebrated weekly at the Montgomery County Jail.

These parish ministries not only provide for the physical needs of the least, the lost, and the left out, but also provide for the sharing of the love of the Gospel. Neighbors who have been welcomed and served at the community meal have become members of the parish. Formerly incarcerated individuals were baptized in the parish following their release.

The Church must be a place of refuge, comfort, and welcome. I believe this means not only being able to provide the means to meet a particular need, but also to be able to welcome, care for, and love the people we are serving. If we are doing this well, people will not only be served by a particular ministry, but also welcomed in the pew next us as a sibling in Christ.

I also have the privilege of service as Chaplain to a number of law enforcement agencies and fire departments. This ministry has allowed me to make numerous connections with people in need and the organizations attempting to meet the needs. One way this has happened is through my service as Chaplain to the sheriff’s office and our work in the county jail, we were able to determine that more often than not, individuals were released from the jail without any forethought of where they might live or how they might get there. We were able to develop a program, in conjunction with the department of social services, that allowed incarcerated individuals to work through our clergy as a liaison, coordinating their release date and services needed. This allowed the services to be in place before the individual was released, instead of trying to figure it out days later.

Another connection was made in the wake of the recent officer-involved shootings. I was asked to serve on the county task force on police reform as mandated by the Governor. As a pastor and chaplain at the table, I was in an extraordinary position to bridge the gap between the concerns of the community and the concerns of the officers. We had a respectful and productive time together as we worked to produce the necessary recommendations.

These are just two ways I have been involved in addressing social justice. The call to
serve the least, the lost, and the left out is part of our daily call as Christians. It requires that our eyes, hearts, and arms open to the one that God puts in our path whenever that may be. While we can never do everything, we can do something when the opportunity presents itself. May the Holy Spirit empower us to reach out our hands in love to those most in need.

Please describe your views on same sex marriage and explain how you would approach that issue in your role as Bishop of Albany. Please include in your approach how EDoA Canon 16 and General Convention Resolution 2018-B012 will be handled and how your approach would apply to

- you as Bishop
- rectors with parishes
- laity

Over the years it has become increasingly clear that the theological questions regarding marriage are complex, leading to deep divisions within The Episcopal Church and the Diocese of Albany. Theologians and biblical scholars continue to disagree on the definition of marriage. St. Paul reminds us that, at its heart, marriage is a sacramental expression of the relationship of Christ and the Church (The 39 Articles calls it one of the rites “commonly called sacraments”). The marriage relationship is one of covenant, self-sacrifice, and love that points to Christ’s unconditional love for His Church.

The Episcopal Church has made a pastoral provision by expanding the definition of marriage to allow for same-sex couples to enter into this sacrament or covenant of self-sacrifice and love. This pastoral provision was authorized after hearing and considering the lived experiences of our LGBTQ+ siblings in Christ. The same pastoral provision respects the consciences of clergy who may disagree with this expanded understanding of marriage. I support the provisions that the Church has provided. I believe that these provisions allow couples and clergy to live and minister in accordance with their conscience and theological understanding.

I have no doubt that theological and biblical questions surrounding marriage will continue to be discussed and explored by the Church for years to come. As these questions are explored, it is important to recognize that in the midst of different understandings of the pastoral expressions of marriage, there is unity in our
understanding of the substance of marriage as an expression of the love and relationship of Jesus Christ and the Church. It is incumbent upon us, to prayerfully consider how we can, from that anchor, provide an environment of mutual flourishing for all.

As Bishop, I would authorize the use of the new liturgical rites as approved by the General Convention. This authorization would be made without need for waiver, special permission, or the need for outside supplemental episcopal oversight. Canon 16 of the Diocese is in conflict with those of TEC and is not enforceable.

The resolution passed by the General Convention clearly recognizes the role of the Rector or Priest-In-Charge in overseeing the sacramental ministry of the parish. In light of that, the decision to make use of the new marriage rites rests solely with the Rector or Priest-In-Charge and, as Bishop, I would support their decision.

I pray that in a spirit of love, respect, charity, and, ultimately, a focus on our Lord Jesus Christ, together we can discern the best way forward in the event of any disagreement or pastoral concerns that arise. As Bishop, I would work with the Rector or Priest-In-Charge and people of the parish in discerning the best way forward, in the particular context, and within the boundaries and authorities established by the Church.

How do you perceive yourself working with traditional/conservative clergy/laity and progressive clergy/laity to unify and bring them together for the common good of the diocese of Albany?

The Bishop is the chief pastor of the diocese and should serve as a means of unity in the diocese to bring people together for our mission as disciples making disciples. Any pastoral or leadership role necessitates an ongoing relationship built on trust, charity, and grace. To properly develop this relationship, the Bishop has to prioritize time spent with the clergy and people of the diocese.

Maintaining our unity in mission requires our recognition that we are united in the love, mercy, and saving work of Jesus Christ. This unity transcends the things that could be places of division in our diocese. The recognition and acceptance of this greater unity does not in any way eliminate the real differences that may exist in our theological understanding in a variety of areas.
I have been encouraged by the work and model that has been set for us by both the Profile and Search Committee and the Task Force on Communion Across Difference. Both groups have shown us that there is a way to listen and love one another, moving the mission forward, while not seeking to change one another’s understanding. The ability to love one another and work together for the mission of the Gospel is a witness to the world.

The primary way that I would build the relationships necessary to foster unity in our mission, is to schedule 2-3 meetings per year at the deanery level. During this time, I would like to meet with the clergy and with the parishes of the deanery. This will be a time to pray together, to hear the areas where God is at work and blessing the ongoing ministries, as well as to hear the challenges parishes are facing and how I as Bishop might help and support them. This work will be supported by the empowerment of the Deans and election of Archdeacons to serve as an extension of this important ministry of the Bishop. Their ability to be physically present more frequently will ensure the continued flow of information, prayers, and support from and to the Bishop.

It is through unity in Christ and the ability to listen to one another in love and charity that this unity enables the Diocese to move forward together in a positive direction. An emphasis on our union in Christ and charity in our conversations will be essential to heal the wounds and divisions of the past and unite us for the work of ministry in the Diocese moving forward. I believe that “traditional/conservative” clergy/laity and “progressive” clergy/laity can learn much from one another through an emphasis on Christ and, therefore, our time and effort should be spent building bridges, rather than building walls of division.

The Episcopal Church has a history of being a big tent where all are welcome. I have that vision for the Diocese of Albany as well. I pray that over time and by spending time together regularly, we may be united in the love of Christ for the work of ministry. In that love, we can have healthy dialogue and disagreement where everyone is respected, heard, loved, and welcomed.
The Rev. Geoffrey F. Ward

Fr. Ward is Rector of St. Christopher’s Episcopal Church, River Hills WI (February 2017). He presently serves the Diocese of Milwaukee as Board President of Trustees of Funds and Endowments, and is also Board President for The DeKoven Center, an Episcopal Retreat and Archival Center in Racine, WI. Broader church involvement includes serving as CREDO Financial Faculty for The Church Pension Group (CPG).

Previous calls include a new church plant in Eagle River WI, (resultant from a congregational departure to ACNA), and Priest Associate of Christ Church Cathedral, Hartford CT. Fr. Ward’s missional background features urban feeding, open-air church, immediate need-fulfillment, wellness, literacy, employment facilitation and arts ministries.

Prior to full-time parochial ministry, Fr. Ward served as non-stipendiary clergy, holding a secular position as Chief Executive of the Pension Resource Center (a MetLife Company), with oversite of 17,000 qualified retirement plans. As subject matter expert on ERISA regulatory matters, his responsibilities included collaboration with the firm’s Government Affairs Group in Washington D.C., sitting on committees and discussion panels of industry trade organizations, including ASPPA and SIFMA.

His financial professional credentials included Chartered Life Underwriter (CLU), Chartered Financial Consultant (ChFC), Accredited Investment Fiduciary (AlF), Certified Financial Planner (CFP®) and FINRA Registered Principal. (Series 7, 24). Fr. Ward also holds a Bachelor’s Degree from Viterbo University, Master of Fine Arts Degree from Trinity University, and Master of Theological Studies from Seabury-Western.

