The Albany Episcopalian

Trinity, Granville Celebrates 200 Years

A Visit to Malawi

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Joy to the World,
the Lord has Come.
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Diocesan Updates

The Diocesan Update is the diocesan weekly e-mail newsletter, containing news and events from around the diocese. If you’re interested in receiving the Diocesan Update, send an e-mail to: webmaster@albanydiocese.org. Put “Subscribe” in the subject line, and include your name, address, phone number, and parish (or other diocesan affiliation) in the body of the message.
How was your sabbatical? That is a question I have been asked quite often since returning from my three month sabbatical (July 15th to October 15th). My usual response has been, “It was great. It wasn’t particularly restful, due to all the travel and the many things I was doing, but it was good to do something different for a while.” During those three months, I traveled in three continents (North America, Europe and Africa); eight countries (United States, Canada, Iceland, Scotland, England, South Africa, Malawi, Mozambique); eight states (New York, Illinois, South Dakota, North Dakota, Montana, Vermont, Massachusetts, and Texas). I flew on seventeen separate flights for a total of 31,929 miles; drove approximately 5,421 miles, either in a car or in an overly crammed mini-bus; and walked or hiked approximately 175 miles, much of which was in rugged mountainous terrain on dirt roads. So, as you can see it wasn’t particularly restful, but it was an enjoyable and blessed time, for which I am very thankful.

As I reflect back on those three months, I can see how the Lord was using it in a variety of ways, but most importantly it was a time for building and growing in relationships. First and foremost, it was a time to grow in my relationship with God. It is very easy in the day to day business of life to fail to spend as much time in prayer and reading and meditating on God’s Word as we might like or need to. I can assure you, bishops and clergy are not immune to that trap. I certainly am not.

In all my travels described above, I was blessed to meet and spend time with the Lord in a multitude of ways, drawing me ever closer to Him. One of the means He used to get my attention and draw me closer was through the beauty of His creation. The natural beauty and wonder of the Black Hills and Badlands of South Dakota; Teddy Roosevelt National Park in North Dakota; the Bitter Root Valley of Montana; and the majesty of the Canadian Rockies were truly awe inspiring. I found myself continuously praising God as I soaked up the mystical beauty, uniqueness and creativity of the mountains, streams, rivers, lakes, glaciers, forests, wild flowers, the wide variety of birds with their beautiful songs, the multitude of wildlife, large and small (sadly NO moose sightings), the glorious sunrises, sunsets and cloud formations, the large expanse and mighty waves of the Atlantic Ocean and North Sea; the rocky coastline and rolling hills of Scotland, the enormous baobab trees in Malawi and the star-lit skies of the Southern Hemisphere.

The glory and wonder of God’s unlimited imagination and power was all around me, demanding my praise and thanksgiving. I don’t know how anyone can see what I saw and experience what I experienced and believe it is simply a random freak act of chance in the cosmos. All that I witnessed gave me an ever greater sense of love, appreciation and belief in the God we profess in the Apostles Creed – “God the Father almighty, creator of Heaven and Earth,” and in His Son, Jesus Christ – “the Word…[who] was with God in the beginning. Through Him
all things were made; without Him nothing was made that has been made.” (John 1:2-3) Creation is not an accident – it is a masterpiece of God the Father, God the Son and God the Holy Spirit.

In addition to drawing me closer to Him through the beauty and wonder of His creation, the Lord used my sabbatical to give me time away from the normal day to day demands, so I could grow deeper in my faith and relationship with Him through the Holy Scriptures. By having more free time to read and meditate on God’s Word privately as well as with my wife, Karen, in our morning devotions, and through preparing for the numerous preaching opportunities I had in Malawi, I found myself greatly blessed in my time of Bible study, prayer and preparation. Through His Word, God enlightened, comforted and encouraged me as well as instructed, challenged and convicted me.

One of the things He convicted me in was the need to take one day each month (by myself, away from the phone, computer, office and other distractions) solely as a prayer day to listen to and spend time with the Lord. That is something I have wanted to do for years, but have simply not done. To ensure I follow through this time, Jerry Carroll (my Lay Canon for Administration) and I recently sat down with my calendar and scheduled a monthly prayer day for the next year. In addition, at the recent Priests’ Retreat, I announced what I was doing and asked my fellow priests to hold me accountable in keeping the prayer day. I encourage the clergy of the Diocese to do the same if possible. If those who are called to lead God’s people are to lead as God intends, it is important that we routinely take time to check in with the Lord and get our marching orders.

One of the other ways the Lord used my sabbatical to draw me closer to Him was through the great saints of the Church. In my ten day Celtic Holy Site Pilgrimage to Scotland and England, I was richly blessed by retracing the steps of St. Ninian to his 8th Century prayer cave on the Glasserton shore – a place filled with the crosses of fellow pilgrims carved into the walls of the cave dating back over 1,300 years. Visiting St. Columba’s missionary base of operations at Iona was the fulfillment of a long time dream. The Lord richly blessed me as I walked along the shoreline of the island, prayed and worshiped in the Abby and climbed to the top of the highest hill to St. Columba’s prayer cell where I was greeted with a beautiful sunset and the company of a dear brother in Christ. Another very special and holy moment where I felt the Lord’s presence was celebrating Holy Communion in St. Filan’s Prayer Cell located in a cave in Pittenweem. The five mile walk (barefoot) along the Pilgrim’s Way (a route followed by thousands of pilgrims over the centuries) to Lindisfarne “Holy Island” was a wonderful time of prayer and reflection, as was my time on “Holy Island” retracing the steps of St. Aiden, St. Oswald and St. Cuthbert. The example of these saints and others was a true inspiration and example of holiness of life.

In addition to working on my relationship with God – the most important of all relationships – the Lord used my sabbatical to help me build and grow other special relationships as well. During our trip out west, Karen and I were richly blessed by our time with our daughter-in-law, Lauren’s mom and dad, Gale and Rocky. For the last six years they have been inviting us to their home in Montana, but we were not able to accept their invitation until this past summer. It was such a joy to spend time with them in their home, apart from the stress and business of graduations and weddings. Sharing stories of our kids growing up; spending time together relaxing, eating, praying and enjoying the beauty of Montana, was a time we will treasure the rest of our lives. Of all the things we did during our few days together, sitting around the breakfast and dinner table, talking and sharing meals together, were probably the most important part of our deepening relationships together.

It is so sad that something that was once such an important and enjoyable part of family life has all but disappeared in many modern families. Far too often in today’s culture, families seldom share a meal together, and when they do, either the TV is going or parents and kids alike have their heads buried in their cell phones or electronic devices, ignoring the others sitting around the table. Tragically, our society is losing the ability to sit down and carry on a conversation face to face. While modern technology can be a blessing, enabling people on the other side of the world to talk to one another in real time, it can also be a curse. These same devices can cause the breakdown of communication and interpersonal relationships with the person sitting right across the table, if we aren’t careful. Look around you the next time you are in a restaurant and see how many people are really talking to one another. I would encourage each of us to put our phones, laptops, IPads, video games and other electronic devices away during meal time, and visit with those we are with. You might discover things about your friends and loved ones that you didn’t know.

