The Bible: Alive and Well

He gospel according to St John

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made.

Chapter 1

Word of God—He created and was made flesh—John and testifies he is the Son of God—Andrew, Simon, Philip, and more...
**INSIDE THIS ISSUE…**

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>“The Daniel Plan”</td>
<td>3</td>
</tr>
<tr>
<td>Is Nature Divine?</td>
<td>6</td>
</tr>
<tr>
<td>Lent, A Season of New Beginnings</td>
<td>9</td>
</tr>
<tr>
<td>A Thank You For Bringing Camp Noah</td>
<td>11</td>
</tr>
<tr>
<td>The 2015 Parish Leadership Conferences</td>
<td>12</td>
</tr>
<tr>
<td>St. Stephen’s, Delmar and the Bible</td>
<td>14</td>
</tr>
<tr>
<td>Coming Soon... 147th Annual Diocesan Convention</td>
<td>18</td>
</tr>
<tr>
<td>Convention Registration Adult F/T</td>
<td>19</td>
</tr>
<tr>
<td>Convention Registration Adult p/t</td>
<td>20</td>
</tr>
<tr>
<td>Youth Registration</td>
<td>21</td>
</tr>
<tr>
<td>The Passion of Jesus</td>
<td>22</td>
</tr>
<tr>
<td>A Faith Story</td>
<td>23</td>
</tr>
<tr>
<td>The 2014 Parish Assessments Summary</td>
<td>24</td>
</tr>
<tr>
<td>Upcoming Diocesan Events</td>
<td>27</td>
</tr>
<tr>
<td>The Beaver Cross Ministries</td>
<td>29</td>
</tr>
<tr>
<td>Christ the King Spiritual Life Center</td>
<td>31</td>
</tr>
<tr>
<td>Bishop Love’s Visitation Schedule</td>
<td>32</td>
</tr>
</tbody>
</table>

**Diocesan Updates**

The Diocesan Update is the diocesan weekly e-mail newsletter, containing news and events from around the diocese. If you're interested in receiving the Diocesan Update, send an e-mail to: webmaster@albanydiocese.org. Put “Subscribe” in the subject line, and include your name, address, phone number, and parish (or other diocesan affiliation) in the body of the message.
Dear Brothers and Sisters in Christ,

Four and a half years ago, I wrote an article for the The Albany Episcopalian entitled: “Being A Good Steward of Our Body.” I would like to be able to report to you that I followed through on all my efforts to eat better and get more exercise, unfortunately I can’t. It wasn’t too long after writing that article that I started slipping back into old unhealthy eating habits and failing to take time to exercise and get adequate rest. Before I knew it, the business of life and ministry had once again crept up and taken over. The weight I lost returned -- plus a little extra.

Weighing in at 198 pounds just before Christmas (this past year), I was dangerously close to the 200 pound mark that I have long known I couldn’t afford to reach. Along with the added weight came many of the negative side effects: increased waist and neck size; snoring and sleep apnea; lack of energy; excessive fatigue; sluggish bloated feeling; aching knees; brain fog; trouble concentrating and elevated blood pressure. The increasing blood pressure was the final straw. I knew something had to change.

When my daughter, Catie, asked what I wanted for Christmas, I knew exactly what I wanted -- The Daniel Plan: 40 Days To A Healthier Life. It is a book written by Pastor Rick Warren from Saddleback Church, and two medical doctors: Dr. Daniel Amen and Dr. Mark Hyman. I had recently heard about The Daniel Plan and was interested in learning more about it, believing that it might be just what I needed to help me become a better steward of my body and start feeling better. It has turned out to be one of the best Christmas presents I have gotten in a long time.

In describing The Daniel Plan, Rick Warren writes, “The Daniel Plan is far more than a diet. It is a lifestyle program based on biblical principles and five essential components: Food, Fitness, Focus, Faith, and Friends.” (p.16). He regards the last two components – Faith and Friends, as being the “secret sauce that makes The Daniel Plan so effective.” (p.16). He has found that when we dedicate our bodies to God, remembering that our “bodies are temples of the Holy Spirit” (I Cor. 6:19), and call upon the Lord to help us as well as invite others to join us and support us in following the plan, we are far more successful than if we try to go it alone. Pastor Warren states, “The Daniel Plan is different from other approaches. It is built on trusting in God’s power to help you change, not merely your own willpower.” (p.21).
While still early on my journey of following The Daniel Plan Lifestyle, I have already noticed a significant improvement in my physical and spiritual health and wellbeing. By God’s grace, in my first six weeks, I have lost 15 pounds dropping from 198 pounds to 183 pounds; decreased two inches in my waist; lost weight in my neck, helping to reduce my snoring and sleep apnea; and my blood pressure has dropped from the pre-hypertension range to the normal range. In addition, the constant bloated feeling and sluggishness has greatly decreased.

One of the things that I have really come to appreciate about The Daniel Plan is its sound teaching on food and nutrition. Dr. Amen and Dr. Hyman speak a great deal about the different types of foods we should include in our daily diet as well as which ones to avoid and why. They do an excellent job of explaining the effects (positive and negative) that various foods have on our bodies, particularly the impact they have on our blood sugar levels and the production of belly fat. They also point out the fact that all calories are NOT the same. Two different foods may have the same caloric value, but impact the body very differently. Counting calories is not enough.

The Daniel Plan makes a clear distinction between "real whole food" –vs- manmade processed foods. Real whole foods promote health and wellbeing while processed sugary foods often lead to obesity and chronic ill-health. Dr. Hyman states, “Food is medicine... It is the most potent tool we have to help prevent and treat many of our chronic diseases – including diabetes and obesity. (p. 76).

The authors define “real food” as “anything that is whole, fresh, and unprocessed...a chicken, a vegetable, a bean, a nut, a grain, a fruit, an egg.” (pp. 77-78) Dr. Hyman argues that, “Unfortunately, though, many of us are not well acquainted with real food. We have outsourced our cooking to the food industry for packaged, processed, and prepared convenience foods and to fast food restaurants and convenience stores. But there is nothing convenient about feeling disconnected, sluggish, slothful, foggy, or depressed or having the diseases you get and medications you have to take when you fuel up with ‘convenient food.’” (p.78).

According to Dr. Hyman, “one of the biggest threats to our health is the dramatic increase of sugar in all forms in our diet in the last 100 years.” (p. 107) According to a study cited by the Daniel Plan, the average American consumes 22 to 30 teaspoons of sugar every day or approximately 152 pounds per year. While sugar appears in many forms, the authors particularly warn against the dangers of High Fructose Corn Syrup (HFCS). They state, “Avoid HFCS at all costs. If you do nothing else to change your diet, make this one change and be relentless...
about it.” (p.111). Similarly, the authors warn against the dangers of artificial sweeteners, stating that they can be addictive; increase cravings and cause weight gain.

In addition to exposing the dangers of excessive sugar (particularly HFCS) in our daily diets, The Daniel Plan also warns of the dangers of trans fats and MSG in our foods. It recommends all three be avoided if possible. At the same time however, The Daniel Plan speaks of the importance of healthy oils in our diets such as extra virgin olive oil, Omega 3 fish oil, etc. Ultimately, The Daniel Plan is a wealth of knowledge well worth reading.

As I have read and studied The Daniel Plan, I have discovered that I have inadvertently sabotaged my physical, spiritual, emotional, and mental health and wellbeing by the very things I was eating, not knowing its effect on me. I now know how to avoid making some of the same mistakes and pitfalls.

Thus far I have found The Daniel Plan: 40 Days to a Healthier Life very enlightening and helpful. As a result, I recommend it to you and invite you to join me in following it, regardless of how good your health may or may not be. I believe all who participate in it will be richly blessed.

While The Daniel Plan can be followed individually, it is most effective when people experience it with someone else or in a small group setting. Rick Warren reports that the first year he offered The Daniel Plan to the Saddle Back Congregation, approximately 15,000 members of the Parish joined him and collectively they lost a combined total of approximately 250,000 pounds. Those who teamed up with another person providing mutual support and accountability lost twice as much weight as those who did the program on their own. He stated, “But even more important (than the weight loss), we learned insights, developed skills, and established habits for a lifetime of healthy living.” (p. 16).