Other interests include fishing, canoeing, cross country skiing, and Wisconsin sports teams – Brewers, Packers, and Bucks. He and wife, Valerie have six children, five grandchildren, two yorkies (Banjo and Suzanna), and a new labradoodle puppy named Shadow.
ORDAINED CHURCH LEADER
Episcopal Priest, practiced in urban, suburban and rural settings. Experienced in a variety of
ministries, including urban transformation and racial reconciliation; youth programming, facility
management, finance, church plant, and church with no walls. Experienced in both bi-vocational and
parochial ministries.

CHURCH MANAGEMENT EXPERIENCE
Rector | St. Christopher's Episcopal Church | River Hills, WI
February 2017 – Present
• Notable growth, community engagement, and programming increase
• Conversion from long range deficit spending to balanced budget, five years running
• Numerous facility improvements
• Urban outreach ministry addressing effects of generational poverty and systemic trauma

Priest-in-Charge | Saint Francis Episcopal Church | Eagle River, WI
2013 – 2017
Church plant (following congregational departure from the Episcopal Church to ACNA)
• New congregation upstart
• Revamped church facility
• Ecumenical engagement
• Development of new outreach ministry – Caritas of Eagle River

Priest Associate | Christ Church Cathedral | Hartford, CT
2007 – 2013
Assistant Priest to The Dean
• Steering Committee Member of ‘Church Street Eats’ and ‘Church by-the-Pond’
• Chapter involvement
• Latino congregation liaison
• Confraternity education, preparation, and presentation

EDUCATION
Master of Theological Studies | Seabury-Western Theological Seminary, Evanston, IL
Master of Fine Arts | Trinity University, San Antonio, TX
Bachelor of Arts | Viterbo University, LaCrosse, WI

RELATED CHURCH EXPERIENCE
The DeKoven Foundation For Church Work | Board President | 2020-Present
Church Pension Group | CREDO Finance Faculty | 2019-Present
Episcopal Diocese of Milwaukee | Finance Committee Member | 2018-Present
Trustees of Funds and Endowments | Board President | 2019-Present
Marywood Franciscan Spirituality Center | Operating Board | 2013-2016
YOUTH FORMATION
Boy Scouts of America | Pack 1937 Cub Master | 2011-2013
The Dallas Theatre Center | Children’s Theatre Faculty | 1982-1992
Dallas Academy of Finance | Advisory Board Member | 1996-1998

MINISTRY REFERENCES AVAILABLE
Diocesan Bishops
Credo Faculty

Prior Cathedral Dean
Outreach Ministry Partners

RETIREMENT PLAN EXECUTIVE
Extensive experience with retirement plan fiduciaries and service providers - implementation and administration of qualified retirement plans. A subject matter expert, recognized authority on ERISA regulatory matters. Substantial collaboration with industry trade organizations. Including SIFMA, FINRA, ASPPA, ACLU, SFSP, and the Center for Due Diligence.

Managing Director | The Phoenix Companies – Saybrus Partners
July 2013 – January 2017
Responsible for developing new clients into operating business entities:
- Successful launch of best practice retirement plan support center – Cetera Advisor Network
- Development of a performing business channel - Farmers Insurance Co.
- Distribution system creation and agreement negotiation - Eagle Life Insurance Co.

Executive Director | MetLife Pension Resource Center
February 2007 – May 2013
Executive management of a retirement plan firm responsible for 17,000+ qualified retirement plans; serving 8,000+ advisers. Significant interaction with the firm’s government affairs department in Washington D.C. Also appearing before the Office of Management and Budget (OMB).

Divisional Vice President | MetLife (Formerly Travelers) 1994-2006
Management of qualified retirement plan sales.

FINANCIAL PROFESSIONAL CREDENTIALS (RETIRED)
FINRA Registered Principal | Series 24/7/6/63
Certified Financial Planner | Board of Standards #42336
CLU/ChFC | The American College - Certification ID # 1029043
AIF | Fi360 Accredited Investment Fiduciary

EXECUTIVE REFERENCES AVAILABLE
Nationally renowned ERISA attorneys
Securities Compliance Officers

Executive Officers
Fiduciary Advisors
Bishop Candidate Essay Questions

The Rev. Geoffrey F. Ward

Please elaborate your understanding of the following

Introduction: “So the last shall be first, and the first last: for many be called, but few chosen.” In the spirit of these words from Matthew, I first wish to express my humble gratitude to each of The Diocese of Albany Beloved for the honor of being chosen as nominee for Bishop. I also offer my first answer in addressing the last point of the question:

**Being in all things a faithful pastor and wholesome example for the entire flock of Christ**

“Being in all things a faithful pastor and wholesome example for the entire flock of Christ” is central to my understanding of the role of Bishop. It can be a challenging virtue for Christians to fully accept the vast nature of that flock. Yet, in the Gospel of John we hear Jesus clearly say: “And I, when I am lifted up from the earth, will draw all people to myself.”

“All people” may be a daunting consideration when realizing it includes those with which one may disagree most. In my view, a Bishop is charged with offering a wholesome example of living into the covenantal responsibility to strive for justice and peace among all people, and respect the dignity of every human being. Maintaining a welcoming, inviting, and hospitable space for every human being is a sacred responsibility and courageous work for a Bishop to embrace.

**Guarding the faith, unity and discipline of the Church**

Guarding the faith, unity and discipline of the Church is necessitated by real, evil forces which continually seek disunity and destruction of God’s creatures. A primary tool of the Deceptor is to sew doubt over God’s abundant mercy and grace; rather, to convince us we are each other’s enemy. Fear is the fuel of choice for the Deceptor’s will in these matters.

The enemy’s effort stands in direct opposition to the Great Commandments - to love the Lord and love one another. It is, thereby essential our leadership maintain the
discipline of fostering unity, and indeed mutual affection for one another. That, I believe, starts with listening. Fostering unity means affording the dignity each person deserves as image-bearers of God, and in so doing, resist the temptation to dismiss and unseat the other.

To do so is challenging work, amid a secular backdrop of perpetual vituperation and vitriol. The trappings of societal cynicism and hatred are indeed high on the list of things Bishops need to defend the faithful from; for when such baggage seeps into the faith family, they tempt God’s beloved away from Great Commands and Commission; diverting instead, toward the bidding of the enemy.

Listening for God’s Word and giving witness to the movement of The Spirit are certainly essential ingredients in guarding faith, unity, and discipline. Scripture reveals a God continually calling us back into unity, offering limitless love and forgiveness - worthy of a most sacred trust. In the words of 16th Century Anglican theologian Richard Hooker - “God is no captious sophister, eager to trip us up whenever we say amiss, but a courteous tutor, ready to amend what, in our weakness or our ignorance, we say ill, and to make the most of what we say aright.”

Alleluia! Alleluia!!

Christ’s sovereignty as Lord of lords and King of kings

“Crown him with many crowns,
the Lamb upon his throne.
Hark! how the heavenly anthem drowns
all music but its own.
Awake, my soul, and sing
of him who died for thee,
and hail him as thy matchless king
through all eternity.” - Hymnal 494

These words we sing at the Feast of Christ the King, mark a triumphant conclusion to Ordinary Time. Our liturgical year, beginning in Advent with hope of the coming Messiah, culminates with this marvelous proclamation of Christ’s

I believe the sovereignty we celebrate to be fittingly rooted in the union of the fully human and fully divine nature of Christ. In humanity, a king like no other; one who is sinless and yet comes to serve, bringing incarnate love into the world. In divinity, our champion over sin and death, the author of redemption, our mediator and advocate.

We sing on, crowning him Lord of love, Lord of life, and Lord of years - for his victory over death is the ultimate universal gift, worthy of adoration, praise and celebration. To me, Christ’s identity as King of kings and Lord of lords serves to keep Jesus from being reduced to an idea or metaphor; rather, a real and accessible person of the Godhead, making the ultimate sacrifice, in order that our sin may die, and we may live.

The Gospel

To again quote Richard Hooker, - “The Scripture must be sufficient to imprint in us the character of all things necessary for the attainment of eternal life.” I believe these words are true. The Gospel is Good News, but not just any good news - The ultimate Good News - that even through sinful condition and fear, we have a real relationship with a God who loves us to the end.

