“by his wounds we are healed”
ISAIAH 53:3

Highlighted this Issue:
- His Name is Jesus!
- Jesus Took Our Place
- Lent and the Crucifix
- Do Pets Go to Heaven?
  And more…
Inside This Issue...

4  His Name is Jesus! – Bishop Love

8  Do Pets Go to Heaven? – Ven. C. Brown, PhD

10 Jesus Took Our Place – The Rev. Cn. Robert F. Haskell

12 The 2018 Parish Leadership Conferences

14 Lent and the Crucifix – The Rev. Laurie Garamone

15 Clergy in Transition

16 Coming Soon… The 150th Annual Diocesan Convention

17 Presiding Bishop Michael Bruce Curry

18 Adult Full Weekend Convention Registration Form

19 Adult Partial Weekend Convention Registration Form

20 Youth Registration Form

21 By Faith: Fixing Our Eyes on Jesus – Karen Love

24 Upcoming Diocesan Events

25 Beaver Cross 2018 Summer Camp

26 Planned Giving Corner

27 Coming Events at Christ the King

28 Bishop Love’s Visitation Schedule

Diocesan Updates
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Dear Brothers and Sisters in Christ,

During a recent ecumenical/inter-faith service, I found myself getting very frustrated when two top Christian leaders in the community seemed unable or unwilling to pray in the name of Jesus Christ, while offering a prayer and asking God’s blessing on the people gathered for the service. I was amazed at how much creativity went into making vague references to our Lord in the prayer and blessing without actually saying His name. It was all I could do to keep from standing up at the end of the prayer and saying, “His name is Jesus!”

I realize that by its very nature, an inter-faith service is not just for Christians, but often people from a variety of different religious backgrounds are in attendance – Jews, Muslims, Buddhists, etc. I can appreciate the sensitivity one might feel, especially in this “politically correct” culture in which we live, of not wanting to say or do something that might be regarded as offensive to someone else. Tragically, however, many Christians have come to believe that mentioning Jesus’ name in public, or praying in the name of Jesus Christ during an inter-faith service should be avoided in order not to offend non-Christians.

While called in our Baptismal Covenant to: “Strive for justice and peace among all people, and respect the dignity of every human being,” we are also called to: “Proclaim by word and example the Good News of God in Christ.” (BCP 305). The two are not in opposition to one another, but rather point to the way in which we should live out our faith as disciples of Jesus Christ. Yes, we need to be respectful of people of different faiths, and not try to beat them up or force our Christian faith on them, however, we should also stand firm in our faith, not hiding our faith in Jesus, but rather sharing it in love.

Contrary to what many Christians have been led to believe, Jewish and Muslim leaders have more respect for Christian leaders who are strong in their faith, than those who hide or deny their Christian faith. During the inter-faith service mentioned above, in which much “tap dancing” was done by Christian leaders to avoid mentioning Jesus by name, the Jewish Rabi and the Muslim Imam shared their faith openly and unapologetically. Should Christians do any less?

As I think about the growing trend of so many Christians who are afraid or unwilling to speak of Jesus in public for fear of offending non-Christians, or being looked down upon by an ever-growing secular anti-Christian society, I am reminded of what Jesus said about those who acknowledge Him and

“The broken and hurting world in which we live is in desperate need of hearing and receiving the Gospel of Jesus Christ.”
those who disown Him: “Whoever acknowledges me before others, I will also acknowledge before My Father in heaven. But whoever disowns me before others, I will disown before my Father in heaven.” (Matthew 10:32-33) When we purposely remain silent about our faith in Christ, either not wanting to “offend” non-Christians, or be targeted and attacked for being a Christian, are we not in essence “disowning” Him? The Lord calls us to remain strong in our faith, even when it is not popular, or potentially dangerous.

In the Acts of the Apostles, we are told of how Peter and John remained faithful, upholding the name of Jesus, even in the midst of adversity and danger to themselves: “Then Peter filled with the Holy Spirit said to them, ‘Rulers and elders of the people! If we are being called to account for an act of kindness shown to a man who was lame and are being asked how he was healed, then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified, but who God raised from the dead, that this man stands before you healed’…Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.” (Acts 4:8-10, 12).

In an attempt to silence Peter and John, we are told: “The religious leaders called them in again and commanded them not to speak or teach at all in the name of Jesus. But Peter and John replied, ‘Which is right in God’s eyes: to listen to you or to Him? You be the judges. As for us, we cannot help speaking about what we have seen and heard.’” (Acts 4:18-20).

There are those in our generation (both within and outside the Church), who like the religious leaders above, are attempting to silence the Church and the spread of the Gospel of Jesus Christ. Sometimes it is very blatant through the passage or misinterpretation of laws regarding the separation of Church and state, or the threat of lawsuits designed to intimidate and silence the Christian voice. Often times it is more subtle, under the guise of not wanting to offend or embarrass non-Christians. Whatever form it might take, the result (if successful) is the same -- the Good News of Jesus Christ is not being shared.

It is important that we recognize what is going on and not fall further victim to it. Our Christian faith and religious liberties are under attack. Throughout the western world and here in the United States (a country founded on Judeo-Christian values), Christianity is being more and more marginalized. The question is—what will we do about it?

I am reminded of the second stanza from the great Christian Hymn “Stand up, Stand up for Jesus” – “Stand up, stand up for Jesus; the trumpet call obey; forth to the mighty conflict in this his glorious day: ye that are his now serve him against unnumbered foes; let courage rise with danger, and strength to strength oppose.” May we be inspired by this hymn, and may we like the apostles Peter and John be so filled with the courage, conviction and holy boldness of the Holy Spirit that “we cannot not help speaking about what we have seen and heard.” (Acts 4:20).

The broken and hurting world in which we live is in desperate need of hearing and receiving the Gospel of Jesus Christ. Every day (if we are paying attention) the Lord gives us a multitude of opportunities to share our faith with others, not obnoxiously or in
a condemning or judgmental way, but lovingly. Are we taking advantage of those opportunities? Are we sharing the love of Jesus with others, or are we remaining silent, fearful of speaking His name and sharing our faith?

In Paul’s letter to the Philippians, he writes: “Therefore God exalted Him to the highest place and gave Him the name that is above every name, that at the name of Jesus every knee should bow in heaven and earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:9-11)

Before Jesus was born, we are told in Matthew’s Gospel, that an angel of the Lord appeared to Joseph in a dream and told him that Mary would give birth to a son and “You are to give Him the name Jesus because He will save His people from their sins.” (Matthew 1:20-21) The name, “Jesus”, is the Greek form of the Hebrew name “Joshua” which means “the Lord saves.”

