Kids take the stage at Convention
19th Dean of the Cathedral installed
An Albany Diocese Summer
Welcome the NEW Deacons
A Beaver Cross Summer
A Mission Trip to Ireland
Regional Confirmations at Cathedral
The 149th Convection of the Diocese of Albany
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.
As I look back at this past year, in many ways it has been a year of sorrow and loss, a year of transition and new beginnings, a year of anxiousness and hope, a year of joy and excitement.

We have had to say good-bye to some very special people, to include our dear friend and former Bishop, Bishop David Ball. You might recall at last year’s Diocesan Convention we celebrated Bishop Ball’s 90th birthday and over 60 years of ordained ministry. On Easter Tuesday, he took his final breath in this world and returned home to our Lord and Savior, where no doubt he was greeted with the words we all long to hear, “Well done, good and faithful servant.” Bishop Ball will be greatly missed.

This past year, two of the Diocese’s key institutions or ministries – The Cathedral of All Saints and Christ the King Spiritual Life Center said good-bye to their leaders and have gone through a great deal of transition and change as they were faced with calling new leadership. As mentioned earlier, by the grace of God and a lot of hard work we were able to call two outstanding new leaders: The Very Rev. Dr. Leander Harding as Dean, and Mr. Reuben Todd as Executive Director of CTK. While the search process was long and often difficult, requiring a great deal of honest reflection and self-evaluation, I believe the Cathedral and Christ the King Center are both stronger and better equipped to move forward in the ministries the Lord is calling them to – sharing the Gospel of Jesus Christ and building the Kingdom of God.

Several of our parishes have gone through, or are currently going through similar periods of transition as they adjust to, or search for new rectors and Church leaders. This past year six of our parishes called new rectors or Priests in Charge; one has just issued a call and is still waiting to hear from the priest. Fourteen others are in various stages of the search process. While I realize these periods of transition can be very stressful, the Lord often uses this time to heal past wounds, raise up new lay leaders, and breathe new life into the parish. I pray in God’s time each parish will find just the right person to lead them in this next chapter in their parish’s life.

“While I realize these periods of transition can be very stressful, the Lord often uses this time to heal past wounds, raise up new lay leaders, and breathe new life into the parish.”
Another important diocesan ministry that went through a great deal of transition (both in its leadership and physical location) was the Oaks of Righteousness. One of the original founders of the ministry, Mtr. Hannah Mudge, stepped down (due to health reasons and a desire to continue her education), and Fr. Paul Hunter came on board joining forces with his wife Mtr. Christina. While all of that was taking place, Oaks of Righteousness was moved from its original café location to the newly renovated St. Patrick’s Rectory. It is truly exciting to see how this ministry continues to grow, sharing the Light of Christ in one of the darkest and most dangerous neighborhoods in North Central Troy. It has not been easy, or without costs, but the Lord is blessing this ministry. I know many members of the Diocese have given a great deal of their time, talent and resources in support of Oaks of Righteousness. Thank you! The Lord is blessing your efforts.

The Diocesan Staff went through its own period of change and transition this year as well, as it moved the Diocesan Business Office and Bishop’s Office into the newly built addition to the Diocesan Administration Building which had been quite small and confining. As with any move of this magnitude, there were a few electronic and technical issues to deal with, but overall the move went very smoothly. Not only is it a much more pleasant environment to work in, but it also provided the desperately needed space for the growing needs of the Diocese. I am very appreciative to everyone who helped make the new facilities possible. We hope to have an official dedication of the new space in the near future.

These are just a few of the many ways we have experienced change and transition this past year throughout the Diocese. While we have had our moments of sadness and loss, as well as moments of anxiousness and uncertainty, the Lord had been good – helping us through those moments and giving us much to be thankful for and hopeful for.

Now, on a less positive note, as we look beyond the life of the Diocese, to the wider world, there is much that could cause great anxiousness and concern. The political scene of our nation has gone through one of the most controversial and turbulent presidential elections in U.S. history. Some were overjoyed by the results, others were devastated. Many of us are holding our breath waiting to see what happens next. One thing is for certain, whether we like our new President or not, President Trump and this Nation need our prayers and our Christian witness.

Both at home and abroad, the growing threat of terrorism has wreaked havoc and fear. Radical Islamic extremists as well as other political and religious extremists have conducted senseless, brutal, barbaric acts of murder and terrorism against innocent men, women and children in our own nation and throughout the world. It is no longer a question of “if” another attack will take place,
but when and where. No one is immune.

