The 148th Convention of the Diocese of Albany

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Diocesan Updates
The Diocesan Update is the diocesan weekly e-mail newsletter, containing news and events from around the diocese. If you're interested in receiving the Diocesan Update, send an e-mail to: webmaster@albanydiocese.org. Put “Subscribe” in the subject line, and include your name, address, phone number, and parish (or other diocesan affiliation) in the body of the message.
Tonight marks my tenth Convention Address as your Bishop. We have been through a great deal together these past 10 years, sharing joys and sorrows, successes and failures.

In preparing for this address, I have felt led to break from tradition. I am not here this evening to review the accomplishments of the past year (which have been many), or to promote all the programs and plans for the coming year. There will be an opportunity to do that later. Instead, this evening I feel called to speak somewhat to the theme of this year’s Convention, “Abide in Christ, Bear Fruit, Glorify God” and the burden the Lord has put on my heart for that theme, particularly as it relates to a sense of urgency the Lord has given me to share the Gospel of Jesus Christ to the unchurched in this chaotic world in which we find ourselves.

As I look at the current political climate and where the Church and our society are today, I have no reason to believe that things are going to get any easier in the days and years to come. In one sense that can be very depressing news, in another sense it can be very exciting. Much depends upon our outlook and what we are looking for in our Christian walk – ease, comfort and material security, or opportunities to sacrificially serve Christ and share the Gospel. While our natural human desire might lean more toward the first path, may God give us the grace to embrace the second path when it comes.

It should come as no surprise to any of us that have been watching the news and paying attention to local, state, national and international events over the past few years – Christianity throughout the world is under attack, even here in the West where until recently the Church has enjoyed many privileges and freedoms unknown to much of the rest of the world. Tragically, it has led many people to take the Church and our religious freedoms for granted.

For an ever larger number of people in the United States, especially in the Northeast, being a Christian is no longer the fashionable or socially acceptable thing to be. More and more Christians are being looked down upon, judged and condemned as being mean-spirited, narrow-minded, judgmental and intolerant just to name a few – especially those who believe that the Bible is the Word of God and Jesus Christ is “the way, the truth, and the life.” (John 14:6) Such beliefs are not well received in our ever growing “politically correct” society.

Despite this move toward political correctness, and its ensuing fallout, the need to remain strong and boldly proclaim the Gospel of Jesus Christ in love, yet unapologetically, is needed as much if not more now than ever before. I am convinced that given recent legal rulings and public policy changes especially on issues of one’s understanding of their sexuality and the growing insanity of the U.S. political climate, any attempt to speak to Biblical norms and truths will be regarded as “hate speech” and will be legally prosecuted. Other forms of persecution can be expected as well.
Let’s face it – being a Christian in the 21st Century is not for wimps or cowards! Neither was it in the early days of the Church in the first or second century, or in any century for that matter. The attacks against the Church may be somewhat new for those of us in the United States, but it’s not new for the Church in the Middle East, Africa, Asia and Europe where people are dying martyrs deaths.

There have been attempts to silence the Church from its very beginning. We have only to look at the stoning death of Stephen and all of Paul/Saul’s attacks on the early Christians prior to his Damascus Road experience, or the Christians thrown into the lion’s den in the Ancient Roman Coliseum, to be reminded that attacks on Christians is not unique to us. The pages of Church history up through today are filled with the names of men and women who have been persecuted and even martyred for their faith.

As tragic as the suffering and loss of life has been, the good news is that it hasn’t worked. Christ will not allow His Church to be destroyed. Jesus said, “And I tell you that you are Peter, and on this rock I will build my Church, and the gates of Hades will not overcome it.” (Mt16:18)

That is good news for those of us who find ourselves under attack for standing up for the Gospel. Hang in there. Don’t give up!

Tertullian, a Christian apologist of the second and third century, is quoted as saying, “The blood of the martyrs is the seed of the Church.” (Apologeticus) History has proven those words to be true. Those parts of the world where Christianity is growing the fastest in Africa and Asia are the areas where it is most under attack.

While I hate the thought of coming under greater personal attack myself, or the Church coming under greater attack, and I certainly don’t invite it, that may very well be what is needed to wake the Church up in the West. For far too long the Western Church, to include The Episcopal Church, has been asleep at the wheel, while our society around us is spiraling downward in a collision course with the ways of the world.

Despite what some televangelists and “prosperity gospel” preachers might have us believe, Jesus never said it would be easy. He knew all too well the difficulty and cost of following Him and the life He calls us to. Just before His arrest and crucifixion, Jesus prayed for his disciples: “Father, I have given them Your Word and the world has hated them, for they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that You protect them from the evil one. They are not of the world, even as I am not of it. Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world…My prayer is not for them alone. I pray also for those who will believe in me through their message…” (John 17:14-18,20)

When Jesus prayed that prayer He wasn’t just praying for the Apostles. He was praying for you and me and for those who will come after us. He was envisioning the very things we are encountering now in the 21st Century. None of this is a surprise to Jesus.
If Jesus has in fact sent us into the world, not to be of the world, but in the world with all of its suffering, injustice, temptation and sin – the question that begs to be answered is why – especially if He truly loves us and knows that we are going to be tempted by the things of this world and attacked and persecuted for following Him? What’s the point?

The point is this – He has work for us to do. After His death and resurrection, conquering the power of sin and death, by offering Himself on the cross as the one, full, perfect, sufficient sacrifice for the sins of all the world, Jesus ascended back into Heaven to prepare a place for us. He said, “I will come back and take you to be with me that you also may be where I am.” (John 14:3)

In the meantime, Jesus not only has left us here, but He is sending us as His disciples into the mission field, which unfortunately is right in the middle of enemy territory, and yet ripe for harvest. He is sending us to help share the Good News with all the victims of the world that there is hope. This world is not all there is. There is a far greater life that awaits all those who come to know and believe in Jesus Christ, accepting Him as Lord and Savior of their life.

The problem is -- not everyone has heard and embraced that Good News. Consequently, billions of souls are at risk of being lost – not just for a day or two, but for all eternity.

I recently read that “Half of the total number of people who have ever lived are alive today, and most of them don’t know Christ.” (NIV Life Application Study Bible Commentary)

According to the World Population Clock there are approximately 7.4 billion people alive in the world today. Of those, just under 1/3 or approximately 2.2 billion (according to 2010 statistics) are Christians. That leaves approximately 5.2 billion who have not yet come to know Christ as Lord and Savior. Chances are, you and I know a few of those folks. They might very well live in our own home, or at least in the neighborhood. The question is, what are we doing about it, individually and as a Church?

Living a good Christian life is not just about us and our own salvation. By God’s grace we are blessed to have come to know and believe in Jesus Christ as Lord and Savior. With that knowledge and blessing comes a responsibility.

As Christians, our job is not to be the savior or the judge of the world, Jesus has already taken care of that, but rather we are called through our Christian life and witness, to be Christ’s ambassadors in the world. We are called to make Him known and to invite people into a saving relationship with Him.

Through the Great Commission, Jesus has given us our marching orders to “go and make disciples of all nations, baptizing them [not in just any name, but] in the name of the – Father and of the Son and of the Holy Spirit” teaching them to obey all that He has taught us, remembering that as we go, we don’t go alone, but rather He as promised to be with us.

Brothers and Sisters in Christ, the Lord is not inviting us to come and be refreshed in His presence and to be fed and nourished by His Holy Word and Sacraments every Sunday simply for our own spiritual benefit, but He is equipping us to share in His ministry.

We are called by God to be His people in this generation. We are invited by His Son, our Lord and Savior Jesus Christ, to be His disciples, to follow Him so closely that our lives become transformed by His; that we become one with Him; that His Light shines forth in us and through us, so that when people see us, they see Christ who lives in us in the power and presence of His Holy Spirit.