Like Rick Warren and the folks at Saddleback Church, many of us in the Diocese of Albany could afford to shed a few pounds. So far I have lost 15 pounds and I still have another 20 to 25 pounds to go. As important as the weight loss is, learning to be good stewards of our bodies is even more important.

A copy of The Daniel Plan: 40 Days to a Healthier Life can be purchased at Christ the King Book Store along with The Daniel Plan Journal. You can also find it on line. This could be a wonderful and appropriate part of your Lenten Discipline. May the Lord encourage and bless each of us as we strive to be good stewards of the Temple of the Holy Spirit.

Faithfully Yours in Christ,

+ Bill

“But Daniel made up his mind that he would not defile himself with the king’s choice food or with the wine which he drank…”

Daniel 1:8 (NASB)
Is the universe sacred? Is it, in itself, a divine thing? Increasingly, there are people who want to say that it is – and for whom it is crucial that we recover a sense of the sacredness of the natural order. Western Civilization, they say, has undergone a process of “disenchantment” as it has embraced rationalized, technological and bureaucratic modes of understanding and organization. The once sacred cosmos has been reduced to an object to be exploited – and the result is a growing ecological crisis, global warming, the rapid extinction of numerous natural species and a world out of balance.

For many, the ecological crisis derives directly from a religious crisis – the loss of a sacred natural order. Nor is this just a modern problem associated with a post-industrial, post-Enlightenment age. The real culprit is Christianity, which replaced the immanent pagan divinities present within nature, with a transcendent God, who is distinct from the universe. Once Christianity had desacralized nature, and cut down the sacred groves of the pagan religions, they say, the rise of a secular, technological culture was an inevitable progression.

The solution, many argue, lies not just in recycling, curbing carbon emissions, or developing alternative sources of energy, but in a return to paganism. In fact, in its various forms, nature-oriented paganism is one of the fastest growing religious movements of our day. The American Religious Identification Survey, from the Graduate Center of the City University of New York, determined that the Wicca religion, the most prominent version of this new paganism, had a growth rate of 143% between 1990 and 2001.

This indictment of Christianity as the culprit behind the modern ecological crisis first appeared as a serious argument in an article published in the journal, Science, on March 10, 1967, entitled, “The Historical Roots of Our Ecological Crisis.” The author was a medieval historian named Lynn White, who, though speaking of himself as a “churchman,” concludes that “more science and more technology are not going to get us out of the present ecologic crisis until we find a new religion, or rethink our old one.”

White stressed that ancient paganism treated the natural order as sacred, “in Antiquity every tree, every spring, every stream, every hill had its own genius loci, its guardian spirit.” By asserting a transcendent God who was separate from the natural world, Christianity desacralized nature. Christianity, said White,

“...made it possible to exploit nature in a mood of indifference to the feelings of natural objects... The spirits in natural objects, which formerly had protected nature from man, evaporated. Man’s effective monopoly on spirit in this world was confirmed, and the old inhibitions to the exploitation of nature crumbled.”

The Disenchantment of the Natural Order

Many theologians agree that Christianity brought about a “disenchantment” of nature, but actually see this as a good thing. One of the most discussed theological books of the 1960’s was Harvey Cox’s, The Secular City. Professor Cox argued that the secularism of modern society has biblical sources and is not something Christians should regard as a threat. While Cox’s basic thesis has not necessarily been vindicated by the passage of time, he makes a couple of important points in the initial stages of his argument. He agrees that the biblical doctrine of
Creation did lead to a “disenchantment of nature,” and this in turn relates to the redemptive events of the Exodus and a liberating “desacralization of politics.”

Cox agrees that in the ancient paganism, both God and humanity were part of nature itself. By contrast, Christianity asserts that in act of creation, God stands over and above nature. By making nature less than divine, Biblical religion creates a sphere of human freedom. Humanity is no longer subject to the powers of nature and the deities associated with natural forces.

“In Genesis, the sun and moon become creations of Yahweh, hung in the sky to light the world for man; they are neither gods nor semi-divine beings. The stars have no control over man’s life. They too are made by Yahweh. None of the heavenly bodies can claim any right to religious awe or worship.”

The disenchantment of nature has a direct corollary in the realm of human society. In ancient societies the social order was also seen as divinely sanctioned. This flowed from the sacredness of nature, since the social order was part of an overall divine harmony. Often the ruler was regarded as a deity, as with the Pharaoh or the Roman Caesar.

“Just as nature is perceived by tribal man...as the locus of religious energy, so the political power structure is accepted as an extension of...the unequivocal will of the gods. The identification of the political with the religious order, whether in a primitive tribe where the chief is also the sorcerer, or in the Roman Empire where the emperor is both political ruler and pontifex maximus, betrays the same sacral legitimation of political power.”

There is an elegance to the view that human society and the natural order are interwoven into a sacred harmony. It becomes less attractive, however, for those at the bottom of the social ladder who suffer exploitation and disregard. If the natural and social universe is a divine whole, there is no recourse for those who crave justice. Justice can only come from a God who stands apart from the social order, and can measure it against his own perfect standard of justice.

This is precisely what takes place in the story of the Exodus. Moses encounters a God who announces himself as “holy” – or “set apart.” “Take your sandals off your feet,” says the Lord, “for the place on which you are standing is holy ground.” As a holy God, he delegitimizes the alleged divine status of Pharaoh, and is in a position to intervene. “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings, and I have come down to deliver them out of the hand of the Egyptians.”

(Exodus 3:7-8)

“In tracing the desacralization of politics to its biblical roots, the Exodus must be the focal point of study...It was an act of insurrection against a duly constituted monarch, a pharaoh whose relationship to the sun-god Re constituted his claim to political sovereignty...it symbolized the deliverance of man out of a sacral-political order and into history and social change, out of religiously legitimated monarchs and into a world where political leadership would be based on power gained by the capacity to accomplish specific social objectives.”

The disenchantment of nature – and the desacralization of the political order – go hand in hand with a God who transcends world and is the source of deliverance within the world. A divine cosmos proves to be not such an attractive thing after all. But if a transcendent God is a blessing for humanity, how are we to respond to the environmentalist criticism that this comes at the cost of degrading nature and subjecting it to human exploitation?

Subjugation Or Stewardship?

A principle criticism that environmentalists lodge against Christianity focuses on God’s command in Genesis that humanity should “subdue” the earth and “have dominion” over it. One could interpret this as a warrant to exploit the created order – and perhaps it has been at various times in the course of history. But the emphasis of
the text itself is on stewardship. The interpretation of “dominion” as oversight and care flows from the Creator’s repeated declaration of goodness of creation at the conclusion of each day of his creative work. It is strengthened in the second creation narrative in Genesis 2, which stresses Adam’s role of caring for the creation, “The Lord God took the man and put him in the garden of Eden to work it and keep it” (Genesis 2:14).

**A New Heaven and A New Earth**

In my view, the key counter argument to the environmentalist indictment of Christianity lies in the manner in which the Christian Gospel intertwines “the fate of the earth” with the Biblical drama of Fall and Redemption. Admittedly, this connection has been obscured by a popular understanding of salvation as the saving of “souls.” The scenario painted by a certain type of “old time religion” stresses the individual’s expectation of “going to heaven,” and leaving this world irrevocably behind for an eternity in a disembodied spiritual realm. As the hymn puts it, “When I die, hallelujah by and by, I’ll fly away.” If the body is a mere “prison house for the soul” (as Plato put it) for which heaven is an eternal escape, then the material creation does in fact become expendable – and the environmentalist criticism of Christianity might have a point.

The notion of salvation as the soul’s eternal escape to heaven, however, fails to take into account the central Gospel message of Resurrection – both the resurrection of Jesus, and our own resurrection when he returns to judge the living and the dead. Resurrection entails the renewal and transformation of the created order, because it has to do with bodies in all their physicality. As John Updike said,

“Make no mistake: if he rose at all
It was as His body;
If the cell's dissolution did not reverse, the molecule reknit,
The amino acids rekindle,
The Church will fall.”

To deal with bodies is inevitably to include the entire substratum of material creation. In a climactic passage in the Epistle to the Romans, the Apostle Paul speaks of how “the creation waits with eager longing for the revealing of the sons of God…. the redemption of our bodies” (Romans 8:19, 23). This longing flows from the fact that the created order shares both in the Fall and the Redemption of humanity. “The creation was subjected to futility,” says Paul, and hence, “the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.”