Resurrection and redemption of a sinful, broken world is our Easter Joy. Alleluias celebrate our gateway into full embrace of the Paschal Mystery and spread Good News everywhere. While the four Gospel accounts may be written in times and communities differing from ours in many ways, I believe The Gospel is a timeless message of salvation - living word, meet and right for every age.

While popular usage of Gospel passages frequents the present culture, I consider it essential that eternal implications of salvation found in The Gospel not merely be reduced to memes, metaphors, or the equivalent of self-help books. The Gospel, by contrast, makes clear our help is in the name of the Lord, the maker of heaven and earth.

That belief is clearly set forth in the Articles of Religion of our Book of Common Prayer. Article XVIII states: “For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.” The Gospel conveys lessons of works pleasing God in Christ; certainly in the Great Commandment and Great
Commission. We hope adherence may bring forth love of God that informs our relationship with one another. Still, it is through the sacrificial act of Christ Jesus, triumphing over death, that we are saved and drawn to him eternally. I believe The Gospel assures us of it.

**Christ’s resurrection**

My understanding of Christ’s Resurrection is an understanding of Divine journey. Every step we commemorate and celebrate throughout the liturgical year is an important step toward understanding. The words of Mark we hear 1st Advent alert us to powerful anticipation of The Messiah and admonish us to be awake for the journey:

*Therefore, keep awake—*for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

- Mark 13:36-37

We hear of the journey’s beginning in the opening to John’s Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God.” From that point forward we are assured that Christ comes into the world with a “light that shines in the darkness and the darkness cannot overcome it.”

At each step, forces of darkness make every vein attempt to extinguish or divide The Light; yet simply fail. Even death on the Cross could not extinguish our path forward, even from the world’s darkest places.

In Presiding Bishop Michael Curry’s 2023 Easter Message, he points to Mary Magdalene and the other women as “They went to the tomb of all their hopes and dreams having collapsed:”

*They went, following the liturgies of their religion and their tradition, and, lo and behold, when they went, they discovered that, even in the darkness, the light of God’s love, the light of Jesus Christ—the light of Christ, as we say in the Great Vigil—in fact, was shining in the darkness, and the darkness did not overcome it.*

~ The Most Rev’d Michael Curry, 2023 Easter Message

It seems we live in a perpetual Good Friday world, and yet through alert faith we find
that we live, actually by way of inextinguishable light, an empty tomb, fullness of redemption and real Resurrection; inviting us away from darkness and into witness. Alleluia!

The Holy Trinity

Leaving The Holy Trinity to the last answer may seem reminiscent of a priestly tendency to arrange for alternate preachers on Trinity Sunday. The truth is, I simply cannot improve upon what is clearly and succinctly stated in the 1st of the Articles of Religion:

I. Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in the unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost. This articulates my personal belief.

Describe your relationship with Christ and tell us where you find abiding joy in the Gospel. How does that inform the way you live out the Gospel in your life and how you share your Christian faith with others?

My relationship with Christ is sacramental, communal, and actionable. As a Cradle Episcopalian, growing up in an Anglo-Catholic setting, the real presence of Christ in the Holy Eucharist comes readily to me. It is a presence that nourishes my soul in profound and mysterious ways.

Real presence calls forth, for me, an abiding sense of humility, which is beautifully captured in the historic opening of what we know as the Prayer of Humble Access:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord whose property is always to have mercy. – BCP pg. 387

The recognition of an Incarnate Lord, whose property is always to have mercy, regardless of any sin assaulting worthiness, is a deep and abiding reassurance that
informs my faith at innermost levels. It is a presence I approach humbly yet embrace firmly. In Christ’s presence I find the abiding joy to actively live out the Gospel with confidence, and assurance of its truth.

In my humble view, the Incarnate Love found in the Blessed Sacrament far transcends any of our academic understanding of soteriology, rather basing our experience deep into the raw gratitude and praise for a single act of universal salvation - a mighty act that saves me, a sinner, and indeed an entire sinful world.

The communal nature of Christ’s presence, shared both at the Table and Waters of Baptism, is what I believe to be the genuine platform for discipleship and gateway into missional action. While praying alone is something I do regularly, it is in communion with others that we experience Christ Jesus in ways that urge and inspire us into deep witness.

Finally, the humility and gratitude imbued into my relationship with Christ additionally reflects what I see as palpable kindness. I believe the voice of Jesus, continually reaching out to us, to be a quiet, loving, and especially kind voice; ever drawing us away from forces to the contrary, most especially fear.

As example, in John’s Gospel we hear: “On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, ‘Peace be with you’”. - John 20:19

Even as the Disciples found themselves sealed behind closed doors in a veritable echo-chamber of fear, Jesus calmly stands among them with kind words of peace. He follows the kind words with sweet breath of the proceeding Holy Spirit. What an inspiring kindness for us to all universally aspire.

I believe it to be an ingredient of assurance which we naturally seek, affording means to courageously step out from our own chamber of fear into true peace, healing, and release.

Due to my relationship with a Mighty Savior, I am eternally grateful, humbled, and free.

The Diocese of Albany, at its Convention in 2007, passed a resolution which stated that it “affirms the sanctity of human life as a gift from God from
conception to natural death.” As bishop, how would you interpret and teach about sanctity of life? What would be your pastoral approach to persons struggling with these issues?

Affirming sanctity of human life is a sacred trust bestowed upon humanity from its very origin. In Genesis we learn of our creation, both male and female, bearing the image of God. That, alone leads me to conclude that to dishonor sanctity of life is to dishonor God. Of humans, Genesis goes on to say: “God blessed them, and God said to them, “Be fruitful and multiply.” In this first command to humanity, I see a delightful invitation to search deeply into The Creation for all things pleasing and wonderful. Sacred life is the engine for fruitful exploration.

The vastness of the invitation points to a compatible journey with science, arts, and every endeavor of exploration. In each case we possess the gift of the journey, along with responsibility - not to merely physically ‘multiply’, but to be a force-multiplier of good. So, treating life as a gift from God from conception to natural death reveals a special discernment - whether the fact we can do something necessarily leads to the conclusion we should.

The Virgin Birth narrative offers pertinent perspective regarding life discernment amid challenging circumstance. Mary learns she is expectant at the bidding of the Holy Spirit. Her natural response - “How can this be?” The concern for her and Joseph is palpable. The angel urges not to fear, saying “nothing is impossible for God.” Yet, Mary’s own sacred value yields space from an angel to form her own conclusion - “I am the Lord’s servant. Let everything you’ve said happen to me.”

Because we are part of something bigger than ourselves, we live in a society of civic law and ordinance that often extends a range of personal discernments over matters concerning preservation of life. These include a range of considerations over pregnancy, birth, punishment, bodily harm, suicide, and end of life care. While law may allow specific actions, it is the Spirit who guides us as to whether we should take them. That guide is part of the sacred.

Sadly, when society becomes openly dismissive of God’s sacred design, and indifferent to sanctity of life, it serves to ultimately corrupt. In the case of dramatic increase in violent crime, there are many solutions publicly debated. I submit,
however that, at its base, it is a deeply spiritual problem that so many people experience enough soul decay to arrive at a conclusion that “your life doesn’t matter, and neither does mine.” It should run a spiritual chill down every spine that life would ever be that bereft of value.

While the complications of consideration may be challenging to fathom, especially in personal crisis, I believe it important that value of life be held sacred at every step. It can make a material and deeply spiritual difference in addressing difficult dilemmas - whether one should, even if one could. Prayer and appeal to God’s grace are powerful tools that just may draw such a conclusion as “I am the Lord’s servant. Let everything you’ve said happen to me.”

**Describe how you reach out, engage, and minister to “the least, the lost, and the left out,” and give an example. How do you live out your beliefs and address social justice?**

I appreciate the language of the question, phrased as ‘reaching out’, and ‘engaging’, for it is through that lens that I most clearly see effective witness and justice satisfaction. When we physically reach out, engaging time, talent, and soul, along with necessary financial assets, marvelous things happen for those who may find themselves to be the least, the lost and the left out.