The bottom line is, we are called by God to make Christ known to all the world, or at least that part that we live in, in order that the world may come to know Christ as Lord and Savior and through Him have eternal life with God the Father. Jesus said, “Now this is eternal life; that they know You, the only true God, and Jesus Christ, whom You have sent.” (John 17:3)

That, dear friends, takes us to the theme of this year’s Convention: “Abide in Christ, Bear Fruit, Glorify God!” If we are to truly be Christ’s ambassadors or representatives in the world, introducing people to Christ, (not forcing our faith on them, but sharing our faith with them in love) we must abide in Him, for as Jesus reminds us, “apart from Him, we can do nothing.” (John 15:5)

Apart from Him, our life is shallow and has no future. It is only in and through Christ that we can truly live and be the people God created us to be.

I would like to share with you a poem that I recently heard at last Tuesday morning’s Healing Service at
Karl Barth said, “The Word of God is new every morning.” This restatement of Lamentations 3:22-23 does not mean that God changes his mind over time, or that the truth of one age is the falsehood of another. It means, rather, that with each age, the Holy Spirit enables us to hear the Gospel with fresh ears as something new – and while there is continuity with the manner in which scripture has been interpreted in the past, we sometimes perceive aspects of the Gospel with a clarity that has previously been obscured.

John Henry Newman, a 19th century Anglican convert to Roman Catholicism, spoke of the “Development of Doctrine.” Based on his study of early Christian writers, he traced a process of development of Christian doctrines which were implicit in Scripture even if not explicitly articulated. Such doctrines would include the nature of the Eucharist, or three-fold ministry of deacons, priests and bishops – and of issue for Newman in his own spiritual pilgrimage: the role of Mary, of the primacy of Bishop of Rome. For Newman, this notion of development provided a rationale for his conversion; but the basic principle can be applied more generally, and accounts both for continuity with tradition as well as the emergence of fresh interpretations and formulation of faith.

The Teaching of the Fathers

Anglicans have classically looked to the early church for our basic standards of belief. The reforms of the 16th century that produced the Book of Common Prayer and the Church of England, were an effort to go back to the sources, to Scripture, but also to the Christianity of the first few centuries. Lancelot Andrewes, the great Anglican divine of the 17th century, put it this way:

“One canon reduced to writing by God himself, two testaments, three creeds, four general councils, five centuries, and the series of Fathers in that period – the centuries that is, before Constantine, and two after, determine the boundary of our faith.”

The basic presupposition was that early Christians ‘got it’ – that whatever “orthodox doctrine” entails, the Christians of the first few centuries give us the definitive standard Christian believing.

In recent years, there has been an effort among many theologians and clergy to learn from the writings of early Christians – called the “Church Fathers.” Various Biblical commentaries have appeared, consisting of quotations from early writers that present early Christian interpretations of the entire Bible. Also now available are collections of daily readings from the Church Fathers for the entire liturgical year correlated with the Daily Office Lectionary.
The Enlightenment

The effort to recover the vitality of early Christian teaching reflects a growing frustration with modern theology and the secular influence of what historians call “the Enlightenment.” The Enlightenment was a movement of thought from the 17th and 18th centuries, the so-called “Age of Reason,” that stressed reason and individualism over tradition and supernaturalism. Enlightenment, said the philosopher, Emmanuel Kant, “is man’s emergence from his self-incurred immaturity.” Human beings are now to think for themselves and not take anything as true merely on the basis of external authority or ancient tradition.

The Enlightenment supplied the agenda and the intellectual tools for rapid developments in science and the capitalist economic order. At the same time, it put Christianity on the defensive. While some Enlightenment thinkers were hostile to Christianity, many were not, but they invariably sought to recast Christianity in purely rationalist terms. As Immanuel Kant put it, the Enlightenment necessitated a “Religion within the Bounds of Bare Reason.” A classic expression of Enlightenment religion is the “Jefferson Bible,” an edition of the Gospels in which Thomas Jefferson sought to distill what he took to be the pure essence of Christianity by removing all references to miracles or any form of supernaturalism, and presented Jesus as a rational teacher and example of moral living.

By the early twentieth century, many theologians came to feel that the influence of the Enlightenment had reduced God to an abstraction, and produced a worldly and spiritually arid Christianity. Notably, the Swiss Theologian Karl Barth, trained by the most prestigious figures of liberal German theology, came to believe that the rationalized humanistic Christianity of the Enlightenment had nothing to do with the God of the Bible. Returning to the Reformers and the Church Fathers, he proclaimed an “infinite qualitative distinction” between God and humanity. God, he insisted, was “the wholly other” who breaks in upon our humanity “perpendicularly from above” in Christ, distinct from the projects of human culture and a domesticated religion adapted to the Enlightenment creed that humanity is the measure of all things.

Those, who like Barth, have reservations of about theological liberalism, and have sought to learn from the Christian thinkers of the past, especially the Church Fathers, nevertheless have come to recognize that these early Christian witnesses also have their limitations. As vibrant as the early experience and teaching of early church may have been, early Christians brought their own assumptions and cultural blinders to bear as much as the liberal theologians of the Enlightenment.

Does God Change – or Suffer?

One theme in that preoccupied early Christians was the “immutability” of God. Immutability means “changelessness,” which was seen as a key aspect of the perfection of God. This idea, however, derived not so much from Scripture as from the Greek philosophy that was part of the surrounding culture of early Christianity.

Plato had said in The Republic that “God and everything that belongs to God is in every way in the best possible state.” Any change in God, could only be a change for the worse – “It must necessarily be for the worse if God is changed. For we surely will not say that God is deficient in either beauty or excellence.”

This notion of changeless of God raised difficulties for the Christian doctrine of the Incarnation – the proclamation that the Word should undergo a change and “become flesh,” that the one “who was in the form of God would not count equality with God a thing to be grasped, but empty himself, and take the form of a servant, being born in the likeness of men” (Philippians 2:6-7). Most challenging was the idea that the eternal Son would actually suffer.
The whole drama of incarnation and atonement seemed inconsistent with a changeless God. Some early Christians resorted to the caveat that only the humanity of Christ experienced suffering, while his divine nature remained impervious. In the end, however, the Biblical truth of the suffering of the Incarnate Son of God prevailed. But one thing was certain to the Christians of late antiquity, the perceived error of “Patripassianism” – the suffering of the Father – had to be avoided at all cost.

“How Can I Give You Up?”

For the Hebrew prophets, abstract notions of God’s immutability, or His incapacity to suffer were not at issue. The personal God of the Abraham, Isaac and Jacob was entirely different from the abstract God of the Philosophers. Hosea wrote:

“How can I treat you like Zeboiim? My heart recoils within me; “How can I give you up, O Ephraim? How can I hand you over, O Israel? How can I make you like Admah, my compassion grows warm and tender.” (Hosea 11:8)

God cannot bring himself to give up on his people, despite their persistent disobedience and rebellion. In this passage, God reveals His inner nature, and displays his feeling for his people, his tenderness, even his anguish.

The modern Jewish writer Abraham Heschel spoke of God’s divine “pathos.” Heschel left his native Poland shortly before the Nazi invasion, and eventually settled in the United States where he taught at the Jewish theological Seminary in Manhattan.

While some have insisted that a suffering God is pure “anthropomorphism” – the projection of human characteristics onto a transcendent changeless God – Heschel argued that the Biblical God is not “anthropomorphic,” but rather “anthropopathic.” God actually has feelings of joy and anguish analogous to the feelings of human beings – without this involving any diminishment of his perfection.

God, says Heschel, “is moved and affected by what happens in the world and he reacts accordingly. Events and human actions arouse in Him joy or sorrow, pleasure or wrath.”

