“Do you understand what I have done for you?”

John 13:12

Highlighted this Issue:

- Discovering Augustine
- You of little faith, why did you doubt?”
- Reflections on the Anglican Communion Primates’ Communique
- The 2016 Parish Leadership Conferences
- And more…
Diocesan Updates

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Dear Brothers and Sisters in Christ,

This past week I have read and re-read a multitude of articles and reports on the recent actions taken by the Primates of the 38 Provinces of the Anglican Communion during their meeting in Canterbury, January 11th to the 15th. This was the first meeting of the Primates in five years and was at the invitation of ++Justin Welby, Archbishop of Canterbury. I am very appreciative of Archbishop Welby, Presiding Bishop Michael Curry, and the other Anglican Primates for their willingness to come together during this time of great division over issues of human sexuality and marriage in an effort to lay the groundwork for bringing healing and unity back to the Anglican Communion. While there are some hopeful signs resulting from their time together, it wasn’t without great cost and the final results are yet to be seen.

The Primates discussed a multitude of topics during their five days together, including: The Anglican Church of North America’s (ACNA) possible future as an officially recognized member of the Anglican Communion, the growing impact of climate change, the reality of religiously motivated violence, comprehensive child protection measures, evangelism, and a proposal to call for a Lambeth Conference in 2020. The primary topic of discussion, however, and the one that captured most of the headlines, was the Primates’ recommended restrictions placed on The Episcopal Church in response to The Episcopal Church’s decision this past summer at General Convention to change the marriage canon, making it “gender neutral” (Resolution A036), and to approve liturgies that can be used for same gender marriages (Resolution A054).

The following are excerpts from the official statement released by the Primates on January 14, 2016 (emphasis mine):

1. We gathered as Anglican Primates to pray and consider how we may preserve our unity in Christ given the ongoing deep differences that exist among us concerning our understanding of marriage.

2. Recent developments in The Episcopal Church with respect to a change in their canon on marriage represent a fundamental departure from the faith and teaching held by the majority of our Provinces on the doctrine of marriage. Possible developments in other Provinces could further exacerbate this situation.

3. All of us acknowledge that these developments have caused further deep pain throughout our Communion.

4. The traditional doctrine of the church in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union. The majority of those gathered reaffirm this teaching.

5. In keeping with the consistent position of previous Primates’ meetings, such unilateral actions on a matter of doctrine without Catholic unity is considered by many of us as a departure from the mutual accountability and interdependence implied through
being in relationship with each other in the Anglican Communion.

6. Such actions further impair our communion and create a deeper mistrust between us. This results in significant distance between us and places huge strains on the functioning of the Instruments of Communion and the ways in which we express our historic and ongoing relationships.

7. It is our unanimous desire to walk together. However, given the seriousness of these matters, we formally acknowledge this distance by requiring that for a period of three years The Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.

8. We have asked the Archbishop of Canterbury to appoint a Task Group to maintain conversation among ourselves with the intention of restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognizing the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ.

As you might imagine, there have been a multitude of responses to the Primates’ Statement both within The Episcopal Church and the wider Anglican Communion. There are some who are greatly angered and question the authority of the Primates to take such actions. (The Primates are one of the four Instruments of Communion. The other three are the Archbishop of Canterbury, The Lambeth Conference and the Anglican Consultative Council).

There are others, to include some of the Primates themselves, who don’t believe the actions outlined in the Primates’ Statement go far enough. Some of the Primates believe that The Episcopal Church should volunteer to formally withdraw from the Anglican Communion. Many people are greatly saddened by the current state of division, distrust, and hurt within the Anglican Communion and the message that sends to the world. Perhaps most people are simply wondering what it all means and how it will impact our day-to-day life and ministry within our parishes and our Diocese.

If the “recommendations” of the Primates are followed, The Episcopal Church will continue to be a member of the Anglican Communion at least for the next three years, though in an impaired relationship, restricted in its participation in the upper levels of governance and decision-making within the Anglican Communion. The exact impact at the diocesan or parish level regarding interpersonal and mission relationships is yet to be seen. It is my hope and prayer that the Diocese of Albany’s faithfulness in honoring that which has been asked of us by the wider Anglican Communion in upholding the authority of Holy Scripture and the Church’s traditional understanding of marriage will help keep the doors open for mission and positive Christ-centered relationships between Albany and the rest of the Anglican Communion.

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As many of you know, the Diocese of Albany, both at the Diocesan level and parish level, is actively involved in a number of strong friendships and mission relationships with dioceses and parishes throughout the world. They include the Diocese of Down and Dromore, Northern Ireland; the Diocese of Maridi, South Sudan; Northern Malawi; the Diocese of Toliara, Madagascar; Bishop Grant and Wendy LeMarquand in Ethiopia and the Horn of Africa; and the Dioceses of the Arctic, Haiti, the Dominican Republic, and Peru. I pray that each of these will continue.

There is some argument as to whether the suggested sanctions should be seen as punishment or simply the consequences of The Episcopal Church’s actions at General Convention. As much as I dislike the thought of being in an impaired or restricted relationship with the rest of the Anglican Communion over the next three years, I pray that The Episcopal Church will humble itself and honor the Primates’ request for the overall sake and good of the Anglican Communion. I understand why the Primates took the action they did. For several years now, The Episcopal Church has not only acted independently regarding issues of human sexuality, but in opposition to what the vast majority of the wider Anglican Communion has asked of us.