The Malawi portion of the sabbatical was another important relationship building opportunity. It was wonderful to spend time with
Mother Miriam and Sister Mary Elizabeth, getting to know them outside our normal settings. During this trip I was blessed to spend time with the Malawi Sisters of St. Mary, supporting and encouraging them in their ministry, as well as being personally inspired by their ministry. It was also a very important time of building relationships with Bishop Fannuel Magangani and the people and clergy of Northern Malawi. Their tremendous hospitality and faith in Christ, despite very real needs and challenges, was a tremendous blessing and encouragement to me, Karen and the others from Albany. Spending time with others who have so little from a worldly standpoint, but who are so filled with a joy and love for our Lord Jesus Christ, causes you to reevaluate what is really important in life.

The final and most important relationship (apart from my relationship with God) that was deepened and richly blessed on my sabbatical was my relationship with my wife, Karen. In our 32 years of marriage, we have never had as much quality and concentrated time together as we did during the three months of the sabbatical. I must admit there was some real concern on both of our parts as to how we would do spending so much time together. What we discovered was that not only could we spend that much time together without driving each other crazy, but that we really enjoyed it and were deeply blessed by it. I am so thankful that God gave us that time together to travel and enjoy the beauty of His creation; to spend time with loved ones and friends (new and old); to relax and spend quiet time together, to pray and read the Bible together in our morning devotions, to work together in serving our Lord and His Church locally and abroad, to grow ever deeper in our love and appreciation for one another.

The demands of ordained ministry, as well as the normal day to day challenges of life can take a real toll on marriages and families. It is so important that we are intentional about taking time for one another. Far too many marriages and families have fallen victim to the business of life and the demands of careers. It doesn’t have to be that way.

I started out by saying that one of the most important things the Lord was doing through my sabbatical was helping me to grow in my relationship with Him and others. I realize we can’t all take off and go on a sabbatical. It took me over 24 years before I was able to go. But, we can all ask God to help us identify those things that contribute to the breakdown in our relationships, to take positive measures to bring healing into broken relationships and to make healthy relationships – even stronger. We can decide to spend time with God and those we love.

May the Lord Bless You and your special relationships this Christmas Season, drawing you ever closer to Him and through Him to one another. Merry Christmas!

Faithfully Yours in Christ,

+ William H. Love
Anne Rice writes “gothic fiction” – vampire stories taken seriously by the critics. Some years ago, she returned to the Roman Catholic Church, and wrote a biographical novel about Jesus called “Christ the Lord: Out of Egypt.” It begins in Jesus’ childhood while he and his family are still in exile in Egypt. Rice places them in the city of Alexandria, where Jesus attracts the attention of a Jewish teacher named Philo who wants to take him on as a student.

Philo of Alexandria was a famous Jewish philosopher, and a contemporary of Jesus. It is unlikely that he and Jesus ever encountered one another. Yet there is a certain appropriateness to the fictional license with which Anne Rice connects them, since Philo provides a key theological link between ancient Jewish thought and the Christian understanding of Jesus as the Word made flesh.

The Word
It was the evening of our Advent Lessons and Carols service at my parish in Pelham, New York. The fifth grader who was assigned to read the lesson from the Gospel of John approached me with a puzzled look on his face. “This doesn’t make sense! How can the Word ‘be with God’ and ‘be God’ at the same time?”

The opening verse of the Gospel of John says, “In the beginning was the Word and the Word was with God and the Word was God,” preparing the ground for the central proclamation of Christmas in verse 14, “and the Word became flesh and dwelt among us.” My precocious fifth grader had a point. To say that the Word is “with” God indicates proximity, since you have two distinct things in relation to each other. On the other hand, to say that the Word “is” God indicates identity; the two are one and the same. Under normal circumstance these two sorts of relations are mutually exclusive.

The crucial question is: what does the Biblical text mean by “Word”? Is it a conventional word that we would find in a dictionary? It is a divine utterance? Is it something else? The next verse only adds to our perplexity, “He was in the beginning with God.” The Word appears to take on the quality of personhood; the Word becomes a “he” and not simply an “it.”

The New Testament translates two different Greek words with the English “word.” Rhema is an “utterance” or a “spoken word.” Thus, in John 15:7, Jesus says, “If you abide in Me, and My words (rhemata) abide in you.”

The opening of John, however, uses a different word, “Logos.” In some cases, logos can be a conventional spoken word, but it also has a far wider and richer range of meaning. In Greek philosophy, logos means “rationality,” and can indicate a universal principle of coherence that pervades the universe and gives it coherence and intelligibility.

For Heraclitus (535-475 B.C.) logos was an underlying principle that maintained order and proportion in the material cosmos. Plato (423 – 348 B.C.) and Aristotle (384 – 322 B.C.) understood logos as a “rational explanation” that pointed to the structural order of the intellectual and moral sphere of life, and Plato regarded this principle of cosmic order as emanating from the transcendent realm of pure spiritual forms. The Stoic philosophers, who were quite influential in the early Christian period, saw the logos as a vital force and rational element that pervaded the universe and determined its order and function.
The Personification of Hebrew Wisdom

Almost a century before John identified Jesus as the “Word that is made flesh,” Philo of Alexandria assimilated the logos with the Hebrew concept of Wisdom. This term also has various layers of meaning. The Book of Proverbs introduces Wisdom as insight and discretion in the practical world of moral decision making.

“To know wisdom and instruction, to understand words of insight, to receive instruction in wise dealing, in righteousness, justice, and equity.” (Proverbs 1:2-3)

Within a few verses Proverbs takes a surprising turn and speaks of Wisdom in personal terms, as feminine entity who summons human beings to abandon folly and live wisely.

“Wisdom cries aloud in the street, in the markets she raises her voice; at the head of the noisy streets she cries out; at the entrance of the city gates she speaks: “How long, O simple ones, will you love being simple?” (Proverbs 1:20-22)

In Proverbs 8, another aspect of this personified feminine emerges, in which Wisdom shares in the work of Creation.

“The Lord possessed me at the beginning of his work, the first of his acts of old. Ages ago I was set up, at the first, before the beginning of the earth. …when he marked out the foundations of the earth, then I was beside him, like a master workman,

We can contrast the presence of Wisdom at creation with the question that God poses to Job when the time has come to reveal his divine sovereignty.

“Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it?” (Job 38:4-5)

The answer, of course, is that when God laid the foundations of the earth, Job was nowhere – because he is merely mortal. By contrast, Wisdom was not only present; she was actively involved in the formation of the world “like a master workman.”

In Jewish “inter-testamental” literature (from the time between the Old and New Testaments) Wisdom plays a prominent role. Wisdom is the power and presence of God in the world.

“For wisdom is more mobile than any motion; because of her pureness she pervades and penetrates all things. For she is a breath of the power of God, and a pure emanation of the glory of the Almighty.” (Wisdom 8:24-27)

These texts even identify Wisdom with the “Shekinah,” the glorious divine presence located in the Tabernacle and later in the Jerusalem temple.