Heschel describes God’s capacity to feel love and anguish as the “divine pathos.” Pathos is generally defined as “a quality that evokes pity or sadness.” To Heschel, it is the key to the revealed character of God. “Echoed in almost every prophetic statement, pathos is the central category of the prophetic understanding of God.”

“God as a personal Being: He has concern for nondivine being. He is always felt as He Who feels, thought of as He Who thinks, never as object, always as a Being Who wills and acts. He is encountered not as universal, general, pure Being, but always in a particular mode of being, as personal God to a personal man.”

What are we to take from this? God is not an immovable unchangeable divine principle. He is a divine person who loves us, and with all the joy and anguish with which we ourselves love others.
Recently my wife Julie and I had occasion to sit down with our financial consultant to review our planning for retirement (which Julie swears I’ll never take). We discovered that we were “moderately aggressive” in our investment strategy – a term I like a great deal, because it has a nice ring to it. The other thing I discovered is that our consultant is engaged in “wealth management.” Now, there’s a term for you. It just sounds remarkably important and weighty, “wealth management.” Of course, I never thought I had any wealth to manage, but apparently I do.

My musings on “wealth management” sent me to my old friend Noah Webster, and I went looking for meanings. Here is what I found. Webster’s defines wealth as “abundance of valuable material possessions or resources; abundant supply, profusion; all property that has a money value or an exchangeable value; all material objects that have economic utility.”

The origin of the word is in the word ‘weal,’ which means sound, healthy or prosperous and the word wealth surfaces in literature around 1010. It won’t be until 1598, however, that we get management; which means “the art of managing, conducting or supervising of something; judicious use of means to accomplish an end.” Put them together and you get “wealth management.”

I noted that the definition of wealth was pretty much confined to the material. Scripture points us in a different direction and to a different set of priorities, though a judicious use of means to accomplish an end still applies. If we look to the twelfth chapter of Luke’s Gospel we can see what Jesus thought about wealth management. We had this reading several weeks ago, Luke 12: 13-21. The fellow who came to Jesus looking for help in managing his wealth, or in this case even getting his hands on it, simply asked the wrong fellow. Jesus lets him know, and in no uncertain terms, that life does not consist in the abundance of possessions. He challenged that fellow, and us, to ask what ultimately gives value and meaning to our lives. Is it what we have or is it who we are? True wealth is that which accomplishes the root meaning of the word, it makes one sound, healthy, whole and such a person could, indeed, be called prosperous. Wealth management takes on a new approach and importance when we view it from the angle of our Christian faith and the question of ultimate value and meaning.

People don’t like it when the clergy talk about money (and as Dean, people see me coming and get really worried!) When we start to talk about money we go from preaching to meddling in the minds of our parishioners about as fast as a Porsche goes from zero to sixty! Still, if I am to be faithful to my call, then I must take the risk and open what the Scripture lays before us. You see, the Gospels show Jesus talking far more often about money than about sex. Yet it appears that the great concern and debate we focus on is sexual morality, or the lack of it. In the meanwhile, many folks go wandering down the primrose path to spiritual bankruptcy, but do so extremely well-off. We simply cannot forget that how we manage our wealth, our material possessions, is directly reflective of what we hold as ultimate values. Who we are, what we have, even the very air we breathe are the gift of God and we are merely stewards of the gift. We manage our wealth to our peril if we forget that basic reality.

Jesus tells a parable about a wealthy farmer that is powerful and to the point. He shows us a well-off farmer who is enjoying an abundant harvest. Notice that he is only talking to himself, the consummate hoarder, excluding others from his life and
his thoughts. He is going to build bigger and better, develop his own hedge fund, as it were, against future problems and then rest easy. In first century Palestine Jesus’ hearers would have assumed that the man was OK with God precisely because he was rich. But Jesus shows them otherwise, because right at the moment when it seems he’s got it all, God speaks. We can plan, we can hoard, but life and death aren’t in our hands – they’re in God’s.

The message Jesus is teaching us is loud and clear; the meaning of life is not found in the abundance of wealth or possessions. Material things are not bad in themselves; even having material possessions is not bad in and of itself. What makes it bad is what we do with them, how we use them. If we have them to use for daily living and to do good for others, fine. However, if material things become more important than spiritual things; if we trust in them more than we do in God, then it is a problem. Our real wealth is found in our relationship with God, which leads us to deeper relationships with one another.

When we acquire this real wealth, which is our new life in Christ, we are invited to show it off; not in ostentatious displays of material goods, but through extravagant acts of goodness toward others. The most innocent things in the world can become obsessions. And good things can end up as perversions. An uncontrolled desire for material possessions, success or prominence, and sexual gratification can all become expressions of a self-controlled life that puts no trust in God, but only in self and what it can acquire. This is not the new life in Christ – it is the old life. The new life we have in Christ doesn’t just make new people; it makes new communities, which are generous expressions of God’s goodness and the investment God makes in us.

It is good periodically to examine how we manage our wealth and it is no less true for our true wealth. Christians have practiced the examination of conscience for years and it’s basically just an audit of one’s spiritual life and conduct. Perhaps it might be good for us to do the same, and on a regular, if not daily basis? Some sample questions might include: How focused was I on God and doing God’s will today? Did I spend time in prayer and Scripture study to nourish my soul? How well did I do in loving God with my whole heart, soul, mind and strength today? Did I love my neighbor as myself and did it show in my words and in my actions? How generous was I in the stewardship of the good things God has given me? Have I given to the church what is God’s due and not just the minimum or what I have left over? These questions are not exhaustive, by any means, but are a good start if we want to grow in spiritual maturity and be people who live the new life, a life we professed when we owned the baptismal covenant and called ourselves “Christians” (one of Christ’s).

“Moderately aggressive” is fine with investing for retirement, but for growth in spiritual life, in holiness and wholeness with God, “high risk” is best. So, how then shall we live? Start asking the questions.

The Very Reverend Steven A. Peay, PhD

The Very Reverend Steven A. Peay is Dean-President/Professor of Homiletics and Church History Nashotah House Theological Seminary and a regular contributor to The Albany Episcopalian

Acolytes to Be Honored at Cathedral of All Saints

On Saturday, October 29th, the Cathedral of All Saints will host an Albany Diocesan Acolyte Festival. Acolytes from many parishes – the young and more “mature,” will be honored for their service to the church. The event will begin with the traditional Grand Eucharist Procession, with many robed in white vestments carrying church banners, numerous torches andthuribles. The agenda will include the Presentation of Acolytes when the acolytes reaffirm their dedication to the service of God, then receive a gift of recognition for their service. The afternoon schedule will include several workshops, followed by the Eucharist with Bishop Love as Celebrant.

Parishes of the Diocese may register for this event by emailing the Cathedral of All Saints: office@thecathedalofallsaints.org or calling the Cathedral office: (518) 465 1342 (then press “8” for the Cathedral secretary)
I am not in church.
Sure, I have visited churches several times, but I gave up. For the most part, the people were unfriendly in the churches. No one greeted me unless it was some contrived greeting time.
No one noticed me while they gathered in their holy huddles.
One church member sat down by me and told me I was sitting in her pew. I decided to leave right then.

I am not in church.
But I really would like to know more about Christianity. Unfortunately, most of the sermons I hear seem watered down. Too many of the preachers tend to shy away from dealing with the biblical text straight on. I want to learn, but they just seem to want to please.

I am not in church.
I could make you a list of over 100 things churches are against. The topics range from the serious to the ridiculous. I sure would like to find a church that also tells me what they are for.

I am not in church.
But I need help. I know I need help. There are times I hurt badly and seek answers. I was hoping to find some of those answers at church. I was hoping to meet people who cared. I was hoping to be in place where I am treated with dignity and care.

