Lent is a journey that moves us toward the cross.

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Dear Brothers and Sisters in Christ, one of my greatest joys and blessings in ministry is being able to pray with others. I recently had one of those special opportunities when a woman who was going through a difficult time came forward unexpectedly during the middle of the Sunday service and knelt at the altar seeking prayers and God's blessing. It was truly a Holy Spirit-filled moment that deeply touched me and everyone else at the service. I was particularly moved not only by the faith of the woman who came forward, but also by the love and concern that so many other members of the congregation had for her. It was clear that God was at work touching the lives of many people during that time of prayer. It truly is an awesome thing to see God at work in prayer.

As Christians (both lay and ordained), we are all called by God to be a people of prayer. In our Baptismal Covenant we vow to “…continue in the apostles’ teaching and fellowship, in the breaking of bread, and in the prayers?” (BCP p. 417) Those called to ordained ministry take additional vows regarding prayer. When I was ordained a deacon, I vowed to “be faithful in prayer, and in the reading and study of the Holy Scriptures?” (BCP p. 544) At my ordination to the priesthood, I vowed to “persevere in prayer, both in public and in private, asking God’s grace, both for myself and for others” (BCP p. 532). At my consecration service ten years ago, I vowed as chief priest and pastor to: “encourage and support all baptized people in their gifts and ministries, nourish them from the riches of God’s grace, pray for them without ceasing…” (BCP p. 518).

At the age of 59, having been born and raised in the Church and called by God to a life of prayer, serving Him first as a lay person and then as a deacon, priest and bishop, I thought writing about prayer would be relatively easy. That has not proven to be the case. Yesterday, after having reached the “FINAL” -- final deadline, I received the dreaded, but well deserved email from George: “Bishop…hate to be a nag…but need your article…” With the pressure and sense of guilt mounting, I sat at my desk thinking and praying about this article and what I should say about prayer and its impact on our lives. I kept praying that the Lord would miraculously organize my thoughts (that had been swirling around for days and weeks) in such a way that the message He would have me share would flawlessly flow from my brain to my fingertips that were sitting idle on the keyboard in front of me. Much to my dismay, that didn’t happen. Having personally seen and experienced God do truly miraculous things, I certainly believe in the power of prayer and know how important it is and what a difference it can make, and yet my heart just wasn’t in writing the article. I saw writing this article as just one more thing to do in a long list of other things that needed to be done, many of which I had fallen behind on, only adding to my growing sense of frustration and guilt.

Do you ever feel that way when it comes to your prayer life? You know it’s important and something you should do, but your heart just isn’t in it, or you want to be faithful in your prayers, but there are so many other things vying for your time and attention. When faced with an ever
growing “To Do List,” it is so easy and tempting to either rush through half-heartedly saying your prayers, or skipping your prayers all together and jumping right into all the demands of the day, or in some cases those alluring activities that seem to be calling your name.

I wish I could tell you that never happens to me, but I would be lying. Often when it comes to my prayer life, I feel like St. Paul when he said, “I do not understand what I do. For what I want to do I do not do, but what I hate I do.” (Romans 7:15) Often, when I least want to pray is when I am in greatest need of prayer. The Lord is constantly reminding me that despite all the “business” of the day, things tend to go far better when I take time to be with Him, “being faithful and persevering” in prayer, than they do when I cave in and jump right into the day skipping or shortchanging my prayer time. Bill Hybels wrote a wonderful book on this very subject: Too Busy Not To Pray – Slowing Down to Be with God. I highly commend it.

There is no getting around the “business” of life; it is a reality – even if at times it is self-created business. While we may or may not be able to control all the demands on our time and energy, we can control whether or not we consciously invite the Lord to share in those demands and all the other aspects of our lives. God does not want to be forgotten or left on the sidelines as we go about our day, but rather He wants us to invite Him into all that we are doing, seeking His company, guidance and strength. Jesus said, “Come unto Me, all ye that travail and are heavy laden, and I will refresh you.” (Matthew 11:28)

There is no one better to hang out with – no one better to talk to than the Lord. Prayer is one of the chief ways we spend time with the Lord. In its truest sense, prayer is simply being open to God’s presence and responding to Him as He makes Himself known and speaks to our heart and soul and mind in whatever form that might take.

While the act of praying is much easier than we tend to think, maintaining a healthy prayer life can be a challenge. In trying to write this article on prayer, I found myself experiencing a very frustrating obstacle often encountered in my prayer life – trouble focusing. My mind kept wandering, thinking about a multitude of different things. At various times I found myself under serious spiritual attack with Satan hitting me with one temptation after another, causing me to feel very distant from God. Does that ever happen to you when you are trying to spend time with God in prayer? Once again, “faithfulness and perseverance” in prayer (especially when you find yourself under attack), is so important. Jesus told Peter, “Watch and pray so that you will not fall into temptation. The spirit is willing, but the flesh is weak.” (Matthew 26:41) Throughout the writing of this article I have been praying, “Lord please help me focus on You and the task before me. Protect me from the distractions, temptations and attacks of the evil one.”
As the clock kept ticking away and the words still weren’t coming, I went from asking the Lord to telling the Lord to give me the words to say. I was becoming more anxious and just wanted to get the article done and over with. I was feeling very much like the Psalmist who wrote, “Hear my prayer, O Lord; let my cry come to You! Do not hide Your face from me in the day of my distress! Incline Your ear to me; answer me speedily in the day when I call.” (Psalm 102:1-2)

When the perfectly organized three point outline identifying all the key characteristics of prayer; the various types of prayer; and the different ways to pray, didn’t materialize on the computer screen in front of me, I found myself only getting more frustrated and angry with God, wondering where He was and why He wasn’t helping me. Aren’t You listening Lord? I have a schedule to meet. I need Your help and I need it now! There was no disguising my growing frustration and anger with the Lord. He knows every thought and feeling we have. The good news is God can handle it and continues to love us. The Psalms are ripe with honest human emotion.