“In the holy tent I ministered before him, and so I was established in Zion. Thus in the beloved city he gave me a resting-place, and in Jerusalem was my domain.” (Sirach 24:10-11)

The big question regarding the interpretation of Wisdom is whether this personification of Wisdom is merely a metaphor for an attribute of God, or if Wisdom is actually a distinct personal entity who is somehow included within God’s being. To treat the personification of Wisdom as a metaphor seems to safeguard the oneness of God as it is usually understood. Similarly, the idea of Wisdom as a distinct entity might seem to compromise the basic principle of Jewish monotheism.

Yet recent scholarship suggests that Jewish monotheism prior to the emergence of the Christianity may have been able to accommodate a
degree of diversity within the divine being – anticipating the Christian distinction between Father and Son in a unity of Spirit within the Godhead. New Testament scholar, Richard Baukham, writes,

“My conclusion that Word and Wisdom of God are intrinsic to the unique divine identity, as understood in Jewish monotheism does not decide the question whether the personification of these figures in the literature is merely a literary device or whether they are envisaged as having some form of distinct existence in reality. I think there is a good argument for the latter…but this does not mean that Wisdom is there envisaged as a subordinate divine being extrinsic to the identity of the one god. It means that these Jewish writers envisage some form of real distinction within the unique identity of the one God. If so they are not abandoning or in any way compromising their Jewish monotheism. The Second Temple Jewish understanding of the divine uniqueness does not define it as unitariness and does not make distinctions within the divine identity inconceivable.”

Logos and Wisdom

The large and influential Jewish community in Alexandria spoke Greek rather than Aramaic, the language of Galilee and Judea. They read the Bible in Greek. While Alexandrian Jews steadfastly maintained the distinctiveness of their Jewish identity, they were far more assimilated into Greco-Roman culture than the Jews of Roman Palestine – and none more than Philo of Alexandria.

Philo was as conversant with the writing of Plato as he was with Jewish Torah. It is easy to imagine how he would discern a similarity between Hebrew Wisdom and the Greek concept of the Logos. Both linked human reflection with the divine mind, both were associated with the formation of coherent and intelligible universe. Philo writes,

“The Father who created the universe has given to his archangelic and most ancient Word (Logos) a pre-eminent gift, to stand on the confines of both, and separated that which had been created from the Creator. And this same Word is continually a suppliant to the immortal God on behalf of the mortal race, which is exposed to affliction and misery; and is also the ambassador, sent by the Ruler of all, to the subject…. Now the image of God is the Word, by which all the world was made”.

The Logos links creation and Creator, and is “sent” into the World. Like the logos of John 1:2, “through whom all things were made,” Philo’s logos is the instrument of creation. Like the ascended Christ who “always lives to make intercession” (Hebrews 7:25), the logos intercedes for humanity.

It is sometimes said that the Gospel of John, with its identity and distinction between God and the Word that is made flesh, derives more from Greek philosophy than from the Old Testament. No Jew, it is said, would think in such terms. Admittedly we have seen that the Greek term Logos plays a key role in Greek Philosophy. But we have also seen that already within a Jewish context, Philo had employed the concept of the Logos to say what Jewish literature had been saying about Wisdom for centuries, and laying the conceptual ground work for the message of the Incarnation.

To the Christian reader, Philo’s writing about the Logos sounds haunting similar to the Gospel of John. Philo, the Jew, takes us to the threshold of the Gospel. The only thing that is missing is the message of Christmas, “and the Word became Flesh and dwelt among us.”

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here has been a goodly amount of interest in something Alasdair MacIntyre wrote back in the last century, AFTER VIRTUE. At the conclusion of the book he makes the comment that what the world needs now is a new Benedict of Nursia. MacIntyre wrote, “We’re waiting for a new and doubtless very different Saint Benedict to bring those who want to live the moral life together in community to survive through this current darkness.” Why a new Benedict? Because the movement Benedict began preserved and then provided the seed for the regrowth of Western culture following Rome’s collapse into chaos during the Middle Ages.

When some folks read this, they think of the monks as having engaged the “flight from the world” and that this is the course that we should take. In other words, go off, separate ourselves from the corruption around us, disengage as much as possible, in order that we might preserve what we have, prepare for when it will collapse, and then we can move on. I think this is a major misunderstanding, not only of what MacIntyre was talking about, but especially of the movement that coalesced around Saint Benedict back in the early sixth century. Monasteries became the centers not only of culture, but of evangelism. They may have begun going inward, but when we go inward – as in looking for the fullness of God – we are compelled to go outward. This was the case with the monastic movement in its golden age.

Benedict wrote THE RULE as a guide for a transformed life. The whole point of the Rule is to ground a “school of the Lord’s service,” which will lead the soul willing to listen deeply and learn to “run the way of God’s commandments with expanded hearts and unspeakable sweetness of love.” [RB prologue]

It is no surprise to see the myriad references to Scripture and the examples of those who have sought God with heart, soul, and mind. At the conclusion of the Rule Benedict writes, “On the other hand, he that hasteneth on to the perfection of the religious life, hath at hand the teachings of the holy Fathers, the observance of which leadeth a man to the height of perfection. For what page or what utterance of the divinely inspired books of the Old and the New Testament is not a most exact rule of human life? Or, what book of the holy Catholic Fathers doth not loudly proclaim how we may go straight to our Creator . . . ?” [RB 73]

Benedict’s RULE is simply common sense living out of the Christian life – grounded in Christ, fed by Word and Sacrament, exercised in loving care for those with whom we live. Such practical living is not confined to monasteries, which is why Benedict’s RULE and his example is so popular.

Thus, please forgive me if I reflect a bit on what this implies for theological education, at every level, beginning with the Christian home, upon which Benedict based his model community (there’s a reason the superior is called the ‘Abbot,’ i.e. ‘Abba’ or ‘Father’). We need to reexamine the foundational principles of how to live as Christians in the home, through the parish, and outward to the world. The role of those of us in theological education, ‘ministerial formation’ if you will, is to train those who will be the “servants of the servants of God.” Given the state of the world in which we live, one that is in so many ways not all that different from that of Benedict, ministry has to focus on renewing foundations and building afresh on them. In his “The Mission of Saint...
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Benedict,” John Henry Newman observed that Benedict found the world in ruins and undertook to restore it in a manner:

not of science, but of nature,
not as if setting about to do it,
not professing to do it by any set time or by any rare specific or by any series of strokes, but so quietly, patiently, gradually, that often, till the work was done, it was not known to be doing. It was a restoration, rather than a visitation, correction, or conversion. The new world which he helped to create was a growth rather than a structure.

This is how we must approach the task of formation. It comes by day-in-and-day-out placing students in the presence of the Transcendent, and at the feet of the great minds of the Faith. It is not so much a program, but a movement into being the persons God has called us to be.