I am not in church.
My co-worker goes to church. I even know where he’s a member. Fr. Dane Boston, Diocese of Upper South Carolina, has been called to Christ Church, Cooperstown.
Fr. Bill Hinrichs, Christ Church, Duanesburg, has been called as Rector to St. John’s, Cohoes.
Fr. Rich Chandler, Zion Church, Hudson Falls, has been called to St. Anne’s, Crystal River, FL. in the Diocese of Central Florida.
Mtr. Nina George Hacker, St. Christopher’s, Cobleskill, has moved to be close to family in Pennsylvania.
The Fr. John Scott has retired from Calvary Church, Burnt Hills.
Fr. Bob Witt has retired from Zion Church, Morris.
On June 10th to 12th, the 148th Annual Convention of the Albany Diocese was held at Camp of the Woods, Speculator, and attended by 753 people for either all, or part, of the weekend. The theme of this year’s gathering was “Abide in Christ – Bear Fruit - Glorify God.”

Special visitors to this year’s Convention included The Rt. Rev. David and Rita Parsons, Bishop of the Arctic, The Rev. Dr. Edward and Deborah Gross, Coordinator of International Discipleship Renewal with CityNet Ministries, and The Rev. K. Brewster and Pam Hastings, Rector of St. Anne’s Church, Abington PA, and member of the CityNet Mission Team from Philadelphia. Originally scheduled to attend this year’s Convention were Bishop Harold and Liz Miller, Bishop of Down and Dromore, however, they were called back to Ireland for a family emergency. Bishop Parsons filled in for Bishop Miller as the Saturday Eucharist preacher.

Keeping with tradition, the official opening of the Convention began with the Bishop’s address. However, the annual “tradition” of the Albany Diocesan noting the Diocese’s major events and accomplishments during the preceding year took a backseat at this year’s gathering. Instead, Bishop Love elected to speak – and focus on - the Convention theme - “Abide in Christ – Bear Fruit - Glorify God.”

At the conclusion of his address, the Tibbett’s Auditorium audience responded with much more than the “traditional”, respectful applause given its Diocesan. This time, an apparent and grateful audience gave a spontaneous, thunderous and lengthy applause that seemed to fill the building’s rafters. Many were later to remark that this year’s Bishop’s address “ranked among the very best heard in years!” The Bishop’s
address is one of the highlighted features in this issue of TAE, beginning on page 3. It also may be heard on the Diocesan website at: www.albanyepiscopaldiocese.org.

The business session immediately followed the Bishop’s address, and then reconvened the next morning. Actions of the Convention, Election results and Resolutions are noted on the following pages of this TAE issue.

There were two plenary sessions on Saturday, the first, “Discovery Bible Study – A Way of Making Disciples”, then “The Dash Event: Sharing the Gospel With the Un-Churched In a Comfortable Setting”. The plenaries were led by teams of 7 and 13 people respectively, both comprised of both clergy and laity. Thirty workshops were offered, among them, “Can the Western Church Be Saved?”, given by Rev. Edward Gross, “From the Inside Out: The Gifts of the Spirit In Practice”, given by Canon Mark Harvey of the Diocese of Down and Dromore, and “Try and Fail and Go Again”, given by Tim Burns, of the Diocese of Down and Dromore.

In addition to the regular business of the Convention, a number of activities were offered to fit anyone’s need; exhibits, workshops, Vacation Bible School, the Daughters of the King Prayer Walk, Youth Rally, Stations of the Resurrection walk on the beach and the Saturday evening Healing Service, to name a few.

The unusually cool weather at this year’s Convention did not diminish the enthusiasm of all who came, however, it did deter some swimming and lakefront beach activity this weekend. The Tee Pee continued as a favorite gathering place each evening, affording opportunities for people to “catch up” with friends and make friends anew. Ice cream, soft drinks and snacks were provided, along with entertainment supplied by several talented groups of musicians and singers comprised of both clergy and laity.

Morning Prayer sermons on Saturday and Sunday were given by The Rev. Elizabeth Papagolakis, Co-Priest-In-Charge at St. George’s, Clifton Park and The Rev. Gerald MacCartney, from the Diocese of Down and Dromore.

Saturday’s Eucharist was led by Bishop Love as Celebrant, with Bishop Parsons and Bishop all, Concelebrants. Bishop Parsons was also the preacher at this Service to the delight of all present. A highlight of Saturday’s Eucharist came at the end of the Service with a 10 minute video presentation and special Proclamation presented to Bishop Ball in celebration of his 90th birthday. The video included vintage photos of his early youth growing up in Menands, a leading sports figure in high school, his time in the U.S Navy and Cornell University, and life as a priest and bishop. Several photos of the celebration event may be found on page 17 of this TAE issue.

On Sunday, the final day of the three-day gathering, there was the always-exuberant Youth Service with Bishop Herzog, Celebrant, with Bishops Love and Parsons, Concelebrants. The Vacation Bible School children, once again, thrilled the assembly with their usual cheerful song and dance. Teens served as lectors, ushers, acolytes and musicians. The Ven. Dr. Christopher Brown, Rector of Trinity, Potsdam, gave a strong and uplifting sermon intentionally directed to the young people, yet mindful to all generations within earshot. The sermons may be heard in full on the Diocesan website at: www.albanyepiscopaldiocese.org.

As the Service came to an end, Bishop Love officially announced the closing of the 148th Annual Convention of the Diocese of Albany. The next Diocesan Convention is scheduled to return to Camp of the Woods, Speculator, on June 9 - 11, 2017.
ACTIONS OF THE 148TH CONVENTION

Appointments:

Committee to Approve the Minutes of Convention
- Archdeacon Harvey Huth, Chair
- The Rev. Marian Sive
- The Very Rev. David Ousley
- The Rev. David Haig

Committee on Convention Arrangements
- Carol Drummond, Chair
- The Rev. Cn. Matt Baker
- Margaret Haskell
- John Iseman
- Cn. Jerry Carroll
- Archdeacon Harvey Huth
- The Rev. Nancy Goff
- The Rev. Marian Sive
- The Rt. Rev. Daniel Herzog
- The Rev. Jill Stellman
- Sue Ellen Ruetsch
- The Rev. David Haig
- Jeffrey Brown

Diocesan Development Fund
- Cn. Robert Haskell, Chair
- Joy Felber
- Robert Boynton
- Charles Szuberla
- Richard Carroll
- John Boyce
- The Rev. Art Peters
- Clark Curtis, Treasurer
- The Rev. David Haig
- Jeffrey Brown

Committee on Church Architecture and the Arts
- The Rev. Cn. Charles King, Chair
- The Rev. Thomas Papazoglakis
- The Rev. Nixon McMillan
- Jeffrey Gullock
- George Baldwin
- Charles Szuberla

Commission on Ministry (New Appointments)
- The Rev. Patricia Beauharnois
- The Rev. Howard Smith
- Jack Ratzel
- Randall Demler
- Darlene Chesnut
- The Rev. Lora Smith

Finance Committee
- Clark Curtis, Treasurer
- Nancy Priputen Madrian
- David Brenner
- Lay Cn. Jerry Carroll
- Debbie Bisner
- The Rev. William Tatem, Asst. Treasurer
- The Rev. Nancy Kin

Christ-the-King Advisory Commission
- Randall Demler
- Fr. Thomas Papazoglakis
- Archdeacon Harvey Huth
- Deacon Sandy Tatem
- Fr. Neal Longe
- Fr. Leander Harding
- Elizabeth Strickland
- Mother Miriam
- Mtr. Laurie Garramone
- Fr. Derek Roy
- Robert Iseman
## Elected Offices:

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<thead>
<tr>
<th>Office</th>
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<tr>
<td>Secretary of the Convention</td>
<td>The Ven. Dr. Harvey Huth</td>
<td>2017</td>
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<td>Clark Curtis</td>
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<td>Assistant Treasurer</td>
<td>The Rev. William Tatem</td>
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<td>Great Chapter of the Cathedral</td>
<td>The Ven. Dr. Leander Harding, Paula Sutcliffe</td>
<td>2019</td>
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<tr>
<td>Convention Rep. to Diocesan Council</td>
<td>The Rev. Thomas Malionek, Penny Belton</td>
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<tr>
<td>Trustees of the Diocese</td>
<td>The Rev. David Haig, Helen Smith, Zay Curtis II</td>
<td>2020</td>
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<tr>
<td>General Convention Deputy (laity)</td>
<td>Lay Cn. Richard Carroll, Jennifer Dean, Martha Hasslacher, Mary Jones</td>
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Resolutions of the Convention

Resolution #1
RESOLVED, that Diocese of Albany Operations Budget 2017, as presented in this Convention Book, be adopted.