While we need to be respectful of people who come from different religious backgrounds, we also need to be careful not to buy into the lie that all religions are essentially equal and that they all lead to heaven because they don’t. Abraham did not die for the sins of the world. Mohamad did not die for the sins of the world. Buda did not die for the sins of the world. The hundreds of Hindu gods did not die for the sins of the world. Jesus Christ, the Son of God, God incarnate, is the only One who died on the cross paying the price for the sins of all the world. It is only in and through Jesus Christ that we can be saved and share in God’s heavenly kingdom.

Jesus said, “I am the way and the truth and the life. No one comes to the Father except through me.” (John
14:6) Either this statement is true or it isn’t. To say that for Christians Jesus is the way to heaven, but people of other faiths have their own equally valid way to heaven, may sound nice, be inclusive, and the “politically correct” thing to say, but it isn’t true if in fact John 14:6 is true. We can’t have it both ways.

Jesus proclaimed this truth about Himself. As Christians we are called to share that truth, not in a judgmental or condemning way, forcing people to become Christians, but rather in a loving, compassionate way, through the sharing of our faith and all that God has done for us, in and through His Son, Jesus Christ, inviting them into the Body of Christ. Ultimately each person will have to decide for themselves what they believe and how they will live out that belief.

Because of His love for Jews, Muslims, Buddhist, Hindus, atheists, and people of all other faiths, Jesus has commanded us (the Church, the Body Of Christ) through the Great Commission to go forth in His name, stating: “All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.” (Matthew 28:18-20).

Jesus has given us the Great Commission commanding us to go forth sharing the Gospel of Jesus Christ, not so that Christians can point to themselves and say how good and superior they are compared to non-Christians, but just the opposite. Christians and non-Christians alike are all sinners in need of God’s love and mercy and redeeming grace. In sharing our faith, we are not to point to ourselves, but rather to the One who loves us beyond our comprehension; the One who died on the cross for us, paying the price for our sins (a price we are incapable of paying ourselves); the One who rose from the grave, conquering the power of sin and death; the One who invites us to share in His new resurrected life in His heavenly kingdom for all eternity.

My dear Brothers and Sisters in Christ, if we are to be a channel of God’s love and mercy and healing grace, and if we are to share the greatest news the world has ever heard, we must be willing to speak the “Name that is above every name” (Philippians 2:9); the only name in which “Salvation is found.” (Acts 4:12) That name is “JESUS.” May the Lord bless you as you go forth in the name of Jesus Christ!

+ Bill
Do Pets Go to Heaven?

By The Venerable Doctor Christopher A. Brown

“Do pets go to heaven?” It is a perennial question. The first time a parishioner asked me this question, I was a recently ordained priest in my thirties. I smugly said, “No! Animals don’t go to heaven; they don’t have souls.” Quite apart the pastoral insensitivity I may have shown, I have come to think that my answer raises more questions than it answers.

Souls and Bodies

Do animals have souls? The Bible never actually says that they don’t. But the question is: what does it mean to have a soul in the first place? The concept of “saving souls” as normally understood is not particularly Biblical. While reference to the salvation of souls appears three times in the New Testament (once in 1st Peter and twice in the Letter of James) it does not entail the assumption that we are essentially eternal spiritual souls that will ultimately shed the physical body as an unnecessarily encumbrance, and enjoy a disembodied spiritual bliss forever.

This “traditional” concept of the soul reflects a philosophical outlook that we call “dualism.” The Athenian pagan philosopher Plato taught that soul and body are distinct and separable. For Plato the only truly real things were pure spiritual forms, whereas the physical world consisted of corrupt shadows and distortions of these forms. Plato saw the body as belonging to this corrupt material reality, whereas the soul was immortal and oriented to the sphere of spiritual forms. In the Phaedo, Plato famously said that the body was “the prison house of the soul.”

By contrast the Bible affirms the goodness of the material universe and of the human body. “God saw everything that he had made, and behold, it was very good.” (Genesis 2:31) In the Incarnation, the physical creation, and the human body is the locus of God’s tangible presence – “the Word became flesh and dwelt among us, and we have seen his glory.” (John 1:14)

The scriptural view of the human person – what theologians call “biblical anthropology” -- is of an integral unity of body and spirit. I am not a spirit who happens temporarily to possess a body; I am body and spirit. The Biblical hope of redemption, then, is not for the soul’s escape from the body to a disembodied realm of pure spirit. The Biblical hope is Resurrection. As Isaiah put it, “Your dead shall live; their bodies shall rise. You who dwell in the dust, awake and sing for joy! For your dew is a dew of light, and the earth will give birth to the dead.” (Isaiah 26:19)

In view of the biblical emphasis on the resurrection, one might ask if even human souls “go to heaven.” After all, the Bible says a great deal about resurrection. As the Apostle Paul put it, “if we have been united with [Christ] in a death like his, we shall certainly be united with him in a resurrection like his.” (Romans 6:5)

“Christ has been raised from the dead, the first fruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits, then at his coming those who belong to Christ.” (1 Corinthians 15:20-23)

But there is very little in the Bible about “going to heaven,”
To Depart and Be with Christ

There are two commonly quoted Biblical passages that seem to support the view that at death our soul leaves our body and is taken up to heaven. Jesus says to the penitent thief on the cross, “Truly, I say to you, today you will be with me in paradise.” (Luke 23:43) Similarly, in Paul’s letter to the Philippians, the apostle reflects on the possibility of his own death and admits, “My desire is to depart and be with Christ.” (Philippians 1:23) Neither passage refers to resurrection or a re-embodiment like that of Jesus on Easter morning, but rather to a separation of the consciousness from the body and an immediate transition to the heavenly presence of Christ.

Another passage offers a resolution to this apparent discrepancy. In the Book of Revelation, when the Lamb opens the fifth seal, John says, “I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne.” (Revelation 6:9) They cry out and ask how long before the Lord will judge and avenge their blood, and are then “each given a white robe and told to rest a little longer, until the number of their fellow servants and their brothers should be complete.” (v. 11)

Here we have an explicit reference to “souls” who are in heaven. But the key point is that this is a provisional situation – it is not their final hope. For now, the souls of the faithful are “at rest.” But this is only for a “little longer,” until the “number of their fellow servants and their brothers should be complete.” What then? In view of their cry for judgment and vindication, it seems that they are awaiting the Final Judgment, and arrival of the “Day of the Lord” foretold by the prophets of Israel.