One of the problems with expecting God to respond within a certain time frame is that He often operates on a different time schedule than we do. In responding to those who were questioning why Jesus had not yet returned, Peter wrote: “But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill His promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.” (2 Peter 3:8-9) I am convinced that there are no unanswered prayers. Sometimes the answer is yes, (and almost immediately); sometimes the answer is yes, but not yet (there are still other things that need to happen first); and sometimes the answer is no, (because the Lord has a different plan).

Sharing with God what’s on our heart and mind is an important part of our prayers and something He wants from us, unfortunately our sharing can easily turn into instructing the Lord on what He needs to do about fixing our problem – what needs to happen; when it needs to happen; and how it needs to happen, as if somehow we know better than God, or perhaps we are simply fearful that the plan the Lord comes up with might ask things of us that we are not prepared or willing to do.

When we do that, we fail to “let God be God” and often rob ourselves of witnessing the true wonder and might of “God the Father almighty, creator of heaven and earth” as he deals with our prayer needs in ways that we might never have imagined and far better than anything we could have done. The bottom line is: Do we trust God or not?

Writing to the Philippians, Paul said, “The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God. And the peace of God which surpasses all understanding will guard your hearts and your minds in Christ Jesus.” (Philippians 4:5-7) When we bring things to the Lord in prayer, it is important that we trust Him, believing that He always has our best interests in mind and that He knows us better than we know ourselves and He knows our needs better than we know them.

In writing this article, the Lord has reminded me of the stark difference between “needs” and “wants” – something we sometimes confuse in our prayers. While I wanted to write the perfect paper on prayer, as quickly as possible, God wanted me to pray. He didn’t abandon me in my struggles to write this article, but rather He allowed me to struggle so that I would be better able to encourage others who share in the struggles that are so common to many of us in our prayers lives. Maintaining a healthy prayer life takes work. It requires faithfulness and perseverance in prayer. But it is worth all our efforts. There is no greater blessing in all of creation than to be in the presence of the one true God – Father, Son and Holy Spirit. May God bless and encourage you in your prayer life, drawing you ever closer to Him.

In Christ’s Love,

+ Bill
“Where do I find the Book of Tobit?” From time to time, a passage surfaces in the lectionary that my parishioners are unable to find in the table of contents of their Bibles. Then I have to explain about the Apocrypha.

In the 2nd century B.C., Greek-speaking Jews living in Alexandria, Egypt, produced a Greek translation of the Bible called the Septuagint. This became the Bible of the Jewish diaspora (Jews living outside of Palestine), the Bible of the Apostle Paul, and the Bible of the Early Church.

Yet the Septuagint presented the Church with a dilemma: it contained some books not found in the Hebrew scriptures. Some of these -- Sirach and the Wisdom of Solomon -- are examples of “Wisdom Literature,” similar to Job or Proverbs. There are stories with vivid characters, like Judith and Tobit. There are apocalyptic writings similar to the Book of Revelation, such as 2nd Esdras. The Books of the Maccabees are historical writings and provide the background for the celebration of Hanukkah. There are songs of praise -- additions to the Old Testament book of Daniel that were always included in the Book of Common Prayer as canticles to be said or sung after the readings in the Daily Office.

With the rise of Rabbinical Judaism, following the destruction of the Temple in 70 A.D., the Jews limited their canon of sacred texts to those books written in Hebrew. The Church, however, continued to use the complete text of the Septuagint. In the 4th century, St. Augustine, who normally read the scriptures in Latin, considered the Septuagint translation to be inspired by the Holy Spirit, and Septuagint remains the official Old Testament of the Greek Orthodox Church.

St. Jerome, a contemporary of Augustine, included these books in his Latin “Vulgate” translation that was the authorized Bible of the Roman Catholic Church until the 1960’s. Yet Jerome had doubts about the inspiration of these books. In the 16th century, the Protestant reformers agreed with Jerome’s skepticism about the Apocrypha and opted for the Hebrew Canon of the Old Testament.

The Apocrypha In Question

One text in particular was a flash point of contention during the 16th century Reformation, and strongly influenced Protestant hostility toward the Apocrypha. In 2 Maccabees 12, the Jewish leader, Judas Maccabeus finds corpses of dead soldiers wearing amulets “which the law forbids the Jews to wear.” He takes this as the reason why God allowed them to be defeated and killed, and he intercedes on their behalf.

So they all blessed the ways of the Lord, the righteous judge, who reveals the things that are hidden; and they turned to supplication, praying that the sin that had been committed might be wholly blotted out.

The text presents this act of intercession as an expression of Judas Maccabeus’ commendable faith in the Resurrection of the Dead.

In doing this he acted very well and honourably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead.

Roman Catholics in the Reformation period regarded this passage as scriptural proof of the doctrine of Purgatory, a post-mortem state of purification in which the
redeemed suffer the “temporal” penalty for theirs sins and undergo a process of purification before being admitted to the heavenly glory. The doctrine of Purgatory was the basis for the Roman Catholic practice of Masses for the dead, in which people paid to have masses said, on behalf of dead relatives – so that the merit accrued would shorten their time in Purgatory.