The late Eric Voegelin, one of my favorite historians, tackled the whole issue of order in society. He wrote, “the order of history is the history of order – and the order of society is reconstituted in fact by those who challenge the disorder of surrounding society with the order they find deep within them.” There is little question that we live in a disordered society, in the midst of a disordered world. Perhaps that is why the work of Nashotah House continues: here people learn to find the order deep within them. We seek to introduce students to an order that calls us to love one another, and in so doing, to extend ourselves in self-giving service. In short, we are here to help and show those who come to spend time with us that, if we are to be truly called, we must also be truly reordered – in God’s way, not ours. The result of that time is servants who understand that their mission is to build God-centered communities, which can be built in the diocese, the parish, the school, or the home. It is my hope that we can find more and more ways for the seminary to serve the Church, to point to that fundamental reordering that will make a difference.

Benedict undertook his search for God because he had cultivated a listening heart. In fact, in the RULE he talks about us learning to “listen with the ear of the heart.” We are able to do this because God has taken the risk of relationship with us in Jesus Christ. Someone who died not twenty years before Benedict’s birth, one of the Fathers of the Western Church, Leo the Great of Rome, preached about this. Leo concludes one of his sermons on the Nativity with these words (emphases mine):

Let us then, dearly beloved, give thanks to God the Father, through His Son, in the Holy Spirit, Who for His great mercy, wherewith He has loved us, has had pity on us: and when we were dead in sins, has quickened us together in Christ (Ephesians 2:4-5), that we might be in Him a new creation and a new production. Let us put off then the old man with his deeds: and having obtained a share in the birth of Christ let us renounce the works of the flesh. Christian, acknowledge your dignity, and becoming a partner in the Divine nature, refuse to return to the old baseness by degenerate conduct. Remember the Head and the Body of which you are a member. Recollect that you were rescued from the power of darkness and brought out into God’s light and kingdom. By the mystery of Baptism you were made the temple of the Holy Ghost: do not put such an inhabitant to flight from you by base acts, and subject yourself once more to the devil’s thraldom: because your purchase money is the blood of Christ, because He shall judge you in truth Who ransomed you in mercy, who with the Father and the Holy Spirit reigns for ever and ever Amen.

If we remember WHO we are, and WHOSE we are, there will be many new Benedicts. Indeed, the Lord will raise those who cultivate a listening heart and who live transformed lives. In this great season of Advent and Christmas, may we be mindful of our dignity, and cultivate those listening hearts. The Lord has work for us to do. With a prayer for a blessed, most Merry Christmas, and a Happy New Year, I remain:

Yours in the Lord’s service,
Very Rev’d Steven A. Peay, PhD

The Very Rev. Steven A. Peay is Dean & President of Nashotah House Theological Seminary, Nashotah, Wisconsin, and a regular contributor to THE ALBANY EPISCOPALIAN
Sixty five miles north of Albany, bordering the State of Vermont, stands Trinity Church, Granville, New York. Trinity Church can trace its origin as far back as 1790 when it was first known as “A Society of Episcopalians”. Since that time, many stories have been told of its rich and long history. Over the next two centuries, its congregations would be forced to face a number of struggles and challenges from which many congregations might have simply chosen to give up and walk away. But not this church’s congregations. Here is a capsule overview of their story.

During the period, 1790 to 1812, services were held in various homes in the areas of Pawlet, Vermont, Granville, New York and Wells, Vermont. In 1812, a small brick church was finally built on the western boundary of Pawlet, near Granville, remaining there until 1815. This was Trinity Church Number One.

The location of the church was chosen because of its centrality and convenience for its members coming from all three towns. However, having built a church in this area caused a major problem. Based on the 1761 Pawlet, Vermont, Town Charter, the lands occupied by the society had been designated as “glebe lands” (i.e., an area of land within an ecclesiastical parish used to support a parish priest). This led to a financial and property ownership law suit between Trinity Church and the Town of Pawlet, Vermont. Pawlet was represented by two attorneys, one of whom was the famous Daniel Webster. In spite of Webster’s fame and talent, in February, 1815, the U.S. Supreme Court ruled against the Town of Pawlet and in favor of the church. This action by Trinity Church “marked them forever in the historical records of the United States”. (For those interested in seeking more information about the U.S. Supreme Court decision, refer to “Town of Pawlet v. Clark, 13 U.S.9 Cranch 292 292 (1815)”.)
Five months later, on July 15th, 1815, another brick building was erected on its current site in Granville for the sum of $3,000. Consecration of this church was done by the Right Reverend John Henry Hobart, the third Episcopal bishop of New York (1816–1830). This was Trinity Church number two.

In spite of a favorable U.S. Supreme Court decision and the erection of a second church, this was not the end of the congregation’s struggles. More trouble was ahead – and would be repeated time and time again into the following century. The next crisis arose when the church, although made of brick, was declared unsafe. The building was abandoned and another built nearby. This time their church was made of wood. This was Trinity Church Number Three.

Any joy the congregation may have experienced in the building of a second church was to be short lived, as another disaster loomed its ugly head. Just before Advent, on November 6th, 1854, a fire destroyed the wooden building. Their third church lasted slightly less than four decades, only 39 years.

One can only imagine what was going through the minds of that tormented, but brave congregation, in those winter months of 1854-55. There is no record of what was said or done during that period. One thing is certain, however, that by June, 1855, the cornerstone of their fourth church was laid – this time returning to the original - and what is now - current location. Trinity Church number four was about to be built.

For the next 91 years, Trinity continued to faithfully serve the Lord and the Granville community. It was now 1946. World War II had ended the year before and finally, there was peace after 7 years of world war. Tranquility, however, was not to last much longer for this congregation. Another crisis lay ahead. Similar to what happened just before
Advent in 1854, on November 16, 1946, they were again beset with still another fire. This time the building could be saved, but the fire caused severe damage and total destruction of their cherished organ and other beloved artifacts. Over the next 12 years, repairs were made, the organ was replaced, and a new Barrett window installed.

On Sunday, October 18th, 2015, this roving reporter had the pleasure to attend Trinity Church, Granville, on the celebration of its 200th Anniversary. A special event, indeed, considering its turbulent history. The Celebrant and preacher at the Eucharist was Bishop William Love, Bishop of Albany, with Fr. Art Peters, con-celebrant. Joined by a congregation of more than 80 faithful men, women and children in an almost capacity-filled church, the building was filled with joyous music, inspirational liturgy and humble thanks for this church’s two centuries of service to the Lord and the people of Granville. Lunch for all followed at the conclusion of the Eucharist in the recently renovated parish hall that included a variety of special pie desserts befitting the fall season.

Trinity’s Priest-In-Charge is the Reverend Arthur E. Peters. Born in 1952 in northern New Jersey, he is a “cradle” Episcopalian and the third of four children. He attended Seton Hall University and Montclair State College. He and his loving wife, Sue, recently celebrated their 36th wedding anniversary.