Paul speaks of those souls “at rest” when he addresses the anxieties of the Thessalonians, who fear that those who have already “fallen asleep” will be excluded from Christ’s glory when he comes again.

“We believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord, that we who are alive, who are left until the coming of the Lord, will not precede those who have fallen asleep.” (1 Thessalonians 4:14-15)

Jesus himself speaks of his coming again when he will summon the dead to life.

“The dead will hear the voice of the Son of God, and those who hear will live….when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment.” (John 5:25, 28-29)

When we weave these passages (and many like them) together, a picture emerges in which the dead will be raised just as Jesus was raised, on his return. Until then, the dead are at rest -- as souls, if we want to use that term -- in the presence of Christ. Theologians call this the “intermediate state” -- between death and the General Resurrection. As N. T. Wright has said, we can call this “going to heaven” if we like, but it is not itself the ultimate fulfillment of God’s promises. The real Christian hope says Bishop Wright, is not “life after death,” but “life after life after death” -- which is the resurrection. This suggests that some kind of separation of body and soul may take place, but that this is an attenuated, incomplete, and provisional situation. The fullness of eternal life, like the fullness of our human nature, entails the union of body and soul.

The Soul and the Imago Dei

To speak merely of the “salvation of souls” does not make sense in this framework. This is not to say that the Bible denies the existence of soul. “Bless the lord, Oh my soul,” says the psalmist, “I still my soul and make it quiet like a child upon its mothers breast...My soul waits for the Lord, more than watchmen for the morning...” The Hebrew term here is Nephes – נפש. It means “life,” or “sentience,” even “self,” much like the Greek equivalent, psyche – ψυχή. It is an essential term since it allows to speak of the heart of our experience as sentient beings – though never in a disembodied context. Is it a quality unique to human beings? Can the soul of a cat or a dog “wait upon the Lord”? Perhaps not exactly as we do. But it is not clear that the Bible specifically denies animals a quality of soul.

The real concern that underlies the denial that animals have souls is the “Imago Dei” -- the affirmation that human beings are made in the “image and likeness of God.” Human beings are clearly set apart from other creatures -- not as merely different, but also in the sense of being “set apart” for a specific purpose: to share with the Creator in the stewardship of creation.

continued on page 23
Did you see the Mel Gibson movie, “The Passion of the Christ?” If you did, you know that it was a difficult movie for many Christians to watch. The movie focused on the pain and suffering that Jesus went through from being whipped, beaten and hit as he approached the cross. In the movie theatre Margaret and I were in you could hear members of the congregation gasping and crying softly. Someone said to me afterwards, “I don’t think it was necessary to show the amount of graphic violence that took place in the movie.” But I disagreed. I thought the violence was both accurate and necessary because each part of his passion illustrates what he did for us.

Why did Jesus do this? Why did Jesus let himself be tortured? Why did he do it if it were so brutal? Why didn’t he call the legions of angels he said he had his command to save him?

It was because someone had to pay. One of the key things to know about God is that he is just. He gives people what they deserve. The guilty are punished. The innocent go free. Unfortunately, we are the ones who deserve punishment. All the years of thinking wrong, speaking wrong, and doing wrong have piled up. The sheer quantity of our sins has made us deserving of death. But God also loves us and wants us to live with him forever. To solve the dilemma, he sent his son to take the punishment for us. Jesus died that we might live.

It is like you are a murderer sitting on death row and they come to take you but the chaplain says, “I’ll go. Take me instead of him.” So you go free. He gets the lethal injection.

The theme of the cross is a theme of substitution. Jesus takes the worst we deserve so that we might have the best he deserved. This theme operates all through his suffering before the crucifixion. Jesus suffers so that we do not have to. Look at each of the things that happens to him.

First of all, notice that Jesus is judged by the Jewish leaders. The Roman governor, Pontius Pilate, agrees to the judgment. Jesus is then led away by Roman soldiers.

Now you know one day Jesus will be the judge of the whole world. But he allows himself to be judged and sentenced unjustly.
Why is this? It is so that we who deserve to be judged, sentenced, and punished might be acquitted. Think of the things you have done. They are not so much you say. I have never robbed, murdered, or committed adultery. But how many times have you coveted, slandered, lied or just ignored God and gone your own way? 10 times a day? Five times a day? If you sin just three times a day that’s 100 sins a month, a thousand sins a year and 70,000 sins in a lifetime. No matter how small the sins were, it’s like coming to the end of your life with 70,000 parking tickets. One parking ticket is a misdemeanor; 70,000 are a felony. We deserve to be judged guilty. But instead, Jesus is judged guilty and we are declared innocent.

Second, notice that Jesus is insulted. He is treated as contemptible. The lowest person you can imagine. It says, “they clothed him in a purple cloak.” They placed a crown of thorns on him. They struck him on the head with a reed and spit on him.

Why was this? Why did this making Jesus the lowest of the low take place? It is because we deserve to be low. It is we who have hurt people in the past. You and I do not remember all the people we have hurt because God has given us the ability to forget what we did to them so that we might not be burdened with guilt. Who deserves to be insulted back? It is you and me, not Jesus. But Jesus goes in our place, being insulted so that we might be raised up and receive what was due him: honor, glory, and the privilege of being called God’s children.

Thirdly, before his crucifixion, we see Jesus stripped of his clothes and crucified naked before his enemies. The soldiers “divided his garments among them, casting lots to decide what each should take.”

Why was this? It was because we have no clothing that will make us fit for the kingdom of heaven. All our sins are open to God. We cannot hide. Remember the story of great wedding banquet? After all the guests are seated, a man comes in without a wedding garment on. The king says, “Bind him and throw him in into the place of wailing and gnashing of teeth.” Where can we find a wedding garment that will let us in to heaven? From Jesus. In fact, the wedding garment is Jesus. “Put on Christ,” St. Paul says. We need to be clothed with Jesus. And to make it possible for us to be clothed with him, he became naked on the cross.

Fourth, notice that Jesus, when he was dying, was mocked. “So also, the chief priests mocked him to one another with the scribes saying, 'he saved others; he cannot save himself.' They yelled, “If you are the Christ come down from the cross.”

It is good to be surrounded by loving friends when you’re about to die. But Jesus was surrounded by his enemies who mocked him even as he was dying. Why was this? It is so that we, as we die, might have the comfort of Jesus himself as he takes us to himself.

Fifth, Jesus dies on the cross so that we might have eternal life with him.