The Reformers rejected Purgatory as a denial of the all-sufficient sacrifice of the death of Christ on the cross for our sins. They also insisted that it lacked scriptural foundation. The fact that the Roman Church invoked 2nd Maccabees 12 added special intensity to Reformers’ skepticism about the Apocrypha.

Taken on its own merits, the story of Judas Maccabeus’ intercession for the dead did not reflect an early Jewish belief in Purgatory as a state of purifying suffering – only that there is an intermediate post mortum state prior to the Resurrection – and that the living may pray for the dead, as we pray for the living. For centuries, Anglicans have remembered the dead in prayer without affirming the doctrine of Purgatory. But the Reformation was a time of clear lines of division, with little room for nuance.

The Apocrypha in Anglicanism

Since the 16th century, then, most Protestants have ignored the books of the Apocrypha. The exceptions, not surprisingly have been Lutherans and Anglicans, who have always read these books in the liturgy, including them in both Sunday and Daily Office lectionaries. Luther was the first to place these books in a separate section of his German translation of the Bible, under the heading “Apocrypha.” The King James or Authorized Version of 1611 followed Luther’s example.

The traditional Anglican position on the Apocrypha comes from Article VI of the 39 Articles of Religion (1563): “the other Books (as Jerome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine.” This restriction against using the Apocryphal to “establish any doctrine” was a direct response to the 2 Maccabees 12 and passages like it. For the most part, however, Apocrypha consists of wisdom literature, its emphasis is in fact precisely on “example of life and instruction of manners.” Article VI thus provided a way for Anglicans to keep the Apocrypha in use, while neutralizing the polemical force of uncertain passages like the one above.

From ancient times, the Church defined as “canonical” those books that were read in the liturgy. The Muratorian Canon, a 2nd century list of inspired books, insisted that only those books listed could “be publicly read in the Church to the people.” This fundamental principle, and the fact that we read the Apocrypha in Church, gives it at least a quasi-canonical status among Anglicans and Lutherans.

Even the Roman Catholic church which insists that these books are fully canonical, calls them “deutero-canonical,” which gives them a secondary status, not so different from the Anglican and Lutheran view. The fact is, all Christians operate with a tacit notion of a “canon within the canon” – giving some books more significance than others. Who would deny that The Gospel of John outweighs the Epistle of Jude or that Romans is more important than the Third Letter of John?

So is the Apocrypha the inspired Word of God or not? Within the world-wide Church, it is certainly the majority opinion, since Roman Catholic, Eastern Orthodox and Oriental Orthodox (Coptic, Armenia, Ethiopian, etc.) include it in their Canon. And for us, as Anglicans? I know plenty of Anglicans who insist that the Apocrypha is not canonical scripture. In my view, however, and despite the fact that we hedge the canonicity of the Apocrypha with reservations, functionally (based on its use in the liturgy), Anglicans treat the Apocrypha as genuinely canonical. And when we add to this our traditional respect for the broad consensus of the universal church, as well as an almost universal tacit acknowledgment of the principle of “canon within the canon,” I would say, from an Anglican perspective, these texts are inspired scripture.

Why Read the Apocrypha?

How ever one assesses the canonicity of the Apocrypha, every Christian should read these texts. The Apocrypha provides a key historical link between the Hebrew Scriptures and the New Testament. These texts reveal the religious thinking of the Jews in the centuries leading up to the time of Jesus. They help us to understand better the world thought in which Jesus grew up. The books of Maccabees give the background for the rise of the sect of the Pharisees,
who are so prominent in the New Testament. In these books we find developments in the theology of resurrection, and of Wisdom as the background for John’s doctrine of the divine Logos – “the Word that was in the beginning with God and was God.”

**Some Key texts in the Apocrypha**

The First Book of Maccabees relates the gripping story of the Jews’ refusal to assimilate and abandon their faithfulness to the Law, when in the 2nd century, the Syrian king, Antiochus Epiphanes IV tried to force them to embrace pagan Greek culture, and even forced the issue by placing a statue of Zeus in the Temple. This prompted a successful revolt led by Judas Maccabeus, leading to the cleansing of the Temple and the first self-governing Jewish Kingdom since the fall of Jerusalem to the Babylonians in 587 B.C.

In the 7th chapter of 2nd Maccabees the King tortures seven Jewish brothers for their refusal to abandon their fidelity to their God, as their mother looks on. Each brother defies the King in his dying breath, and taunts him with his confidence in the resurrection of the just. One says to the King, ‘You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life.’ Another says, “One cannot but choose to die at the hands of mortals and to cherish the hope God gives of being raised again by him. But for you there will be no resurrection to life!”

The Hebrew Scriptures contain only a few elusive passages about the resurrection. 2 Maccabees, both chapter seven, and also the passage in chapter 12 referred to earlier, provides the most robust affirmation of resurrection of the body outside of the New Testament!

The **Book of Tobit** is the delightful story of a young man who seeks healing for his devout but blind father, Tobias. He succeeds in his quest, and eventually finds a wife, Sarah, whom he delivers from the demon, Asmodeus, through the intervention of the angel Raphael, who travels with him incognito as his friend, Azariah. At its climax, when the demon has been exorcized, Tobit and his bride Sarah sit up in bed and offer a prayer that is one of the prayer book’s readings for the wedding liturgy. After recalling the creation narrative, Tobit says

> “I now am taking this kinswoman of mine not because of lust, but with sincerity. Grant that she and I may find mercy and that we may grow old together.’ And they both said, ‘Amen, Amen.’ Then they went to sleep for the night.” (Tobit 8:7-9)

Another example from the Apocrypha, is the personification of Wisdom in the **Wisdom of Solomon**, which develops the theme from Proverbs 8 of Wisdom as distinct from God, and yet in God, and the instrument of his divine work in the world.