The creation was “subjected to futility” when God declared to Adam, “cursed is the ground because of you…thorns and thistles it shall bring forth for you” (Genesis 3:17-18). It may seem arbitrary for the Creator to afflict the entire creation because of the disobedience two human beings, but the narrative assumes that while humanity is distinctly made in God’s image, it remains an integral part of the creation. There is a solidarity between humanity and the rest of creation, both in its “subjection to futility” and in the final act of redemption when the dead are raised and the creation itself is set free from corruption.

The Book of Revelation paints a similar picture. When the dead are raised and Satan is consigned to the Lake of Fire, the redeemed are not swept up into a realm of pure Spirit. Admittedly, in an earlier vision in chapter 6, John sees the “the souls of those who had been slain for the word of God” under the heavenly altar. But this is only a provisional, intermediate state in which the souls of the righteous await the resurrection of the dead and the New Jerusalem coming down from heaven, when God creates a New Heaven and a New Earth.

In the Bible, the creation is not cast away and discarded, but shares in the final act of redemption. Hence, though not sacred or divine, it reflects the glory of the creator and is the object of his salvific purpose. Like humanity itself, the creation is of eternal value. We do not need to revert to some sort of nature paganism and deify the creation in order to lodge a protest against the despoliation of the natural environment. We need only obey the divine command, and exercise reverent stewardship of a created order that will be set from bondage and share in the glory of the children of God.

*The Rev. Dr. Brown is Rector of Trinity Church, Potsdam, and a regular contributor to The Albany Episcopalian*
As I write to you I am in the first few days of a new term here at Nashotah House, and am in the first days of my administration as the twentieth Dean and President in this venerable House’s 173 year history. We are beginning some new days here and new beginnings bring new opportunities for reflection, growth, and action. Lent is approaching and, as you read this will be in the midst of it, in these days of new beginning I am mindful of what the essence of the season is about.

I like what the Roman Catholic liturgist Josef Jungmann wrote, “The idea that Easter should be preceded by a time of preparation won acceptance in the fourth century, and a period of forty days was favored because this duration of time had been sanctified by Holy Writ. These forty days of fasting were counted from the Easter Triduum, that is, beginning from Maundy Thursday and going backwards. This established our present first Sunday of Lent as the beginning.” [Public Worship: A Survey Collegeville: Liturgical Press] What Jungmann is telling us is that what we do in Lent is venerable, the Church has been doing it a long time. It is sanctioned by Scripture, the theme of forty is found from Noah through Moses up to the temptation of Jesus in the wilderness. It is also done as preparation for the great gift of life that comes through the Passion and Resurrection of our Lord. Why do I want to stress these points?

Well, I want to stress them because it is very clear that Lent, while having a penitential character, is not primarily focused on “giving up.” Rather, it is designed to get us to focus on what really matters – Christ at the center of our lives. Saint Augustine, the great teacher of the early Church, said that if we were really moved to give up anything, it should be SIN. Repentance is about turning around, making a course change, and seeking a new direction. What I would suggest is that Lent then offers us an opportunity to sit back, reflect, and make those changes within the context of a community that is loving and supportive, the Church, making use of the great gifts which it offers us, Word and Sacraments. Those gifts get us back into focus, back on track, and in the right community and direction. In short, Lent is not just a season of repentance, it is a season of new beginning and restoration, too.

Not long ago I came across the storyteller/theologian John Shea’s reflection on late-twentieth century theologian Paul Tillich. I think it makes the point: “Paul Tillich described sin as a state of estrangement comprised of three interlocking factors. In unbelief people turned away from their grounding in God. This left them isolated and turned in on themselves in hubris. This hubris unfolded into a panicky concupiscence, in which people tried to pull the world into themselves to fill the hole that was created when they turned away from God. Unbelief, hubris, and concupiscence were the deep dynamics of the countless individual sins people commit.” [Shea, Eating with the Bridegroom Collegeville: Liturgical Press, 2005, p. 87] The grace of God reverses that
process of estrangement, restoring us to our true focus, and true relationship with the Father, joined through the Son, in the power of the Spirit. This process of grace is what Lent is about....not about “give ups,” not about worrying about piddilly things, but getting us to the heart of the matter – loving God with our whole heart, soul, mind and strength.

Lent, then is a season of new beginnings, new – and restored – relationship, and life reinvigorated. Brian Wren wrote a hymn I want to share with you and ask you meditate upon as you enter into a holy, fruitful Lent that will lead you to Easter joy:

This is a day of new beginnings,
Time to remember and move on,
Time to believe what love is bringing,
Laying to rest the pain that's gone.

For by the life and death of Jesus,
God’s might Spirit, now as then,
Can make for us a world of difference,
As faith and hope are born again.

Then let us, with the Spirit’s daring,
Step from the past and leave behind
Our disappointment, guilt, and grieving,
Seeking new paths, and sure to find.

Christ is alive, and goes before us
To show and share what love can do.
This is a day of new beginnings;
Our God is making all things new.

In faith we’ll gather round the table
To taste and share what love can do.
This is a day of new beginnings:
Our God is making all things new.

Let Lent do what it was meant to do and see the wonder that our God, indeed, is making all things new!

The Very Rev’d Steven A. Peay, PhD, is Dean/President and Professor of Homiletics and Church History, Nashotah House Theological Seminary, and a regular contributor to The Albany Episcopalian
A THANK YOU FOR BRINGING CAMP NOAH

A note from the Editor...

Camp Noah is the name given by an international program by the Lutheran church to help elementary aged children after experiencing severe trauma from a community disaster. Following the recent flood in Ft. Plain, Canajoharie and nearby towns, a team of local professionals led by The Rev. Ginny Ogden, Church of the Good Shepherd, Canajoharie; The Rev. Zachary Labagh, St. John’s/St. Mark’s, Lutheran Churches, Ft. Plain; and other area churches gathered to write a grant to provide assistance for these children. In summer 2014, shortly after the devastating flood in Canajoharie and Fort Plain, a grant brought Camp Noah to the Fort Plain Reformed Church. Here follows is a thank you written by Rev. Labagh...

Grace and peace to you from God our Father and our Lord and Savior Jesus Christ. I want to take this opportunity to thank you for your generosity. Your donations allowed us to bring Camp Noah, a ministry of Lutheran Social Services of Minnesota to Fort Plain, New York during August. A total of $21,000 dollars was raised, allowing us to offer the camp to 50 children. Your donation assisted us in obtaining the necessary materials for camp, which included a preparedness pack, consisting of a backpack, flashlight, whistle, tissues, first aid kit, work gloves, water bottle, and much more. Along with the pack they received a Kids kit which included washable markers, washable watercolor paints with brush, glue stick, 24 count box of crayons, kids-sized scissors, black pen, pencil, pencil sharpener and a 5-ounce container of Play-Doh. Throughout the week the children worked on sharing their traumatic/flood stories and working through not just the emotions and anxiety of those stories but also learning how to be resilient in spite of all that has taken place in their lives. The children also made daily crafts, received a Camp Noah T-shirt, fleece blanket, a birthday party bag, and breakfast, lunch and 2 snacks every day. This camp would not have been able to take place without your generosity. THANK YOU!

There are 2 short stories I’d like to share with you. The first happened on Wednesday night during Camp Noah. There was a major storm that night and one of our volunteers went to check some of the areas that had been damaged in the flood last year. One of the roads where some of our campers lived had ankle deep water because of a backed-up drain sewer. The children were not scared however, and one was actually playing out in the rain, something his grandmother said he would have never done before.

The other story began; before, during, and after Camp Noah. The week before Camp Noah, three children were playing in a garage, one found a lighter and some gasoline. Unfortunately they mixed them. The result was a fire that left one of the young children with burns over forty percent of his body. He and his sister had been signed-up for Camp Noah. The first words he spoke after having the oxygen removed, was “Did I miss Camp Noah?” During the week our staff got updates, and we decided that we would do everything we could to help him experience Camp Noah. We sent him a blanket, a birthday pack, his preparedness pack, kids’ kit, and many of the daily activities, as well as his Camp Noah T-shirt. I was blessed to be able to visit him at University Hospital in Syracuse and see just how well this young boy was coping with what had happened. When I was there he was stating that he had to go in for a skin graft the next day, and he didn’t like it. However we were able to bring him activities and invite him to share his story. His older sister was also excited to help her younger brother learn all about Camp Noah, and teach him about some of the crafts and their meaning. Thank you is not enough to say for all that you have done for these children. Your generosity is humbling to me, and I give thanks for all of you and your willingness to make a dramatic impact in the lives of these children.
Three Parish Leadership Conferences were held this year. The first, at Holy Family School, Malone, on January 31st, a second at Christ Church, Cooperstown, on February 7th, and the third, on February 28th at Christ the King Spiritual Life Center. Due to printing deadlines, TAE is only reporting on the Malone conference.