There is growing debate and division among individuals and nations as how best to deal with the hundreds of thousands of innocent refugees fleeing for their lives while at the same time trying to protect the nations of the world from terrorists who pose as refugees in order to sneak into the United States and other Western countries to carry out more terrorists attacks. This is definitely a time to heed Jesus’ command to be “wise as serpents and innocent as doves.” (Matthew 10:16)

Despite tremendous efforts and much success over the past several decades to ease racial tension and bring about a greater sense of equality for people of all ethnic and racial backgrounds, there is still far more that needs to be done as witnessed by the ongoing protests and acts of discrimination throughout the United States and the world. May God give us the eyes and the heart to see one another and love one another as His Son, Christ Jesus, sees us and loves us.

The level of poverty, especially among unwed mothers and children in broken homes is continuing to rise out of control, leaving millions not only hungry and in great need, but with a growing sense of hopelessness. Unwed mothers is one of the largest poverty groups in our country.

The huge number of people being incarcerated in our own country (especially among young African American men) is tragic. According to the U.S. Bureau of Justice Statistics 2,220,300 adults were incarcerated in U.S. federal, state and county prisons and jails in 2013. That is (1 in every 110 adults); 4,751,400 adults or (1 in 51) were on probation or parole. “In October 2013, the incarceration rate in the United States was the highest in the world. While the U.S. only makes up 4.4 percent of the world’s population, it houses 22 percent of the world’s prisoners.”

The ever growing number of people of all ages, genders, and socio-economic backgrounds enslaved to all sorts of addictions (drugs, alcohol, pornography, and gambling), as well as those struggling with various sexual identity issues is sky rocketing.

The ongoing attacks on marriage, family, and the unborn child are relentless. The very building blocks of society are crumbling all around us, with no end in sight. Fifty percent of all marriages end in divorce. Families have less and less time for one another, and what time they are together, many are simply sharing a space while they do their own things talking or texting on their cell phones or surfing the net. The next time you go to a restaurant, look around and see how many people are actually talking to one another versus staring at their cell phones.

According to the World Health Organization, in the U.S. nearly half of all pregnancies are unintended and 4 out of 10 are terminated in abortion. In 2013 - 664,435 babies were killed in the United States through abortions.

All of these things are indicative of the brokenness of our society and the fallen world in which we live. The United States and much of the rest of the world is spiraling ever deeper into darkness and away from the one true source of light – the Light of Christ.

I share these things with you tonight, not to depress you or damper our evening together, but rather to stress the absolute importance and necessity of truly living out our Lord’s command and the theme of this year’s Convention – “Let your light shine!” (Matthew 5:16)

Although Christianity and the Church is coming under ever greater attack throughout the world to include the United States – a country originally founded on Judeo-Christian values, this is NO time to hide or put our light under a basket.

In his new book “Impossible People,” Os Guinness, one of the great Christian Statesmen and Apologists of the 21 Century, speaks of the extreme seriousness the Church finds itself in and the need to stand up for the Christian faith and our Lord Jesus Christ. The failure to do so will have dire consequences. He writes:

“Is Jesus Lord, or are the forces of advance modernity lord? The church that cannot say no to all that contradicts its Lord is a church that is well down the road to cultural defeat and captivity. But the courage to say
I never saw the film, “The Exorcist.” I didn’t miss it on principle, I just never got around to it. But I did see “The Omen.” Named by the Chicago Film Critics’ Association as the 31st scariest film ever made, The Omen tells the story of a mysterious child, substituted at birth by the American Ambassador to Britain without his wife’s knowledge after their own son is stillborn -- who then turns out to be the Antichrist.

The film came out in 1976. I was spending the summer with a friend in Kansas. At the time, I was studying Buddhism in college. I was quite hostile to Christianity, not the least because of what I took to be it’s manipulative and superstitious emphasis on Satan. But I was shaken by The Omen; it made the Biblical notion of the demonic realm seem vividly real. I was so unsettled that early the next morning, before anyone was up, I found the old family Bible and sat outside for over an hour reading the Gospel of Matthew -- convinced that my only recourse was to become a Christian.

In the end, that was not what did it; I did not become a believer until several years later.

Traditionally the Church has taught that contemplating the terrors of Hell is a route to conversion, or at least a renewed resolve in living the Christian life. A classic example is the famous sermon of Jonathan Edwards, “Sinners in the Hand of an Angry God” (1741) in which Edward paints the picture of our dangling over the abyss held by only the thin thread of divine grace. Yet, in the end, a fearful and loveless conversion seems a bit mercenary and self interested -- something less than the love of God with heart, mind and soul that Lord seeks from us. The Gospel is not some merely some sort of insurance policy over against the metaphysical terrors of pure evil.