In my work in three separate priestly cures, it has always been a priority to engage directly and swiftly in ministries. At Christ Church Cathedral, Harford CT, it meant active involvement with a feeding ministry known as “Church Street Eats”. Each Saturday we provided lunches at Bushnell Park along with an ecumenical Eucharist, and each Sunday we fed as many as 150 people in the undercroft of the church annex. It continues as a vibrant, committed ministry.

At St. Francis of Eagle River, even being a startup mission church, we immediately initiated an ecumenically designed need-fulfillment ministry - *Caritas of Eagle River*. While St. Francis housed the ministry, it was also fortified by resources and volunteers from four ELCA Lutheran Congregations, a United Church of Christ, and a Roman Catholic Church. Fulfilling basic needs for people in the area was truly compassion-in-action. It continues forth.

Finally, at St. Christopher’s we aligned quickly and closely with a Christian
Community Center, *City on a Hill*, located on the near west side of Milwaukee. *City on a Hill* has a well-established commitment to a neighborhood mired by the effects of generational poverty and systemic trauma. What drew us to align with their mission was the deliberate balance of treating symptoms of poverty, even while diligently working to eradicate it.

The center has a wide variety of offerings for people of all ages; yet very much in need of mission-minded assistance. Through rental space, physical presence of our people, and financial resources we engaged on many levels. Our work includes a literacy initiative, need-fulfillment for families, and active partnership with a county workforce development firm - *Employ Milwaukee*, to bring employment placement services directly into the neighborhood.

To make best use of resource, our method in each case has been to place robust engagements in motion that we believe to be ‘targeted, effective, and sustainable.’ It is through that model we found our work to be accretive, enduring and doctrinally central to our baptismal covenant to strive for ‘justice and peace among all people, and respect the dignity of every human being.’

In a world that has discovered exponential, even intense ways to engage discussion, it is my experience there is truly no substitute for engaging mission directly. In and of itself, there is spiritual nourishment of the soul in redirecting energies away from the confrontational, toward the missional. Engaging the beloved of our pews in feeding, housing, and lifting with missional fulfillment is, to me, authentically acting as Christ’s Body operative in the world in ways to which talk alone can only aspire.

**Please describe your views on same sex marriage and explain how you would approach that issue in your role as Bishop of Albany. Please include in your approach how EDoA Canon 16 and General Convention Resolution 2018-B012 will be handled and how your approach would apply to**

- you as Bishop
- rectors with parishes
- laity

The subject of same sex marriage is truly complicated. My views respect and reflect the complication. I am personally blessed by wonderful friendships with clergy and
laity occupying the full range of belief and praxis on the topic. My own theological groundings might be best described as authentically Anglican, (not present-day separatist Anglican, rather 16th century Via Media Anglican.)

My chief observation is that passionate, faithful witness on varying sides of the marriage debate have something important in common – God’s people seeking genuine sanctity of relationship. There is joy in that. I find it to be true, both in preserving marriage as a sacramental relationship of one man and one woman, or solemnization of Christ-centered life commitment between people of same gender.

The presence of sin is not, in my view, pinned to either view, rather, to the invective employed in deliberation. The sin of certain, unkind dismissal of the other is of real concern here.

Given, that the issuance of General Convention Resolution 2018-B012 ultimately resulted in canonical crisis for the prior bishop, and indeed the entire Diocese of Albany, I believe it an essential object of this answer to offer three critical assurances:

If called to be your next bishop diocesan, it would be my solemn commitment not to steer the Diocese of Albany and its people into any canonical crises. Full stop.

I equally commit that I would never lead any clergy or laity away from The Episcopal Church. As a cradle Episcopalian, I firmly remain unapologetically Episcopal.

Perhaps most importantly, I commit to starting a process of reconciling B012, Canon 16, and the hearts and minds of the people with listening. Any authentic reconciliation and refocus as a communion must begin with listening; real listening.

That listening must necessarily be rooted in respect. I hold great respect for those who retain traditional views of marriage as espoused by the universal church for centuries. I hold the same respect for people who embrace theological understandings new to the church. I hold the same respect for those who are indifferent, espouse moderated views, or even wonder why we act as agents of the state in performing marriages in the first place. All of these have one certain thing in common - pain over division: pain worthy of relief.

Given that B012 is the catalyst for such pain for many, I believe it only fitting to point
to a bit of good news for everyone involved, imbedded in the statute itself. The thirteenth ‘Resolved’ states the following: 

Resolved, That this Church continue to honor theological diversity in regard to matters of human sexuality;

In closing, be it ‘resolved’ as it were, that if Geoffrey Ward is to be your next bishop, honoring theological diversity would be a priority. Seeking resolution and a mutual path forward would involve a basic commitment to respecting the dignity of every person, affording generous pastoral attention to every voice, and seeking Holy common ground on canonically sound footing.

**How do you perceive yourself working with traditional/conservative clergy/laity and progressive clergy/laity to unify and bring them together for the common good of the diocese of Albany?**

When interviewing for my present cure, I was asked an unscripted question – “how would you deal with someone who is, let us say… difficult?”

I replied, first with humble recognition that I can be difficult at times. My experience is that people become difficult when they don’t feel valued, heard, or respected. Active, respect-filled listening is key here; a means to discover how such difficulty arose and what to learn from it.

As mentioned, I am blessed with friends and professional peers along every part of the political, theological, and liturgical spectrum. The blessing continues via respect and honoring them for who they are; not who I or anyone else want them to be. I perceive myself working well with the same range of folks in the Diocese of Albany for the same reason.

There is perhaps no better example of this than Jesus asking for water from the Samaritan woman:

The Samaritan woman said to him, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?” (For Jews do not associate with Samaritans.)

Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”

- John 4:9-10

Jesus breaks convention, not only in meeting and conversing, but by offering her
the same living water as anyone else. What an example of setting aside artificial boundary to accept, and indeed love the woman exclusively for who she is.

Sadly, our present-day culture rather forcefully reinforces an illusion that we must be placed into specific positional boxes, thereby indelibly labeled so people of other boxes may readily identify if you are for or against them. To me, that is a sad paradigm, one which robs human interaction of avenues to discern, opine, discuss, or even inquire without fear of retribution.

Personally, I do not fit neatly in any box, and indeed look at labeling as part of the problem rather than the solution. Perhaps Jesus’ example at the well might inspire us beyond labels, setting aside any impulse to reduce people by way of pejorative terms, caustic assessments, and inflammatory rhetoric. Opting, rather to approach one another with active listening, well-reasoned dialogue, and open hearts.

I believe we need to be alert to a spiritual awakening, emulating from COVID-Emergence. After such trauma, it is natural to inquire about a relationship with God. When people come to our church, looking to inquire, they seek something distinctly different from the decayed public discourse algorithmically forced upon them each day. They come seeking peace and acceptance, along with the abundant flow of living water.

Welcoming people with love, unconditioned by stance, is truly refreshing, and must be pleasing to God. Embracing verses tolerating; learning verses condemning; loving verses leaving. These are faithful representations of the Light of Christ, which is truly undivided, box resistant, and delivered directly to all people precisely where they are.
The Rev. Jeremiah Williamson

Fr. Jeremiah Williamson is the Rector of Grace and St. Stephen's Episcopal Church, a large parish in downtown Colorado Springs. Before arriving in Colorado Springs in February of 2016, he served urban Episcopal Churches in Youngstown and Toledo, Ohio.

Fr. Jeremiah discovered the Anglican tradition while completing his undergraduate studies in music at Greenville University. He went on to receive his Master of Divinity from Drew Theological School. After finishing his M. Div., he completed a diploma in Anglican Studies at the General Theological Seminary in New York City. More recently, he completed an Executive Certificate in Diversity and Inclusion from Cornell University.