Bishop Love, in his recent message, advised those planning to attend the conferences, that the format would be a little different from past years. According to several observers, they may best be described as “Building a deeper relationship with Christ.”

At the Malone conference, the focus was on attendee participation, as they were asked two fundamental questions; the first, “What was a time in my life when my relationship with Christ became deeper?”; the second, “What is going on now in my parish that is bringing people into a deeper relationship with Christ?”

Everyone was assigned to a table and asked to reflect on the two questions. Led by a table discussion leader, their answers were written down and then categorized by the two conference facilitators, The Ven. David Collum, Dean of All Saints Cathedral, and The Rev. Dr. Leander Harding, Associate Professor, Trinity School for Ministry, Ambridge, PA.

On the first question as to how and when each person began a personal relationship with Christ, the responses were:

- Family and/or friends reaching out/sharing faith
- A time of serious illness of self or a loved one or the death of a loved one
- Participating in Missions/Local Outreach
- A time of community/fellowship
- A time of worship/liturgy/proclamation of the Gospel
- Reading Scripture or writing/articulating one’s faith in some way
- Cursillo/Alpha/Bible Studies
“Building a deeper relationship with Christ”

On the second question as to how each person’s parish is helping to bring people to a closer relationship with Christ, they responded:

- Outreach activities
- Healing found during transition time in parish (especially from new priest)
- Liturgy
- Community/fellowship activities
- Youth activities

After the responses were read, Dean Collum and Fr. Harding shared their own reflections from the categorization of the stories they heard. They were deeply moved by many of them and suggested that the next step for everyone was to think and pray about the responses they shared this day - where God is leading them – and imagine what could be.

The afternoon was an opportunity to introduce John Iseman, the new Diocesan Youth Ministry leader, who offered his thoughts about the current youth ministry in the Diocese, and plans for the future. Information on upcoming events regarding the Beaver Cross ministry can be found in this issue of TAE.

Bishop Love, on summarizing the day’s activities, noted that this format was an act of faith for him, but that he really saw it bear fruit in what he heard. He believed that the sharing of stories helped to restore the relational aspect of our lives - something that we are losing in our culture today. Faith is about a relationship with God through Christ by the Holy Spirit and in relationship with one another. He went on to say, “We’re surrounded by people who don’t know Christ; we live in a post-Christian era; hopelessness is all around us, but we worship a God of hope, of miracles, of love. The day helped remind us of what God is doing, how He’s touched our lives and to remind us not to keep that a secret. Faith is to give us life and for us to share. Fear is a stumbling block to sharing our faith. But we can do this [share our faith] if we’re open and trusting. This is evangelism. The Great Commandment is about sharing the transforming power of God’s love and being transformed. Sharing our faith is not an option as far as God’s concerned. To see people and communities transformed, we need to be obedient to God’s command. We need to care enough to step out of our comfort zone.”

The day’s events closed with the Celebration of the Eucharist led by Bishop Love.

In addition to the aforementioned program, this year’s Parish Leadership Conferences provided an opportunity for parish leaders to interact with each other and discuss subjects vital to their home churches. Conferences such as these provide essential support to parish leaders as they move their respective congregations from membership to discipleship.

Conference photos courtesy of Mac Shoen
An all too common theme today among mainline denominations is that many young adults who, when they were younger, attended Sunday school regularly, having perhaps served as acolytes or as members of a children’s choir, now find themselves drifted to other priorities. They have simply stopped going to church. These lapsed Christians eventually marry, have children, then another phase of life begins. Some, perhaps more than a few, discover a rekindled interest in returning to church... however, are seeking the right church, one that is Bible centered, a church grounded in Scripture. These lapsed Christians are not alone. Many “unchurched” also wish something more for their children...and even themselves. The Barna Group, a highly respected evangelical polling firm, recently wrote, “Adults under 40 are much more likely than older adults to say they desire more involvement in or connection to church.”

This is the story of how one church is responding to meet the needs of the lapsed generations, and at the same time, attract the unchurched. The church is St. Stephen's Episcopal Church, Delmar, located slightly less than 5 miles from the city of Albany, the capital of New York. Its rector of almost five years is The Rev. Adam Egan.

Fr. Egan feels blessed to be assisted by several Deacons, Dcn. Robert Heighton, The Ven. Dr. Harvey Huth, Dcn. Lorraine Thurber and a recent addition, Dcn. Justine Guernsey. The lay elected leadership is comprised of eleven Vestry including Jennifer Dean, Senior Warden, and Annie Mellett, Junior Warden.

A church blessed by a history of robust and generous congregations, for St. Stephen’s, it wasn’t remaining this way. A few years ago, they began to experience some signs of decline and if they were to grow there was an understanding that new things had to be tried - and new
ways to be implemented to ensure a positive future for their church. A one hour Sunday morning Service that includes a fifteen minute sermon just wouldn’t satisfy the hunger that many Christians now have for hearing the Word of God.

In time, a vision for the parish’s future was developed, centering on a renewed emphasis on personal conversion and spiritual growth. It involved three areas:

- **Encountering** – Including Worship, Prayer, Scripture and Stewardship
- **Educating** – Bible Study, Sunday School and Continuing Christian Education, and Spiritual Gifts
- **Engaging** – Evangelism, Mission/Service and Fellowship

Focusing on these areas, Fr. Egan reminds us that, “If we look at the changes instituted by Thomas Cranmer in the early days of the English Reformation, we clearly see an attempt to be more evangelical. In fact, included in the parish recommended reading list are several articles detailing ‘Reformation Anglicanism’ articulating the power of the Gospel as set forth in Holy Scripture.

In effect, each member of St. Stephen’s is expected to be a disciple and participate in the life of the Church beyond Sunday mornings with involvement in a Bible Study, Christian Education Course and outreach and fellowship ministries.

St. Stephen’s now has daily Bible study, the study of God’s Word, programmed to fit into today’s busy lifestyles. Bible studies are scheduled as follows:

- **Mondays** - Women’s Bible Study, 6:00pm
- **Tuesdays** - Lectionary Bible Study, 6:30pm
- **Wednesdays** - Men’s Bible Study, 6:30pm
- **Thursdays** - Old Testament Bible Study, 5:00pm
- **Fridays** - Parish Bible Study, 10:00 am
- **2nd and 4th Tuesdays** - Youth Bible Study, 6:00pm
- **2nd Mondays** - “Bible and Brew”, 7:00pm at Swifty’s in Delmar. As the title implies, some light libation is part of the evening’s agenda.

All members of the congregation are encouraged to begin each Bible study, whether group or individual, with a Collect from Archbishop Thomas Cranmer:

_BLESSED Lord, who has caused all holy Scriptures to be written for our learning: Grant us so to hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of your holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ. Amen._

Fr. Egan proudly states, “We have seen a deepening in the faith of many parishioners through our encouragement to read and study the Scripture.” He goes on to say, “There are more parishioners being engaged in worship and study other than Sunday services.”

Other Bible-related activities of the parish include:

- **The Essential Jesus Challenge**
- **The E100 Challenge** – a Bible reading program built around 100 carefully selected short Bible passages — 50 from the Old Testament and 50 from the New Testament. It enables people in the church to get the big picture of God’s Word, and in the process develop a daily Bible reading habit.
- **A 39 week Preaching Series based on ‘The Story’** which was completed in 2014
- **Reading the entire Bible in the year 2015**

While an emphasis at St. Stephen’s is on the study of Scripture, their activities extend beyond the walls of the church. They reach out to the homeless, serving monthly dinners at the nearby Rescue Mission. Volunteers from the community are welcome to assist in this program.
Another ministry is addressing the education of children, both in the community, as well as the parish. Ephesians 6:4 says, “Parents, do not be hard on your children: Raise them properly. Teach them and instruct them about the Lord.” In response to that charge, St. Stephen’s provides part of the church’s property to house the St. Stephen’s Pre-K Academy, now in its 2nd academic year. The Academy boasts a registration of 40 children, led by 2 teachers and 3 assistants in 2 classrooms. Due to the success of this program, fall 2015 enrollment is expected to increase and will be led by 3 teachers with 4 assistants and the addition of a 3rd classroom.