Belief in Satan today

In the world of today, it is not difficult to make a case for the existence of evil. But the idea of Satan, as a personal and supernatural embodiment of evil, is more complicated. The modern scientific outlook tends to be skeptical about the existence of a personal devil. The liberal New Testament scholar, Rudolf Bultmann, famously said, “It is impossible to use electric light and the wireless and to avail ourselves of modern medical and surgical discoveries, and at the same time to believe in the New Testament world of daemons and spirits.”

And yet one can’t help but wonder if this anti-supernaturalism comes more from lack of imagination and a capitulation to the prejudices of modernity, than the inevitable conclusions of scientific method.

In the nineteen-sixties the Episcopal Church enlisted the help the anthropologist (and devout Episcopalian), Margaret Mead, in the revision of the American Book of Common Prayer. As one commentator put it, “she gave the Episcopal bishops more than they bargained for.” During discussion of removing reference to Noah’s
Flood because “nobody believed that sort of thing any more,” Mead responded, “Bishops may not, but anthropologists do!” Similarly, in the revision of the baptismal rite, which traditionally included the renunciation of the “flesh, the world and the devil,” there were those who wanted to eliminate any reference to Satan. Margaret Mead insisted that it be retained. No doubt as an anthropologist, she recognized the breadth of human experience in the realm of the supernatural, as well as the possibility that we, as modern western people, may have our own cultural blinders and limitations.

C. S. Lewis argued that it is an error to deny the reality of the demonic realm, but that it is no less an error to pay too much attention to the “devils.”

There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight.

The Swiss theologian, Karl Barth, agreed that it is not healthy to pay the demonic too much attention, lest we find ourselves attracted to it, and become more demonic ourselves.

“It has never been good for anyone...to look too frequently or lengthily or seriously or systematically at demons...it not make the slightest impression on the demons if we do so, and there is the imminent danger that in so doing we ourselves might become just a little or more than a little demonic.”

Instead we are to “disbelieve” in Satan -- not in the sense of denying his existence as such, but in rejecting his claim on us and on the world, and insisting on his illegitimacy.

“We cannot believe in the devil and demons as we may believe in angels when we believe in God. We have a positive relationship to that in which we believe. But there is no positive relationship to the devil and demons.”

Satan and the Sovereignty of God

We must be careful to avoid the error of “dualism,” in which we treat Satan as “another God” equal to God, and set in permanent opposition to him as competing deity. We are always to remember the absolute Biblical affirmation of the uniqueness and oneness of God. “Hear, O Israel: The LORD our God, the LORD is one. You shall love the LORD your God with all your heart and with all your soul and with all your might.” (Deuteronomy 6:4-5).

“Who declared it of old? Was it not I, the Lord? And there is no other god besides me, a righteous God and a Savior; there is none besides me.” (Isaiah 45:21)

God is One, his sovereignty is uncontested. Satan is no competition. And yet in the mystery of God’s purpose, He allows Satan (however provisionally) a sphere in which to operate -- much as he allows us to choose good or evil. Yet God is not indifferent to evil and the harm inflicted on his good creation. New Testament constantly presents His work of redemption as a confrontation with, and overcoming of, Satan’s power within the creation.

Tempted or Tested?

In the Gospel narrative, Satan’s most prominent and extended...
Listen carefully, my son, to the master's instructions, and attend to them with the ear of your heart. . . . Let us get up then, at long last. For the Scriptures rouse us when they say: It is high time for us to arise from sleep (Rom 13:11). Let us open our eyes to the light that comes from God, and our ears to the voice from heaven that every day calls out this charge: If you hear his voice today, do not harden your hearts (Ps 95:8). . . . As we progress in this way of life and in faith, we shall run on the path of God's commandments, our hearts overflowing with the inexpressible delight of love.” [Prologue RB80]

Benedict’s wise words on the heart never cease to thrill me – “listen with the ear of the heart.” He begins with one of the fundamental constructs of the scripture: call and response, which implies listening. What Benedict echoes in the prologue of the RULE is the SHEMA, “Hear (listen), O Israel…” This theme runs throughout scripture, beginning with God’s looking for Adam – “where are you” – all the way through to Jesus’ asking, “Who do you say that I am?” If we are not listening, we cannot hear God, we cannot respond to God’s voice, and cannot DO God’s will.

Sister Aquinata Boeckmann, OSB has written brilliantly on this in her book PERSPECTIVES ON THE RULE OF SAINT BENEDICT: EXPANDING OUR HEARTS IN CHRIST. Her point is that one has to listen WITH THE HEART, because that is what God expects of us, and that is what the Bible calls us to do. Benedict tells us that we’re to listen not just with the physical ear, but with the ear OF THE HEART. What he’s talking about is the center of the person, the place of the Divine-Human encounter. We hear God and respond, but, as Benedict points out in Prologue verse 10, “hardness of heart” can get in the way of things. We know that sclerosis, hardening, can do real physical damage to us. Well, a hardened heart can do real spiritual damage as well.