Fr. Art, as he is called, has long been established in Granville, settling here in 1982 when he was 30 years of age. At that time, he and his wife, Sue, were owners of a country store in Bomoseen, Vermont, and moved to Granville. Being a lifelong Episcopalian, he and Sue were naturally drawn to the nearby Episcopal church - Trinity Church, Granville - and then it happened. Fr. Art said, “As Sue and I walked into the front door of Trinity, I knew I was where God wanted us to be.” Fr. Bill Johnston quickly became Art’s Mentor, and in Art’s own words, “[Fr. Johnston] soon became my Mentor and true brother in Christ.”

Fr. Peters’ journey to the priesthood was not to be, by anyone’s view, an overnight sensation. He first got the “call” in his early twenties, then again, in his early thirties. There was one problem – he didn’t recognize the “call” until much later when he reached his forties. If asked about this, Fr. Art is quick to say, “I once again heard God calling me to the ordained ministry, but this time I clearly heard Jesus say ‘I want you but if you don’t come to me I will give this gift to someone else.’ That scared me and I went to see the Bishop of Albany.”

“But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything done in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives.”

2 Peter 3:10-11 NIV
In 2002, the then “layman Art” was appointed Lay Vicar of Trinity, Granville, while taking the Diaconate course through the Diocese of Albany. A year later, in June, 2003, he was ordained deacon and appointed Deacon Vicar of Trinity, Granville. Nine years later, he received a call to an even higher office. In March, 2012, on the Eve of Palm Sunday, Deacon Art was ordained a priest. Today, Fr. Art Peters continues to serve at Trinity Church, Granville, but now with a new title - Priest-in-charge.

The Granville church is not the only church in his charge, as he is also Priest-in-Charge of Trinity Church, Whitehall. Shouldering the task of responsibility for two churches is not easy, as he clearly admits that time management is not his strong suit. Yet, in spite of that, he also maintains a full-time job selling floor covering during the day. When asked how he manages two churches plus working a full-time job, Fr. Art humbly confesses, “[Yes], my free time is limited.” In spite of his limited free time, he somehow manages to find the time.

It’s not all work and no play for Trinity’s Priest-in-Charge. Fr. Art loves to sing and always makes time for singing. He says, “As a lot of people know, I love to sing, so one of my special activities is singing tenor in the Granville Area Chorus, which is really an interdenominational chorus.” At risk of sounding like a commercial, he adds, “In fact, the chorus will be singing at the Christ the King Spiritual Life Center at the Tuesday Healing Service on Dec. 29, 2015.” He also enjoys traveling with his wife, teaching Scripture, reading Christian-Based Fiction, playing on-line trivia games and quiet meditative time with a good cup of coffee.”

Like so many Trinity congregations of years past, today’s membership knows that if they are to meet the needs of current and future congregations and continue to be a welcoming church, they must face the need to incur costly, but necessary, improvements to their building. Recently, the parish moved ahead and repaired and remodeled the undercroft with new floors, kitchen, restrooms, and recarpeted and renovated the entire Sanctuary. Additionally, a few years earlier, an inside elevator was installed for the physically challenged. (This writer actually witnessed its use several times during my brief visit.) The disabled now have easy access to all of the building’s areas, specifically the Sanctuary for church Services, as well as the undercroft where Bible study, receptions and other social gatherings are regularly held in what is now called a historic wooden church.

continued next page...
Upgrading a building is only one of a multitude of factors in creating a welcoming church. It must also involve several other elements that include mission, as well as purpose. Just as the many generations before them, Trinity's success can point to its active Bible Study programs and its healing, nursing home and adult home ministries. Fr. Art is quick to say, “It is my prayer that Trinity continues to grow in its healing and nursing home ministries. We have followed Jesus, leading in helping others less fortunate than us and continue in the healing ministries. We are actively involved in ministering weekly to one of the local adult homes and I hope that we can expand on that, though probably not till I retire from my secular job in another couple of years.”

Commenting on the Trinity Bible Study program, Fr. Art says, “It is my hope that the adult Bible Study that has been active for over 20 years will continue to grow in Spiritual and numerical strength.” He goes on to say, “My hope, like most people of God, wish to see Trinity grow…not only in numbers but in THE SPIRIT of God, Father, Son and Holy Spirit. With Jesus guiding us I see Trinity growing by giving away.”

“Growing by giving away”, as noted above is taken most seriously by this congregation. Their plan to support mission activities is simple, but effective, as they are committed to “giving away”. Fr. Art says, “One of the things that we do is give our blessings away. By that I mean that each month we support missions far and near. The more we give, the more blessings Jesus showers upon us. Without really realizing it, last year we tithed our budget. [With] an operating budget of about $65,000 we gave over $6,000 to missions.” Fr. Art feels blessed to have a congregation that is passionate about love of the Lord and supportive of Trinity’s ministries.

Writing an ending to this brief story has not been easy for this reporter. Trinity is not a “cathedral” in terms of size of its building or congregation. It is not the building’s architecture that makes this church special. It is not their “lucrative” financial resources (which they have not). It is not what many Episcopalians call a “high church” or “low church” or even “charismatic” church. So what makes this place so special? It is a congregation committed to spreading the Good News, loving the Lord, and being living examples – role models – for practicing what it preaches each and every day…and have been for 200 years. Happy bicentennial, Trinity Church!

- The Editor
A Visit to Malawi:
Reflections on the Albany Team Mission to the Diocese of Northern Malawi and St. Mary’s Convent, Luwinga – September 2015

By Mother Miriam, CSM

The Sisters of St. Mary have sponsored the foundation of St. Mary’s Convent, Luwinga, Malawi, since the first Malawian aspirants arrived at the Convent in Peekskill in 1999. Between 2004 and 2011, I have made five visitations to see the progress and maturity of our daughter house now well established in Luwinga, a suburb of the provincial capital of Northern Malawi. It is a long 8,500-mile trip, and this year was the perfect opportunity as our Sesquicentennial Year to invite a team of Associates and benefactors to join Sister Mary Elizabeth and me in the mission of prayerful encouragement and cross-cultural learning experience.
to bring back to our fellow American missioners in supportive parishes across the country, especially here in Albany.

Unlike many short-term American international missions that have an active project focus, such as medical or teaching missions, ours was a visitation of Christian fellowship, celebration, and mutual encouragement. When I first visited Malawi in 2004, I met a school principal on Chizimulu Island near Likoma Island. I will never forget his eyes as he said to me in careful, perfect English, “Take my picture so that you do not forget us.” And I haven’t. And I have brought back friends to join in the fellowship of Christ with him and his people.

I have always enjoyed marveling at the accomplishments of our young Malawian Sisters. In the thirteen years since the building of their convent, their faithfulness in praying the monastic Divine Office five times a day in addition to the work they do to assist the Church with vestments, clergy shirts, Mothers’ Union uniforms and orphan care in the neighborhood, is quite impressive. I also enjoy the fellowship with the leaders of the Diocese, and it was wonderful to see them again after four years. To mention just a few—our Associate Annie Machili is a rare Malawian, being close to 80 now, a Mothers’ Union matriarch from Likoma Island with letter-perfect, formal English and a loving heart to shepherd the Sisters in the ways of the world and help them with the orphans! And Father Tunthuwa, retired Vicar General and a senior Canon at St. Peter’s Cathedral, Likoma Island. He is over 80, faithful and dignified but also spry and light-hearted enough to dance with the men in the Warriors’ dance commemorating the Malawian/British victory over the Germans at the Tanzanian border during World War II (three times during our weekend celebrations on the Island!).