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....For she is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness....she renews all things; in every generation she passes into holy souls and makes them friends of God, and prophets. (Wisdom 8:24-27)

This passage is important because 1) it suggests a differentiation within the oneness of God that anticipates Trinitarian language in the New Testament, and 2) the role played by Wisdom here points to the work of the Holy Spirit and of the Logos in the New Testament.

Similarly the **Book of Sirach** personifies Wisdom as the Shekina, the glory of God manifested as his presence in the Temple.

> “Before the ages, in the beginning, he created me, and for all the ages I shall not cease to be. 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. I took root in an honoured people, in the portion of the Lord, his heritage.” (Sirach 24:1-12)

Here Wisdom anticipates the role of the Logos in John 1 who is “with God and is God,” and who becomes flesh and “tabernacles” (a more literal translation of “eskemosin” than the usual “dwelt,” alluding to the God’s presence in the Temple) among us.

These are only few choice passages that point to the immense importance of the Apocrypha, especially as it lays the ground for the New Testament proclamation of Jesus Christ.

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I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. I shudder when I hear those words read. Interestingly enough, I shudder because of Cecil B. DeMille. Probably as long as I live I will think of Charlton Heston as Moses up on Mount Sinai, encountering that resonant, glorious voice that boomed out the words of the Decalogue, the Ten Commandments. With each commandment lightening shot forth and carved the words into tablets of stone. The two tables of the Law, which Moses then carried down to a people already putting themselves back into the “house of bondage” by their unfaithfulness. It’s a compelling piece of cinema: a period piece, to be sure, but none-the-less powerful in what it attempts to communicate.

The words of the Decalogue have, forever, changed the shape and texture of Western culture. The Jewish people, however, did not invent the concept of ‘covenant relationship,’ also known as the ‘suzerainty treaty.’ You can see it evident in early cultures there are similarities, but there are differences as well. The difference is that there is no divine list of guarantors, as in the other covenants that are sworn by a nation’s gods. God does not swear by himself, he simply speaks.

What this should tell us is that what we see here is not a contract or a covenant of a political or civil type. It may have implications for those understandings, as we will see it has and does to this day, but in actuality it is more a revelation of the very character of God, whom Moses encountered on Sinai. The Law, the Torah is not so much an ethical code – it is entirely too brief and lacks too much detail to be read in that fashion – as it is simply a Divine Gift of relationship.

God reveals himself to be gracious, to be interested in humanity and our concerns. God reveals himself to be a God who liberates, who enters into the human situation and frees us from those things that have bound us. In the case of Israel, as a people, God liberates them from the cruel slavery they had experienced in Egypt. God does not seek to bind them into yet another form of slavery, but to open them to the wonder of the Divine-human relationship and the freedom and renewed sense of integrity and self-worth that such a relationship brings.

The Old Testament narrative, especially the writings of the Prophets, demonstrate the tendency we have as human beings to deal in a less than free, less than gracious manner with the gift of freedom. The opening verses of Exodus 20 are there to clarify the reality that the Torah, the Law, is not a human creation to make the knowledge of God more manageable, but the entrance into a transformative relationship. Our tendency is to reduce relationship to rules, and this is borne out not only in the Sacred Scripture, but also in the everyday circumstances of human life.

We humans want to control, to make every experience manageable, explainable, and understandable. We are not comfortable with the concept of mystery, whether it is the mystery of the person with whom we share a relationship, or the world around us, or God. We misunderstand the whole construct and take relationship and turn it into rules. The need to control, to make the rules – perhaps that is the ‘original sin’ that we all have to grapple with and be liberated from?

If we allowed our everyday relationships to simply become the stuff of rules, we’d have no relationships. Sooner or later, we have to allow people to be themselves and we learn – if we are mature – how
to live in a relationship of mutual freedom and respect. There is order; there is respect, but no rules, per se. Yet, we do precisely that with God’s gift of relationship to us.

We take God’s offer of covenant relationship and reduce it to a formula. The Ten Commandments become the stuff of civil society, hung on courthouse walls to remind us that there is a Divine Judge who backs up what the government says. This understanding is not what comes from the Scripture. It is not religion, which seeks to come into a living relationship with the Divine, but magic. Magic is the attempt to control the deities, to get them to do what we want, to have them back us up and make our case for us. A magical understanding of God makes him entirely too small. It gives credence to Voltaire’s comment at a religious procession he saw pass by, “Where there no God, it would be necessary to invent one.”

The Decalogue tells us that the means by which we enter into this relationship, which frees and transforms us, is through worship. The word worship comes from the Old English word meaning ‘to ascribe worth to.’ In short, to offer worship is to acknowledge the worthiness of the One being worshipped. To admit that we are lesser and that God is greater, the Transcendent, Omniscient, Omnipotent, Omnibenevolent One. Worship, then, is the link in the relationship between humanity and God. It’s not about getting something from worship – even though we do, if we bother to put anything into it – but, rather, it’s about acknowledging that God who made us is worthy of our praise and devotion.