What we’re talking about is desensitization. It’s like we allow ourselves to grow a spiritual callous, and it becomes harder and harder for the Lord’s Word, the Lord’s voice to reach us as we harden. All of us can imagine the things that bombard us, harden us, and desensitize us. I think we’re particularly vulnerable here in the United States because we perceive ourselves as a religious people; as the late American Church historian Sidney Mead said, we think we’re a nation “with the soul of a church.” People have been trying to prove, or disprove, the fact that as a nation we’re the “most religious” on earth. But what does that mean? Brian Luke Seaward wrote a book titled Managing Stress: Principles and Strategies in which he spends a goodly amount of time looking at spirituality as a means to avoiding stress. He writes:

In an article titled ‘Choosing My Religion,’ Cimino and Lattin stated the following: “In 1958, for example, only one in twenty-five Americans had left the religious denomination of their upbringing. Today, more than one in three have left or switched. Most still believe in God, but now they are looking for a personal spiritual practice. According to a recent survey from the MacArthur Foundation, seven out of ten Americans say they are religious and consider spirituality important part of their lives. But about half attend religious services less than once a month or never.” [p. 154]
Seaward uses the terms “spiritual hunger” and “spiritual bankruptcy” to describe the situation of most Americans. He paints a compelling picture of a void that people go looking to fill.

David G. Myers, a social psychologist, is even more compelling as he makes the argument for a void affecting American life and manners in The American Paradox: Spiritual Hunger in an Age of Plenty. He marshals some impressive data to demonstrate that while we are living better than ever we’re still miserable, because, in a nutshell, we keep trying to substitute individualism for the common good and things (affluence, success, toys, name it) for spiritual well-being. His findings are echoed by Leigh Schmidt’s Restless Souls: The Making of American Spirituality. Schmidt surveys the history of American spirituality from Emerson to Oprah and finds us a nation of seekers. We want happiness, we want contentment, and we want something that will fill this void, this restlessness that is deep inside us.

My point is this: what we end up with is spiritual sclerosis, unless we learn to cultivate a listening heart. The way we do that is through what has been called a “methodless method”: lectio divina/holy reading. Thus, the way of beginning again and again for Benedict is found in LECTIO DIVINA, which is truly the monastic spiritual exercise. It is simply the slow, deliberate meditation upon the Scripture, praying it, not studying it, seeking to hear the Lord’s VOICE, which will guide us into the pathway of his life, and of his peace. Perhaps the best brief piece I’ve ever seen on lecio divina is by the Benedictine monk, Luke Dysinger, OSB of St. Andrew’s Abbey, Valyermo, California. His “Accepting the Embrace of God” puts the “methodless method” into an easy to use package for individuals, and for small groups: http://www.valyermo.com/id-art.html.

This “methodless method” is the means by which we are led on the way to the expanding heart Benedict talks about. By engaging God’s Word – along with other texts we are led to engage in the constant confrontation of the self that is less-than-what God would have us be, and the turning toward the self to which God would have us become. I was reminded of the SHAKER dancing tune “Simple Gifts” and its message:

’Tis the gift to be simple, ’tis the gift to be free
’Tis the gift to come down where we ought to be,
And when we find ourselves in the place just right,
’Twill be in the valley of love and delight.

When true simplicity is gained,
To bow and to bend we shan’t be ashamed,
To turn, turn will be our delight,
Till by turning, turning we come ‘round right.

The turning, the continuous conversion, brings with it the groundedness of humility, and simplicity (being onefold) has us focused on God. In Chapter 72 of the Rule Benedict writes, “let them prefer nothing whatever to Christ.” His point is to get us to where we can open ourselves more and more to listen to God – fully, deeply, really. Terence Kardong, OSB points out in BENEDICT’S RULE: A TRANSLATION AND COMMENTARY, “Humility cannot be a technique for attaining the heights, for that would vitiate the whole enterprise. In fact, Christian humility is really not a human achievement at all, but rather a willingness to let God work through our weakness.” We’re simply opening the door so that we can communicate with God. Listen.

What did Benedict say toward the end of the prologue? “…as we progress in this way of life and in faith, we shall run on the path of God’s commandments, our hearts overflowing with the inexpressible delight of love.” Our hearts will overflow with inexpressible delight of love…this is the way of the listening heart that leads to a transformed life – that’s Benedict’s true option.