This substitution: Jesus for us in the hour of judgment; Jesus for us in mocking and slander; Jesus for us in our nakedness; Jesus for us at the hour of our death; takes place only if we have pledged ourselves to him. It is not for everyone. It is a two-way street. Christ is for us only if we are for him. If there is someone who has not pledged himself to Christ; if there is someone who has no relationship with the living Christ; if there is someone who is not living to serve Christ; let him do so now and Christ will be for him.

The theme of the cross is a theme of substitution. Jesus takes the worst we deserve so that we might have the best he deserved.
This year’s Parish Leadership Conferences were once again held on three occasions and attended by a combined total of more than 400 Diocesan lay and clergy leaders. Conferences were held January 20th at St. Mark’s, Malone, January 27th at Christ the King, Greenwich, and February 3rd at St. James, Oneonta.

Four speakers addressed each conference, focusing on ways to grow the church through faithful lay leadership. Fr. Derik Roy, Rector of Christ Church, Ballston Spa, laid the groundwork with his presentation titled, “Making the Case for Lay Ministry.” Noting three common denominators that make a difference, i.e., time, talent and treasure, he addressed the three things that hold people back; 1) fear of failure - or taking risks, 2) a “me” focus and 3) a lack of purpose.

The next speaker was Sue Ellen Ruetsch, of Calvary Church, Burnt Hills. She began her presentation by sharing a brief testimony about her involvement in various lay ministries. Participants then broke into groups, by parish, to discuss three questions: “What lay ministries are we doing well?”, “What new lay ministries are we being called to develop?”, and “In what areas would we benefit from additional training?” The input these discussions provided will help the Diocese in the designing, training and guidance to meet the needs of parishes and its members.
Fr. Alistair J. Morrison, Rector of Christ Church, Duanesburg, led the next session. He utilized a questionnaire whereby participants were to discover God’s motivational spiritual gifts. Using a passage from Paul’s letter to the Romans 12: 3-8, the gifts were described as mercy, giving, serving, teaching, prophecy, exhortation and administration. The exercise revealed the participants’ primary and secondary gifts which are necessary for the growth of the church.

Mother Laurie Garramone, Rector of St. John’s Church, Johnstown, led the final session to help connect the motivational spiritual gifts with Lay Ministries in the church. For example, the ministry of acolyting is primarily motivated by the gifts of serving and giving. Other programs were also recommended in follow up with the questionnaire that was distributed. She highlighted the Willow Creek Bible study and program, Network, a six-week Bible study to help participants continue to identify their motivational spiritual gifts, as well as the passions that connect them to their Ministries. More information about this program will be available to parishes in the diocese.

As usual, each conference concluded with the Eucharist and Bishop Love its Celebrant. When it was time to leave, there was much cause for reflection on what was heard. The message was clear. Every person is to use the gifts that God has given him/her and be a shining example to bring others to Christ.
As a child, I attended a Roman Catholic Church where the most striking feature was an 8-foot tall crucifix behind the altar. Jesus was captured in a state of arrested suffering, and the figure was fairly realistic and harrowing. Every Sunday as we made our way to the altar to receive the Body and Blood, the crucifix was there to remind us exactly what that meant.

Fast forward 40-some years, and I am now the pastor of an Anglican/Episcopal Church where all the crosses are empty. At St. John’s we have an empty wooden cross, and a beautiful brass cross with a depiction of the Lamb of God at the center, but no crucifixes. Certainly I know the reason for this: Jesus is not there; He has risen! People have also voiced their abhorrence of a crucifix in church—all that blood and suffering makes us uncomfortable.

So here’s my confession: I miss the crucifix, especially during Lent when we are to walk the path Jesus walked, and to remember his Passion, a word which means suffering and endurance. It is harder to remember the Passion when even the empty crosses are shrouded in our churches. I’ve told people that shrouding the crosses is a way of fasting for our eyes so that we appreciate the empty cross when we see it again on Easter Sunday because it becomes brand new again. I pray this Lenten season, whether our Parish has an empty cross, or a crucifix; whether it is covered in a shroud, or left uncovered, God will give each of us the grace to enter more fully into the Passion of Jesus. In all the stories about Jesus, and all the pictures we have of Him in our minds, the crucified Jesus is the most difficult image to carry, yet it remains one of the most essential reminders we have.

The crucifix reminds me of Jesus’s suffering in a visceral way, which means down into my guts. His human body suffered, and my sin put him there.

The crucifix reminds me of my own humanity and the potential for human suffering in the name of Jesus Christ. We know the names of so many martyrs, some of them the patron saints of our churches—Peter, Andrew and James among them. More recently, my mind remains haunted by the image of the 21 Coptic Christians,
kneeling before being beheaded on the shores of the Mediterranean Sea in 2015, most of whom reportedly died whispering or calling out the name of Jesus just before their death. People are still willing to suffer, and to die unthinkable deaths, for their Christian faith.

The crucifix reminds me of the darkness of grief and of the three days between Jesus saying “It is finished,” and the angel’s announcement that “He is not here; He is risen!” Those three days were filled with uncertainty, fear, loss and an abyss of sadness that seemed impossible to bridge. And yet we know by the angel’s announcement that His death was the bridge that reconnected us to God, a bridge from death to life that creates boundless hope.

The crucifix, with all its challenging detail, the blood, the sinews and the nails, reminds me of love so surpassing that I cannot even begin to comprehend its magnitude; a love that focuses its light on me, but a love so universal that, as a prayer from Morning Prayer in our Prayer Book reads, “He stretched out his arms of love on the hard wood of the cross, that everyone might come within the reach of his saving embrace.” Everyone. All of us. Doesn’t that just stop your breath for a moment? It does mine.

So while I am satisfied that on Easter Sunday, and for the majority of the year, our focus is on the empty cross, during the season of Lent, let’s shroud only the ‘hopeful’ (or empty) crosses in our churches, and somewhere display even a small crucifix, acknowledging the range of emotions it promotes in the human heart so that we might enter more fully into the Passion of Christ.

In doing so, we will be reminded that it was our sin that put Him there, and we will remember more clearly the price he paid for us.

The crucifix should also remind us of the rest of the prayer quoted above from our Prayer Book, that even as Jesus stretched out his arms in love on the cross, our responsibility is to emulate His work in our world: “so clothe us in your Spirit that we, reaching forth our hands in love, may bring those who do not know you to the knowledge and love of you; for the honor of your Name.”

I wish you a blessed, holy and challenging Lenten season.