Likoma Island is the ‘Iona’ of central Africa. It is hard to imagine this little five-square-mile island has more Anglicans than the Diocese of Albany. The British missionaries from the Universities’ Mission to Central Africa established a mission station on the Island to protect Malawians from slavers coming over from the Portuguese colony of Mozambique in the 1880s. The foundation stone of St. Peter’s Cathedral was laid by Bishop Gerald Trower on 27 January 1903 and was consecrated by Bishop Thomas Cathrew Fisher on 14 November 1911. It is an impressive brick and tin roof copy of the English Winchester Cathedral. We participated in a typical Malawian five-hour High Mass with fifty well-trained acolytes in ragged albs, and four full choirs of the Mothers’ Union, the Fathers’ Union, youth and a traditional cathedral acapella choir. The cathedral was a packed church for the ordination of two deacons, and the singing, glorious. Bishop Love preached with an interpreter.
We had participated with the Island clergy and servers in an Evensong and Benediction after Evensong the night before. It was a numinous moment, such as even this monastic worshipper had never seen. Two thurifers, four torchbearers, three clergy ringing hand bells, deacon and sub-deacon escorted Bishop Magangani out to the aumbry behind the High Altar and returned walking backwards while the Bishop in humeral veil and cope held the Monstrance at eye level the whole way! Our Lord Jesus had arrived with all His angels in perfect formation! Our only regret was not to have a photograph to share the scene with you.

Having tasted and shared the Diocese of Northern Malawi’s Likoma Island hospitality, including walks to outlying parishes and tours of diocesan secondary schools, it was time to travel back to Luwinga and spend time with our Sisters, most of whom have been with us in America and visited Albany’s Diocesan Conventions.

It was a joy to watch both the gracious welcome given by the Malawian Sisters to their American visitors and the surprise in Americans’ reactions to what they were seeing in the convent’s development within their 9-acre compound. It has been an energetic twelve years of stewardship of parochial mission outreach. Not only is the convent established to house up to eight sisters, but also a guesthouse for nine people, a tailoring workshop employing seven workers, and a working small farm to supply the convent’s staples.

Africans do love a celebration and gathering. They had been preparing for over a year to celebrate the Sesquicentennial of the Community of St. Mary. As is the custom in Malawi when celebrating such an event, they had had 6000 meters of commemorative cloth wax-relief printed in the Community’s logo and the seals of the Dioceses of Albany and Northern Malawi. From this cloth, the tailors made all the vestments used by the clergy and choirs, the tents and podium for the celebration was draped in it, even the Sisters and Associates were draped in it! What was left was bought by friends and guests of the celebration as a fundraiser.

All the Americans including Sr. Mary Elizabeth and I, were in the Guesthouse, while 2 Zimbabwe Franciscan friars and 6 Zimbabwe Sisters (3 different orders) and a Zambian CMM Sister stayed with our Sisters in the Convent compound. These foreign religious had met Sr. Monica and Sr. Martha at a pan-African Anglican religious conference in Zimbabwe last year. They were as interested to see how religious life was developing in Malawi as they were to talk with us from America.

The Sisters had hired a young Ngoni sociologist to teach the orphans who are at risk of losing their own cultural roots. He had them doing traditional dances and working together in community as they have...
never experienced before—without the electronics that are killing the tribal ways. The group took a first in their diocesan choir competitions, and three of the Sisters dance beside them. These young orphans also did dramas in Chichewa and English to showcase the work the Sisters have done to change their family life. Many of them had been close to suicide from despair, grief, isolation in family situations where they were little better than slaves to in-laws. The photo of the girls on the porch of the new Nursery School were staying at the Convent for sanctuary from being married off by their extended families before they could finish their secondary schooling.

This is a long-standing Christian community, the Diocesan church family surrounding the Sisters. It is a community that understands the Gospel imperative to feed the hungry, clothe the naked, and care for the sick for the sake of Christ. The Mothers’ Union is wonderful in all the parishes. We saw the Likoma Island Anglicans publicly handle folks with mental illness and alcohol problems with respect and compassion during their celebrations.

So the Diocese of Northern Malawi is in good form and basically at peace within itself. Bishop Fannuel is raising up young clergy slowly enough to give them a good seminary foundation at Diocesan expense, down at Zomba Theological College. They live clearly in obedience to their Bishop. The deacons were not even told their assignments until the end of the ordination ceremonial. Malawi, an economically poor society with so much courtesy (ulemo in their language,) is a complete opposite of American culture. Their combination of African dignitas and residual British protocol transcends destitution and hopelessness. Their desire to serve is their gift to the world and so counter to American “do-it-yourself” informality.

As Mother, I spent the last week of our mission asking the questions to fill in the blanks of four years of activity and growth in the Luwinga Sisters’ community. The good news is that while we did not have time to plan a junior transition and schedule another life profession, the Chapter is agreed that novice Sr. Esther should be allowed to make her junior promises in the near future and that junior Sr. Silvia should apply for life profession. I was satisfied that they desired this for the love of God, not safety, education, or personal comfort.

**Back in America—**

My first Vespers back in my choir stall in Greenwich was a joy. I walked into chapel, looked at the Calvary, and the “welcome home” from the tabernacle was palpable. The Sisters here did just fine without me, just as the Luwinga Sisters had done just fine without me for the last four years.

*Mother Miriam is Mother Superior, Community of St. Mary*
In November, noticing a purple button, saying Who is YOUR 1 in 4?, the sales person asked, “1 in 4 what?” Mother Anne Curtin replied, “1 in 4 women are victims of domestic violence. ‘Oh, said the sales person, ‘that was last month - October right?’

“Yes and no. Yes, we remind ourselves in October that domestic violence is an epidemic. No, for victims, it’s not just one month, but maybe years of trauma and more years to heal”, said Mother Anne, the executive director of Healing A Woman’s Soul (HAWS). HAWS is a Christian based volunteer non-profit organization that provides spiritual and emotional support to women and children who are victims of domestic violence. Mother Anne says, “In secular domestic violence shelters, halfway houses and parish presentations, HAWS’ volunteers serve women seeking a spiritual refuge regardless of belief, non-belief or other circumstances. So for all of us in this ministry, domestic violence is a daily crime.”

On October 21, 2015, Unity House, the Rensselaer County domestic violence service provider, honored Mother Anne and HAWS with the 2015 Coordinated Community Response Award for demonstrated commitment to victim safety, batterer accountability and collaboration with Unity House and similar programs. Dave Martin, Unity House’s director of domestic violence services, noted that HAWS has done much for domestic violence survivors and fostered further understanding of the issue by both church groups and agencies.