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
In this 131st year since the founding of the Cathedral of All Saints, Albany, The Rev. Leander Samuel Harding was installed as 19th Dean on the 4th of June. Leading the special service and its Celebrant was The Rt. Rev. William Love. Joining Bishop Love were The Rt. Rev. Daniel Herzog, The Rt. Rev. Grant LeMarquand, Area Bishop for the Horn of Africa and visiting preacher, The Rev. Jacob Smith, Rector of Calvary Church, New York City. A Grand Procession opened the Service. It included more than 30 priests and deacons of the Diocese, the men’s and boys’ choir, crucifers, torches, thurifer, acolytes and members of the Cathedral Chapter, as well as the bishops, all welcoming the new Dean. A grand entrance indeed, for this new leader.

Dr. Harding is a graduate of Trinity School of Ministry, Ambridge, PA. He received his B.A. in Religion and Literary Criticism from New College, Sarasota Florida, and an M.Div. from Andover Newton Theological School. His Ph.D. in Theology and Psychology was awarded by Boston College. During the years 2005 – 2013, Dr. Harding was Associate Professor of Theology at Trinity School for Ministry, as well as Dean for Church Relations and Seminary Advancement. In 2013 he received a call to be Rector of St. Luke’s Church, Catskill, remaining there until his recent call to be the 19th Dean of the Cathedral. A scholar and writer, he is credited with publishing several books and numerous articles regarding the church. Dean Harding is married to Claudia, and together they are parents of three sons.
Harding installed as Archdeacon of All Saints
On June 9th to 11th, the 149th Annual Convention of the Diocese of Albany was held at Camp of the Woods, Speculator. Attended by more than 700 people for either all, or part, of the weekend, the theme of this year’s gathering was “Let Your Light Shine”.

Returning as special visitors to this year’s Convention were several bishops and their spouses, including The Rt. Rev. David and Rita Parsons, Bishop of the Arctic, The Rt. Rev. Bishop Harold and Liz Miller, Bishop of Down and Dromore, The Rt. Rev. Dr. Grant and Dr. Wendy LeMarquand, Area Bishop for the Horn of Africa, and The Rt. Rev. Todd and Rev. Patsy McGregor, Bishop of Toliara. New to this year’s convention were The Rt. Rev. John and Patricia Tarrant, Bishop of South Dakota, and The Rev. Jean-Jacques Deravil, Saint-Espirit Parish Church, Las Cahobas, Diocese of Haiti.

Keeping with tradition, the Convention opened Friday evening with the Bishop’s address. In his remarks, Bishop Love reminded the gathering that next year’s Convention will be in celebration of the Diocese’s 150th anniversary and return to Camp of the Woods June 8 - 10, 2018. As this will be a historic Diocesan event, The Most Reverend Michael Bruce Curry, Presiding Bishop of The Episcopal Church, has been invited – and has accepted – the invitation to attend next year’s Convention. The Bishop’s address is one of the highlighted features in this issue of TAE, beginning on page 3, and may also be heard on the Diocesan website: www.albanyepiscopaldiocese.org. A brief business session followed.

The business session reconvened the next morning which included the discussion of the annual diocesan budget. Often a topic to raise questions from the electorate, this year’s
budget, delivered by Diocesan Treasurer, Mr. Clark Curtis, was presented and approved without debate. Further Actions of the Convention, Election results and Resolutions are noted on the following pages of this TAE issue.

Also on Saturday, two plenary sessions were held. The first was led by Bishop Grant and Dr. Wendy LeMarquand. They delivered riveting talks on life in the extremely poor areas of Africa and how the villagers are being taught the simplest of remedies to prevent and combat disease to reduce the number of thousands of needlessly lost lives each year. The second plenary, a “Panel Discussion with Guest Bishops”, was a forum whereby each panel member shared similar struggles, successes and opportunities for growth in their parts of the world.

In addition to these plenary sessions and workshops, a number of activities were offered: vendor and Diocesan ministry exhibits, Vacation Bible School, Daughters of the King Prayer Walk, Youth Rally, and the Saturday evening Healing Service, just to name a few. Thirty-two workshops were offered, among them, “Keeping Faith In Mind: Dementia”, given by Fr. Bill Hinrichs, “Bible and Sexual Integrity for Men”, given by Fr. Mark Chesnut, “Shining Light into the Darkness of Domestic Violence”, given by Mtr. Anne Curtin and Rebecca Alamillo, “Shine – What God is Like, and How to Become Like Him”, given by Fr. Christopher Brown, as well as a panel discussion, “Pastoring Those Impacted by Addiction”.