Resolution #2
RESOLVED, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2017.

Resolution #3
RESOLVED that Canon 15 of the Canons of the Episcopal Diocese of Albany entitled Diocesan Committee on Church Architecture and the Arts be amended to read as follows:

15.1 - Composition and Appointment
At each Annual Meeting of the Convention, the Bishop shall appoint a Committee on Church Architecture and The Arts, consisting of at least seven members who whose members shall have skill and competence in architecture, engineering or the arts.

15.2 - Submission of Plans Encouraged
Each Parish or Congregation, Corporation or Institution of this Diocese, contemplating new construction or material changes in existing structures, including permanent changes in the decor thereof, before undertaking such work, shall is encouraged to submit plans and specifications for such work to the Committee for advice.

15.3 - Relationship with Diocesan Development Fund
The Committee shall be the consultant to the Diocesan Development Fund with respect to the architectural, engineering and decorative components of plans and specifications submitted with loan applications to such Fund.

15.4 - Compensation for Submission of Plans
Each Parish, Congregation, Corporation or Institution of this Diocese which submits plans to the Committee in a timely fashion prior to the start of construction and which is granted a loan for the construction from the Diocesan Development Fund shall be compensated with a reduction of one-half percent in the interest rate charged for the loan.

Be it Further Resolved pursuant to Canon 17.3 of the Canons of the Diocese of Albany that a majority of the voters here present are in favor of considering the Amendment to Canon 15 despite the fact that the Amendment did not meet the ninety-day deadline for submission to the Secretary to Convention.

Resolution #4
This resolution to increase clergy salaries by 1% was amended to include implementation of reductions in any parish’s assessable parish income by an amount equal to the excess of their clergyperson’s salary above the minimum level. The motion was tabled for further study of the financial implications for the diocese and future consideration by the Diocesan Council.
The Convention Honors its 7th Bishop of Albany on His 90th Birthday

Happy Birthday, Bishop Ball!

A highlight of the Albany Diocese’s 148th Annual Convention was a special tribute to The Rt. Reverend David S. Ball, 7th Bishop of Albany (Retired), on his 90th birthday, June 11th. The moment came near the closing of the Saturday Eucharist with a 10 minute video of his life and special recognition of his long service to the church presented by Bishop Love. The beloved bishop received a long and well-deserved applause from a deeply appreciative audience. Here are a few photos of that moment...
Convention 2016 “As seen..."
een through the Lens’’
MORE... “As seen through the Lens”
The Jr. Daughters of the King at Zion Church Hudson Falls has reached a milestone of ten years being a faithful servant of our Lord Jesus Christ. We are a small group of four girls, soon to be six, that meet every month to study and do service for our church. This year we have been reading about the women of the bible and discussing how we can relate it to our lives. The girls send out birthday and anniversary cards ever month to our congregation. They serve as acolytes and lay readers on Sundays, helping in the church community. However, they are mostly growing together in a Christian faith, sharing in fellowship and learning what is to follow our Lord and Savior.

I asked the girls this year to attend the Diocese Convention to promote the Jr. Daughters and to encourage other girls to form a chapter in their church. They really enjoyed attending and sharing in the Youth Rally and in worship and studying about being a Christian.

When we came back home I asked one of the girls to write an article about being a Daughter of the King. Here is one such story, just as she wrote it…

I am 12 years old, female, 5 ft 3 - 5 ft 4, 100 lbs, blonde hair and blue eyes. I am just a normal kid. I go to church every Sunday. I hang out with friends. I goof around. I text people. I do everything a normal kid does besides one little thing. I am also a Jr. Daughter of the King.

Now you may ask yourself what is a Jr. Daughter of the King or Jr. DOK? Well, a Jr. DOK is just like me and you. We are normal girls ages 7-18 wanting to grow closer to our Lord and Savior. A Senior Daughter of the King teaches us to not follow them and think of them as a teacher but think of our Lord Jesus Christ as our teacher.

Now I can’t list off scriptures and reading off the top of my head, but, that isn’t what the Jr. DOK is. We are a group of girls. In this group we grow closer and learn to trust each other. I remember I used to be just another girl who wouldn’t talk at all. And now I’m ready to go jump in front of a camera and make a fool out of myself. Joining this group has made the girls and I all different and grow stronger together.

Another example is just a few weeks ago we went on a field trip and I got talking to one of the girls. And she said to me, “I want to go back to church. I ask my mom every single day and she says no, however, when I come here and spend time with you, I love it. And my other friends don’t want to hang out with me because I am a follower of Jesus.”

continued from next page
But want to know something? She still asks her mom every day. She wants to come back to church even if everyone else is shunning her.

In my more recent writings I explained how God made events so similar that they blind us, and right now this girl is almost like Jesus. All of Jesus’s friends wanted nothing to do with him and he ended getting nailed on a cross just because he believed in God and talked about him.

While this girl talks about him, all her friends pick on her and tease her and call her names. She still keeps believing. Yes, she’s still very shy, but, this group of girls we have made has also created a calling to our savior.

Do we do stuff that normal kids don’t usually do? Of course, most definitely yes! We promise to pray for others in need at least once a day. We promise things most kids don’t even think of doing. And is it hard to remember to do it every single day especially when you’ve had a really bad day and no one is there for you? Of course, we all sinned and broke the promise many times but he forgives us because we try our best and he knows that we will end up sinning.

Now if you asked me to write about God and Jesus a few years, even maybe a few months ago, I would have told you I couldn’t. I wouldn’t be able to even write a single word that made sense. But now as I grow closer and hear other people’s opinions and I understand my own voice, I am able to write about him and what he does to us and for us.

We are the only church in the Diocese that has an active Jr. DOK. And we have a very little church and we’ve been doing this for 10 years now. While in those 10 years, we’ve had 9 girls join and we just had 2 more little girls join our family.

During convention, girls came up and asked me about it and how we do it and all of this stuff that I never thought they would be interested in when really they wanted to join. Girls I have never even talked to came up and asked me questions about it.

I can’t put what the Jr. Daughter of the King are in words because for each person it is different. Yes, we all do the same thing, like community service, and pray and sin for breaking promises, but, for each daughter, we all have a different understanding and point of view on what being a Daughter is. So I ask you, who ever reads this, to spread the news about being a Jr. DOK.

I remind you again I am still a normal girl. I get good grades, have many friends, a social butterfly, a friend, a follower. I have blonde hair and bright blue eyes, pale skin. I like to be different and go against the crowds. I listen to popular music and go to concerts. And most importantly I’m a Jr. Daughter of the King.

The girls from Zion Daughters of the King would like to expand the Jr. Daughters Chapters in the Albany Diocese. For information about the Jr. Daughters of the King contact a Senior Daughter of the King in your church or got the website: doknational.org.