Mother Anne explains, “We are blessed by the support of Bishop Love, many churches and individuals, Albany Episcopal Charities, and the United Thank Offering for victims in need.”

“Who is YOUR 1 in 4?” buttons are free by going to their website, hawsalbany.org.

Donations for postage are appreciated.
THE TWELVE DAYS OF CHRISTMAS
“The Twelve Days of Christmas,” has several interpretations of its lyrics. Here is one favorite….

My true love ................................God, and the gifts from God
The partridge.................................Jesus
Two turtledoves..............................The Old and New Testaments
Three French hens .........................Faith, Hope and Charity
Four calling birds .........................The Gospels of Matthew, Mark, Luke and John
Five golden rings .........................The Torah (The first five books of the Bible): Genesis, Exodus, Leviticus, Numbers and Deuteronomy
Six geese a-laying .......................The six days of Creation (Genesis)
Seven swans a-swimming ..........The Seven Sacraments: Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders and Anointing the Sick
Eight maids a-milking .................The eight Beatitudes in Sermon on the Mount - Blessed are: the poor in spirit; those who mourn; the meek; those who hunger and thirst for righteousness; the merciful; the pure in heart; the peace makers and the persecuted for the sake of righteousness. (Matthew 5:3-10)
Ten Lords a-leaping ......................The Ten Commandments
Eleven pipers piping ......................The Apostles (not including Judas) who spread the Good News
Twelve drummers drumming .......The Twelve Articles of Faith in the Apostles’ Creed: “We believe… in God the Father; Creator; God the Son; Crucified, died, buried; raised from the dead; ascended into heaven; God the Holy Spirit; the holy catholic Church; communion of saints; forgiveness of sins; resurrection of the body; and life everlasting.”

Convention 2016
Abide in Christ
Bear Fruit
Glorify God
June 10th - 12th
Save the Date!
Clergy In Transition

Appointments

**Mtr. Elizabeth Papazoglakis** and **Fr. Tom Papazoglakis** have been assigned Priests-In-Charge at St. George’s Church, Clifton Park

**Dcn. Dawn Skramstad** has been reassigned to St. Mary’s, Lake Luzerne

**Deacon Roy VanDermark**, Deacon Vicar of St. Timothy’s, Westford, has been reassigned as Deacon Vicar of St. Paul’s, Sidney

Departures

**Fr. John Bassett** has resigned as Rector of St. Augustine’s, Ilion and has been received by the Anglican Church of North America

Resignations

**The Very Reverend David Collum** has resigned as Dean of The Cathedral of All Saints. He is taking a well-deserved rest as he waits on the Lord for his next assignment. Dean Collum remains a priest in good standing in the Diocese of Albany. Bishop Love is working with the Great Chapter as they begin the process of selecting the next Dean of the Cathedral

**The Reverend Ana Rivera-Georgescu** has resigned as rector of St. James, Ausable Forks, in order to take a full time job with the State of New York. She remains a priest in good standing in the Diocese of Albany.

In Memoriam

**The Reverend Douglas P. Blakelock**, Deacon in the Diocese of Albany, died on Tuesday, July 28th. He was 88. Deacon Blakelock was a long-time parishioner of St. Matthew’s in Unadilla, also serving as a Deacon at St. Matthew’s and later at Zion Episcopal Church in Morris. He and his wife, Sally, were long-time directors of The Happening program in the Diocese of Albany.

**The Rev. Canon Curtis S. Denney**, retired priest of the Diocese, died on Sunday, November 1, 2015. He was 83. Canon Denney served as Curate at Christ Church, Cooperstown, Rector at St. Luke’s Church, Mechanicville, and Rector at Grace Church, Canton, for twenty years. Canon Denney also served as Dean of the St. Lawrence Deanery, on the Commission on Ministry and the Standing Committee of the Diocese, and was active in Cursillo, healing and ecumenical ministries. He was made an honorary Canon of the Cathedral of All Saints in 2003. After retiring from full-time parish ministry, Canon Denney served as Protestant Chaplin at St. Lawrence Psychiatric Center, Ogdensburg, in addition to serving as a supply priest at Christ Church, Morristown, St. John’s Church, Ogdensburg, and as Priest-in-Charge at Zion Church, Colton.

Lessons and Carols this Christmas Season

**Sunday, December 6**

3:00 pm: Bethesda Church, 41 Washington St, Saratoga Springs, NY 12866. Lessons and Carols for Advent sung by the Schola Cantorum, Reception to follow.

4:00 pm: St. Boniface Church. Service at Christ the King Church, 20 Sumpter Ave, Albany, NY 12203. Ecumenical Lessons and Carols with choirs and pastors from the Town of Guilderland. Coffee and cookies follow.

5:00 pm: Trinity Chapel, Slick St., Rt. 3, Morley, NY 13617. Advent Lessons and Carols, with Eucharist

**Sunday, December 12**

4:00 pm: Church of the Messiah, 296 Glen St # 1, Glens Falls, NY 12801. Advent Lessons and Carols. Reception to follow.

7:00 - 8:00 pm: St. James Church, 55 Lake Delaware Drive, Delhi, NY 13753. Advent Lessons and Carols, Reception follows.

**Sunday, December 20**

2:30 pm: Cathedral of All Saints, 62 South Swan Street, Albany, NY 12210. Music for Brass and Organ

3:00 pm: A Festival of Nine Lessons and Carols sung by the Choir of Men and Boys
# UPCOMING DIOCESAN EVENTS – 2016

## January
- **4** Standing Committee Meeting
- **4-7** Ordination Exams – Christ the King Spiritual Life Center
- **6** Institution Rector, St. Luke’s, Mechanicville
- **9** Commission on Ministry Meeting
- **11** Great Chapter Meeting, Cathedral of All Saints
- **15-17** Youth Ministry at EXCEL – City Center, Saratoga Springs
- **23** Parish Leadership Conference – Holy Family School, Malone

## February
- **1** Standing Committee Meeting
- **6** Parish Leadership Conference – Christ Church, Cooperstown
- **6** Youth Leader Training – Youth For Christ, The Edge, Clifton Park
- **10** Ash Wednesday
- **14-21** Jr. SonShine, Sr. SonShine, and Winter Break Camp – Beaver Cross
- **13** Commission on Ministry Meeting
- **20** Diocesan Council Meeting
- **23** Trustees Meeting
- **27** Parish Leadership Conference – Christ the King Spiritual Life Center

## March
- **4-6** Youth Ministry at BREAKOUT – City Center, Saratoga Springs
- **7** Standing Committee Meeting
- **9-16** House of Bishops – Spring Meeting, Camp Allen, Texas
- **10-13** Men’s Cursillo Weekend – Christ the King Spiritual Life Center
- **12** Commission on Ministry Meeting
- **18** Jesus Jumpstart – Beaver Cross
- **20** Palm Sunday
- **21** Chrism Mass – Cathedral of All Saints
- **22** Chrism Mass – St. James’ Church, Oneonta
- **23** Chrism Mass – St. Thomas, Tupper Lake
- **25** Good Friday
- **27** Easter
- **31 – 3 Apr.** Couples Cursillo – Christ the King SLC