St. Stephen’s also sponsors another education ministry, St. Andre’s School in Flande, Haiti, by helping to pay teachers’ salaries. Also, in 2014, the parish raised more than $7,000 through a benefit concert to help build a new school in Flande.

Additional ministries offered at St. Stephen’s are:

- Daughters of the King – A spiritual sisterhood of women dedicated to a life of Prayer, Service and Evangelism.
- Brotherhood of St. Andrew – An international ministry of men within the Anglican Communion
- “Safety Net Ministry” – The delivering of clothes, blankets and toiletries to those who call the streets of Albany “home”
- Prayer Shawl Ministry – The providing of shawls, baby coverlets and lap robes to those in need of comfort or spiritual blessing
- MiST (Maturing in Spirituality Together) – A teen group that holds events, fundraisers for mission trips and coordinates worship services throughout the year
- The St. Stephen’s Bell Choir – A group of 12 talented members of all ages

The congregation knows only too well the need to “keep pace” with their growing ministries. Incorporating new members into these programs is vital to helping them connect with the life of the parish, and to form new relationships. As the parish continues to grow in number, so must the programs involving preaching and teaching. The hope is to continue learning the Scriptures in a way that sermons don’t always have time to “unpack the basics”.

It is not surprising then, that there has been a positive shift in parish membership the past four years. New individuals and families are now attending, as St. Stephen’s is coming to be known as “the Church that teaches the Bible”. Average Sunday Attendance (ASA) has gone from 95 to 115, a 20% increase and growing, an
increase in spite of experiencing 14 parish funerals in 2013.

Fr. Egan emphasizes, “While St. Stephen’s is successful at getting folks to consider the Scriptures, study the Marks of Discipleship and worship God, we still need to more effectively live these practices and beliefs each day. We need to truly become a Christian community beyond the walls of the parish.” Each day, the congregation is reminded of its Mission Statement:

“Heavenly Father, we ask you to help us fulfill our mission, to worship you in a loving community, to support people on their Christian journey and to empower disciples for service so that we can bring Jesus to each other and to the world. Amen.”

As for other challenges facing St. Stephen’s in the future, Fr. Egan says, “…[they are] to continue to support those who may be struggling with the direction of the Church, to help find a place for them in the life of the parish so they are not pushed aside. …[and] how to get beyond just seeing the teachings of the Bible and the Marks of Discipleship as ‘theological ideas’ and integrate them into the everyday life of our people.”

For those interested in the history of this parish, St. Stephen’s began as an Episcopal Mission in the hamlet of Elsmere in 1908, renting an unused blacksmith’s shop on Delaware Avenue at $5 per month. The rented space seemed appropriate to hold their services because of its more-than-coincidental resemblance to a stable, as well as its location in the Town of Bethlehem. Incorporation came on April 22, 1909. The first building was erected in 1927-28, and then modified in 1948. The current structure, erected in 1957, is adjacent to the old building. The old building remains at its original location and has been remodeled to accommodate today’s classrooms and meeting rooms. Visitors and members can still see vestiges of the original sanctuary and nave, now part of the current St. Stephen’s chapel.

So ends one more chapter in the life of St. Stephen’s Church, Delmar, but this is not the end of the story of this Scripture-based church. Alexander Cruden (1699 – 1760), when describing the Bible, wrote, “All other Books are of little importance in comparison with the Holy Scriptures”. Almost three centuries later, these words continue to remind us to forever keep the Bible and all that it contains in our hearts, minds and souls each and every day. St. Stephen’s, Delmar, is a living example of Alexander Cruden’s words.

For more information on St. Stephen’s, Delmar, go to their website, www.ststephensdelmar.org, or email: stst1909@verizon.net or phone 518.439.3265.
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 “Three Persons One God—Three Streams One Church.” We have 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/2015/2015ConventionRegistrationForm.php

Coming soon...

The 147th Annual Diocesan Convention
Episcopal Diocese of Albany
“Three Persons One God - Three Streams One Church”
June 5th - 7th, 2015

Camp of the Woods Camp and Conference Center, Speculator, NY
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/2015/2015ConventionRegistrationForm.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 4/7/2015) or diocese@albanydiocese.org.

Registration: FULL Weekend includes 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

___ $10  Friday Lunch (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 MAY 29. NO REFUNDS FOR CANCELLATIONS AFTER MAY 30.

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.
Complete one form for every registrant.

Make copies of the blank form before you start.

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/2015/2015ConventionRegistrationForm.php

Convention Dates: June 5 - 7, 2015
Registration Deadline: May 29, 2015

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

Full Name: ____________________________________________ Preferred for Name Badge: ____________________________

Address: ___________________________________________________________________________________________________

City: ___________________________________________________ State: ___________ Zip: _____________

Home Phone: ( ) _______________ Cell or Work: ( ) _______________ Email: __________________________________

Parish Name and City: __________________________________________________________________________________________

Registration Category (check one):

_____ Priest    _____ Deacon  (Canonically Resident Clergy only)  _____ Deputy

 _____ General    _____ Alternate

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

Questions: Please contact the Convention Office at 518-692-3350 after 4/7/15 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 MAY 29. NO REFUNDS FOR CANCELLATIONS AFTER MAY 30.

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: ( ) _______________________________ Grade1 & Age2:____ / _____ Email: ________________________________________ (for acknowledgement)

Parish Name and City: __________________________________________________________________________________________

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

<table>
<thead>
<tr>
<th>Youth Rally grades 7 – 121</th>
<th>Stays in □ youth lodging □ with parent (check one)</th>
<th>$104……………………………$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth Rally grades 5 &amp; 61</td>
<td>(Stays with parent)</td>
<td>$ 63……………………………$</td>
</tr>
<tr>
<td>VBS grades K – grade 41</td>
<td>(Stays with parent)</td>
<td>$ 53……………………………$</td>
</tr>
<tr>
<td>Children 4 and under (Stays with Parent)</td>
<td></td>
<td>no charge</td>
</tr>
<tr>
<td>Friday Lunch (Youth grade K and up)</td>
<td></td>
<td>$ 10……………………………$</td>
</tr>
<tr>
<td>Friday Lunch (Children age 4 and under)</td>
<td></td>
<td>no charge</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Friday Youth grade1 5-12</th>
<th>$ 20 $</th>
<th>Saturday Youth grade1 5-12</th>
<th>$ 40 $</th>
<th>Sunday Youth grade1 5-12</th>
<th>$ 20 $</th>
</tr>
</thead>
<tbody>
<tr>
<td>Youth grade1 K-4</td>
<td>$ 10 $</td>
<td>Youth grade1 K-4</td>
<td>$ 20 $</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 ____________
It is hard to believe that it is now almost eight months since the 2014 Diocesan Convention, and for those that attended that event, they may recall its powerful theme, “PASSION FOR JESUS”. It also had a sub-text which read, “FROM THE PASSION OF JESUS TO PASSION FOR JESUS”. Upon reflection, this sub-text revealed a wider journey demanded of all of us if we are to ever become a true and faithful servant of our Lord and Savior, Jesus Christ.

For some, the journey is long and arduous. The trail is met by one roadblock after another. Many never seem to succeed in discovering the full understanding of Jesus’ passion for all mankind. Without an understanding of His passion for us, a passion for Jesus may never be attained.

I, like most, struggled with the “journey”. In spite of many years as acolyte, lector, then parish leader, a strong doubt began to replace the early hope and promise of being a true and committed Christian. Each passing day became easier to “talk the walk, rather than “walk the talk”. It wasn’t until mid-life that a “sudden” bolt of lightning brought an awareness of the passion of Jesus’ love – and that His passion for people included me! The answer was always there, but I never saw it until that moment! The awakening brought a simple message, “Follow me”, and the passion for Jesus” began.

The “sudden” awareness brought an extraordinary ease to professing Jesus’ love each succeeding day – even to the most cynical. That list of cynics included some relatives, colleagues, neighbors and friends. I soon discovered that many people are, at least, curious – if not anxious, to hear about “the journey”.