“Maddie” is Madelyn Chandler, age 12. She and Barbara Mitchell are members of Zion Church, Hudson Falls
Christ the King. I had not originally planned on attending, but while going on a prayer walk, seeking the Lord’s inspiration for this evening’s address, He put it on my heart to go. The poem was written by a young woman who has experienced abuse and betrayal, the likes of which most of us can’t even imagine. It is titled: “I Am Reborn Unto You”

The author of this poem has come to discover what it truly means to “Abide in Christ” and the incredible difference it makes.

So – How do we reach that same place in our relationship with Christ as was so beautifully expressed in the last line of the poem we just heard – “You are the love of my life, my shield, my everything, always and forever, as long as I never let go.”

There are any number of things we can do to help us grow in our relationship with the Lord and to be more open to His presence, many of which we will experience this weekend, such as The Discovery Bible Study and Christ-centered programs, as well as prayer, worship, participation in the sacraments, and sharing what Christ is doing in the lives of His people.

Ultimately however, “Abiding in Christ” comes down to a choice – choosing to grab hold of Christ and not let go. It requires a genuine desire to be with the Lord wherever we are, whatever we are doing. While Jesus has promised to be with us, and in fact invites us into relationship with Him, He won’t force Himself upon us. If we are to abide with Christ, we must choose to accept His invitation to be with Him. Are we open to His invitation? Have we fully invited

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I Am Reborn Unto You

Visions in my mind continue to captivate me
Today I see their meaning for me
They began to appear around the time I was baptized
The last time I was baptized that is
I will never forget the feeling I felt on Sunday November 4, 2012
It was the first time I knew in my heart and soul that I could always trust in You
One vision is of a new born baby out in the universe all alone with the stars
Over the three plus years since this baby appeared I have wondered who it could be
Another vision is of me standing out in the universe with You
I am a little girl under Your left arm and covered by Your cloak
My arms wrapped so tightly around You my Lord I am afraid to let go
No bottom to stand on, no walls to protect me, no ceiling to cover me
Just You and me and I never felt so safe, so protected, so whole.
Today I know in my heart that that baby was and is me
You were showing me that I was born again in spirit, heart, and soul
And that vision of me as a little girl with a death hold on You
Reminds me daily of the 91st Psalm
That You are the love of my life, my shield, my everything, always and forever
As long as I never let go.
(Susan M. Lake)
Him into our heart, and soul, and mind, and body, into our entire being – every aspect of our life; all that we are and all that we have?

As I am constantly reminding people who are preparing for Confirmation (as well as myself), Jesus doesn’t want to be Lord of part of our life. He wants to be Lord of all of our life. Do we trust Him enough to surrender our whole life to Him – our bodies; our relationships; our spouse and marriage (for those who are married); our children and grandchildren (for those who are parents and grandparents); our work and ministry; our leisure time; our homes and material possessions; our joys and excitements; our fears and sorrows; our hurts and wounds; our dreams and aspirations?

Are there parts of our life that need to be cut away or pruned, things that are getting in the way of our relationship with Him and our ability to be fruitful? Do we love and want to abide in Christ enough – to trust Him with the pruning shears, accepting the fact that He may very well clip away things that we are quite attached to in order to draw us ever closer to Him and make us even for fruitful? Jesus warns that even those branches that are bearing fruit, God will prune in order that they will bear even more fruit. (John 15:2)

Jesus said, “I am the vine; you are the branches. Whosoever abides in Me and I in him, he it is that bears much fruit, for apart from Me you can do nothing.” (John 15:5)

If there is any part of ourselves that we have not yet entrusted to the Lord – that is the part of our life that will NOT bear fruit. Jesus can only bless and use that which is a part of Him; that which abides in Him.

If you want your work or ministry to bear fruit, entrust it to the Lord. If you want your relationships to bear fruit, entrust them to the Lord. If you want your marriage or children or families to bear fruit, entrust them to the Lord. If you want your material riches to bear fruit, entrust them to the Lord. If you want the Lord to transform the hurts and sorrows and regrets of life, give them to the Lord so that He can make good come from it. There is no part of life that is beyond God’s ability to redeem and use to bear fruit that will ultimately bless us and glorify Him.

Tonight I invite and encourage each of us in our prayers to ask the Lord to help us identify that part, or those parts of our lives, that do not yet fully abide in Christ, or those parts of our lives that are abiding in Him, but are not as fruitful as they could be and need to be pruned. I encourage you to write down on a piece of paper whatever the Lord puts on your heart. Tomorrow, during the Saturday afternoon Eucharist, as we come forward to receive Holy Communion, each of us will have the opportunity if we choose, to place in a basket that which we are giving or entrusting to the Lord.

The baskets will then be placed on the altar where we will pray over them, offering them up to the Lord, to be dealt with as He chooses. When we pray over that which we give to the Lord, let us do so with a sense of expectation that the Lord will bless and make fruit come from that which we give Him – not just a little fruit, but much fruit that will honor and glorify God.

“Expectation” is one of the words the Lord has given me for this Diocese. May we truly be a Diocese and people of expectation!

I am convinced that one of the main reasons the Western Church is struggling so much, often with little sign of the Holy Spirit at work, is because it has lost its sense of expectation. If we are not careful, we can easily fall into the trap of simply going through the motions of going to Church, and having a nice liturgy with nice music, and nice prayers, but no real expectation that God is going to show up and do anything.

In the Acts of the Apostles, we hear of one account after another of the mighty acts of the Holy Spirit at work in the Church. I pray that the Western Church of the 21st Century will discover and hold onto for dear life that sense of expectation that our 1st Century brothers and sisters in Christ had. My prayer is that the Diocese of Albany will be an example to the wider Church of what God can and will do, when we truly expect Him to show up in the power and presence of His Holy Spirit.

The same Holy Spirit that was alive and at work so mightily in the 1st Century Church is still very much alive and wants to work in the Church today. The question is: do we have the courage and the faith to open the doors of the Church and let Him in. I can tell you from firsthand experience, it is so exciting when God is invited to the party and is given free rein to be God, without all the restrictions the modern Church tries to place upon Him.

Dear Brothers and Sisters in Christ, I have seen the Holy Spirit at work in this Diocese doing truly
miraculous things. I have seen the Holy Spirit at work in your parishes. I have seen the Holy Spirit at work in you. I give thanks to God for that and I pray that we can become an even more “Expectant Church.”

I realize the difficulty of the times in which we live and the obstacles before us. I understand the frustrations we can sometimes have, especially when our membership drops as it periodically does in the life-cycle of each of our parishes, often despite our efforts to be faithful to the Lord and His Word. Jesus also experienced some of those same disappointments as the crowd of disciples following Him began to thin down when He challenged them with hard saying.

The Lord is calling us to hang in there. He has promised to be with us as we continue to carry out the mission before us. I cannot overstate the extreme importance of the ministry we have been given as a Diocese of “Disciples Making Disciples” and the sense of “Urgency” in which we are to carry it out.

Dear Friends, the Lord has entrusted to us the greatest truth the world will ever know and He is calling upon us as His disciples to share that Truth throughout the world – “For God so loved the world that He gave His only Son, that whoever believes in Him shall not perish but have eternal life.” (John 3:16)

This is not a message to be kept to ourselves or hidden out of fear of what people might think or do to us, but rather it is a message that needs to be proclaimed from the mountain tops and in the valleys – where ever people are, we need to share the Good News of Jesus Christ.

Time is running out. Earlier this evening, I shared with you that there are approximately 7.4 billion people in the world today and of those a little less than a third (approximately 2.2 billion) are Christians, leaving roughly 5.2 billion people walking the face of the earth who do not know Christ as Lord and Savior and who’s souls are at risk.