## April
- **7-10** New Wineskins – North Carolina
- **9** Commission on Ministry Meeting
- **11** Great Chapter Meeting – Cathedral of All Saints
- **12** Trustees Meeting
- **15-17** Youth “Disciples Making Disciples” Weekend
- **17-19** Clergy (& Spouse) Conference – Christ the King SLC
- **25-29** Youth Spring Break Camp – Beaver Cross

## May
- **1** Holy Orders Interest Meeting – Capital District Time and Site To Be Announced
- **2** Standing Committee Meeting
- **2** Pre-Convention Information Meeting – Church of the Messiah, Glens Falls
- **3** Pre-Convention Information Meeting – St. Mark’s Church, Malone
- **7** Youth Leader Training – Youth For Christ, The Edge, Clifton Park
- **8** Mothers Day
- **9** Pre-Convention Information Meeting – Christ Church, Cooperstown
- **10** Pre-Convention Information Meeting – Cathedral of All Saints, Albany
- **13-15** Province II Daughters of the King Retreat – Christ the King SLC
- **14** Commission on Ministry Meeting
- **30** Memorial Day – Diocesan Offices Closed
## Calendar of Upcoming Events

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<td>Advent Retreat</td>
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<td>Dec 18</td>
<td>BCM Jesus Jumpstart</td>
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<td>Dec 22</td>
<td>Living Gospel Ministries at the Healing Service</td>
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<td>Dec 29</td>
<td>Granville Community Chorus at the Healing Service</td>
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<td>Jan 15-19</td>
<td>School of Healing Prayer Level I</td>
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### New at Christ the King!

**Priest Retreat** makes use of new Outdoor Chapel!

**Donated playground** popular with community kids!!

**New tower** makes zip line accessible to all guests!

**Updates to St. Patrick Pavilion & Pond area** - thanks to CtK Eagle Scout Dar Fearon

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**Personal Prayer Retreats** are about getting more time in the Lord’s presence. For those looking for healing whether physical, emotional, or spiritual - **Come Away** for a time of rest, reflection, prayer, and spiritual direction. Personal Prayer Appointments, with a prayer team may be arranged.

**Book a retreat unique to you.** 1 day or 1 week - you decide! 518.692.9550, x201

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**Find out more online!**

[www.ctkcenter.org](http://www.ctkcenter.org)
Through the faithful work of local parishes, the various programs that we carry out, and the work of the Holy Spirit, we are seeing young people coming to know Jesus, deepening their relationship with Him, and stepping into roles as disciple makers. For example, we have 4 young adults who have come up through Beaver Cross who are applying to be part of Youth Ministry Training Program next year. These young adults have come to know and love Jesus, and now they want to deepen their relationship with Him and dedicate themselves to bringing others to know and love Him. It is so exciting to see our Diocesan motto of “Disciples Making Disciples” taking shape before our very eyes! Praise the Lord for His faithfulness and goodness!

This Fall, we have been carrying out six regional Bible studies. We have also started partnering with parishes to put on catalytic events that we are calling “Surge” in an effort to energize the youth ministry in particular parishes and regions. Jesus Jumpstart events at Christ the King continue to be popular, along with our various youth retreats. Finally, we have continued our partnership with Youth for Christ and Word of Life to provide regional youth leader trainings. We intentionally provide events and opportunities for receiving ministry as well as training to equip people for ministry so that we can effectively carry out the Great Commission and continue to live into our Diocesan vision of being “Disciples Making Disciples”.

In addition to the ministry that we carry out, we are emphasizing the equipping and supporting of local parishes. For example, our “Blitz the Diocese” campaign that we carried out through November and December was designed to bring awareness, excitement, and engagement for youth ministry throughout the Diocese, in an effort to get more people partnering with their parish and Beaver Cross Ministries. We are already seeing fruit being born as people are being moved to partner with BCM and their local parish to bring more young people to a knowledge and love of Jesus Christ. If you are interested in serving in your local parish then I pray that you will take advantage of the resources and training opportunities that we make available. Remember, you can reach the next generation, and we can help you do it! Please call or email me if you have any questions on how to get equipped or involved.

Yours in Christ,
John Iseman, jiseman@ctkcenter.org
Youth Ministry Director, EDOA
Assistant Director, Beaver Cross Camp

BEAVER CROSS RETREATS TIMELINE

- **Jesus Jumpstart** || Dec 18
- **Trip to EXCEL (YFC)** || Jan 15 - 17
- **YFC Youth Leader Training** || Feb 6
- **Jr. Sonshine** || Feb 14 - 17
- **Sr. Sonshine** || Feb 17 - 20
- **Winter Break Camp** || Feb 15 - 19
- **Trip to Breakout (YFC)** || March 4-6
- **Jesus Jumpstart** || March 18
- **DMD: Disciples Making Disciples**
  - April 15 - 17
- **YFC Youth Leader Training** || May 7
- **Youth Leaders Retreat** || May 20 - 22
- **Jesus Jumpstart** || June 3
- **Youth Rally** || June 10-12
- **Beaver Cross Summer Camps 2016**
  - July 4 - August 26

BIBLE STUDIES

- Find us in: Amsterdam, Ballston Spa, Delmar, Glens Falls, Mechanicville, Oneonta | times and dates online

www.beavercrossministries.org

GET PLUGGED-IN!
OVERNIGHT CAMP DATES

BEAVER BOUND  K-2nd
July 6 - 8, Wed-Fri

DISCOVERERS  3-5th
July 3 - 8, Sun-Fri

ADVENTURERS  6-8th
July 10 - 16, Sun-Sat
    July 17 - 23, Sun-Sat

PIONEERS  9-12th
July 24 - 30, Sun-Sat
    July 31 - August 6, Sun-Sat

LEADERSHIP  Ages 16-18
Application Required
Dates TBA

www.beavercrosscamps.org
The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.

- Diocesan Vision

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.

**BISHOP LOVE’S VISITATION SCHEDULE**

**January 2016**
10 St. Boniface Church, Guilderland
24 St. John’s Church,
31 St. Paul’s Church, Troy

**February**
7 St. James’ Church, Oneonta
21 St. Matthew’s Church, Latham
28 St. Mark’s Church, Hoosick Falls

**March**
6 Christ Church, Duanesburg
20 Palm Sunday, Christ Church, Schenectady
27 Easter Sunday, Cathedral of All Saints

**April**
3 Emmanuel Church, Little Falls
17 St. Eustace Church, Lake Placid

**May**
1 Church of the Redeemer, Rensselaer
8 Christ Church, Hudson
21 St. Paul’s, West Middleburg
22 Christ Church, Deposit

**June**
5 Church of the Good Shepherd, Elizabethtown
19 Grace Church, Canton
26 Christ Church, Gilbertsville