Saturday afternoon’s Eucharist was held in Tibbitts Auditorium with Bishop Love as Celebrant and the visiting bishops as Concelebrants. Bishop McGregor was the Eucharist’s preacher, relating life in Madagascar and how “teamwork” in Evangelism has made a positive impact in so many lives.

Special time was taken during the service to provide recognition and honors to Archdeacon Harvey and Nancy Huth for their many years’ service to the Diocese; Harvey, as Secretary of the Diocese and Secretary of the Convention, and Nancy, for her faithful support and service to the church. Bishop Love was quick to add that Archdeacon Harvey will continue to serve the Diocese and the church, including his current role as Archdeacon of the Diocese. The “torch” of responsibilities, that of Secretary of the Diocese and Convention, however, has now been passed on to The Rev. Marian Sive, of Calvary Church, Burnt Hills.

On Sunday, the final day of the three-day gathering, the always-exuberant Youth Service was held, with Bishop Love, Celebrant, and the visiting bishops, 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 chalice bearers and Bishop Parsons was the preacher. His sermon, and those of others delivered over the weekend, may be heard in full on the Diocesan website. As the Sunday Youth Service came to an end, Bishop Love officially announced the closing of the 149th Annual Albany Diocesan Convention.

Looking back at the weekend, although northern New York had recently experienced many days of rain, any appearance of precipitation was not to be seen. The Convention’s theme, “Shine”, seemed to be a sign of what was “to be” for this gathering. The weather was fairly cool, but not uncomfortable enough for the young to enjoy some swimming and lakefront beach activity. As usual, 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.

Surely, this year’s Convention may very well be rated among the best, but what was left in everyone’s mind was that the 150th Convention in 2018 will not be one for anyone to miss.

- The Editor
ACTIONS OF THE 149th CONVENTION

Appointments:

Committee to Approve the Minutes of Convention
The Rev. Marian Sive, Chair  The Rev. David Haig  The Very Rev. David Ousley
The Rev. Denise Moore

Committee on Convention Arrangements
Carol Drummond, Chair  The Rt. Rev. Daniel Herzog  The Director of Christ the King
Cn. Jerry Carroll  The Rev. Mark Chesnut  The Rev. Lynne Curtis
The Rev. Nancy Goff  Margaret Haskell  Daniel Hyde
Sue Ellen Ruetsch  The Rev. Marian Sive  The Rev. Jill Stellman
Elizabeth Strickland

Diocesan Development Fund
Doris Bedell  John Boyce  Robert Boynton
Jeffrey Brown  Lay Cn. Richard Carroll  Clark Curtis, Treasurer
Charles Szuberla

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

Commission on Ministry (New Appointments)
The Rev. Lynne Curtis  Randall Demler  The Rev. Kenneth Hunter
Ann McMillan  The Rev. Tom Papazoglakis

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

Christ-the-King Advisory Commission
Dane Austin  Randall Demler  The Ven. Dr. Leander Harding
Archdcn. Harvey Huth  Robert Iseman  The Rev. Neal Longe
Marci Miller  The Rev. Tom Papazoglakis  The Rev. Derik Roy
Elizabeth Strickland  The Rev. Sandy Tatem  Mother Miriam, CSM

Director of Vocations
The Rev. Tom Malionek
Elected Offices:

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<th>Position</th>
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<td>Secretary of the Convention</td>
<td>The Rev. Marian Sive</td>
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<td>Treasurer of the Diocese</td>
<td>Clark Curtis</td>
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<td>The Rev. William Tatem</td>
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<td>The Rev. Paul Hunter</td>
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<td>The Rev. Matthew Stromburg</td>
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<td>Margaret Haskell</td>
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<td>Jeffrey Hartt</td>
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<td>The Rev. Thomas Malinek</td>
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<td>The Rev. Mark Chesnut</td>
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<td>The Rev. William Strickland</td>
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<td>Gen. Conv. Provisional Deputy (laity)</td>
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<td>The Rev. Elizabeth Papazoglakis (Effective 1/1/18)</td>
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<td>Standing Committee</td>
<td>The Very Rev. Derik Roy</td>
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<td>The Rev. N. Bradley Jones</td>
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<td>Barbara Beaulac</td>
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Resolutions of the Convention

Resolution #1
Moved by: Clark Curtis
Seconded by: The Rev. William Tatem
RESOLVED, that the Diocese of Albany Operations Budget 2018, as presented in this Convention Book, be adopted.

Resolution #2
Moved by: The Very Rev. Neal Longe
Seconded by: The Rev. Thomas Papazoglakis
RESOLVED, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2018.