I can’t tell you whether our generation will be the one in which the Lord fulfills His promise to return. I can tell you He is coming and there is still a lot of work to do before He returns. Jesus said, “The harvest is plentiful, but the labors are few.” (Luke 10:2)

I realize not everyone is called to be an overseas missionary, but we are all called to be missionaries. We are all called (lay and ordained alike) to go into the mission field and share the Gospel of Jesus Christ, taking advantage of the opportunities the Lord gives us. In the United States, we live in the third most populated mission field in the world. Not a one of us has to travel beyond our neighborhood to find someone who doesn’t know Jesus as Lord and Savior.

According to the 2010 New York Census, approximately 1,682,341 people live within the boarder of the 19 counties that make up the Diocese of Albany. Of those, approximately 656,861 profess to be active Christians, leaving roughly 999,333 unchurched and non-Christians living all around us.

In two back to back surveys (2013 and 2015) The BARNA Report ranked Albany as the Number One “Most Post Christian City in America.” Actually I stand corrected, in 2015 San Francisco tied us for First Place. Its not that we made improvements, it is just that they got worse.

Regardless of how large or small our communities and parishes may be, there is much work to be done right now. As we look at all that is going on in the world today, I can’t help but think that our generation may very well be the one in which the Lord returns.

Whether our generation is the one or not – I can tell you that for many people who don’t yet know and believe in Jesus Christ, tomorrow will be too late. Of the 7.4 billion people alive in the world, 55.3 million will die this year; 151,600 will die today; 6,316 will die this very hour. (Birth and Death Rate / Ecology Global Network). According to the statistics we have, two-thirds of those people don’t know the Savior of the World, the One who died to set them free from the power of sin and death.

To bring this reality a little closer to home: I know of at least four people who had planned to be with us this weekend, but aren’t here because they are with loved ones who are very near death. Bishop Harold and
Liz Miller returned to be with Liz’s mom. John and Jackie Iseman are in Rochester at the bedside of John’s mom Stena who is fighting for her life. Fortunately these two women are strong women of faith, and as the Apostle Paul says, whether they live or die they are the Lord’s. They are the exception. How many of our neighbors and loved ones are not so fortunate?

As Christ’s disciples, we are charged with delivering God’s message of love and hope to the people of our generation, inviting them into a life transforming, lifesaving, eternal relationship with Him through His Son, our Lord Jesus Christ.

This weekend is a time for us to step back, abide in Christ, get refocused and reenergized and even get pruned a bit, so that we can go back into the mission field to bear much fruit to the Glory of God, showing ourselves to be Disciples of His Son, our Lord Jesus Christ.

We can’t reach everyone, but we can reach someone. Don’t wait for someone else to share the Gospel of Jesus Christ with your non-Christian friends. It may be too late. The Lord is calling you. The most effective evangelism method throughout the world is at your fingertips. It is something each one of us can do. It is simply sharing our faith in Jesus Christ with another human being, perhaps while sitting at a table having a meal together or cup of coffee. That one conversation can make all the difference. It can truly have eternal consequences.

Have a wonderful and fruitful weekend. God Bless You! Amen!

+ Bill

### BISHOP LOVE’S VISITATION SCHEDULE

<table>
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<tbody>
<tr>
<td><strong>October</strong></td>
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<tr>
<td>16</td>
<td>St. James’ Church, Fort Edward</td>
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<td>23</td>
<td>Grace Church, Mohawk</td>
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<td>28</td>
<td>St. George’s Church, Schenectady – institution new rector</td>
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<td>Trinity Church, Potsdam</td>
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<td>St. Mark’s Church, Malone</td>
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<td>St. Paul’s Church, Sidney</td>
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How are you living your DASH?

By The Rev. Jill Stellman

How are you living your dash? This is the central question posed by the DASH event, presented at the 2016 Diocesan Convention. The DASH event was born from the Bishop’s call at the 2014 Convention for a preaching mission. Shortly after that Convention, a group of volunteer clergy and lay people met to come up with a plan to carry out that mission. After several months of meeting, discussion, and guidance from the Holy Spirit, the group, including the Bishop, developed what is now called The DASH Event.

The focus of The Dash Event is to provide a way for disciples to make disciples, as our Diocesan Motto encourages us. The event, however, provides a framework for this disciple-making to begin in a non-threatening environment that will reach out to those who are “unchurched” (that is, have never been to church and may never have heard the Gospel of Jesus Christ) and the “de-churched” (that is, those who were raised in some Christian tradition but have since fallen away from practicing their faith).

The event takes its name from a poem by Linda Ellis, entitled “The Dash.” This poem deals with the challenge of leading a life that is meaningful, taking its name from the dash on a person’s tombstone between the date of his or her birth and death. The DASH Event focuses on what can make life meaningful – a relationship with Jesus Christ – in a non-threatening, relaxed environment using humor, music, drama, testimonies, a “sermon,” and table discussion, which includes coffee, tea, and desserts. The event hinges on encouraging members of parishes sponsoring a Dash Event to invite those who do not know Jesus Christ to the event and to be resources for them to lead them to a relationship with Jesus Christ. The concept of “friendship evangelism” is at the heart of the DASH event, so that it is non-threatening both to the unchurched or de-churched and those who have invited them to the event.

The DASH Event was presented, in one possible form, at the 2016 Convention, but was designed to be flexible enough so that each part can be adapted to a local parish’s situation. The team that developed and presented the event at Convention see themselves as resources to be used to help a local parish, or better yet, a group of parishes, recruit a team to develop a DASH Event adapted to local circumstance. The team is also willing to present the DASH event, should that be the best option for a parish, though the intent of the event is to be adapted and presented by people from the local parish or parishes.

In order to facilitate the adaptation of The DASH Event for local parishes, the DASH team will be hosting a “how-to” workshop in the fall at Christ the King Spiritual Life Center. More information will be shared about this as details become available. The team will also be participating in a DASH Event in the Ballston Spa/Round Lake area in early December, and again in Tupper Lake in early May, 2017. (Photos of the team in action at this year’s Diocesan Convention are shown here.)

Please prayerfully consider a DASH Event in your area!
The Diocese of Albany will be hosting a day of Discovery Bible Study Training on Saturday, October 22nd, at Christ the King Spiritual Life Center, 9:30 am - 4 pm. The program, first featured in a plenary session at this year’s Annual Diocesan Convention, continues with this special Discovery Bible Study Training day.

Facilitators from St. Anne’s Church in Abington, Pennsylvania, including Fr. Brewster Hastings and Mr. Fred Hall, as well as others from the Philadelphia area, are returning from this year’s Convention to again demonstrate how to lead groups and help us practice doing so ourselves. You will also learn the basics of discipleship and how to participate and lead Discovery Bible Study. This approach emerges from the mission fields in the Middle East, India and Africa where God is using it to draw thousands to know, follow and love the Lord, and is now beginning to bear fruit in the United States.

Jesus said, “Go and make disciples…” Come and learn a biblically-based, reasonable, and fruitful approach to making disciples. We know the words of Lord Jesus, what we call the Great Commission, “Go and make disciples…” but, unfortunately, many of us have not a clue on how to do this. This Bible study symposium offers an opportunity to see and hear more about running small groups which have changed so many lives.

You may come to Christ the King Spiritual Life Center for the day or the night before. Cost is $15 for the day, including snacks and lunch. Registration for the seminar, and to book a room to stay overnight may be done online at: www.albanyepiscopaldiocese.org/forms/DiscoveryBibleStudy2016DiscoveryBibleStudyRegistration.php

The Cathedral of All Saints in Albany will present its 2016 Bible Symposium on Saturday, September 24 with the Very Rev. Dr. John Behr, the Dean and Professor of patristics at St. Vladimir’s Seminary in the Bronx, teaching on “Finding Christ in the Scriptures”.