Technically, the Primates’ “recommendations” as outlined in their recent Communiqué are simply that - recommendations. However, there is no doubt that in issuing their recommendations to the Anglican Consultative Council and the various governing bodies of the Anglican Communion, the majority of the Primates expect them to be honored and followed. If The Episcopal Church and the Anglican Consultative Council choose to ignore the Primates’ recommendations at the upcoming April Anglican Consultative Council meeting in Zambia (as some would like), I believe it will undo all the on-going efforts of the Archbishop of Canterbury and the Primates to bring healing, trust and unity back into the Anglican Communion. It will lead to further distrust, hurt and division, threatening the very existence of the Anglican Communion, at least as we have known it.

The Anglican Communion is currently the third largest Christian body in the world. If it breaks apart, as it easily could, given its current fragile state due to the high level of mistrust and division that exists, The Episcopal Church and the rest of the Anglican Communion’s influence and impact in sharing the Gospel of Jesus Christ throughout the world will be severely impacted. That is not what God wants as witnessed in Jesus’ prayer for the Apostles and the Church. Jesus said, “My prayer is not for them alone. I pray also for those who will believe in Me through their message, that all of them may be one, Father, just as You are in Me and I am in You. May they also be in us so that the world may believe that You have sent me” (John 17:20-21).

During this Week of Prayer for Christian Unity, we all need to think about the message we as Christians are sending the rest of the world. There is no question that there are a number of very important issues facing the Church, to include marriage and how best to minister to gay, lesbian and transgender brothers and sisters in Christ. However, as we struggle with these issues and others, I pray the Lord will give us the grace and will to do so humbly, guided by the Holy Spirit, and filled with love and respect for one another, truly seeking God’s will and not our own.

Faithfully Yours in Christ,
The Rt. Rev. William H. Love
Ninth Bishop of Albany
People frequently define Christianity in terms of its beliefs. But Christianity is also a collection of stories, the stories of people’s lives that have been interwoven, and have shaped one another over the course of two thousand years. The most important is the Gospel narrative. But the story of Jesus flows out of the stories of the patriarchs, prophets and kings of Israel. Equally important are stories of those who encountered Jesus, and those who received their witness: apostles, church fathers (and mothers), saints and mystics, reformers, and missionaries. “Since we are surrounded by so great a cloud of witnesses” (Hebrews 12:1), it is not possible fully to grasp the Christian faith without getting to know the stories of the people who lived it out. These stories have even been assimilated into the church’s liturgy, as the saints listed in the Calendar of the Church Year in the prayer book, and in the supplemental book, Lesser Feasts and Fasts (now Holy Women and Holy Men), which provides readings, prayers and a biographical page for each day.

Among that cloud of witnesses, there is none more influential than a brilliant pagan rhetorician from North Africa who converted to Christianity in 487. His name was Aurelius Augustinus. We know him as Augustine of Hippo, or simply St. Augustine. Shortly after becoming a bishop in 397, Augustine wrote a book about his conversion called Confessions. In a culture without printing press or modern communications, Confessions was widely read, and it has been a best seller ever since.

A Modern Voice

I read Confessions in my twenties. It was within a month of my embrace of the Christian faith. I was astonished at how contemporary Augustine’s voice sounded, despite the gap of sixteen centuries. Augustine’s circuitous path to Christianity seemed to mirror my own. I had spent years studying Asian religions and practicing meditation. As Augustine described his exploration of Astrology, his involvement with a gnostic religion called Manicheanism, and his discovery of Platonic philosophy, all before finally embracing Christianity, it seemed that he was telling my story.

In high school and college, I regarded Christianity as too simple-minded to be taken seriously – especially compared to the subtleties of Buddhist philosophy. In my view, John Lennon had it right in 1966 when he said, “Jesus was all right but his disciples were thick and ordinary.” Augustine had much the same attitude – until he encountered Ambrose, the bishop of Milan. As a professional rhetorician, Augustine was curious to hear the preaching of the famous Ambrose, because he had a reputation for eloquence. Initially attracted by the quality of the bishop’s oratory, Augustine soon found himself intrigued by the content of Ambrose’s teaching.
As I opened my heart in order to recognize how eloquently [Ambrose] was speaking it occurred to me at the same time (though this idea came gradually) how truly he was speaking. First I began to see that the points which he made were capable of being defended. I had thought that nothing could be said for the Catholic faith in the face of the objections raised by the Manichees, but it now appeared to me that this faith could be maintained on reasonable grounds."

A Problem to Himself

While aspects of Augustine's story resonated with my own, it was Augustine's voice that seemed so startlingly contemporary. There was nothing stilted or formal in his writing, even though he was speaking to God. He was so candid, so self-aware. At one point Augustine says, "I became a problem to myself." The Confessions, as with much modern writing, deals with how he sorts out the problem that is himself.