It is no mistake, then, that the first four commandments speak directly to our worship of God. We are not to allow anything to get in the way of our relationship with God. What the Decalogue tells us is that this divine power of salvation cannot be transferred to anything else. What God offers us cannot be transferred into any object, no matter how sacred it may become to us. There are those who, to this day, take the gifts of the Scripture and the Sacraments and move them from means of grace into idols to be worshipped and adored. Again, this is magic not faith, even the magician’s formula hocus pocus was derived from the mistaken adored. Again, this is magic not faith, but magic. Magic is the attempt to control the deities, to get them to do what we want, to have them back us up and make our case for us.

The law of love is the law of measureless love in the face of every evil and every breach of relationship. Augustine said that the covenant relationship could be summed up in these words, “Love and do what you will.” If you can love, as God has loved from the beginning, as Christ has shown us, as the Spirit continues among us, then whatever you do will be fine. The measure of our holiness will not be based on our actions, but on our love. Therese of Liseux said it so well, “Holiness consists in picking up a pin for love alone.”

That idea of “picking up a pin for love alone” doesn’t make for dynamic cinema. It’s not the stuff of thunder and lightening. It doesn’t have the pizzazz of DeMille’s ‘Ten Commandments’ or ‘The Greatest Story Ever Told,’ but it is what will bring us into right relationship with God and with each other. The law of love is what God spoke on Mount Sinai and demonstrated on the hill called Golgotha. The law of love expressed through our worship and in our relationships with each other is what God asks of us. That law of love will free us, will make us new, as Francis de Sales wrote, “for the measure of love is to love without measure.”

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A MISSION TEAM RETURNS TO HAITI

This past October, a small team from The Cathedral of All Saints and St Stephen’s, Delmar, made their second trip to the Episcopal Schools in Flande and Poule, Haiti. The two schools are within the Lascohobas Parish, in central Haiti, and are under the care of Father Jean Jacques Deravil. The team stayed with Father Deravil and his household in Lascahobas, where the main church and school are located.

The purpose of the trip was to visit and renew the Cathedral’s relationship with Poule, to establish a firm relationship between St Stephen’s and Flande, and check on the St Andre’s School building project funded by St Stephen’s. Our team left Albany with both eagerness and some nervousness about how things were progressing with the schools. Fr Deravil and Kimberly Val, our Haitian liaison, accompanied and translated for us every day during our stay.

During the first day of our visit, we presented gifts of hygienic supplies to each child and the teachers. Deacon Susan led an activity with the children and we finished with a meeting between the team, Fr Deravil, and the teachers about how things were going at the school. The following day, the team visited the Flande School and presented gifts to each child, the teachers, and the principal. Our team was grateful and excited about the two newly built classrooms now in use by the primary students. Due to the crowded conditions and growth in enrollment, a third classroom foundation has been started for the primary students. Erika and Josh led a hygiene activity and then a craft activity for each of the classrooms. Afterward, everyone shared a hot meal cooked outdoors by parent volunteers. At least 200 children and adults ate for a cost of around $200. The funds were provided by the Albany Diocese mission fund.

The next day included meetings with St Andre’s women in discernment for the Daughters of the King and the men’s group. After these meetings, we met with the choir and shared songs in both Creole and English. We were all encouraged and enriched by these activities. On Sunday, the last day, we worshipped with St Andre’s congregation and listened to God’s word through Fr Deravil’s sermon and the scriptures. We were moved and encouraged by the hospitably and faith in the Lord Jesus Christ. The church members expressed thankfulness and encouragement for the support that they received through our visit and from churches in the Albany Diocese. Fr Deravil expressed that he was moved by the volunteer participation of the Flande congregation in building the school when there were insufficient funds to pay workers.

The physical needs of Poule and Flande continue to be great but their encouraging words and prayers for our churches left us with the knowledge of their active faith. We returned with joy.
The 2017 Parish Leadership Conferences...

The 2017 Parish Leadership Conferences entitled Healthy Congregations, were held January 7th at St. Mark’s, Malone, January 21st, St. James, Oneonta, and February 4th at Christ the King, Greenwich. More than 300 participants registered to attend at least one of the three events.

Led by the Reverends Thomas and Elizabeth Papazoglakis of St. George’s, Clifton Park, many attendees described the conferences as “a stirring program that seemed to hit home.” Indeed, from the view of this writer, they were right.

Each conference began with the Liturgy of The Word, followed by a welcome from Bishop Love. The one day program moved quickly, focusing on various topics relating to healthy…and unhealthy congregations. The Reverends Papazoglakis gave powerful presentations, aided by a number of enlightening slide programs and videos portraying contrasting healthy and unhealthy congregations. Each segment demonstrated ways on how to overcome conflicts where anxiety and diverse emotions exist.
None in the audiences could feel immune to the inability of failing to recognize the many similarities between what they saw and heard at these conferences and their own congregations - whether they are healthy, unhealthy - or perhaps on the verge of soon becoming a “troubled congregation”. The program emphasized, “The best solutions to insolvable problems are the approximate solutions - ones that prepare a system for new learning and a new beginning.” The Papagolakis’ stated, “Focusing on parish strengths, rather than weakness optimizes opportunities for fundamental change”.

The conferences concluded with the Eucharist with Bishop Love its Celebrant. When ended, participants departed to their home parishes to reflect and absorb what was learned these extraordinary days.