The Rev’d Garramone is Rector of St. John’s Church, Johnstown, NY
“The Same, Yesterday, Today and Tomorrow” – Hebrews 13:8

June 8 - 10, 2018
Camp of the Woods Camp and Conference Center, Speculator, NY

You are invited to join friends and fellow brothers and sisters in Christ from around the Diocese for this year’s 150th Anniversary of the Annual Albany Diocesan Convention. Joining us in celebration of this milestone event will be The Most Reverend Michael Bruce Curry, the 27th Presiding Bishop of the Episcopal Church. This annual Convention and Family Reunion will, again, be blessed by beautiful Spirit-filled worship, excellent preaching, outstanding plenary speakers and workshops designed around this year’s theme, “The Same, Yesterday and Tomorrow”. There is something for every member of the family...young and old.

Everyone is welcome!

Registration forms are on the following pages in this issue or you may register online at:
www.albanyepiscopaldiocese.org
The Most Reverend Michael Bruce Curry was installed as the 27th Presiding Bishop and Primate of The Episcopal Church on November 1, 2015. He was elected and confirmed at the 78th General Convention of The Episcopal Church in Salt Lake City, UT, on June 27, 2015. He is the Chief Pastor and serves as President and Chief Executive Officer of the Domestic and Foreign Missionary Society and chair of the Executive Council of The Episcopal Church.

Born in Chicago, IL, on March 13, 1953, Presiding Bishop Curry attended public schools in Buffalo, NY, and graduated with high honors from Hobart College in Geneva, NY, in 1975, and received a Master of Divinity degree in 1978 from Yale University Divinity School in New Haven, CT. He has furthered his education with continued study at The College of Preachers, Princeton Theological Seminary, Wake Forest University, the Ecumenical Institute at St. Mary’s Seminary, and the Institute of Christian Jewish Studies.


Throughout his ministry, Presiding Bishop Curry has been active in issues of social justice, speaking out on immigration policy and marriage equality. In his three parish ministries in North Carolina, Ohio, and Maryland, Presiding Bishop Curry had extensive involvement in Crisis Control Ministry, the founding of ecumenical summer day camps for children, preaching missions, the Absalom Jones initiative, creation of networks of family day care providers, creation of educational centers, and the brokering of millions of dollars of investment in inner city neighborhoods.

In the Diocese of North Carolina, Presiding Bishop Curry instituted a network of canons, deacons, and youth ministry professionals dedicated to supporting the ministry that happens in local congregations. He refocused the Diocese on The Episcopal Church’s Millennium Development Goals through a $400,000 campaign to buy malaria nets that saved over 100,000 lives.

Presiding Bishop Curry has served on the boards of a large number of organizations, including the Task Force for Reimagining the Episcopal Church (TREC) and as Chair and now Honorary Chair of Episcopal Relief & Development. He was a member of the Commission on Ministry in each of the three dioceses where he has served.

Presiding Bishop Curry has a national preaching and teaching ministry, having been featured on The Protestant Hour and as a frequent speaker at conferences around the country. He has authored numerous publications including columns for the Huffington Post and the Baltimore Times. His most recent book, Songs My Grandma Sang, was published in June 2015; Crazy Christians: A Call to Follow Jesus was his first book, in August 2013. He has received honorary degrees from Episcopal Divinity School, Sewanee, Virginia Theological Seminary, and Yale.

He is married to the former Sharon Clement, and they have two daughters, Rachel and Elizabeth.
2018 Convention Adult Registration Form
Full Weekend

Complete one form for every registrant. Make copies of the blank form before you start.

Convention Dates: June 8 - 10, 2018
Registration Deadline: May 30, 2018

TO REGISTER: Everyone coming to any part of Convention must complete a form and mail it with full payment to the Episcopal Diocese of Albany, 580 Burton Rd, Greenwich, NY 12834 or register and pay online at https://www.albanyepiscopaldiocese.org

DEPUTIES/ALTERNATES: Your parish must send the Certificate of Election to Archdeacon Harvey Huth.

Full Name: ___________________________________________ Preferred for Name Badge: ____________________________
Address: _______________________________________________________________________________________________________
City: ___________________________________________________ State: ___________ Zip: _____________
Home Phone: ( ) ___________________ Cell or Work: ( ) __________________ Email: __________________________________ (for acknowledgement)
Parish Name and City: __________________________________________________________________________________________
Registration Category (check one): _____ Priest _____ Deacon (Canonically Resident Clergy only) _____ Deputy
_____ General _____ Alternate

Do you have a specific roommate request? ___ Yes Please include their name(s) and parish(es) below:
____________________________________________________________________________________________________________________________

Accommodations are double occupancy only. Room reservations are filled in the order the registrations are received. Rooms are only assigned after FULL payment is received. If a private room is desired, please register as a commuter and make your own accommodation arrangements off-site. Questions: Please call the Convention Office at 518-692-3350 or email convention@albanydiocese.org.

Registration: All categories below include all meals (Friday dinner–Sunday lunch), activities, and refreshments at the Tee-Pee Snack Bar.

Adult (Choose one): _____ Full Weekend $175 _____ Rustic A-Frame $120 _____ RV $114
_____ (Optional) Friday Lunch $10 (everyone age 5 and up) - meal ticket issued at registration
TOTAL FEE: $__________

Calculate your fees from all registration forms and mail all forms and full payment to Convention Registration, Episcopal Diocese of Albany, 580 Burton Road, Greenwich, NY 12834.

METHOD OF PAYMENT: _____ Check or Money Order (made payable to The Episcopal Diocese of Albany)
Credit Card: VISA/MASTERCARD/DISCOVER # ___________________________________________ Exp Date: __________
Name as it appears on credit card: __________________________________________________________ CVV #: __________
Billing Address for credit card: _________________________________________________________ State: ___ Zip: _______

Only pre-paid Registrations are accepted & are DUE by May 30. NO REFUNDS FOR CANCELLATIONS AFTER May 31.

Would you like to volunteer at Convention? ___ Yes, I would like to help with (please check no more than two):
_____ Pre-convention preps _____ Registration at COTW _____ Vacation Bible School _____ Ushering _____ Day Care
Do you have special needs? ___ Cot in room ___ Crib in room ___ Physical limitations/considerations (please list)
____________________________________________________________________________________________________________________________

If you have any dietary concerns, please notify Camp of the Woods Front Desk Staff in Purdy Center upon arrival.