A key aspect of modern thought is the "turn to the self." As the British sociologist, Anthony Giddens has emphasized, self-identity is the inescapable issue of modern life. That identity emerges as we actively posit the self within our own personal narrative. Giddens says, "A person's identity is not to be found in behavior, nor - important though this is - in the reactions of others, but in the capacity to keep a particular narrative going. The individual's biography, if she is to maintain regular interaction with others in the day-to-day world...must continually integrate events which occur in the external world, and sort them into the ongoing 'story' about the self."

Augustine, in this unique spiritual autobiography, has created a reflective narrative that displays an uncannily modern sense of self. The reason why Augustine sounds so contemporary, and seems to anticipate the modern self, is that the influence of Augustine shaped the modern sense of self in the first place - long before Sigmund Freud, Carl Jung, and modern psychology.

If Augustine's voice sounds strangely familiar, if he seems to be "speaking our language," it is because we have grown up speaking his language all along.

The Restless Heart

The entirety of the Confessions is a prayer. Every sentence is addressed to God. The reader simply listens in as Augustine opens his soul before God. In the first paragraph, Augustine says, "You made us for yourself, and our hearts are always restless until they rest in you." For Augustine, as for Blaise Pascal (1623-62), there is a God-shaped hole in each of us and only God can fill it. Until God fills that emptiness with himself, we are always restless and driven - and always looking for something to fill that empty space. And that doesn't usually turn out well. The Confessions is a disarmingly candid account of how Augustine was driven by his own inward restlessness - until the grace of God broke in.

Stealing Pears

Augustine tells how as a boy, he and his friends stole pears from a neighbor's garden. He wasn't hungry. He didn't even particularly like pears. It was simply the sheer badness of the act that motivated him - it was the excitement of transgressing limits.

"There was a pear tree close to our own vineyard, heavily laden with fruit, which was not tempting either for its color or for its flavor. Late one night - having prolonged our games in the streets until then, as our bad habit was - a group of young scoundrels, and I among them, went to shake and rob this tree. We carried off a huge load of pears, not to eat ourselves, but to dump out to the hogs, after barely tasting some of them ourselves. Doing this pleased us all the more because it was forbidden. Such was my heart, O God, such was my heart - which thou didst pity even in that bottomless pit. Behold, now let my heart confess to thee what it was seeking there, when I was being gratuitously wanton, having no inducement to evil but the evil itself."

It was not that this boyhood theft is such a major crime that leads Augustine to dwell on it. For Augustine it is an example of the perversity of our restless nature. It illustrates, as he tells God, of how "the soul...is turned away from you and seeks outside you the pure and clear intentions which are not to be found except by returning to you."

We seek God - but in all the wrong places. Our restlessness directs us toward attractive objects that distract us from the true source of joy. The problem lies, however, not in the objects themselves, but in our nature - and, hence, in what Augustine calls "Original Sin."

Original Sin and Divine Grace

While the term "original sin" was coined by the 3rd century Latin writer, Tertullian, it was Augustine who gave it prominence. It is easy to see why, since it provided a way to account for the disordered condition of the self. To the extent that Augustine was a "problem to himself," that problem ultimately lay
in an inherited condition common to all human beings.

Original sin is not simply the idea that every human being is guilty of a crime not committed by themselves, but by a remote ancestor. For Augustine, Adam is a representative figure, much as Jesus is. Hence, in a sense, we are included in Adam in his disobedience and fall, much as we are included in Christ in his death and resurrection. This idea derives from the Epistle to the Romans,

“If many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many… because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ.” (Romans 5:15, 17)

The real emphasis of the doctrine of Original Sin is not so much an event in the past, but the present human condition – insofar as it is, like the creation itself, “subjected to futility.” (Romans 8:20) We find evidence of Original Sin simply in observing the disorder of the world around us, and even more, by recognizing the internal disorder within our own hearts.

For Augustine, Original Sin is the counterpoise to Divine Grace. The Original Sin establishes the need for Divine Grace, and the Divine Grace erases Original Sin. Confessions contains Augustine’s initial reflections on a theme that dominates his later thinking: while we lack the capacity to obey God, God’s grace enables us to do what we cannot otherwise accomplish. Again, Augustine gets this idea from the Apostle Paul.

“God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.” (Romans 8:3)

This recognition of human incapacity and divine grace lay behind one of his most provocative statements in Confessions: “My entire hope is exclusively in your very great mercy. Grant what you command, and command what you will.”

These words elicited the ire of a British monk named Pelagius, who accused Augustine of a lack of moral fortitude. Pelagius rejected Augustine’s conviction that we need God’s grace to overcome our own incapacity. “Whenever I have to speak of laying down rules for behavior in the conduct of a holy life,” said Pelagius, “I always point out, first of all, the power and functioning of human nature, and what it is capable of doing.” It is a confident and bracing message – but is it true? Does it resonate with human experience – or accord with scripture, which stresses that “all have sinned and fall short of the glory of God”?

“In the garden” and by the window

Despite Augustine’s emphasis on God’s grace, conversion is a decision that he must make for himself. But finding it in himself to make that decision was painfully difficult. Through the preaching of Ambrose, he was gradually convinced of the truth of Christianity, but he still held back. “Make me chaste,” he prayed, “but not yet.” It pains him not to choose, and yet he cannot, until, weeping in a garden, he randomly opens the scriptures to the words of Paul, “put on the Lord Jesus Christ, and make no provision for the flesh” (Romans 13:14) and he finds that he has made the decision – he goes to Ambrose for baptism and he dedicates his life to God.