Fr. Jeremiah currently serves on the Standing Committee, is one of the diocese’s General Convention Deputies, and is on the Advisory Committee for the Episcopal Church’s Development Office. He was a regional Dean in Ohio, formerly chaired the Colorado Commission on Ministry, and was a General Convention Deputy in 2012 and 2015. He has served on a number of community boards and is currently on the board of the Colorado Springs Downtown Partnership. He and his wife Jennifer, a United Methodist pastor, have two sons, Oscar (11) and Isaiah (9), and one mini-Schnauzer (2).
The Rev. Jeremiah D. Williamson

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Ordained Experience

GRACE AND ST. STEPHEN’S EPISCOPAL CHURCH, COLORADO SPRINGS
Rector, February 2016 – Present
- Serve as the priest, pastor, and rector of a vibrant parish with a pre-COVID 358 ASA
- Chaired the Commission on Ministry
- Serve on the Standing Committee
- Sponsored a deacon for ordination and mentored two curates and two deacons
- Served on the Board of Ecumenical Social Ministries, including a term as President
- Will begin a term on the Downtown Partnership of Colorado Springs Board of Directors in 2023

ST. ANDREW’S EPISCOPAL CHURCH, TOLEDO, OHIO
Rector, April 2009 – January 2016
- Led a congregation that grew from 90 to 120 ASA during my tenure
- Led a successful Capital Campaign
- Sponsored three priests for ordination
- Fostered the integration of a non-denominational church into the parish
- Served as Regional Dean (West Mission Area of the Diocese of Ohio)

ST. JOHN’S EPISCOPAL CHURCH, YOUNGSTOWN, OHIO
Curate, October 2006 – March 2009
- Started and led a campus ministry
- Created an urban mission site and program
- Served on the Board of Directors for Hands On, Mahoning Valley & Mahoning Valley Association of Churches
- Named one of the “30 Under 30” community leaders

Education

DREW THEOLOGICAL SCHOOL, MADISON, NJ
Master of Divinity
- Theological Student Association President
- Hoyt Hickman Award for Excellence in Liturgical Studies
- Graduated with honors

GREENVILLE UNIVERSITY, GREENVILLE, IL
Contemporary Music; Religion/Philosophy minor
- Worked as a Resident Assistant
- Music Manager of WGRN (campus radio station)
- Graduated with honors
THE GENERAL THEOLOGICAL SEMINARY, NEW YORK, NY
Diploma in Anglican Studies

CORNELL UNIVERSITY, NEW YORK
Executive Certificate in Diversity and Inclusivity

Additional Skills

- Author of Praying the Scriptures: Litanies for Sunday Worship (Church Publishing, 2014)
- Author of Baptismal Promises (Forward Movement, 2017)
- Contributor to the book Tell the Truth, Shame the Devil: Stories about the Challenges of Young Pastors (Smyth & Helwys, 2015)
- General Convention Deputy (2012, 2015, 2024)
- Spouse and parent

References

- Ms. Sallye Miyara, member of St. Andrew’s, Toledo • 419-390-7762; salmilmiy@buckeye-express.com
- The Rt. Rev. Robert O’Neill, Retired Bishop of Colorado • 720-280-2920; robertjohnoneill@gmail.com
- The Very Rev. Michael Sniffen, Dean of the Cathedral of the Incarnation, Garden City, NY • 516-993-3423; michael.sniffen@gmail.com
Bishop Candidate Essay Questions

The Rev. Jeremiah D. Williamson

Please elaborate your understanding of the following

**Holy Trinity:**

Trinity talk can be dangerous business. Throughout the centuries, countless Christians have attempted to speak coherently about the Holy Trinity. As it turns out, many of those Christians were declared heretics. Some were even killed for their theological meanderings.

This shaky theological ground is perhaps one of the reasons the Book of Common Prayer keeps it very simple. The Catechism describes the Holy Trinity in a single sentence: “One God: Father, Son, and Holy Spirit.” The statement is, of course, sound and true enough. And also an economical way to avoid a history of heresy.

But another reason for the limited language could be because it is extraordinarily difficult to explain the ineffable. The Holy Trinity is deeply mysterious. Not a mystery of numbers - though the math is difficult - but a mystery into which we are called. The Trinity is a mystery meant to grasp us, rather than to be grasped by us.

The doctrine of the Trinity reminds us that relationship is at the very heart of God: one God, in three persons, bound together in a dynamic, loving relationship. And it is a relationship intended to draw us in, so that we might dwell in the God who lives in us.

This divine relationship is generative: the source of all things and the ground of being. The Love that called the world into existence, that called chaos into order, that called the Church to spread the Gospel, that called your name in the waters of baptism, continues to create. The dynamic divine community that we call God, the Holy Trinity, is still calling new life and new possibilities into being.

**Christ’s Resurrection:**

What I find so compelling about the resurrection story is that no one in the Gospels expected it. In Mark’s Gospel, the women come to the tomb to anoint the dead
body, find it missing, and then flee without saying anything to anyone because of fear. In John’s Gospel, Mary Magdalene confuses the resurrected Jesus for a gardener, whom she is pretty sure stole the corpse. In Luke’s Gospel, two of Jesus’ followers meet Jesus on the road out of town, to Emmaus, and precede to explain to Jesus what happened to Jesus in Jerusalem; they don’t recognize him until dinner. In the Easter world, the disciples are afraid; Thomas is skeptical; everybody doubts. Those who encountered the Risen Christ had no idea what to make of it or him.

There are not adequate words to make sense of the Easter miracle, but the earliest followers of Jesus spread the word anyway. They shared these impossible stories. The women who find the tomb empty, who flee the graveyard in terror, tell their story. The disciples, whose doubt and shame and fear confines them to a secret hideout, they tell their story. And the disciples on the road to Emmaus, the ones who walked with Jesus and failed to recognize him, tell their story. They tell impossible stories. Stories that many in the ancient world, and throughout history, have placed on a scale of foolishness to blasphemy.

The truth is: those earliest believers had options after Easter. The followers of Jesus could have gone back to the lives they left, cut their losses, and moved on - talked about the Jesus’ years at reunions. They could have told stories of spirits and visions - disembodied revelations. They could have claimed to have witnessed a temporary resuscitation. All of those stories were to some degree more believable, more expected, and definitely more socially acceptable than the one they told.

But they preached resurrection. They believed in resurrection. They staked their lives on resurrection. And there is really no way to make sense of that...unless it is the Truth.

**The Gospel:**

In Romans, chapter 8, Paul writes, “For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

It is a beautiful articulation of the Gospel. This is our Good News - a Gospel message drenched in impossible grace. Because it is the Gospel, it sounds too good
to be true: love that defies explanation, love well beyond what we could ever
deserve, love that stakes an unbreakable claim. Too good to be true, but also it is. It
is true. Like Paul, I am convinced.

Nothing, absolutely nothing, can separate us from the love of God in Christ Jesus
our Lord.

It is this passage that gives me the strength to walk into this world as a minister of the
Gospel - to sit and speak hope into the life of another grieving spouse or another
heart-broken child of God, to shout my alleluias at the grave, and preach
resurrection into the face of despair. Because I am convinced that nothing - not even
death - can separate us from the love of God.

It is this passage that comforts me when my troubled mind keeps me up at night -
unable to sleep because I cannot stop thinking about that day’s failures or all of the
things I am anxious about tomorrow or the weight of mortality. I am convinced that
no matter what happens, nothing will separate us from the love of God.

It is this passage that allows me to stare down the cloudy future, fully aware that
sorrow and sadness and pain and death are out there waiting for me – an
unavoidable part of this earthly journey. For I am convinced that neither death, nor
life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor
height, nor depth, nor anything else in all of creation, will be able to separate us
from the love of God in Christ Jesus our Lord.

This is our Gospel. This is our Good News. Nothing can separate us from the love of
God in Christ Jesus our Lord. And nothing means nothing. No exceptions. God
loves each and every one of us.

Our world is filled with people who feel unloved and unwanted; this world is filled
with people desperate to hear that they are loved with a truly unconditional love.
And that is our message.

I am convinced that nothing can separate us from the love of God. That is the Good
News that we are called to live for and die for. That is the Good News that we are
called to share. It is so simple, but it is so powerful. It is the Gospel.

Christ’s Sovereignty:
Jesus, immediately after their last supper together, just before his crucifixion, said to his disciples, “The kings of the Gentiles lord it over them; and those in authority over them are called benefactors. But not so with you; rather the greatest among you must become like the youngest, and the leader like one who serves. For who is greater, the one who is at the table or the one who serves? Is it not the one at the table? But I am among you as one who serves.” This is Christ our King.