The telling of the journey to the unchurched brings an opportunity to invite them to church. For the discouraged, there is hope of a greater life. For the faithful, there is reassurance of God’s “Great Promise”.

In the final analysis, “PASSION OF JESUS TO PASSION FOR JESUS” is a process of Conversion. It leads to Sanctification, then finally, Mission. Mission demands that we, both lay and cleric, bring the reality of Jesus’ passion to the unchurched and the doubters. With God’s help, the reality creates Conversion, and ultimately, Mission. May we pray that others take that first step on an exciting journey.

“Lord Jesus Christ, who didst stretch out thine arms of love on the hard wood of the cross that everyone might come within the reach of thy saving embrace: So clothe us in thy spirit that we, reaching forth our hands in love, may bring those who do not know thee to the knowledge and love of thee, for the honor of thy Name. Amen” (BCP)

Cn. George Marshall is also Editor of The Albany Episcopalian
When the startling suggestion that I prayerfully consider writing the story of my faith jumped out at me from my email one morning, my immediate thought was to politely respond, “No, but thank you for asking. There’s too much on my plate right now: the new laptop hasn’t been mastered, I’m just an ordinary person, this is outside my comfort zone” - and on and on. Slowly, but surely, God got into my head and I began jotting down notes that I just might want to share. Finally, I couldn’t deny putting into print some of what God has given me.

I am what is commonly referred to as a Cradle Episcopalian. From as far back as memory serves, my mother, my brother, my aunt and I would all pile into her big, green Hudson on Sunday morning and head to Grace Church in Utica. Grace Church is where I was baptized, attended Sunday school, and was confirmed. A woman who sat in the pew ahead of us sometimes wore a mink stole whose glassy eyes stared back at my brother and me. During my teenage years, we began attending Trinity Church, also in Utica, which is where my husband and I were married. Our teaching jobs brought us to the Canajoharie area in 1966 and I have been a member of Good Shepherd Episcopal Church there ever since.

A distinct turning point of my faith life occurred in 2005. At the age of fifty-seven, my beloved brother was taken suddenly from us. I wondered how I would have the strength to approach the casket where his body lay. When I slowly took those steps and stood looking at him, what I can only describe as a light-colored column of protection came down to surround me. Almost tangible, it was so real that I thought surely everyone in the room must have seen it. A great feeling of calm came over me and I knew that my brother was with God.

That experience was the beginning of a whole new relationship with Jesus. I have always been aware of, and grateful for, the blessings I have been given. Now, I am filled with an abundance of what I choose to call God Joy. The priest at the Church of the Good Shepherd tells me I am being stretched, and she is right because I can sense it. The writing of this story is one example. Another example is that Bible study has taken on a new importance for me along with the joy of my relationship with the people in the study group and with our church family as a whole. How enriching it is!

During my years at Good Shepherd, I have been fortunate to serve in various capacities. The most meaningful for me by far, however, is that of chalice bearer. It fills me with joy and gratitude beyond my ability to express it. There is a connection between God, the chalice, and my serving that surpasses any other.

A recent blessing that God has given to me is a dog. Rosy and I are a certified therapy dog team, and we visit local nursing homes and an adult home. The pleasure of these visits is a gift to all the people we visit. It is also a gift to me and to Rosy, who enjoys it immensely. We are blessed by the joy in the faces of the people as they pet Rosy and receive doggie kisses. On one occasion, I am certain that we were guided by God to visit a lady who was not on our list for that day but was in great need. When we entered her room, it was obvious that her day was changed in the most marvelous way. God took us to that room. Of that I have no doubt.