Yet the climax of the narrative is not his conversion, but a conversation with his mother, Monica, as they stand by an open window in the seaside town of Ostia. Monica had hoped and prayed for her son’s conversion all his life. Now in this moment of intimacy they experience the transcendent presence of God – a shared mystical vision, completely unique in the literature of Christian spirituality.

“Our minds were lifted up by ardent affection towards eternal being itself. Step by step we climbed beyond all corporeal objects and the heaven itself, where sun, moon, and stars shed light on the earth. We ascended even further by internal reflection and dialogue and wonder at your works, and we entered into our own minds. We moved up beyond them so as to attain to the region of inexhaustible abundance…we touched it in some small degree by a moment of total concentration of the heart.”

There is much more to be found in the Confessions – passages of consummate beauty and scintillating insight. My hope is that this introduction will encourage to read (or reread) Augustine’s Confessions for yourself.

The Rev. Dr. Brown is Rector of Trinity Church, Potsdam, and a regular contributor to The Albany Episcopalian
Building the Episcopal Church’s first cathedral was the vision of Bishop William Croswell Doane (1832-1913), 1st bishop of the Episcopal Diocese of Albany (1869-1913). Bishop Doane’s wish was that the cathedral always be a place to reach out and welcome all God’s people. Such a cathedral was built in the center of Albany, and dedicated by Bishop Doane in 1888. It was named The Cathedral of All Saints.

Today, slightly more than one and a quarter centuries later, Bishop Doane’s vision continues to grow. Thanks to a $294,000 grant from the State of New York, another outreach project is unfolding with the creation of a park and performance space on the northwest corner of the cathedral property. The grant is to be matched with $98,010 of Cathedral funds. The project includes restoration of failing masonry, new fencing, a new greensward, plantings, a small stage for performance and new access to the Cathedral through the doors of the north transept, an entry that has been closed for many decades. Art renderings of the project and of what may be the next project for the southwest corner are included in this writing.

Co-Chair of the Cathedral’s Development Team, Mr. Eugene Garber, is proud to say, “The space for the project, and the programs that will be planned for it, are designed to benefit the Cathedral’s neighbors as well as visitors - state workers, near neighbors, tourists, and children from Arbor Hill. This last category extends the outreach already being done by Canon Paul Hunter, Canon Missioner for the Cathedral, and the volunteers working with him.” A detailed story of Cn. Hunter’s efforts in reaching out to the city’s poor can be found on the diocesan website, www.albanyepiscopaldiocese.org in The Albany Episcopalian Fall 2015 issue titled, “The Prayer Table in Arbor Hill”.

Mr. Garber states, “The Cathedral congregation and staff are grateful to the State of New York for this grant and are very excited by the prospects for this unique form of outreach.” Work on the garden project is expected to begin this spring/summer 2016.
The 2016 Parish Leadership Conferences, titled Ministry in Our Community Today: Addiction - Parish Mission and Ministry, were held January 23rd at St. Mark's, Malone, February 23rd at St. James, Oneonta, and March 5th at St. George's, Clifton Park.

The conferences focused on helping all those in a parish, i.e. both clergy and laity, in ministering to those who struggle with a variety of addictions. Conference leaders were Mother Kathy Alonge-Coons, Vicar of Grace Church, Waterford, Father David Haig, Rector of St. Luke's, Mechanicville, and Mother Anne Curtin, of Healing a Woman's Soul Project.

Each leader reflected on their vast experience working with people who struggle with various addictions, including drugs, alcohol, pornography, gambling, etc. Conference participants learned of the alarming rise of addiction of heroin and opiates in the northeast U.S., the impact on individuals and society as a whole, and the ministry experiences of parish clergy in dealing with addictions. How to identify those with drug addiction, what action may be taken and where to find appropriate recovery ministry resources were made available.

The afternoon sessions included witness' accounts of their own “recovery road”, along with panel discussions on addiction. This reporter could not help but notice the high level of intensity and interest in the small group discussions when sharing personal experiences regarding the varied addictions that parishes are facing today.

The gatherings concluded with the Eucharist and participants departed to their home parishes. This year's Parish Leadership Conferences left much for all to ponder in the months ahead.
The 2016 Parish Leadership Conferences –
St. James, Oneonta
The 2016 Parish Leadership Conferences –
St. Mark’s, Malone

Photos of St. Mark’s, Malone courtesy of Mac Shoen, St John’s Church, Massena
WHO ARE THE
WALKING DEAD?

By Deacon Howard Smith

Zombies have become more than a fad; they have become a way of relating to and understanding the world we live in. People participate in zombie parades and walks and, over the last 8 years or so, consumed numerous video games, movies and TV shows.

This month a Pride and Prejudice Zombie movie will be released in the theaters. AMC’s The Walking Dead - a cable show - enjoyed an average of 14.4 million views in their 5th season in 2014 and has spawned a prequel. This show - an anchor for zombie lovers - never uses the word, “zombies.” It uses the term, “walkers.” This intense, emotionally traumatic show, never defines who the Walking Dead are. It leaves that for the viewers to define. Are they: a) the walkers; b) the humans in this story scratching out an existence under constant imminent threat from “walkers” and other humans; c) the viewers, who enjoy a regular dose of zombie trauma; or d) all the above.