Beginning his teaching with the biblical accounts of Christ’s suffering and crucifixion, Fr. Behr will explain how we can search the scriptures to encounter Christ and come to realize that we were created for this encounter. He will further show how Christ is born in those who are born again in the Church so that they become truly human, after the stature of Christ, and continue by glorifying God in their bodies.

Father Behr teaches courses in patristics, dogmatics and scriptural exegesis at the Seminary, and also at Fordham University, where he is the Distinguished Lecturer in Patristics. He holds a PhD in Eastern Christian Studies from Oxford University.

Coffee and Danish will be served starting at 8:00 a.m. Fr. Behr’s talks are at 9:00 a.m., 10:30 a.m. and 1:00 p.m. Lunch will be served at noon. The cost for the Symposium, snacks, and lunch is $20. Please purchase your tickets in advance at http://biblesymposium.brownpapertickets.com.

Following the Bible Symposium, at 3:00 p.m., there will be an ecumenical service of prayer and healing to celebrate the Feast of Our Lady of Walsingham. The Shrine of Our Lady at Walsingham in England draws pilgrims from many different Christian traditions. It is a place of healing, both physical and spiritual. Begun in 2014 at St. Luke’s Church, Catskill, NY, the Ecumenical Festival in the Diocese of Albany was inspired by the Shrine’s ministry of healing and ecumenism.

This festival is an opportunity for Christians of all traditions to come together and celebrate the unity we share in Christ Jesus, and to experience healing of our own wounds, as well as wounds of division in the Body of Christ. Fr. John Behr will be the preacher at this service. All are welcome to attend the service of prayer and healing, for which there is no charge.
After months of planning, we are pleased to let everyone know that Beaver Cross Day Camp 2016 was a huge success! We cannot express how thankful we are for your thoughts and prayers. BC Day Camp is a safe, fun, and spirit-filled experience for local children and a great way to reach children of all ages through fun and faith centered programs. Last year was a record breaking year for our Day Camp attendance and it has since exceeded our expectations significantly! With field trips to local attractions, guest vendors, and solid Christian teaching, it is no surprise that the Day Camp is currently blossoming with the fruits that God has provided.

Our Christian Education segments (which we call "Good Morning God") have been focusing on trusting God. Campers have learned, through a variety of different topics and scenarios, that we should always put our trust in God and that he alone is our rock and our foundation.

(Psalm 18:2)

So how can you get involved? We ask that you continue to hold the Day Camp and all of Beaver Cross in your prayers. God most definitely worked in and through the staff this year to spread His Word further than ever before. We pray that the teaching the children received is just the beginning of their journey with the Lord. We at BC Day Camp wish to thank you for a great summer and we hope to see you at Beaver Cross throughout the year!

We thank God for His blessing on Beaver Cross Overnight Camp as we have had yet another great year! Two notable areas where God's blessing was most palpable this year were in fun and faith. Our "Spy" and "Wild West" themed games, activities, and programs combined with the loving Beaver Cross community made for an enormously enjoyable experience for every camper.

God works in powerful ways each and every summer at Beaver Cross, but this summer seemed to be particularly impactful. The campers learned about how God wants us to be Reconciled to Him and to each other, and how Jesus has gone All In for us and calls us to go All In for Him. Many campers renewed their relationships with Jesus and several who had previously not known Christ gave their lives to Him. Praise the Lord for the hearts He has reached and the lives He transformed.

The success of camp this summer can be seen in the large number of registrations for summer 2017 that we have already received. Approximately 30% of the campers who came to Beaver Cross this summer have already registered for 2017, exceeding even our wildest expectations.

Thank you all for the ways you have contributed to Beaver Cross whether through prayer, financial support, volunteering, sending supplies, or in any other way, your support is most appreciated. I pray you will continue to partner with us as we continue to serve our Lord at Beaver Cross by Building Community in Christ.

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2017 CAMP DATES

OVERNIGHT CAMP JULY 2 - AUGUST 5 | DAY CAMP JULY 3 - AUGUST 25

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Fr. Matt Baker
EXECUTIVE DIRECTOR

Daniel Hyde
DAY CAMP DIRECTOR

John Isman
OVERNIGHT DIRECTOR

Caleb Ames
PROGRAM DIRECTOR
Holiness Conference
October 3-5

Christ the King Spiritual Life Center (CtK), of the Episcopal Diocese of Albany and St. Mary’s Institute of the Community of St Mary, are jointly sponsoring a Conference on Holiness at CtK. The principal presenter is the Most Rev’d and Rt Hon. George L. Carey, retired 103rd Archbishop of Canterbury. Also speaking are Bishop Ed Scharfenberger, the Roman Catholic Bishop of Albany, the Very Rev’d Chad Hatfield, Chancellor of St. Vladimir’s Orthodox Seminary and the Rev’d Dr. Doug Cullum, Dean of NES at Roberts Wesleyan in Rochester. The presenters will offer teaching and reflection on the life and call of holiness for Christians, particularly in an increasingly secular environment.

This vast Anglican-Catholic-Orthodox-Wesleyan spectrum will offer rich fare in the classic life of holiness across the Christian centuries. The format of the Conference will be in the framework of daily Morning and Evening Prayer. Optional offerings will include Taize Prayer on Monday evening, and a Service of Healing on Tuesday evening.

The conference formally opens with Evensong on Monday followed by Dinner. Archbishop Carey’s opening talk will be at 7:00. Followed by (optional) Taize sung prayer. Refreshments will be available afterwards.

Tuesday Breakfast is followed by the Morning Office and teaching. Part of the program includes the presenters sharing their own prayer life. A conference banquet will be held at 6pm after Evensong. An optional Service of Healing will occur in the evening.

The Conference ends after lunch on Wednesday. Following Matins and the final presentation by Archbishop Carey, an Akathis Service, a devotion of the Eastern Church, will be held.

8 Important Reasons to Have a Will

Did you know:

1. Without a will, your state’s laws—not you—determine how, when and to whom your property is distributed?
2. You can reduce (or perhaps even eliminate) estate taxes and save taxes in a survivor’s estate?
3. You can name your executor to manage and settle your estate?
4. You can designate beneficiaries for items such as heirlooms, art objects, jewelry or real estate?
5. You may create trusts to provide for your spouse, children and others?
6. Through a Pour Over will, you can transfer leftover assets to your living trust, by-passing probate?
7. With a will, you can designate the guardian you wish for those under your care?
8. You can be a blessing to your Church and the Diocese through a bequest, which is simple, flexible and tax-deductible?

By including the church in your estate plan, there will be a little child in the future who will laugh out loud at the wonderful good news that God is love; a teenager one day who will see that love first hand during a mission trip or at camp; a struggling adult who will finally understand what grace means in so complex and difficult a world – because of you. In all these things you will provide ways for Disciples to Make Disciples.

For sample bequest language, contact Maggie Hasslacher at the Diocesan Office; 518.692.3350 ext. 511 Or by email at mhasslacher@albanydiocese.org
The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.

- Diocesan Vision

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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.

UPCOMING DIOCESAN EVENTS – 2016

October

9/30-2  Clergy Wives Retreat – Christ the King SLC
3     Standing Committee Meeting
3-5   Holiness Conference – Christ the King SLC
7-14  Diocese of Down & Dromore Clergy Conference
8     Commission on Ministry Meeting
22    Discovery Bible Study Training Seminar – Christ the King SLC
29    Acolyte Festival – Cathedral of All Saints

November

1     All Saints Day
4-6   Deacons Retreat – Christ the King SLC
7     Standing Committee Meeting
8-11  Priest Retreat, Christ the King SLC
12    Commission on Ministry Meeting

December

3     Commission on Ministry Meeting
5     Standing Committee Meeting
10    Diocesan Council Meeting
23    Canterbury House Christmas Mass & Dinner w/Bishop Love – Troy