Will you be arriving after 9 pm? You need to arrange this in advance with Carol Drummond at the Convention office.
2018 Convention Adult Registration Form
Partial Weekend / Commuter

**Complete one form for every registrant.**
Make copies of the blank form before you start.

**Convention Dates:** June 8 - 10, 2018

**Registration Deadline:** May 30, 2018

**TO REGISTER:** Everyone attending any part of Convention must complete a form and mail it with full payment to the Episcopal Diocese of Albany, 580 Burton Rd, Greenwich, NY 12834 or register and pay online at https://www.albanyepiscopaldiocese.org

**DEPUTIES/ALTERNATES:** Your parish must send the Certificate of Election to Archdeacon Harvey Huth.

Full Name: ___________________________________________ Preferred for Name Badge: ____________________________
Address: _____________________________________________________________________________________________
City: __________________________________________________ State: ___________ Zip: _____________
Home Phone: ( ) _______________ Cell or Work: ( ) _______________ Email: ___________________________________
Parish Name and City: ____________________________________________

Registration Category (check one):

_____ Priest   _____ Deacon  (Canonically Resident Clergy only)  ____ Deputy
______ General  ____ Alternate

**This registration form is for those who do not require overnight accommodations: i.e. those making day trips to Convention.** If you require overnight accommodations, please use the Full Weekend form.

Questions: Please contact the Convention Office at 518-692-3350 or email convention@albanydiocese.org.

**Registration** (includes meals, activities, and refreshments at the Tee-Pee Snack Bar)

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<th>Friday Only</th>
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TOTAL REGISTRATION FEE: $___________

Calculate your fees from all registration forms and mail all forms and full payment to Convention Registration, Episcopal Diocese of Albany, 580 Burton Road, Greenwich, New York 12834.

**METHOD OF PAYMENT:** _____ Check or Money Order made payable to Episcopal Diocese of Albany

Credit Card: VISA/MASTERCARD/DISCOVER #_________________________ Exp Date: ________
Name as it appears on credit card: ________________________________ CVV #: ________
Billing address for credit card: __________________________________ State: ___ Zip: ________

**ONLY PRE-PAID Registrations accepted and are DUE by MAY 30. NO REFUNDS FOR CANCELLATIONS AFTER MAY 31.**

Would you like to volunteer at Convention? Yes, I would like to help with (please check no more than two):

___ Pre-convention preps  ___ Registration at COTW  ___ Vacation Bible School  ___ Ushering  ___ Day Care

If you have any dietary concerns, please notify Camp of the Woods Front Desk Staff in Purdy Center upon arrival.
2018 Convention Youth Registration Form
Full and Partial Weekend – June 8 – 10, 2018

All Children/Youth attending any part of convention must have a completed registration form.

Full Name: ___________________________________________ Preferred for Name Badge: ___________________________________________

Address: __________________________________________________________________________________________________________

City: ___________________________________________ State: ___________ Zip: _____________

Parent/Guardian ___________________________________________ Will parent/guardian be present at COTW? ____Yes ____No

Phone: ( ) _______________ Grade1: ______ Age1: ______ Gender: □ Male □ Female Email: _____________________________

Parish Name and City: __________________________________________________________________________________________

Registration Fees: Full Weekend (Includes MEALS & ACTIVITIES starting with Friday dinner)
Youth Rally grades 7 – 12
Stays in □ youth lodging □ with parent (check one) $104…………………………………...
Youth Rally grades 5 & 6 (Stays with parent) $ 63…………………………………
VBS grades K – grade 4 (Stays with parent) $ 53…………………………………
Children 4 and under (Stays with Parent) no charge
Friday Lunch (Youth grade K and up) $ 10…………………………………
Friday Lunch (Children age 4 and under) no charge

Partial Weekend Day Rates (Includes MEALS & ACTIVITIES only, No overnight accommodations)
For All Children 4 and under there is No Charge for MEALS & ACTIVITIES.

Friday Saturday Sunday
Youth grade 5-12 $ 20 $ ______ Youth grade 5-12 $ 40 $ ______ Youth grade 5-12 $ 20 $ ______
Youth grade K-4 $ 10 $ ______ Youth grade K-4 $ 20 $ ______ Youth grade K-4 $ 10 $ ______

‘USE CHILD’S GRADE AND AGE AS OF APRIL 1, 2018
TOTAL … $______

Health History for Youth:
Does your child have allergies? Will child be taking medications at convention?
If yes, please explain________________________________________________________________________________
_________________________________________________________________________________________________

Explain any physical restrictions and any other health and/or behavioral concerns we should be aware of________
_________________________________________________________________________________________________

List current medications________________________

Insurance Information:
Insurance Company Name ___________________________ Policy #________________________
Name of Insured ___________________________ Relationship ___________________________

Permission to provide treatment or emergency care
The information provided above is correct. The person herein has permission to engage in all activities except noted by me. In the event that I cannot be reached in an emergency, I hereby give permission to the physician selected by a diocesan representative to secure proper treatment, order injections and/or anesthesia and/or surgery, and hospitalize my child named above.

PARENT OR GUARDIAN SIGNATURE ___________________________ DATE ____________
During my Christmas break, Bishop Bill and I traveled to Colorado Springs, Colorado, to visit our son, Chris, and daughter-in-law, Lauren. Chris graduated from Virginia Tech in December with a master’s degree in Philosophy and started teaching at the United States Air Force Academy (my alma mater) in January 2018.

While we had hoped that our fourth grandchild (Alister Edmund Love) would have arrived during our visit, we were more than happy to play with Peter (4), Caleb (3) and Nora (1 ½). (Alister came on God’s time on January 10th.) Our days were filled with joy, Joy and JOY as we continued to build relationships with three amazing grandchildren.

Chris and Lauren live in Christian mission paradise. They are one mile from Compassion International, five miles from Focus on the Family and a pleasant drive from the Navigators. During our weeklong stay, we had the opportunity to visit these organizations and reflect on mission as we rested and savored our family time.

I would like to share with you thoughts I had after visiting Compassion International, for it has a special place in our heart. We are now sponsoring and praying for our fourth Compassion child: Scoffield from Ghana. We unfortunately lost our child Subisha from India when Compassion International was forced to leave the country (when the Indian government changed its Foreign Contribution Regulation Act so that it could regulate NGOs it disagrees with philosophically). Our second child was Rosilane from Brazil. Our first child was Kasaja from Uganda. I mention each of their names to you so that, as you continue to pray for Bishop Love and our family, you recognize that our family includes those we may never meet, but we love, pray for, support and share Jesus with them nonetheless.