What would it look like if the church borrowed this lens? How would it change your perspective? Where would you see, “Walkers?” What are “The Walking Dead” as an analogy in our context:

• The Walking Dead have no hope and no future.
• The Walking Dead are needy and their needs overwhelm others.
• The Walking Dead are consumers that are unable to see past their constant hunger and will never be satisfied.
• The Walking Dead see no hope for humanity other than clawing their way to the top of the food chain in their spheres of influence (including work, school, family and church community).
• The Walking Dead are unable to freely love and freely receive love.
• The Walking Dead are void of joy.
• The Walking Dead are bishops, priests, deacons, and laity that have lost the living and historic Christian Faith.
• The Walking Dead are parishes that want to relive their “glory days.”
• The Walking Dead are bishops, priests, deacons, and laity that have lost the living and historic Christian Faith.
• The Walking Dead are Christian Communities that want the world to save their “church.”
• The Walking Dead are Christian Communities that do not know what the Sabbath is or how to keep it, and desire more persons to join them in the “ministry” of burn out.

This list can go on and on. Take a moment to create a mental list of “The Walking Dead,” you know in your life, and be honest. This and the following questions would also be great for journaling.

How do we relate to the “Walkers” in our life?

After taking the time to process this, take the time to hold these persons up to our Heavenly Father and ask Him by the Holy Spirit to help us see these persons through Jesus’ eyes. What does Jesus see when He looks at them, when He looks at us?

Then, take the time to contemplate what Jesus actually did to give, “The Walking Dead,” new life.

Deacon Howard Smith is Resident Deacon, Christ Church, Schenectady
That’s what our Lord said to St. Peter after he had walked on the water at Jesus’ invitation but then became frightened and began to sink as he watched the wind and the waves crashing around him. Peter had taken his focus off Jesus whose loving grace and power had enabled him to do the impossible.

One thing my wife Nancy and I promised ourselves when we heard her diagnosis of stage III ovarian cancer was that our Lord would not have to pose this question to us. We trusted Him. We knew He was with us. Nonetheless, this was to be the proverbial storm in our lives for the next several months. Our oncologist did not pull any punches telling us: “Everyone comes in hoping for a cure. There are very few cures with stage III ovarian cancer – maybe ten percent. You just have to learn to live with it.” With an uncharacteristic arrogance (which I now recognize as God-given faith) I shot back: “Thanks Doc, but we’ll take the ten percent cure option.” For years as a strong proponent of the healing ministry I had assured and admonished struggling sisters and brothers: “Don’t just hope for healing – expect it!” “Look for God’s healing grace in your life and you’ll see it.” “Worry is just a veiled form of blasphemy – trust Jesus!” Now it would be our turn…my turn to practice what I preached.

After a routine physical, Nancy went through the usual battery of x-rays, CAT scans, and a couple of MRI’s resulting in her diagnosis. One of the MRI’s also detected a suspicious spot on one of her lungs. Had it spread? Was it now lung cancer as well? More prayers went up from us and a growing host of faithful lay and clergy friends. God answered these prayers with an encouraging PET scan report which revealed the spot to be the benign result of a childhood disease. No cancer in her lungs.

Our next adventure would be Nancy’s hysterectomy surgery which – also bathed in prayer by countless faithful friends - went very well with Nancy returning home after three short days in the hospital.

After a week of recovery at home, more stormy winds and waves. Nancy’s surgical incision burst apart late on a Saturday night and we made a very anxious trip to the hospital for emergency surgery to remove any infection in her abdomen and literally put Nancy back together again. As they wheeled her into surgery around midnight I felt more than a little let down by God. “Why Lord? I thought you were with us in this? Why did this have to happen?” A couple of hours later God answered my questions through Nancy’s surgeon: “The surgery went well, Harvey. While I was in there I discovered some other suspicious looking tissue so I removed that as well.” I know in my heart that the Great Physician was aware that cancer remained in Nancy’s body. So much for the wind and those waves. Once again it was God taking care of business as only He can do.

This time it was nine days of recovery in the hospital. The two surgeries in as many weeks had taken a toll on Nancy’s strength. On several occasions during my quiet time alone at home or traveling to and from the hospital, that same scenario of St. Peter losing faith and sinking into the sea and Jesus rescuing him came to mind: “Why did you doubt?” Each time, the Holy Spirit just tapping me on the shoulder: “Keep your eyes on Christ, Harvey – focus. Have faith.”

The chemotherapy was another adventure in modern medicine and God’s amazing grace. The Supervising Nurse at the infusion center spelled out what we might expect as we embarked on what would be four months of weekly three-hour infusions of several different chemicals. The nurse was kind but equally direct in explaining some of the symptoms we might expect: loss of her hair, a nasty variety of digestive and gastro-intestinal upsets (I’ll spare you the details), chronic pain, loss of appetite and taste changes, almost constant fatigue, mouth sores, numbness and tingling of the extremities and several blood chemistry disorders.