(Editor’s note: Due to the need to go to press for this issue of The Albany Episcopalian, photos only pertain to the Malone and Oneonta conferences. The Albany Episcopalian thanks Mac Schoen, St. John’s Church, Massena, for his photos of the Malone conference.)
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, “Let Your Light Shine.” 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/2017/2017ConventionRegistrationForm.php
2017 Convention Adult Registration Form
Full Weekend

Complete one form for every registrant.  
Convention Dates: June 9 - 11, 2017
Make copies of the blank form before you start.  
Registration Deadline: May 31, 2017

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/2017/2017ConventionRegistrationForm.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) below:

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

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

Adult (Choose one):  

___ Full Weekend $175  
___ Rustic A-Frame $120  
___ RV $114  
___ (Optional) Friday Lunch $10 (everyone age 5 and up) - meal ticket issued at registration

TOTAL FEE: $________

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

METHOD OF PAYMENT:  

___ Check or Money Order  (made payable to The Episcopal Diocese of Albany)

Credit Card:  VISA/MASTERCARD/DISCOVER # ____________________________  Exp Date: ____________
Name as it appears on credit card: ____________________________  CVV #: ____________
Billing Address for credit card: ____________________________  State: ___  Zip: ______

ONLY PRE-PAID Registrations are accepted & are DUE by May 31.  NO REFUNDS FOR CANCELLATIONS AFTER June 1.

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

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

Do you have special needs?  ___ Cot in room  ___ Crib in room  ___ Physical limitations/considerations (please list)

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

Will you be arriving after 9 pm?  You need to arrange this in advance with Carol Drummond at the Convention office.
# 2017 Convention Adult Registration Form
## Partial Weekend / Commuter

**Complete one form for every registrant.**

Make copies of the blank form before you start.  

**Convention Dates: June 9 - 11, 2017**  
**Registration Deadline: May 31, 2017**

**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/2017/2017ConventionRegistrationForm.php

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

<table>
<thead>
<tr>
<th>Full Name:</th>
<th>Preferred for Name Badge:</th>
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<th>Address:</th>
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<th>Zip:</th>
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<thead>
<tr>
<th>Home Phone: ( )</th>
<th>Cell or Work: ( )</th>
<th>Email:</th>
<th>(for acknowledgement)</th>
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<tr>
<th>Parish Name and City:</th>
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</table>

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.

**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>
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<td></td>
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</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 MAY 31. NO REFUNDS FOR CANCELLATIONS AFTER JUNE 1.**

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

____ Pre-convention prep  ____ Registration at COTW  ____ Vacation Bible School  ____ Ushering  ____ Day Care

If you have any dietary concerns, please notify Camp of the Woods Front Desk Staff in Purdy Center upon arrival.
2017 Convention Youth Registration Form
Full and Partial Weekend – June 9 – 11, 2017

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

Full Name: ____________________________ Preferred Name Badge: ____________________________

Address: ____________________________________________________________

City: ____________________________ State: ______ Zip: ________

Parent/Guardian ____________________________ Will parent/guardian be present at COTW? _____ Yes ____ No

Home / Cell Phone: (_____________ Grade 1 & Age: ______ / _____ Email: ____________________________

(for acknowledgement)

Parish Name and City: ____________________________

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

Youth Rally grades 7 – 12

Stay in youth lodging with parent (check one) $104.______________________________

Youth Rally grades 5 & 6

(Stays with parent) $ 63.______________________________

VBS grades K – grade 4 (Stays with parent) $ 53.______________________________

Children 4 and under (Stays with Parent) no charge

Friday Lunch (Youth grade K and up) $ 10.______________________________

Friday Dinner (Children age 4 and under) no charge

Partial Weekend Day Rates (Includes MEALS & ACTIVITIES only, No overnight accommodations)

For All Children 4 and under there is No Charge for MEALS & ACTIVITIES.

Friday

Saturday

Sunday

Youth grade 1 5-12 $ 20 $______

Youth grade 1 5-12 $ 40 $______

Youth grade 1 5-12 $ 20 $______

Youth grade 1 5-12 $ ______

Youth grade 1 K-4 $ 20 $______

Youth grade 1 K-4 $ ______

Youth grade 1 K-4 $ 10 $______

1 USE CHILD’S GRADE AS OF APRIL 1, 2017 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/2017/2017ConventionRegistrationForm.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 are accepted and are due by 5/31. NO REFUNDS FOR CANCELLATIONS AFTER 6/1.

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 – 2017

March
6  Standing Committee Meeting
9-15  House of Bishops Spring Meeting – Kanuga Camp & Conference Center, Henderson, NC
11  Commission on Ministry Meeting
17  Dedication St. Patrick’s Chapel, Oaks of Righteous, Troy
19  Institution Fr. Jacob Evans, Rector – St. Matthew’s, Latham

April
3  Standing Committee Meeting
8  Convention Planning Committee Meeting
10 Chrism Mass – Cathedral of All Saints, Albany
11 Chrism Mass – St. James’ Church, Oneonta
12 Chrism Mass – St. Thomas’ Church, Tupper Lake
16 Easter Day
25-26  CPG Clergy Finance & Wellness Conference – Christ the King Spiritual Life Center

May
1  Standing Committee Meeting
   Pre-convention Information Meeting – Church of the Messiah, Glens Falls
1 Pre-convention Information Meeting – St. Mark’s Church, Malone
8 Pre-convention Information Meeting – Christ Church, Cooperstown
9 Trustees Meeting
   Pre-convention Information Meeting – Cathedral of All Saints, Albany
13 Commission on Ministry Meeting
20 Regional Confirmation – Cathedral of All Saints, Albany
25 Ascension Day

June
2  Ordinations to the Diaconate – Cathedral of All Saints, Albany
3  Standing Committee Meeting – if required
9-11  149th Convention of the Diocese of Albany

Late news…!