I can remember in February 2005 when Bill traveled to Uganda on a mission trip. He packed a deflated soccer ball in his suitcase. Being a doubting Thomas, I asked him if he had lost his mind. He explained that, if he had the chance, he was going to see our first sponsored child, Kasaja. (Yeah, right, I thought!) During that trip, Bill traveled half a day over pitted dirt roads to see Kasaja. When he drove up to the school, Kasaja saw him from a distance and recognized his sponsor. They met! The ball was delivered, and relationships were nourished. I pray that the seed of sponsorship and Christ continue to flourish in Kasaja as he lives his life.

During our one-hour tour at Compassion International, we saw its mission statement in action. The organization’s mission is to release children from poverty in Jesus’ name. The website explains further: “It’s a mission about love. We love God, and we demonstrate our love and live out our faith by extending care to others. We offer our programs to the poorest of the poor, to the children in greatest need, without ulterior motive. We devote ourselves to helping children of all faiths, cultures, backgrounds and race — without imposing any religious obligation or conversion requirement upon them. We simply aspire to be like our Savior, Jesus Christ, in who we are and what we do.” It is currently supporting 1,700,000 children in 26 countries!

I reflect on all of this in order to ask you a series of questions: after celebrating another New Year, how are you living out the New You? Did you choose a theme to dedicate yourself to in 2018? As you engage in another Lent, what are you doing physically and financially to share Jesus locally and to the ends of the earth? Are you doing everything in your power (despite the distractions and the blessings of our
Episcopal Charities of Albany offers eye care grants

Episcopal Charities of Albany offers direct assistance in the form of grants to indigent persons regardless of faith, who are in need of eye care, or who otherwise suffer from eye disorders, and are unable to afford such eye care of necessary related services. Grants are limited to eye examinations, purchase of eye glasses and special equipment or medication needed by an individual by reason of his or her suffering from eye disease and surgical procedures to restore or maintain normal vision.

Grant awards are limited to a maximum $1,000 per grant and to those residing within 19 counties of the Episcopal Diocese of Albany (northeastern New York State.)

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

Save the Date:
Diocesan Mission Conference is September 29, 2018 at St. John’s Episcopal Church, Johnstown, NY

Bishop Love at the Development Centre

Bishop Love visits Bugiri High School

Over and over we must keep things simple to help us focus on Jesus. Each and every year (and day), we should live out the Greatest Commandment and Great Commission: love and share Jesus (to the ends of the earth).

We love and share Jesus not only our words, but by our actions individually, in our church and communities, in our dioceses and in our world. It is not by one thing or one mission trip, but by many actions every day and in every way. What are you doing individually and personally to spread love? During Lent, as you continue to assess your walk in this world of great abundance, is there room for you to sponsor or support another person who is living in poverty far away and help them in Jesus’ name? You may never have the opportunity to meet them and give them a soccer ball, but they need your prayers, your support and your hope. Each of us can give HOPE: Hold On Possibilities Exist in Jesus name!

world) to remain focused on Jesus? Are your actions an expression of your faith, whether or not you ever see the results?

I love Hebrews Chapter 11. I call it The Hall (Heroes) of Faith. Each person mentioned lived out their lives without reaping their reward on earth. Each person was human. They sinned. Yet, they persevered with God’s grace. They are role models... they are heroes! We too are human. We sin. Yet we must persevere, endure, fight the fight and continue to focus on Jesus. We are called to be in the world but not of the world. So what does this article have to do with mission?
This finds expression in the statement that God placed the man in the garden “to work it and keep it.” Also implied in this likeness to God is a uniquely close and intentional relationship. The breakdown of this relationship through Adam and Eve’s disobedience is evident when they attempt to hide from the presence of the Lord in the garden. This breakdown is the Fall, the catastrophe for which God’s intervention and act of redemption is the solution.

The Redemption of Creation
The Apostle Paul explicitly affirms that the resurrection includes the creation as a whole. At our resurrection – “the revealing of the sons of God” – the creation itself will undergo a transformation and be “set free from its bondage to corruption.”

“The creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.” (Romans 8:19-21)

The creation is “subjected to futility” as a consequence of Adam’s disobedience. God tells him, “cursed is the ground because of you…thorns and thistles it shall bring forth for you.” (Genesis 3:17-18) Despite the fact that Adam and Eve bear the “image and likeness of God” and in this sense are “set apart,” they retain a fundamental solidarity with the rest of the creations.

Paul’s language stresses that the creation is not just the inert setting for the human drama, but is itself a living whole of which humanity is an integral part. As a result, the fall of humanity entails the fall of the creation itself and its “bondage to corruption,” and the redemption of humanity brings about restoration of creation and “a new heaven and a new earth.” (Isaiah 65:17, Revelation 21:1)

The inclusion of the whole created order in redemption finds expression in Isaiah’s famous passage about the “Peaceable Kingdom.”

The wolf shall dwell with the lamb, and the leopard shall lie down with the young goat, and the calf and the lion and the fattened calf together; and a little child shall lead them.

(Isaiah 11:6)

“Do pets go to heaven?” Perhaps this is the wrong question. More to the point is whether our pets will be included in the redemption of creation when the natural order itself “obtains the freedom of the glory of the children of God.” The Bible does not give us a specific word on the eternal fate of our pets. But it seems a reasonable hope.

The Rev. Dr. Brown is Rector of Trinity Church, Potsdam, and a regular contributor to The Albany Episcopalian
### UPCOMING DIOCESAN EVENTS

**March**
- **6-9** House of Bishops Spring Meeting – Camp Allen, Navasota, TX
- **10** Commission on Ministry Meeting
- **25** Palm Sunday
- **26** Chrism Mass – Cathedral of All Saints
- **27** Chrism Mass – St. James’ Church, Oneonta
- **28** Chrism Mass – St. Thomas Church, Tupper Lake
- **30** Good Friday

**April**
- **1** Easter Sunday
- **9** Standing Committee Meeting
- **12-13** Synod of Province II, Desmond Inn & Conference Center, Latham
- **14** Commission on Ministry Meeting
- **16-18** Clergy Conference (spouses invited)
- **27-29** Mens’ Cursillo Weekend
- **30** Pre-convention Information Meeting – Christ Church, Cooperstown

**May**
- **1** Pre-convention Information Meeting – St. Mark’s Church, Malone
- **7** Standing Committee Meeting
- **8** Trustees Meeting
- **10** Ascension Day
- **12** Commission on Ministry Meeting
- **19-20** Daughters of the King Provincial Assembly – Christ the King SLC
- **20** Pentecost