As we started the chemo process even more faithful friends joined the growing chorus of intercessors praying for both of us. We were even blessed to have our retired Arch
Bishop of Canterbury, Lord George Carey, praying for us. Bp Love explained my absence as Secretary to our Diocesan Convention and then the prayer power took another quantum leap. And the result of all these prayers? Other than losing her hair, Nancy had no other significant symptoms excepting a few mouth sores and nose bleeds. Inquiring how Nancy was handling the side effects, her oncologist was astounded to learn that she had none except the hair loss and that we had established a pleasant routine following her weekly chemo sessions. We went out to lunch!

The body’s blood chemistry can be a bit of a roller coaster ride when you assault the system with a drug regimen designed to kill the cancer but, hopefully, not the patient. The white cell count would fall dangerously low seriously compromising her immune defense system. Nancy never had any illness during those times. Her platelet count started falling on one occasion which threatens the blood’s clotting capability…but no complication illness for Nancy. Waiting for lab results about her low platelets, her doctor warned us this would probably mean a change in the chemo regimen which had been working so well for her. Finally, reporting the results to us and knowing that we had prayed for her platelet level he said with a grin: “It figures. The platelets are back up to normal!” Even during the weeks when Nancy had to postpone drug treatment for a week or more to recover from these blood chemistry problems the cancer markers in her blood remained at a remarkable and consistently low level indicating no cancer activity.

At our final visit and examination to wrap up the chemotherapy regimen, I was talking with Nancy’s doctor about the power of prayer and how mercifully easy the chemo treatment had been for her. He quipped, “I wish I had known about you two when we first met. I would love to have made a video diary of how you two do cancer.” How Nancy and I do cancer is really quite simple. We just don’t do it alone. We do it shored up by the spiritual faith and prayers of countless friends and most importantly of all – held up by the healing power, mercy and amazing grace of a loving and faithful God.

As I write these pages, Nancy and I and many of our parish friends are facing some new winds and waves and we don’t plan on facing this storm alone either. He’s still there. He still loves us. And He still has us in His loving hands.

May it all be to His honor and glory and may we never stop praising Him.

The Ven. Dr. Huth is a Resident Deacon at St. Stephen’s, Delmar and Secretary of the Diocese and Diocesan Convention
The 148th Annual Diocesan Convention

Episcopal Diocese of Albany
“Abide in Christ – Bear Fruit – Glorify God”

June 10 - 12, 2016
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 Diocesan Convention and Family Reunion. You will be blessed by beautiful Spirit-filled worship, excellent preaching, outstanding plenary speakers and workshops designed around this year’s theme of “Abide in Christ – Bear Fruit – Glorify God.” 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/forms/Convention/2016/2016ConventionRegistrationForm.php
**Complete one form for every registrant.**

Make copies of the blank form before you start.

**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/forms/Convention/2016/2016ConventionRegistrationForm.php.

**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

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

All 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 contact the Convention Office at 518-692-3350 (after 4/15/2016) or diocese@albanydiocese.org.

**Registration:** All categories below include all meals (Friday dinner – Sunday lunch), activities, & 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 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, NY 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 & are DUE by June 1.  NO REFUNDS FOR CANCELLATIONS AFTER JUNE 2.

Would you like to volunteer at Convention? ___ Yes, I would like to help in any two areas below (please check only two):

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

Do you have special needs? ___ Cot in room   ___ Crib in room   ___ Physical limitations/consideration (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.
2016 Convention Adult Registration Form
Partial Weekend / Commuter

Complete one form for every registrant.

Convention Dates: June 10 - 12, 2016
Registration Deadline: June 1, 2016

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/forms/Convention/2016/2016ConventionRegistrationForm.php

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 acknowledgment)

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. Otherwise, please use the Full Weekend registration form.

Questions: Please contact the Convention Office at 518-692-3350 after 4/15/16 or diocese@albanydiocese.org.

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

<table>
<thead>
<tr>
<th>Friday Only</th>
<th>Saturday Only</th>
<th>Sunday Only</th>
<th>Friday &amp; Saturday</th>
<th>Saturday &amp; Sunday</th>
<th>Fri/Sat/Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>___ $40 ___</td>
<td>___ $55 ___</td>
<td>___ $40 ___</td>
<td>___ $95 ___</td>
<td>___ $95 ___</td>
<td>___ $135 ___</td>
</tr>
<tr>
<td>____ $50 with lunch ____</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 June 1. NO REFUNDS FOR CANCELLATIONS AFTER JUNE 2.

Would you like to volunteer at Convention?  _____ Yes, I would like to help in any two areas below (please check only two):

_____ Pre-convention preps  _____ Registration at COTW  _____ Vacation Bible School  _____ Usher  _____ Day Care

If you have any dietary concerns, please notify Camp of the Woods Front Desk Staff in Purdy Center upon arrival.
2015 Convention Youth Registration Form

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

Home / Cell Phone: ( ) _______________ Grade & Age: _____ / _____ Email: ____________________________ (for acknowledgement)

Parish Name and City: ___________________________________________________________________________________

Registration Fees: Full Weekend (Includes MEALS & ACTIVITIES starting with Friday dinner)