The new Cursillo committee, led by “Interim” Lay Director, John Hyde of St. Mark’s Church, Hoosick Falls, is delighted to announce that a Diocesan Reunion will be held Saturday, April 29th, 2017, from 9 am to 2 pm at Church of the Messiah, Glens Falls. The day will begin with Fellowship at 9 am which will include coffee and music, followed by the Eucharist led by Bishop Love and a program still to be announced. EVERYONE IS WELCOME! You need not to have been on a Cursillo weekend to attend this event and prior registered is not required.

The new committee also wishes to announce that a women’s weekend is planned for this fall, followed by a men’s weekend in the spring of 2018 at Christ the King Spiritual Life Center, Greenwich. Details regarding both weekends to follow.

Cursillo is a method for enriching and deepening Christian lives through prayer, study and action. The new committee, in addition to Mr. Hyde, is comprised of Bishop Love, Fr. Frank Lockwood, Dcn. Dawn Skramstad, Dcn. John Cairns and Nancy Cairns and Mr. Don Rohr. Most of the governing body and secretariat are remaining in their current positions.

Questions regarding these events or Cursillo in general may be directed to John Hyde at 518-376-9477 or email Jhyde11@roadrunner.com.
Planned Giving Corner

Doris Wood was a dedicated Christian, a 3rd order Franciscan and actively participated in the life of several parishes. Her passion was to support youth ministry and Christian education. She passed away at the age of 93 last August. Because of the love that Doris had for the work of Jesus Christ in the world, she encouraged friends and family to make memorial donations to three churches in lieu of flowers. She also made bequests from her will supporting several of these churches and Diocesan ministries. Doris’ legacy spanned more than her life and serves as an example to others who wish to make a difference in the world.

Making a gift from your income and partnering with organizations that share your desire to make a difference in the world is something we are all called to do. In the letter to the Hebrews, chapter 13 verse 16 says: Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. A planned gift to your parish, Christ the King (CtK), or the Diocese goes a long way to support the spread of the Gospel and the building up of God’s kingdom, and this is done through a gift from your assets, rather than from your income.

Planned Giving Options:

<table>
<thead>
<tr>
<th>Type of Gift</th>
<th>Benefits to you</th>
<th>Benefits to your Charities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bequest in Will</td>
<td>Provides estate distribution as desired.</td>
<td>Bequest payable to Charity(ies) of your choice.</td>
</tr>
<tr>
<td>Gift of Stock, Securities or Appreciated Property</td>
<td>Avoidance of capital gain tax. Tax deduction for fair market value of gift if asset was held for more than one year. Removed from estate for tax purposes.</td>
<td>Immediate receipt of stock, securities or appreciated property.</td>
</tr>
</tbody>
</table>

To learn more about making a planned gift to your church, CtK, and/or the Diocese, contact Maggie Hasslacher by phone at 518.692.9550 ex 511 or by email at mhasslacher@albanydiocese.org
What’s New?

We are in the midst of a very exciting time for our diocesan youth ministry. Starting January 1 of this year, we made a shift in our ministry strategy. Where we once traveled extensively and did a lot of youth ministry in the parishes ourselves, we are now focusing on being a catalyst and resource ministry so as to empower vibrant youth ministries in every parish across our Diocese. By catalyst, I mean we provide big fun events, called Surge Events, to get kids excited about Jesus and your parish, and we provide resources so that your parish’s youth leader(s) can be effectively equipped to minister to the youth in your church and community.

For resources, we have a weekly live stream Bible study called Tuesday Night Live that provides an interactive Bible study experience via the internet. So you can gather your group and not need to worry about prepping a lesson, because we’ve got you covered! Along with Tuesday Night Live we have a weekly Youth Ministry Guide email blast that we send out, which has a recommended game and suggested snack for the week, as well as the info you need to register for the live stream Bible study.

We also will soon be launching a youth ministry blog that will also serve as a resource for youth leaders! For more details on these resources, or to learn more about our Surge events, retreats, and camps visit our website: www.beavercrossministries.org. Thank you for your dedication to our Lord and your partnership in bringing the Gospel to the next generation.

God bless, John Iseman

Environmental Education

Christ the King Center is excited to launch its first ever environmental education program. This new initiative focuses on environmental education and team building for youth groups, school groups, or home school groups, utilizing our miles of trails, lake, and ropes course. Daniel Hyde, our Day Camp Director, with a background in education and geography, is heading up the program. As we launch the program, we will focus on a few specific activity choices and expand into more as the program grows.

For more information, contact Daniel Hyde: dhyde@ctkcenter.org | 518.692.9550

Activity Choices:
- Organic gardening
- High Ropes
- Orienteering
- Archery
- Outdoor Living Skills
- Team Building
- Creative Writing
Every summer, young adults come together to grow their faith in Christ and minister to kids of all ages. If you are 16 or older, you can join them! Beaver Cross is looking for Christians excited about children’s ministry, growing their faith, and living in community of peers. Whether its handing out snacks at the canteen or jamming outside the lodges or laughing in the staff lodge or hanging out with your campers, you are always connecting with your fellow staff members. Find out what makes this community so special that even alumni staff return to volunteer and visit year after year!

Positions available for Day Camp and Overnight Counselors, CITs, and Activities Staff.