In a world that sees power as dominance, subjugation, and humiliation, God makes power a wooden cross, a broken body, and a declaration of forgiveness. It’s likely not what many would choose; it’s not what we expected. We’ve come to believe, in this world, that the destructive expressions of power by some distant, apathetic deity are “acts of God”. But that’s not it; it’s not even close. If you want to see an act of God, look into the eyes of our Crucified King.

We don’t need a Christ who reigns from a distant throne, far away somewhere in the remote corners of the cosmos. We need a Jesus who is willing to stay with us – through our suffering and through even our dying. Christ who is with us – in our pain, in our sorrow, in our death. That is the Jesus our world needs. And that is the Jesus our Gospel promises. Jesus: the precious victim who holds the precious victims, the healer who stays up all night with the wounded, the comforter who tenderly cares for the brokenhearted. Jesus: the one who weeps inconsolable tears that fall to the floor at our feet, to mix with our own big tears. The goal of our king was never the pursuit of power or wealth or fame – a pursuit that has left behind it a wake of destruction, death, and devastation. The goal of this king, and the grail of his kingdom, was to love us to death, and in death, and even when we just feel like we can’t go on. And that he did.

And to invite us into his kingdom. All of us. And that he does.

**Faith, Unity, and Discipline:**

Each Bishop stands in an ancient and precious tradition, inhabiting an office much bigger than one’s self. Those called to the episcopate are entrusted with the past, present, and future of the Church. Bishops are stewards of a vast Tradition. It is a responsibility that should never be taken lightly.

It is the job of the Bishop to carefully and prayerfully discern between those customs
that served the Church well in the past but no longer do and those Traditions that are at the heart of our Christian faith. The ordination rite symbolizes this role by having the bishop-elect lead the Nicene Creed moments before the consecration. It is the job of the Bishop to humbly defend the essentials and pass those treasures, the beliefs and practices that have formed and sustained countless Christians, on to the next generation. And, at the same time, boldly lay a foundation for the Church of the future.

It is not only the duty of a Bishop to defend the unity of the Church, but to embody the unity of the Church. The historic episcopate, according to the Chicago-Lambeth Quadrilateral, is one of the four essential elements of Christian unity. A Bishop, therefore, should seek to promote reconciliation and fellowship, to help build up the Body of Christ, to be selfless enough to sacrifice one’s ego for the greater good of the mission of God.

**Faithful pastor and wholesome example:**

“Hear what our Lord Jesus Christ saith: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.”

This Great Commandment is the foundation for the life of every baptized Christian; the life of a bishop is no exception. In fact, because of the public nature of the ministry, a bishop should rightfully be held to a higher standard.

Being a faithful pastor proceeds naturally from a commitment to neighbor. Being a wholesome example of Christian living flows directly from a desire to love God with one’s entire person.

A faithful pastor is present to the people and clergy of the diocese. The Bishop should be a companion and supporter - of the clergy, the lay leaders, and of parishes as they navigate these complex times. When there is a crisis - personally or vocationally - the Bishop should be available, to listen, to provide counsel, and to offer guidance. A good shepherd must know the sheep.

All Christians are called to present a wholesome example, to live a life of mercy,
goodness, and kindness, to be a person of peace, to be a minister of reconciliation. As the Rector of a large parish, I am very aware of my public witness. I preach not only with words, but with my actions and attitudes, in the ways in which I treat others, perhaps most especially my family. I strive to not only be a good priest, but a good husband/father/person, a person who leads with love.

**Describe your relationship with Christ and tell us where you find abiding joy in the Gospel. How does that inform the way you live out the Gospel in your life and how you share your Christian faith with others?**

Jesus has walked with me for as long as I can remember. Some of my earliest memories are of my grandmother telling me about Jesus. She told me the great Gospel stories from the Bible. But also she introduced me to a Jesus who lived, not just centuries ago, but in my heart.

Jesus has always felt close: above, beneath, before, behind. In him we live, and move, and have our being. Every season of joy, every moment of sadness, takes place in the presence of the One who knows intimately the human experience.

Even as I live in Christ, so does Christ dwell in me. The same Spirit that raised Christ from the dead lives in me, animates me, fills me with life. It is powerful to know that I don’t have to desperately search for an elusive, aloof Jesus; Jesus is always with me, inhabiting my heart.

Jesus delights in me. He longs to spend time with me. He holds me tightly. In the baptismal waters, Christ marked me as his own, forever. And nothing in all of creation can ever loose me from his grip or separate me from his love.

That is amazingly good news. Christ’s constant presence and eternal promise give me the freedom to live the Gospel. No matter what happens, I have the blessed assurance of knowing that Christ is with me, Christ will not give up on me, Christ will love me no less.

Jesus calls us to share that same love with others. In John 13, Jesus says to his disciples, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.”
The Diocese of Albany, at its Convention in 2007, passed a resolution which stated that it “affirms the sanctity of human life as a gift from God from conception to natural death.” As bishop, how would you interpret and teach about sanctity of life? What would be your pastoral approach to persons struggling with these issues?

Our God is the ground of life and the source of being. We first meet God, at the beginning of the book of Genesis, in the act of creation, calling forth life from the chaos. The same God calls life out of the empty tomb, and through the resurrection of Jesus, conquers death. Life is a gift from God.

And yet, life in the context of this mortal sphere is immensely complex and raises significant questions for us. It is difficult to find crystal clear, easy answers in the Bible about those things that can and do preempt “natural death”: war, capital punishment, abortion, guns, addiction, unequal access to healthcare throughout the world, even poverty. The poorest region of my current city has an average lifespan that is almost 20 years lower than the rest of the city.

These topics can be very controversial and politically charged. And so at my parish, we talk about them. Last year, after the months of isolation caused by the pandemic, I started a class called Conversation Space. The idea was to reestablish relationships and model respectful dialogue around difficult topics – something that our culture has not done well in recent years.

Among many other topics, we have discussed abortion, guns, the miracle of birth, and death. Dozens of people attend and open their hearts. I do not expect people to agree; they often do not. But the conversations have been beautiful and holy.

And a little bit messy. Because in conversation with others we realize that we do not have all the answers, that the answers are typically not as simple as partisan talking points would have us believe. In the Church we tend, at our best, to stand humbly before holy things. Life is holy. We do well not to reduce life to easy answers but to stand humbly before the mystery of life.

I find a lot of wisdom in the General Convention statement on Childbirth and Abortion that was reaffirmed in 1994. It begins very much like this Albany resolution: “All human life is sacred from its inception until death.” The statement
calls for concern, compassion, pastoral sensitivity, and political pragmatism, while still maintaining the overwhelming preference for life and acknowledging the tragic element present any time life is ended. It is far more nuanced than most of our more recent statements.

We all struggle with questions of mortality. The knowledge of our own mortality, and the mortality of those we love most, is a tremendous burden. And so, it is our Christian duty to deal gently with each other as we stand humbly before the sacred mystery of life.

Describe how you reach out, engage, and minister to “the least, the lost, and the left out,” and give an example. How do you live out your beliefs and address social justice?

I have spent my entire ordained ministry in urban parishes. I served on the board of an organization that provided resources mostly for those who were no longer permitted to visit the shelters in the city – because of addiction or violent outbursts. On a recent Sunday morning at my current parish, in downtown Colorado Springs, I arrived to find eight men sleeping on our property.

What I have learned in my ministry is that Jesus’ command to love is challenging. People are complex. Doing the loving thing is not always the same as doing the nice or easy thing.

My experience working with the unhoused and the neediest of our society has been a mixed bag. I never know if I am doing the right or best thing; I usually do not feel great no matter what I decide to do.

During my ministry, I have been physically and verbally assaulted. I have been screamed at when I refused to give in to unreasonable demands. I have had to call the police on folks who were creating a dangerous or unsafe environment. We welcome everyone at my parish, but we do not welcome every behavior. It is always hard to turn someone away – even if it feels like the right thing to do.