Youth Rally grades 7 – 12$104…………………………………..…………………..$________________
Youth Rally grades 5 & 6$63………………………………….$________________
VBS grades K – grade 4$53………………………………….$________________
Children 4 and under (Stays with Parent) no charge $ -0-
Friday Lunch (Youth grade K and up) $ 10……………………….………...$________
Friday Lunch (Children age 4 and under) no charge $ -0-

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
Youth grade$ 20 $ _______ Saturday
Youth grade$ 10 $ _______

Youth grade$ 4 $ _______

Youth grade$ 20 $ _______

Youth grade$ 10 $ _______

Sunday
Youth grade$ 20 $ _______

1 USE CHILD’S GRADE AS OF APRIL 1, 2015 2 Age required for Child Care Only TOTAL … $______

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, or register online at https://www.albanyepiscopaldiocese.org/forms/Convention/2015/2015ConventionRegistrationForm.php

Method of payment: ____ Check or Money Order made payable to Episcopal Diocese of Albany or

Credit Card: VISA   M/C   DISCOVER #______________________________________________ Exp Date:  ________

Name as it appears on credit card: ___________________________________________________ CVV #:     ________

Billing Address for credit card: __________________________________________________ State:  _____    Zip:  _______

ONLY PREPAID RESERVATIONS ACCEPTED and DUE BY 5/29. NO REFUNDS FOR CANCELLATIONS AFTER 5/30.

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____________
UPCOMING DIOCESAN EVENTS – 2016

March
- 4-6 Youth Ministry at BREAKOUT – City Center, Saratoga Springs
- 7 Lenten Healing Service – So. Adirondack Deanery, Messiah, Glens Falls
- 9-16 House of Bishops – Spring Meeting, Camp Allen, Texas
- 18 Jesus Jumpstart – Beaver Cross
- 21 Chrism Mass – Cathedral of All Saints
- 22 Chrism Mass – St. James’ Church, Oneonta
- 23 Chrism Mass – St. Thomas, Tupper Lake

April
- 7-10 New Wineskins – North Carolina
- 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/ Site To be determined
- 2 Pre-Convention Information Meeting – Church of the Messiah, Glens Falls
  Southern Adirondack and Upper Hudson Deaneries
- 3 Pre-Convention Information Meeting – St. Mark’s Church, Malone
  Northern Adirondack and St. Lawrence Deaneries
- 7 Youth Leader Training – Youth For Christ, The Edge, Clifton Park
- 9 Pre-Convention Information Meeting – Christ Church, Cooperstown
  Susquehanna and Western Mohawk Deaneries
- 10 Pre-Convention Information Meeting – Cathedral of All Saints, Albany
  Hudson and Metropolitan Deaneries
- 13-15 Province II Daughters of the King Retreat – Christ the King SLC
  Youth Leader Retreat – Christ the King SLC

June
- 3 Jesus Jumpstart – Beaver Cross
- 10-13 148th Convention of the Diocese of Albany

July
- 4 Beaver Cross Opens

Save the Date...

On Saturday, Sept. 26, the Very Rev’d Dr. John Behr, the Dean of St. Vladimir’s Orthodox Theological Seminary in Yonkers, will be the speaker at the Cathedral of All Saints on the topic of Finding Christ in the Scriptures.

The Venerable Dr. Leander Harding is heading up this program, assisted by Fr. Paul Hunter and Bp Dan Herzog. The teaching day will end with Evensong and opportunity for healing prayer in the Cathedral. The one day event continues the annual Cathedral Symposium, and expands it by drawing on the previous observance of Our Lady of Walsingham at St Luke’s, Catskill.


More information on the event will follow.
Thank you so much for your faithful prayers and support of our Diocesan Youth Ministry! We continue to carry out our regional Bible studies, special events, and retreats throughout the Diocese and we are witnessing more young people growing in their faith in profound and encouraging ways. Another exciting development is that we are beginning to see youth leaders rise up in the Diocese. This is vitally important because young people need to have dedicated and Godly youth leaders in their communities to help them grow in their faith as they walk through the complexities and challenges of middle school, high school, and teenage life.

Although we are seeing a positive trend of new youth leaders stepping up and carrying out this vital ministry in their local parishes, the Diocese is still in need of many more youth leaders.

So, I want to invite you to join the movement and invest in the lives of the next generation. Being a youth leader does not require super powers, it does not require speaking teenagerese, it does not require being young, and it does not require being “cool”. At its core, all it takes to be a youth leader is loving Jesus and loving His children.

Also, we have trainings, retreats, and resources to help you along the way! Remember YOU can reach the next generation and WE can help you do it! If you are interested in learning more about how we can come alongside you and help you love and disciple the youth of your parishes and communities then call or email me or check out our website beavercrossministries.org for resources.