Activities Staff and Day Camp: dhyde@ctkcenter.org
Overnight Camp and the CIT program: jiseman@ctkcenter.org

Save the Date!

<table>
<thead>
<tr>
<th>Dates</th>
<th>Session</th>
<th>Grades</th>
<th>Regular Rate</th>
<th>Sibling Rate</th>
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<td>7/2-7/7</td>
<td>Discoverers</td>
<td>3rd-5th</td>
<td>$490</td>
<td>$410</td>
</tr>
<tr>
<td>7/5-7/7</td>
<td>Beaver Bound</td>
<td>K-2nd</td>
<td>$170</td>
<td>$140</td>
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<tr>
<td>7/9-7/14</td>
<td>Adventurers 1</td>
<td>6th-8th</td>
<td>$490</td>
<td>$410</td>
</tr>
<tr>
<td>7/14-7/16</td>
<td>Adventurers Weekend</td>
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<td>$100</td>
<td>$100</td>
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<tr>
<td>7/16-7/21</td>
<td>Adventurers 2</td>
<td>6th-8th</td>
<td>$490</td>
<td>$410</td>
</tr>
<tr>
<td>7/23-7/28</td>
<td>Pioneers 1</td>
<td>9th-12th</td>
<td>$490</td>
<td>$410</td>
</tr>
<tr>
<td>7/28-7/30</td>
<td>Pioneers Weekend</td>
<td>9th-12th</td>
<td>$100</td>
<td>$100</td>
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<tr>
<td>7/30-8/4</td>
<td>Pioneers 2</td>
<td>9th-12th</td>
<td>$490</td>
<td>$410</td>
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</tbody>
</table>

Day Camp!
5 days a week July 3-August 25. Visit our website for more information!

www.beavercrossministries.org | facebook.com/beavercrossministries | 518.692.9550
**Clergy In Transition**

**Appointments**
Fr. Jacob Evans, PIC - St. Matthew’s, Latham, has been called to be the Rector at St. Matthew’s.
Dcn. Judith Malionek - St. Michael’s, Colonie, has been assigned to St. Paul’s, Albany.
Mtr. Ana Rivera-Georgescu - has been called by Clinton Correctional Male Maximum Security Facility, Dannemora, to be their Protestant Chaplain.
Dcn. Bill Wright - Christ Church, Deposit, has been appointed Deacon Vicar to Christ Church, Walton.

**Departures**
Fr. David Sutcliffe (retired) - has moved to Beaufort, SC. Fr. Sutcliffe served as long and short term supply priest and was the Chaplain to the retired clergy.

Mtr. Nina George Hacker - has been appointed Rector of St. John’s Church, Compass PA.

**Retirements**
Fr. John Bartle - St. John’s, Richfield Springs, has retired and moved to Pennsylvania.
Fr. Steve Hart - St. Michael’s, Colonie and Mtr. Lori Hart, Chaplain, have retired to N. Carolina.

**In Memoriam**
On December 1, 2016 the Rev. Nelson J. Lundberg III died at the age of 75. He was a retired Priest of the Diocese and Vicar of the Church of the Holy Name in Boyntonville. Fr. Lundberg previously served at Christ Church, Duanesburg, St. Boniface, Guilderland, Christ Church, Hudson, and St. Paul’s, Troy.
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.

Each ‘level’ must be completed in order, with all prior levels taken first.

(SHP I requires pastor’s recommendation) Download an application at CtKCenter.org

**Tuesday Healing Services**

Every Tuesday at 10:00 AM

Come for a time of inspirational praise music, testimonies about the healing power of Jesus Christ, hearing the Word, teaching and preaching and intercession.

Prayer Teams are available after Eucharist, throughout the Chapel.

A buffet lunch ($11 inc. tax) can be purchased at the Welcome Center beginning at 11:30.

**Wednesday Eucharist – Oratory Chapel**

Every Wednesday at 11:30 AM

**Soaking Prayer – Oratory Chapel**

2nd Wednesday of the Month 9:30–11:15

**Personal Prayer Ministry** is a confidential ministry offered by appointment for those who desire more intensive prayer ministry.

Individuals, couples and families may be seen for a time of personal prayer with members of our trained and experienced prayer ministry teams.

*We listen, we love in Christ's love, and pray for your emotional, spiritual, and physical needs. Call*

518.692.9550 x 201 to schedule an appointment or for more information.
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
5  St. Paul’s Church, Salem
19  Church of the Holy Name, Boyntonville
    Institution and Installation Fr Jacob Evans, Rector, St. Matthew’s, Latham
26  St. Paul’s Church, Schenectady

April
2  Christ Church, Herkimer
9  Palm Sunday - St. John’s Church, Johnstown
16  Easter – Cathedral of All Saints
23  Grace Church, Mohawk
30  St. Paul’s Church, Franklin

May
6  St. Paul’s Church, Bloomville
7  St. John’s Church, Delhi
    St. Peter’s Church, Hobart
14  St. James’ Church, Au Sable Forks
21  Church of the Redeemer, Rensselaer

June
4  Pentecost - Trinity Church, Watervliet
17  Trinity Church, Whitehall
18  Christ Church, Potterville
25  St. Luke the Beloved Physician, Saranac Lake

July  To be announced

August
20  St. Mary’s Church, Lake Luzerne

September
17  Church of the Holy Spirit, Schenevus
    Christ Church, Schenectady (afternoon)
19  St. Christopher’s Church, Cobleskill