I have also had beautiful moments. I have received thank you notes months later from folks I’ve helped. I have seen tremendous transformations as my congregation has accepted and embraced folks living on the streets as members of the parish community. One man we invited to dinner and Bible Study, started coming weekly
and building relationships. We walked with him through some of his challenges. He now lives with his adult daughter after four years of living in homelessness. He came back recently to thank me for seeing him through the worst time in his life.

There are a lot of hurting people in this world. Each person is made in the image of God. Each person deserves to have their dignity protected and respected. Every person on this planet needs to know and experience the love of God. We are called to be the ones to share that love – even when that is difficult or uncomfortable.

That is what I believe and so that is what I try to live. Sometimes it is frustrating; sometimes it is really difficult to see the image of God in someone who is hostile or manipulative. But I take my integrity very seriously and do my best to live my beliefs.

God is calling us to help establish a just society. Social justice can sometimes be a buzz phrase used to promote partisan ideology or programs. But for us, for Christians, social justice is a mandate of our Gospel and the goal and promise of our Baptismal Covenant.

Every person should know peace and justice. Every person should be treated with kindness and respect. Our Gospel should compel us to challenge the hatreds and destructive prejudices that plague our nation. As ministers of the Gospel it is our job to live Jesus’ prayer: Thy Kingdom come, thy will be done, on earth as it is in heaven.

**Please describe your views on same sex marriage and explain how you would approach that issue in your role as Bishop of Albany. Please include in your approach how EDoA Canon 16 and General Convention Resolution 2018-B012 will be handled and how your approach would apply to**

- you as Bishop
- rectors with parishes
- Laity

I am supportive of same-sex marriage. I have blessed two same-sex marriages - including the marriage of my aunt to her wife. The blessing, actually, brought my aunt back into the Church after decades away from Christian community.

My reasons are not partisan or politically motivated, but are founded on my faith. The Bible, in my view, never directly addresses the topic of same-sex marriage. Certainly, Jesus never mentions same-sex marriage, or even homosexuality, in the
Gospels. The passage in Mark 10 that is sometimes cited in conversations on this topic is very obviously about divorce, not same-sex marriage. The other passages in the Bible that are often used to condemn homosexuality are certainly not about modern same-sex marriage and are very likely more interested in condemning sexually exploitative encounters than the affection shared by two adults of the same gender. Instead, the heart of the biblical narrative seems to be focused on love of neighbor. Loving my neighbor, I would argue, requires that I extend the same grace to others that has been extended to me.

To that end, I believe that those who receive that primary sacrament of baptism should then be eligible to fully participate in the other six sacramental rites. It seems to me that offering the sacraments to those who seek God’s grace is in keeping with our vow to seek and serve Christ in all persons and to respect the dignity of every human being.

Even our marriage liturgy, despite its gendered language, seems open enough to accommodate same-sex couples. The liturgy cites three reasons for marriage. They seem to translate easily to same-sex couples as well as opposite-sex couples: mutual joy; the help and comfort given one another in prosperity and adversity; and, when it is God’s will, for the procreation of children and their nurture in the knowledge and love of the Lord. The final reason we include in the rite even when an opposite-sex couple is beyond procreative age or cannot “naturally” conceive.

And, in my own life, I have witnessed the love of Christ shine through same-sex marriages. Just as my faith and ministry have been strengthened by the Christian witness of my LGBTQ siblings, so has my marriage been enhanced by faithful and graceful same-sex couples. In my experience God’s grace can be, and is, apparent in same-sex marriages.

And we know that same-sex couples do not need the Church to be married. Any couple that does appeal to the Church is seeking the transformative grace of God - a grace that gives each couple the strength to keep and maintain their life-long covenant promise. In a culture in which so much is disposable, I want to be in the business of blessing life-long covenant relationships, founded on love and sustained by grace, of same- and opposite-sex couples. I want to honor those couples who desire God’s presence, blessing, and help.
And I realize that you might not agree with my perspective or my reasons. That’s OK. We can love each other and disagree with each other - though you are certainly welcome to agree with me; I’m OK with that too.

The more pressing issue in the diocese seems to be Canon 16. What do we do with a canon that could cause your new bishop to be brought up on ecclesiastical charges – a circumstance which seems less than ideal?

I am not a leader who leads by fiat or decree. I would like to see us work together, respectfully and prayerfully, to navigate the tension around this topic. I know you are doing this work even now; I want to walk with you on this journey.

Ultimately, I would like to see the diocese create more room, make more space for a diversity of opinions. I do not envision a diocese of winners and losers; I do not believe that is the future God wants for us. I want us to be a community that transcends those divisive and hurtful outcomes.

I would like to see the Episcopal Diocese of Albany share God’s immense love with the LGBTQ community. I would love to make a way possible for those parishes and clergy who feel called to bless same-sex marriages. And, as your bishop, I will love and walk with, and never marginalize, those who still have reservations, or who disagree with me.

**How do you perceive yourself working with traditional/conservative clergy/laity and progressive clergy/laity to unify and bring them together for the common good of the diocese of Albany?**

Bringing together a theologically and ideologically diverse diocese is one of the aspects of this episcopate that most excites me. Much of my ordained ministry has been focused on exactly this. My congregations have always been a good mix of perspectives. My current parish experienced a painful and public split not long before I arrived, one that culminated in ecclesiastical and legal charges being brought against the former rector. I was called, in part, because I am skilled at fostering reconciliation and promoting loving relationships across difference.

I love building big tent churches; I think a big tent diocese would be an incredible witness to the Episcopal Church, to our nation, and to the world. Unique
perspectives and passions, complementary talents and backgrounds are what make a functional Body of Christ. “If all were a single member, where would the body be?”

Of course, holding together a community in which some claim the label “conservative” and others “progressive” and still others “none of the above” is not easy. And that is probably why so many people give in to the temptation to escape to safe and comforting silos, thundering echo chambers. But let’s be honest: a homogenous community is boring and unhealthy.

Besides, this kind of work is exciting and rewarding. Tension held respectfully can promote tremendous spiritual growth. I think folks in the Episcopal Diocese of Albany are experiencing this already. And so you know that even when the conversations are difficult, they are worth it.

I don’t want anyone to leave or bail. We are united in Christ. Jesus is praying, even now, not for our uniformity, but for our unity. I want us to stay together, to hold each other accountable, to love each other. That will be a goal of my episcopate, just as it has been a goal of my priestly ministry.

As your bishop, I would not expect you to agree with me on every theological point. In fact, I expect you to sometimes disagree with me. Sometimes you might think I am too conservative, sometimes too progressive. That’s OK. I will probably think the same of you.

But I hope you come to realize that you can trust me. I will listen to you and respect you even when our closely-held beliefs are not aligned. And we will still kneel together in prayer, dine together at the Holy Table, and work together in the name of Jesus.
The Albany Bishop Candidates’ Tour (the “ABC Tour”) will happen August 13-17

The tour has two purposes. First, it allows candidates to see more of our vast diocese first-hand and to meet some of our people in person, as an aid to their discernment. Second, as an aid to our own discernment, it gives us a chance to interact with and observe them directly.

We wish this tour could be longer, but all of the candidates, and their spouses, are taking a week away from other pressing responsibilities. Some are travelling a great distance to be with us. The Tour is designed to optimize the use of our time together in a way that is fair to all of the candidates.

The stops on the tour include:

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| Monday, August 14 | 6 pm (Doors open 5:30 pm) | St. Paul’s Church  
21 Hackett Blvd., Albany, NY 12208 |
| Tuesday, August 15 | 6 pm (Doors open 5:30 pm) | Christ Church  
46 River St., Cooperstown, NY 13326 |
| Wednesday, August 16 | 12:45 pm (Doors open 12:30 pm) | Trinity Church  
Fall Island, 8 Maple St., Potsdam NY 13676 |
| Wednesday, August 16 | 6 pm (Doors open 5:30 pm) | Trinity Church  
18 Trinity Place, Plattsburgh, NY 12901 |
| Thursday, August 17 | 6 pm (Doors open 5:30 pm) | Church of the Messiah  
296 Glen St., Glens Falls, NY 12801 |
A session on the morning of Monday, August 14, will be open to all clergy of the Diocese, canonically resident and licensed. A separate registration form has been provided for them.