God is stretching me forward with a multitude of blessings each day. The field across from my house is often illuminated by the setting sun. It glows with the most gorgeous golden color and speaks to me of the gifts of love and joy. My heart is full of gratitude and I pray that I will continue to strive to be all that God wants me to be.
<table>
<thead>
<tr>
<th>Parish</th>
<th>Location</th>
<th>Assessment</th>
<th>Paid YE</th>
<th>YE Bal</th>
<th>% Paid</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cathedral Of All Saints</td>
<td>Albany</td>
<td>$ 62,608</td>
<td>$ 62,608</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Andrew's Church</td>
<td>Albany</td>
<td>$ 41,017</td>
<td>$ 41,017</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Albany</td>
<td>$ 46,119</td>
<td>$ 46,119</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Peter's Church</td>
<td>Albany</td>
<td>$ 66,632</td>
<td>$ 66,632</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Ann's Episcopal Church</td>
<td>Amsterdam</td>
<td>$ 20,634</td>
<td>$ 20,634</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. James' Church</td>
<td>Au Sable Forks</td>
<td>$ 1,660</td>
<td>$ 1,660</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church Of The Transfiguration</td>
<td>Blue Mt. Lake</td>
<td>$ 2,498</td>
<td>$ 2,498</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Sacrement</td>
<td>Bolton Landing</td>
<td>$ 9,598</td>
<td>$ 9,598</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Holy Name</td>
<td>Boyntonville</td>
<td>$ 887</td>
<td>$ 887</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Calvary Church</td>
<td>Cairo</td>
<td>$ 2,119</td>
<td>$ 2,119</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Luke's Church</td>
<td>Cambridge</td>
<td>$ 11,762</td>
<td>$ 11,762</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Good Shepherd</td>
<td>Canajoharie</td>
<td>$ 5,923</td>
<td>$ 5,923</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Grace Church</td>
<td>Canton</td>
<td>$ 12,297</td>
<td>$ 12,297</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Luke's Church</td>
<td>Catskill</td>
<td>$ 11,577</td>
<td>$ 11,577</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ and St. John's Church</td>
<td>Champlain</td>
<td>$ 2,101</td>
<td>$ 2,101</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Luke's Church</td>
<td>Chatham</td>
<td>$ 883</td>
<td>$ 883</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Grace Church</td>
<td>Cherry Valley</td>
<td>$ 5,095</td>
<td>$ 5,095</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Christopher's Church</td>
<td>Cobleskill</td>
<td>$ 5,709</td>
<td>$ 5,709</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John's Church</td>
<td>Cohoes</td>
<td>$ 9,559</td>
<td>$ 9,559</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Zion Church</td>
<td>Colton</td>
<td>$ 3,156</td>
<td>$ 3,156</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Cooperstown</td>
<td>$ 50,508</td>
<td>$ 50,508</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John's Church</td>
<td>Delhi</td>
<td>$ 12,334</td>
<td>$ 12,334</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Stephen's Church</td>
<td>Delmar</td>
<td>$ 30,296</td>
<td>$ 30,296</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Deposit</td>
<td>$ 18,623</td>
<td>$ 18,623</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Mary's Church</td>
<td>Downsville</td>
<td>$ 1,942</td>
<td>$ 1,942</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ's Church</td>
<td>Duanesburg</td>
<td>$ 9,038</td>
<td>$ 9,038</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Good Shepherd</td>
<td>Elizabethtown</td>
<td>$ 10,116</td>
<td>$ 10,116</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John's Church</td>
<td>Essex</td>
<td>$ 17,714</td>
<td>$ 17,714</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Peters By The Lake Chapel</td>
<td>Fourth Lake</td>
<td>$ 650</td>
<td>$ 650</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Franklin</td>
<td>$ 2,396</td>
<td>$ 2,396</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Episcopal Church</td>
<td>Gilbertsville</td>
<td>$ 13,796</td>
<td>$ 13,796</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Messiah</td>
<td>Glens Falls</td>
<td>$ 41,177</td>
<td>$ 41,177</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Gouverneur</td>
<td>$ 2,348</td>
<td>$ 2,348</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Granville</td>
<td>$ 5,394</td>
<td>$ 5,394</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Greenville</td>
<td>$ 8,461</td>
<td>$ 8,461</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Greenwich</td>
<td>$ 5,007</td>
<td>$ 5,007</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>All Saints Church</td>
<td>Hoosick</td>
<td>$ 3,381</td>
<td>$ 3,381</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Hudson</td>
<td>$ 34,604</td>
<td>$ 34,604</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Zion Church</td>
<td>Hudson Falls</td>
<td>$ 10,276</td>
<td>$ 10,276</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Augustine's Church</td>
<td>Ilion</td>
<td>$ 9,081</td>
<td>$ 9,081</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John's Church</td>
<td>Johnstown</td>
<td>$ 31,541</td>
<td>$ 31,541</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Keeseville</td>
<td>$ 1,399</td>
<td>$ 1,399</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Parish</td>
<td>Location</td>
<td>Assessment</td>
<td>Paid YE</td>
<td>YE Bal</td>
<td>% Paid</td>
</tr>
<tr>
<td>----------------------------</td>
<td>----------------------</td>
<td>------------</td>
<td>---------</td>
<td>--------</td>
<td>--------</td>
</tr>
<tr>
<td>St. Mary's Church</td>
<td>Lake Luzerne</td>
<td>$13,755</td>
<td>$13,755</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Eustace Church</td>
<td>Lake Placid</td>
<td>$30,831</td>
<td>$30,831</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Hubert of the Lakes</td>
<td>Lake Pleasant</td>
<td>$1,895</td>
<td>$1,895</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of Our Saviour</td>
<td>Lebanon Springs</td>
<td>$6,242</td>
<td>$6,242</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Luke's Church</td>
<td>Mechanicville</td>
<td>$14,948</td>
<td>$14,948</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Grace Church</td>
<td>Mohawk</td>
<td>$3,963</td>
<td>$3,963</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Zion Church</td>
<td>Morris</td>
<td>$11,682</td>
<td>$11,682</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>All Saints Chapel</td>
<td>Morris Manor</td>
<td>$3,354</td>
<td>$3,354</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Morristown</td>
<td>$208</td>
<td>$208</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Phillip's Church</td>
<td>Norwood</td>
<td>$4,444</td>
<td>$4,444</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. James' Church</td>
<td>Oneonta</td>
<td>$64,169</td>
<td>$64,169</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Gloria Dei</td>
<td>Palenville</td>
<td>$1,174</td>
<td>$1,174</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John in the Wilderness</td>
<td>Pottersmith</td>
<td>$2,249</td>
<td>$2,249</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Pottsville</td>
<td>$927</td>
<td>$927</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Redeemer</td>
<td>Rensselaer</td>
<td>$6,078</td>
<td>$6,078</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Rensselaerевille</td>
<td>$2,012</td>
<td>$2,012</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>All Saints Church</td>
<td>Round Lake</td>
<td>$3,195</td>
<td>$3,195</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Luke the Beloved Physician</td>
<td>Saranac Lake</td>
<td>$19,906</td>
<td>$19,906</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Bethesda Church</td>
<td>Saratoga Springs</td>
<td>$56,600</td>
<td>$56,600</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Holy Spirit</td>
<td>Schenectady</td>
<td>$933</td>
<td>$933</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Adirondack Mission</td>
<td>Schroon Lake</td>
<td>$13,827</td>
<td>$13,827</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Andrew's Church</td>
<td>Scotia</td>
<td>$10,804</td>
<td>$10,804</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Sidney</td>
<td>$3,583</td>
<td>$3,583</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Peter's Church</td>
<td>Stamford</td>
<td>$1,676</td>
<td>$1,676</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Nativity</td>
<td>Star Lake</td>
<td>$444</td>
<td>$444</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John the Evangelist</td>
<td>Stockport</td>
<td>$8,942</td>
<td>$8,942</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Cross</td>
<td>Ticonderoga</td>
<td>$8,843</td>
<td>$8,843</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. John's Church</td>
<td>Troy</td>
<td>$42,661</td>
<td>$42,661</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Thomas' Church</td>
<td>Tupper Lake</td>
<td>$4,690</td>
<td>$4,690</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Matthew's Church</td>
<td>Unadilla</td>
<td>$10,859</td>
<td>$10,859</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>W. Middleburgh</td>
<td>$379</td>
<td>$379</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Church of the Holy Cross</td>
<td>Warrensburg</td>
<td>$8,855</td>
<td>$8,855</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Grace Church</td>
<td>Waterford</td>
<td>$6,919</td>
<td>$6,919</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Watervliet</td>
<td>$8,352</td>
<td>$8,352</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Timothy's Church</td>
<td>Westford</td>
<td>$1,363</td>
<td>$1,363</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Whitehall</td>
<td>$2,941</td>
<td>$2,941</td>
<td>-</td>
<td>100%</td>
</tr>
<tr>
<td>St. Margaret's Church</td>
<td>Margaretville</td>
<td>$854</td>
<td>$800</td>
<td>54</td>
<td>93.7%</td>
</tr>
<tr>
<td>St. Mark's Church</td>
<td>Hoosic Falls</td>
<td>$5,611</td>
<td>$5,143</td>
<td>468</td>
<td>91.7%</td>
</tr>
<tr>
<td>St. Paul's Church</td>
<td>Bloomville</td>
<td>$1,394</td>
<td>$1,267</td>
<td>127</td>
<td>90.9%</td>
</tr>
<tr>
<td>Christ Church</td>
<td>Coxsackie</td>
<td>$3,393</td>
<td>$2,886</td>
<td>507</td>
<td>85.1%</td>
</tr>
<tr>
<td>St. James' Church</td>
<td>Lake George</td>
<td>$17,327</td>
<td>$12,000</td>
<td>5,327</td>
<td>69.3%</td>
</tr>
<tr>
<td>Trinity Church</td>
<td>Lansingburgh</td>
<td>$18,110</td>
<td>$12,500</td>
<td>5,610</td>
<td>69.0%</td>
</tr>
<tr>
<td>St. Mary's Church</td>
<td>Springfield Ctr</td>
<td>$9,077</td>
<td>$6,077</td>
<td>3,000</td>
<td>66.9%</td>
</tr>
<tr>
<td>Calvary Church</td>
<td>Burnt Hills</td>
<td>$25,271</td>
<td>$16,500</td>
<td>8,771</td>
<td>65.3%</td>
</tr>
</tbody>
</table>
EPISCOPAL CHARITIES OF ALBANY OFFERS EYE CARE GRANTS

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

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

Those who feel they may qualify for an eye care grant can apply by contacting the Administrator at ECA@albanydiocese.org or writing to ECA, 580 Burton Road, Greenwich, NY 12834 or calling Lay Canon George Marshall at (518) 692-9550 ext. 519.
### UPCOMING DIOCESEAN EVENTS

#### March
- **2**  Standing Committee Meeting
- **3**  Deans Meeting
- **14**  Commission on Ministry Meeting
- **19-22**  Men’s Cursillo (CTK)
- **30**  Chrism Mass (CAS)
- **31**  Chrism Mass (St. James, Oneonta)

#### April
- **1**  Chrism Mass (St. Thomas, Tupper Lake)
- **11**  Commission on Ministry Meeting
- **13**  Standing Committee Meeting
- **16-17**  Province II Synod (Desmond Hotel)
- **16-19**  Couple’s Cursillo (CTK)
- **18**  Diocesan Council
- **21**  Deans Meeting
- **26-28**  Clergy (& Spouse) Conference
- **29**  Trustees Meeting

#### May
- **2**  Cursillo Reunion (TBA)
- **4**  Standing Committee Meeting
- **5**  Pre-convention Information Meeting
  - Messiah, Glens Falls
- **6**  Pre-convention Information Meeting
  - St. Mark’s, Malone
- **7**  Pre-convention Information Meeting
  - Christ Church, Cooperstown
- **9**  Commission on Ministry Meeting
- **15-17**  Daughters of the King Province II Retreat (CTK)
- **17**  Holy Orders Interest Meeting – Greater Capital District (TBD)
- **30**  Ordinations (CAS)

#### June
- **1**  Standing Committee Meeting
  - (if required)
- **5-7**  147th Convention of the Diocese of Albany (Camp of the Woods)
- **13**  Commission on Ministry Meeting
  - (if required)
- **14**  Holy Orders Interest Meeting – Trinity, Potsdam
- **16**  Deans Meeting
- **25-3 Jul**  78th General Convention of the DFMS
  - (Salt Palace, SLC, UT)

#### July
- **29**  Trustees Meeting

#### August
- **16**  Community of St. Mary – Special Pilgrimage

#### September
- **2-18**  +BL Visitation to Community of St. Mary, Malawi
- **6**  Diocesan Council (CTK)
- **11-13**  Postulant & Candidate Retreat
- **12**  Commission on Ministry Meeting
- **14**  Standing Committee Meeting
- **26**  Bible Symposium
- **30**  Trustees Meeting
THE 16TH ANNUAL
BISHOP BALL
GOLF TOURNAMENT
JUNE 14, 2015
WESTERN TURNPIKE GOLF COURSE, GUILDERLAND, NY

PLAYER/SPONSORSHIP CATEGORIES:
$1,500 Eagle/two corporate foursomes
  Two foursomes plus corporate tee and program listing.
$750 Birdy/one corporate foursome
  One foursome plus corporate tee and program listing.
$500 Par/foursome
$125/individual golfer
  We will match you up with a foursome.