Resolution #3
Moved by: The Rev. William Tatem
Seconded by: The Rev. Cn. Robert Haskell
RESOLVED, that for 2018, the recommended clergy stipend schedule increases by 2% and supply clergy rates for 2018 be increased to $130 for a single Sunday service and to $155 for two services on a single day. Other supply rates will remain unchanged.
Convention 2017 “As so
MORE...“As seen through the Lens”
Welcome the NEW Deacons!

On Saturday, June 3rd, a packed assembly at St. George’s Church, Clifton Park witnessed the ordination of two women to the Diaconate. Bishop Love led the ordination event and was also celebrant and preacher. The newly ordained were Barbara Louis Mitchell and Candace “Candy” Ann Palumbo.

Deacon “Candy” Palumbo has a B.A. in Special Education and a Masters in Reading from the College of St. Rose, Albany. After retiring as a Special Ed teacher in 2012, she began to work for Umbrella, a senior citizen program that provides services to elderly people so they may remain in their homes. “Candy’s” passion lies in the ministry of prayer as a member of the Daughters of the King. Married to Alfred Palumbo, together they have been blessed with 6 children and 15 grandchildren. A member of Trinity Church, Watervliet, since 2009, she will continue at Trinity as deacon.

Dcn Barbara Mitchell semi-retired from Adirondack Community College as a food service supervisor, then went on to Stewarts until her retirement. Church has always been a big part of her life, having been active in many different church ministries at Zion Church, Hudson Falls for more than 42 years. She loves being a Daughter of the King and Co-Directress of Jr. Daughters. Happily married to husband, David, for 45 years, together they have a grown daughter, Tina. Dcn Barbara has been assigned to St James’s Church, Lake George, and looks forward to serving our Lord to help spread Christ’s good news to all.

Convention’s diaper drive a huge success!

This year’s Convention brought one other success story - the annual Diocesan Diaper Drive. Each Convention, the Diocese held a diaper drive to help many poor families living below the poverty level and this year’s drive was among the very best. Fr. James Brisbin, rector and priest at St Francis Mission in Albany, with a 95 percent Burmese refugees congregation, said, “This year’s Diocesan diaper drive, was its most successful ever. Diapers help the families financially and help the children stay healthy by providing them with a good healthy change of diapers.” Fr. Brisbin added, while St. Francis Mission supplies diapers to those in need, with help from the Diocese it continues its support of education in support in the Emmanuel Primary School. The school lies at the Mae La refugee camp on the Thailand-Burma border. Along with this effort, thanks to a local dentist, toothbrushes are also donated and hand-carried by Fr. Brisbin to many refugees. In closing, Fr. Brisbin said, “The love and support for helping refugees both in our home town and across the world is very evident both in increased financial support and in new volunteers coming forward. America still loves and welcomes refugees.”
On May 13th, the Cathedral of All Saints was the site of a regional confirmation where 17 people from area churches were either Confirmed or Received into the Episcopal Church.

Conforming to Church tradition, the Confirmands experienced the laying on of hands by Bishop Love, each hearing him say, “Strengthen, O Lord, your servant N. with your Holy Spirit; empower him/her for your service and sustain him/her all the days of his/her life. Amen.” To those who were received in the church, they heard the bishop say, “... we recognize you as a member of the one holy catholic and apostolic church, and we receive you into the fellowship of this Communion. God the Father, Son and Holy Spirit, bless, preserve and keep you. Amen.” For many present who witnessed the solemn event, these words brought back fond memories of their own Confirmation, and a reminder to always be “a servant with the Holy Spirit”.

Regional Confirmations at the Cathedral of All Saints
Bishop Love led the ceremony, and was also its preacher. He was assisted by the Dean of the Cathedral, The Ven. Leander Harding, Cathedral clergy as well as members of the Cathedral. The Confrmands, those Received, and their churches of residence were:

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<thead>
<tr>
<th>St. Peter’s, Albany:</th>
<th>St. Stephen’s, Delmar:</th>
<th>Church of Our Saviour, Lebanon Springs:</th>
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<td>Matthew Clark</td>
<td>Nancy Madrian</td>
<td>Carol Lukas</td>
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<td>Caitlyn Connors</td>
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Every two years the Diocese of Albany sponsors a teen mission trip to Northern Ireland, where we partner with the Diocese of Down and Dromore and the Diocese of Derry and Raphoe. This year, from June 26 to July 9, 2017, 10 teens and four leaders from all over our Diocese participated. This year’s trip motto was “LOVE. GO. SERVE,” based on our Lord’s commandments to love God and our neighbors, His commission to “go and make disciples of all nations” (Matt. 28:19), and our desire to serve using the gifts He has given us. We want to thank you for your prayers and support leading up to and during our adventure. It was a wonderful and fulfilling experience.