**The Format**

Each Tour stop will include informal time with the candidates and a structured question-and-answer period.

Time and resource constraints make an open-mic or town hall meeting impossible. Questions must be submitted in advance (see below). Each candidate will have an opportunity to respond to each question. Some questions will be posed at all tour stops; others may be specific.

**How can I attend?**

To attend any of the tour stop events in person, you must register. Use the on-line registration form. Attendance is free of charge. Most of the venues should accommodate as many as wish to attend. Should it prove necessary, however, priority will be given to certified lay deputies to Convention, certified alternate lay deputies, and canonically resident priests and deacons. To ensure that as many as possible can attend, please register for only one venue.

**What if I cannot make it to an in-person tour stop?**

Don’t despair! You still have access to all of the information. You can join most of the events through a live stream on our YouTube channel. Most events will also be recorded and uploaded to our YouTube channel after processing.

**How do I submit questions for the candidates?**

Lay Deputies and resident clergy can submit questions using the form provided on the website. Multiple questions are allowed; please use a separate form for each.

Others should discuss their questions with their parish’s lay deputies or clergy, who may choose to pose the question themselves.

**Questions should be**

- applicable to all candidates;
- pertinent to the discernment process; and
- of general interest.
Questions will be reviewed, consolidated to minimize duplication, and edited for length or detail. Candidates will be informed of all questions in advance.

Not all questions can be addressed on the Tour. Others will be shared with candidates with a view to publishing written replies if possible.

**Media**

To facilitate contact between attendees and the candidates, the tour will not accommodate media access. Lay Canon George Marshall has been designated the point of contact for public information.

**Prayer**

“I urge that requests, prayers, intercessions, and thanks be offered on behalf of all people, even for kings and all who are in authority, that we may lead a peaceful and quiet life in all godliness and dignity. Such prayer for all is good and welcomed before God our Savior” (I Timothy 2:1-3).

The discernment of a Diocesan Bishop is not a bureaucratic or political process, but a solemn spiritual undertaking. To approach it with a right spirit, much prayer is needed, both by those who are directly participating, and on their behalf by everyone. Please help cover this stage in our discernment – the ABC Tour – in prayer, interceding with thanksgiving for the candidates, their spouses and families, for the tour team, hosts, all of the infrastructure involved, roads and drivers, all of it. We would like to see 24-hour-a-day prayer organized for this event around the diocese.

We are asking everyone – individuals, parishes, Daughters of the King – to set aside at least one hour of additional, dedicated prayer time specifically for the ABC tour while it is in progress.

**Questions**

If you don’t see the answer to your question here, visit our Frequently Asked Questions page. If it's still not there, contact Fr. Tom Malioneck at scpresident@albanydiocese.org.
Code of Conduct for the Election of a Bishop

May 4, 2023

We, the members of the Standing Committee of the Diocese of Albany, are aware that our constitutional and canonical responsibilities for the affairs of the diocese, including the election of a bishop under Rule 1A, necessitates access to certain information not publicly available, and that we are required and authorized to exercise discretion regarding the handling of such information. We have been guided, in this respect, by best practices known to the Presiding Bishop’s Office of Diocesan Development and shared by Bishop Search consultants who work closely with that office.

Members of Convention (canonically resident clergy or certified lay deputies) have a duty to vote their consciences in the election. Even if we are members of convention, however, our role in arranging for or overseeing the election, which may entail contact with or access to information about candidates, may appear to endow our statements, opinions, or attitudes with disproportionate weight and us with influence. Consequently, with a view to establishing and maintaining a level playing field for all whose names may be placed in nomination for the Tenth Bishop of Albany, we hereby undertake and commit ourselves to the following standards of conduct:

1. We will refrain from nominating or seconding any nomination.

2. We will maintain impartiality toward all of the candidates, both in our interactions with them and in all statements and attitudes regarding them, so as to avoid giving the impression of endorsement or disapproval based on information not publicly available.

We enjoin the members of the Profile & Search Committee, the Election Procedures Committee, Diocesan officers, Diocesan Staff, and others in positions of authority to adopt this code as well.
Furthermore, while our procedures are superficially similar to secular electoral processes, we, as the church, the Body of Christ, are called to a different and higher standard. With faith in the Holy Spirit’s guidance and governance, we labor in prayer to know God’s choice of bishop in our diocese, and ask that God’s will, and not our own, be done. We vote in obedience to God’s will, not to assert our own.

Candidates come from a variety of geographic areas and have differing responsibilities and time constraints. Official events and communications sponsored by the Profile & Search Committee and the Election Procedures Committee are the appropriate way for all candidates to get to know the diocese and for the diocese to get to know the candidates on an equal footing. Consequently, we ask all candidates to decline invitations and to refrain from visits to or contact with members, parishes, groups, etc., of the diocese outside of official events for all candidates.

We further charge the nominees to refrain from communications or activities that could be interpreted as lobbying or campaigning at any level – individual, congregational, or deanery. Similarly, we discourage parishes, deaneries, interest groups, clubs, or individuals from engaging in campaigning or electioneering on behalf of candidates. Parishes, groups, and members of the diocese are likewise discouraged from inviting candidates to be guest preachers, workshop leaders, or otherwise to visit or communicate outside of the ordinary scope of their ministry.

We are advising all candidates not to engage in one-on-one communications with individuals or groups within the diocese, whether asked to share information or views, or to answer questions.

Please continue to join in prayer for our diocese, the clergy and lay deputies who will vote, and for the candidates and their families.

The undersigned commit themselves to these standards of conduct, and to prayer.

The Standing Committee
The Very Rev. Tom Malionek
Sue Ellen Ruetsch
Janet Papa
Deborah Bisner
Barbara Breen
Christopher Cassidy
The Very Rev. Jean DeVaty
The Very Rev. Arthur Garno
The Very Rev. N. Bradley Jones
Jean Stevens-Lauria
The Rev. Dr. Elizabeth Papazoglakis  The Rev. Derik Roy

Secretary of the Diocese
The Rev. Marian Sive

The Profile & Search Committee:
The Rev. Dr. Tom Papazoglakis (Upper Hudson Deanery) – Chair
The Very Rev. Dr. Tom Papazoglakis (Upper Hudson Deanery)
The Rev. Kathryn Boswell (Saint Lawrence Deanery)
John Dietrich, Zion, Colton (Saint Lawrence Deanery)
The Rev. Paul Hunter (Metropolitan Deanery)
Jennifer Firth, Saint John’s, Troy (Metropolitan Deanery)
The Rev. Tom Pettigrew (Southern Adirondack Deanery)
Barbara Breen, Saint Mary’s, Lake Luzerne (Southern Adirondack Deanery)
The Rev. David Sullivan (Northern Adirondack Deanery)
Franny Preston, Saint Luke’s, Saranac Lake (Northern Adirondack Denary)
The Rev. Laura Miller Susquehanna Deanery
Helen Reilly, Saint James, Oneonta (Susquehanna Deanery)
The Rev. John Thompson (Hudson Valley Deanery)
David Palmquist, Christ Church, Hudson (Hudson Valley Deanery)
Holly Chamberlin, Saint John’s, Johnstown (Western Mohawk Deanery)
The Rev. Jack Whritenour (Western Mohawk Deanery)
The Rev. Jonathan Beck (at large)
The Rev. Justine Guernsey (at large)
The Very Rev. David Ousley (at large)
Pat Outhouse, Saint John’s, Delhi (at large)
Keith St. John, Cathedral of All Saints, Albany (at large)
Judith Sweet, Calvary, Burnt Hills (at large)
The Rev. Darius Mojallali (Priest Chaplain)

The Election Procedures Committee:
The Rev. Marian Sive – Chair  The Rev. Meaghan Keegan
Tom Bell, Esq., Asst. Chancellor ex officio  The Rev. Nathan Ritter
Lay Canon George Marshall  The Very Rev. Dr. Leander Harding
The Very Rev. Sonya Boyce
This Election Book is a publication of the Episcopal Diocese of Albany

Episcopal Diocese of Albany
Disciples Making Disciples

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