YOURS IN CHRIST,

John Iseman
Youth Ministry Director
Assistant Director, Beaver Cross Camp
jiseman@ctcenter.org
518.692.9550, ext. 106
SUMMER 2016 DATES AND RATES

REGISTRATION NOW OPEN

VISIT WWW.BEAVERCROSSCAMPSC.ORG TODAY

OVERNIGHT CAMP

<table>
<thead>
<tr>
<th>Dates</th>
<th>Camp</th>
<th>Grade</th>
<th>Tier 1</th>
<th>Tier 2</th>
<th>Tier 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 6-8</td>
<td>Beaver Bound</td>
<td>K-2</td>
<td>$180</td>
<td>$160</td>
<td>$140</td>
</tr>
<tr>
<td>July 3-8</td>
<td>Discoverers</td>
<td>3-5</td>
<td>$450</td>
<td>$400</td>
<td>$380</td>
</tr>
<tr>
<td>July 10-16</td>
<td>Adventurers 1</td>
<td>6-8</td>
<td>$540</td>
<td>$445</td>
<td>$410</td>
</tr>
<tr>
<td>July 17-23</td>
<td>Adventurers 2</td>
<td>6-8</td>
<td>$540</td>
<td>$445</td>
<td>$410</td>
</tr>
<tr>
<td>July 24-30</td>
<td>Pioneers 1</td>
<td>9-12</td>
<td>$540</td>
<td>$445</td>
<td>$410</td>
</tr>
<tr>
<td>July 31-Aug 6</td>
<td>Pioneers 2</td>
<td>9-12</td>
<td>$540</td>
<td>$445</td>
<td>$410</td>
</tr>
</tbody>
</table>

Prices are per child per week.

TIER 1
Accurately reflects the true cost of camp for a camper including program, supervision, lodging, meals, insurance, maintenance, upkeep, utilities, repairs, overhead, and depreciation.

TIER 2
Reflects the basic cost of camp for a camper including food, staff, and supplies. A partially subsidized rate available to those unable to pay Tier 1.

TIER 3
Is a subsidized rate available for families sending multiple children to Overnight or Day Camp.

LEADERSHIP CAMP

<table>
<thead>
<tr>
<th>Dates</th>
<th>Leadership Training</th>
<th>Ages 16-18</th>
<th>$345*</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 29</td>
<td>Leadership Training</td>
<td>Ages 16-18</td>
<td>$345*</td>
</tr>
<tr>
<td>July 3-23</td>
<td>Leadership</td>
<td>Ages 16-18</td>
<td>$345*</td>
</tr>
</tbody>
</table>

*Pay $245 if you also come for a week of Pioneers

DAY CAMP

<table>
<thead>
<tr>
<th>Dates</th>
<th>Sessions</th>
<th>Grade</th>
<th>Tier 1</th>
<th>Tier 2</th>
<th>Tier 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>July 4-Aug 26</td>
<td>8 One Week Sessions</td>
<td>K-8</td>
<td>$275</td>
<td>$235</td>
<td>$220</td>
</tr>
</tbody>
</table>

SCHOLARSHIPS ARE AVAILABLE
Contact us for more details

BUILD COMMUNITY WITH US

CONTACT US:
575 Burton Road, Greenwich NY, 12834
Phone: 518.692.9550, ext 106
Email: bccamps@ctkcenter.org
www.beavercrosscamps.org

NOW HIRING FOR 2016 SUMMER CAMP STAFF

Executive Camp Director: Father Matt Baker
Assistant Overnight Camp Director: John Iseman
Assistant Day Camp Director: Daniel Hyde

HERE’S HOW:
-Send your kids to Beaver Cross!
-Donate to Beaver Cross scholarships and to the BC Wish List
-Volunteer
Committed to carrying out Christ’s mission of salvation and healing, the School of Healing Prayer is an opportunity for participants to experience His healing power in their lives while also learning how to minister to others in their churches and communities.

March 5-6 & 12-13, - Level 1
2-weekend Class
Introduction to the foundations for healing... The History of Healing in the Church; Gifts of the Holy Spirit - Becoming a Prayer Minister

April 14 - 17, - Level 2
4-day Intensive
How to pray in situations...Healing in Marriage; Healing the Wounds of Divorce - How to Pray for Inner Healing Depression and Mental Illness

Other coming events at Christ the King

May 8, 2016
Mother’s Day—BRUNCH
11:00 AM - 2 PM

May 13—15
Province II Daughters of the King Meeting at CtK

May 25th
Good Friday Healing Service
Healing Service: Main chapel of St. Michael & All Angels. 7 PM

October 3-5
Holiness Conference
Save the Date

The Lenten Fish Fry
Fridays at Christ the King have become a favorite of guests and visitors. Plan to stop by for a time of fellowship, or arrange a stay around these fun and flavorful meals and join the

Visit us on the web
www.ctkcenter.org

CHOOSE THE KING’S
fish fry AND Service starts at 7 PM
Dinner is 5-7 PM

Every Friday During Lent
Call 518.692.9550 for take out or reservations

Menu Choices:

- House Battered Fried Fish
- Oven Baked Haddock
- Crispy Fries
- Chef’s Choice Vegetable Medley
- Coleslaw
- Full Salad Bar
- House New England Clam Chowder
- French Baguette
- Dessert Selections

Dine in | $15.95 (ages 12+)|$12.95 (seniors) | $9.95 (ages 5-13) | Free (ages 0-9)
Take Out | $9.99 (includes fried or baked haddock, fries, coleslaw, sauces, bread and dessert

Lenten Fish Fry
Friday’s in Lent at Christ the King Followed by Stations of the Cross
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

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

July - September To be announced

October
16 St. James’ Church, Fort Edward
23 Grace Church, Mohawk

November
6 St. John’s Church, Massena
13 Trinity Church, Potsdam
20 Trinity Church, Plattsburg