**June**
- **4** Standing Committee Meeting – if required
- **8-10** 150th Convention of the Diocese of Albany

**July**
- **5-13** General Convention, Austin, TX
- **24** Trustees Meeting

**September**
- **7-8** Postulants & Candidates Retreat – Christ the King SLC
- **7** Commission on Ministry
- **10** Standing Committee Meeting
- **15** Diocesan Council
- **21-23** Clergy Wives Conference
- **29** Missions Conference – St. John’s Church, Johnstown

**October**
- **1** Standing Committee Meeting
- **1-3** Holiness Conference
- **5-13** Clergy Conference Diocese of Down & Dromore (travel included)
- **13** Commission on Ministry Meeting
- **19-20** Healing Event featuring Judith McNutt
- **23** Trustees Meeting
- **26-28** Deacons Retreat – Christ the King SLC

**November**
- **2** Bible Symposium – Cathedral of All Saints
- **5** Standing Committee Meeting
- **6-9** Priests Retreat – Christ the King SLC
- **10** Commission on Ministry Meeting

**December**
- **1** Diocesan Council Meeting
- **3** Standing Committee Meeting
- **8** Commission on Ministry Meeting
- **11** Trustees Meeting
SUMMER 2018 DATES AND RATES

REGISTRATION NOW OPEN

VISIT WWW.BEAVERCROSSMINISTRIES.ORG TODAY

OVERNIGHT CAMP

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DAY CAMP

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Build Community With Us

Here's How:

- Pray for us
- Send your kids to Beaver Cross!
- Donate to Beaver Cross scholarships
- Volunteer

Contact Us:
575 Burton Road, Greenwich NY, 12834
Phone: 518.692.9550, ext 114
Email: dhyde@ctkcenter.org
www.beavercrossministries.org

NOW HIRING FOR 2018 SUMMER CAMP STAFF

Beaver Cross Camp Director: Daniel Hyde

Scholarships are Available
Go to our website for more details

Prices are per child per week
Planned Giving Corner

During 2017, generous donors have made a tremendous difference in the lives of others. Here is just a small part of what we were able to accomplish together:

- Gifts to Mission: $20,000
- Gifts to a family burned out of their home: $19,000
- Gifts for Disaster relief: $27,000
- Gifts to Oaks of Righteousness mission: $39,000
- Gifts of Beaver Cross Scholarships: $34,000
- Overall gifts to the Bishop’s Appeal: $80,000

Support the people you love through a donation or planned gift. Call Maggie Hasslacher at 518.692.9550 ex 511 or email at mhasslacher@albanydiocese.org

Whatever you do, do it as for the Lord...

Colossians 3:23-24

“Being able to help someone in need is an awesome privilege and blessing. There are very few things in life more rewarding than to know that God used you to help make a real difference in the lives of others, especially when they are going through difficult and trying times.” ~ Bishop Bill Love

Coming soon...
the Men’s Cursillo Weekend – April 27-29, 2018

Christ the King Spiritual Life Center will host a 3 day weekend for the Men’s Cursillo Weekend. Leading the team and weekend conference will be Dan Branigan and The Rev. Scott Garno, Rector of St. Stephen’s, Delmar. The 3 day conference is designed to help men in growing their relationship with our Lord and Savior, Jesus Christ. For more information contact John Hyde 518-376-9477.
Planning your schedule

- 3/3 - Diocesan Council
- 3/8-11 - School of Healing Prayer L1
- 3/10 - Commission on Ministry
- 3/14 - Soaking Prayer
- 3/16-17 - Beyond the trauma
  - Healing of PTSD - Mike Hutchings Conference
- 3/17 - Ecumenical Healing Service
- 3/23 - Stations of the Cross
- 4/9 - Standing Committee
- 4/9-11 - Women Veterans’ Retreat
- 4/14 - Commission on Ministry
- 4/14 - Treasurers Conference
- 4/14 - Debt Proof your Marriage
- 4/16-18 - Clergy & Spouse Conference
- 4/20-21 - SHP REFRESH
- 4/21 - Ecumenical Healing Service
- 4/21 - Diocesan Council
- 4/27-29 - Men’s Cursillo
- 5/3-6 - School of Healing Prayer L2
- 5/7 - Standing Committee
- 5/8 - Trustees
- 5/9 - Soaking Prayer
- 5/12 - Commission on Ministry
- 5/12 - Healing the Family
- 5/18 - Ecumenical Healing Service
- 5/19 - Day of Quiet and Healing
- 6/13 - Soaking Prayer
- 6/23 - Blessed Father Retreat
- 6/23 - Ecumenical Healing Service

An important seminar for ANYONE who wants to learn to pray for those who suffer from past traumas

Healing PTSD Training Seminar

with

- **Dr. Mike Hutchings**, Director of Education at Global Awakening and Teacher of Healing PTSD seminars across the country
- **Mtr. Kathy Alonge-Coons**, Commissioner of Mental Health for Rensselaer County
- **Fr. Frank Lockwood**, Alcohol and Substance Abuse Counselor

March 16-17, 2018

Healing Service with Dr. Hutchings to follow at 4pm
The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.

- Diocesan Vision

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

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

**Diocesan Website**
For the most up-to-date information about events in the diocese, parish and clergy directories, mission news, parish resources, and more, visit the diocesan website at www.albanyepiscopaldiocese.org. You can also visit us on Facebook at www.facebook.com/albanydiocese.

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**BISHOP LOVE’S VISITATION SCHEDULE**

**February**
4 St. Ann’s Church, Amsterdam
11 St. Peter’s Church, Albany
25 Church of the Good Shepherd, Canajoharie

**March**
4 St. George’s Church, Schenectady
18 St. Paul’s Church, Greenwich
25 Palm Sunday – Grace Church, Waterford

**April**
1 Easter – Cathedral of All Saints
8 St. Luke’s Church, Chatham
15 Christ Church, Coxsackie
22 Calvary Church, Cairo
Gloria Dei Church, Palenville
29 St. James’ Church, Lake George

**May**
6 Christ Church, Ballston Spa
13 All Saints Church, Round Lake
20 Pentecost – St. Augustine’s Church, Ilion
Centennial – St. Paul’s Church, Sidney

**June**
3 Trinity Church, Granville

**July**
To be determined

**August**
26 St. Paul’s Church, Waddington

**September**
16 St. John’ Church, Copake Falls
30 St. Luke’s Church, Catskill