For more information call
the Cathedral of All Saints
at 518-465-1342.

www.thecathedralofallsaints.org

The Cathedral of All Saints
Internship 2014-2015

The youth ministry internship has been a critical aspect of the growth in my relationship with the Lord this year. Living in a community that dedicates every day and every effort to bringing glory to God has truly given me a deeper love for not only God, but the people who do His work. Focusing on Jesus in such a way has given me a more defined desire to be involved in the ministry. It is my hope that this internship program will continue to cause me to give more and more of my life over to Christ, thus allowing Him to transform me more. This year has helped me realize that our relationship with God extends past just our church life. Our relationship with God should permeate every minute of every day.

-Zach Marion

Accepting 2015-2016 Internship applications now!

Bible Studies

Bible study has changed my life in ways I can't explain. For instance my family was having a hard time and going to Bible Study is what kept me strong. I am glad to say that going has also made my relationship with God closer. The feeling of being able to pray for others in the Christian community is truly a gift to me and to many.

-Alex D., Ballston Spa Study

Find a complete listing of Bible studies online!

GET OUR WEEKLY UPDATES FOR UP-TO-DATE INFORMATION ON ALL BIBLE STUDIES & RETREATS!
email: jiseman@ctkcenter.org

Register today for 2015 RETREATS, and SUMMER CAMP 2015!!!
CAMP DATES & RATES

Beaver Cross uses tiered pricing to help make camp possible for every child. Your choice is confidential.

Tier One accurately reflects the true cost of camp for a camper. Pay this amount if you are able.

Tier Two is a partially subsidized rate available to those who choose.

Tier Three is a subsidized rate available for families sending multiple children to Overnight or Day Camp.

<table>
<thead>
<tr>
<th>CAMP WEEK</th>
<th>GRADES</th>
<th>DATES</th>
<th>TIER ONE</th>
<th>TIER TWO</th>
<th>TIER THREE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beaver Bound</td>
<td>1-2</td>
<td>July 1-3</td>
<td>$180</td>
<td>$160</td>
<td>$140</td>
</tr>
<tr>
<td>Discoverers</td>
<td>3-5</td>
<td>July 5-10</td>
<td>$450</td>
<td>$400</td>
<td>$380</td>
</tr>
<tr>
<td>Adventurers I</td>
<td>6-8</td>
<td>July 12-18</td>
<td>$540</td>
<td>$430</td>
<td>$410</td>
</tr>
<tr>
<td>Adventurers II</td>
<td>6-8</td>
<td>July 19-25</td>
<td>$540</td>
<td>$430</td>
<td>$410</td>
</tr>
<tr>
<td>Pioneers I</td>
<td>9-12</td>
<td>July 26-Aug 1</td>
<td>$540</td>
<td>$430</td>
<td>$410</td>
</tr>
<tr>
<td>Pioneers II</td>
<td>9-12</td>
<td>Aug 2-8</td>
<td>$540</td>
<td>$430</td>
<td>$410</td>
</tr>
<tr>
<td>Leadership (CIT) I</td>
<td>Ages 16-18</td>
<td>June 28-July 10</td>
<td>$780</td>
<td>$715</td>
<td>$650</td>
</tr>
<tr>
<td>Leadership (CIT) II</td>
<td>Ages 16-18</td>
<td>July 12-July 25</td>
<td>$780</td>
<td>$715</td>
<td>$650</td>
</tr>
<tr>
<td>Leadership (CIT) III</td>
<td>Ages 16-18</td>
<td>Aug 9-Aug 21</td>
<td>$780</td>
<td>$715</td>
<td>$650</td>
</tr>
</tbody>
</table>

New for 2015! Adventurer and Pioneer camps run Sunday - Saturday.

Day Camp | Grades K-6 | June 29-Aug 21 | $275 | $235 | $220
Day Camp (4+ wks) | 8 camp weeks to choose from | $275 | $210 | $200

SCHOLARSHIPS

Knowing the incredible impact a week or two at Beaver Cross has on young people, we are committed to providing camp for every young person who wants to attend camp. Many churches, deaneries and community organizations provide scholarships for camp. In addition, scholarships are available through the Beaver Cross Alumni Association. Applications are available on the website or by calling Beaver Cross. They are reviewed confidentially and scholarships awarded based on family income and extenuating circumstances.

MAKE A DIFFERENCE!

Visit the website or call today to…
- Give the Gift of Camp to a young person
- Volunteer your time and talents this summer: whether for a week or a few days - we’d love to have you!
- Check off one of the items on our BC Wish List!

REGISTER

www.beavercrossministries.org
phone 518.692.9550 | email bcreg@ctkcenter.org
Beaver Cross Camps, 575 Burton Rd, Greenwich NY 12834

Executive Director: Father Matt Baker | Assistant Camp Director: John Iseman | Day Camp Director: Shannon Ames
Healing Ministry PROGRAMS

SCHOOL OF HEALING PRAYER

UPCOMING CLASSES:

Level 1 : FEB 26 - MARCH 1
Level 3 : MAY 7 - 10

WELCOME HOME INITIATIVE®
a program for combat veterans

All Women WHI Retreat
MARCH 15-18

Held at CTK | Rates and applications online
Contact Healing 518-692-9550, ext. 201
healing@ctkcenter.org

CtK DINING Event

SAVE THE DATE

February 20, 27 | March 6, 13, 20, 27
April 3 | 5-7PM | Dine In or Take Out
Menu online

www.ctkcenter.org

Call for reservations

NEW EVENT!

Beaver Cross Ministries and Greenwich Interfaith have spearheaded an interdenominational youth event to bring local youth groups and local Christian teens together for a night of fun and worship!

Our first event saw over 50 students and leaders gathered. Come with your youth group, come as an individual, or come and stay the night! Call us and find out more!

FEB 6 | MARCH 27 | APRIL 17
MAY 8 | JUNE 12
FRIDAY 7:30-9:30 PM
GRADES 6-12

MORE INFO:
jiseman@ctkcenter.org | and online

CONTACT US! www.ctkcenter.org | 518-692-9550 | 575 Burton Road, Greenwich NY 12834 | LIKE US ON FACEBOOK!

What are you doing for YOUR winter break?

COME TO
THE BEAVER CROSS WINTER RETREATS!

JR. SONSHINE : GRADES 6-8 : FEB 15-17
SR. SONSHINE : GRADES 9-12 : FEB 18-21
Cost: $99

REGISTRATION FORMS ONLINE
WWW.BEAVERCROSSMINISTRIES.ORG

©All Women Whi Retreat
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
1   Calvary Church, Burnt Hills
8   Church of the Good Shepherd, Canajoharie
12-18 House of Bishops Spring Meeting (Camp Allen, TX)
22   St. Paul’s, Greenwich
29   Palm Sunday - St. Stephen’s, Delmar
30   Chrism Mass (CAS)
31   Chrism Mass (St. James, Oneonta)

April
1   Chrism Mass (St. Thomas, Tupper Lake)
3   Good Friday
5   Easter Sunday – Cathedral of All Saints
19   Church of Our Saviour, Lebanon Springs
26   Christ Church, Coxsackie

May
3   St. Timothy’s, Westford
10  Cathedral of All Saints
17  Calvary Church, Cairo and Gloria Dei, Palenville
18-22 Nashotah House Trustees Mtg and Commencement
24  Pentecost - St. Paul’s, Keeseville
30  Ordinations (Cathedral of All Saints)
31  Trinity Sunday - St. Ann’s, Amsterdam

June
5-7 147th Convention of the Diocese of Albany (COTW)
14   St. Paul’s, Waddington (AM)
      Holy Orders Interest Meeting – Trinity, Potsdam
      Zion Church, Colton (PM)
21   St. John the Evangelist, Copake Falls
25-3 Jul 7 8th General Convention of the FMS (Salt Palace, SLC, UT)