The pictures in this article attempt to capture what we accomplished during our mission trip. First, we served at Summer Madness, Ireland’s largest Christian festival at the Glenarm Castle in Ballymena. With the support of the Diocese of Down and Dromore and the leadership of Bishop Harold Miller, we helped to set up Summer Madness, served as ushers at the Big Tent and seminars, cooked and served for the Bishop’s BBQ, provided a late-night hot chocolate ministry, assisted at the zipline, and cleaned showers and “port-a-loos.” As stated on its website, “Summer Madness exists to enthuse, equip and engage the youth and young adults of Ireland in their Christian faith so that they may be real change makers in their churches and communities across Ireland.”

Next, we partnered with 20 teens from Derry and Raphoe for ‘On the Move 2017’ in the village of Eglinton, Northern Ireland. With the help of Bishop Ken Good’s youth ministers, we broke into four separate teams and served the community by painting fences, picking up litter, weeding gardens, and cleaning streets. Working in mixed groups with Northern Ireland teens, ages 12 to 18, enabled us to stretch our faith and build relationships away from the distractions of everyday life. Our days also included teaching, music, treks to the showers, and fun such as cage soccer.

Throughout our trip we shared Christ’s love as we lived in communion while camping in tents in cow pastures and sleeping at the Faughanvale Presbyterian Church (which partnered with the Diocese of Derry and Raphoe for On the Move). We worked alongside our new friends. We had incredible worship and teaching. We stepped out of our comfort zone and each led meditations. We shared, discovered, and grew our faith! Thank you for your love and support during this journey. We look forward to sharing our individual stories with you personally or at the 2017 Diocesan Mission Conference on Saturday, September 23 from 9:30 am to 3:30 pm at St. John’s, Essex!

For more information about our trip, please go to the following sites: http://www.derryandraphoe.org/news/item/1187-lifelong-friendships-made-at-on-the-move

Facebook: Northern Ireland Mission Trip 2017
no has to be followed by an equally clear, courageous and constructive yes—to the Lord himself, to his gospel and his vision of life, humanity and the future, so that Christians can be seen to live differently and to live better in the world of today.”

He goes on to say, “We face a solemn hour for humanity at large and a momentous showdown for the Western church. At stake is the attempted completion of the centuries-long assault on the Jewish and Christian faiths and their replacement by progressive secularism as the defining faith of the West and the ideology said to be the best suited to the conditions of advanced modernity. The gathering crisis is therefore about nothing less than a struggle for the soul of the West and the place of faith—any faith—in the life of advanced modern societies.

“For if the anti-Christian forces prevail, they represent nothing less than a struggle for the soul of the West and the place of faith—any faith—in the life of advanced modern societies.

Os is not over exaggerating. He has had the courage to say that which is before us.

As I stated in my recent letter of invitation to the Diocesan Convention, God doesn’t want us living in darkness, as evidenced by His very first command recorded in the Creation Story – “Let there be light!” (Genesis 1:3) Tragically, it wasn’t long after God created Adam and Eve and placed them in the Garden of Eden that the world was plunged into the darkness of sin as a result of Adam and Eve’s disobedience to God.

Out of His love for us, God sent His Son, Jesus Christ (the new Adam) to save us from the power of sin and death resulting from the first Adam’s sinful disobedience. Jesus said, “I have come into the world as a light, so that no one who believes in me should stay in darkness.” (John 12:46) The Apostle John writes, “In Him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it.” (John 1:4-5).

Jesus is in fact the true “light of the world” that brings life -- not death; goodness -- not evil; peace -- not fear; comfort -- not sorrow; fulfillment -- not emptiness. In the Psalms we read, “Blessed are those who have learned to acclaim You, who walk in the light of your presence Lord.” (Psalm 89:15).

Jesus not only invites us to walk in the light of His presence, but also to be a reflection of His light as we share in His ministry of salvation. As His disciples, Jesus commands us to go forth boldly in His name and to be a channel of His love and mercy and healing grace. Jesus said, “You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.” (Matthew 5:14-16).

The light that shines forth in us is not generated by us, but rather it is a reflection of the light of Christ that is within us and the power and presence of His Holy Spirit. The Lord is calling us not to hide our light, He is calling us to allow His light to shine forth so that others may come to know Him in and through the lives that we live and share.

Wednesday morning I was working at my desk at home trying to figure out what I was going to be saying this evening. While working, the phone rang. Initially I was going to ignore it. I let the answering machine pick it up, but I was listening as the message went on. It soon became obvious that the message that was being shared was not one that could be ignored—that the person calling was in a true state of crisis; a person whose life was falling apart all around her. A reoccurrence of cancer had come back and she had been out of work for over two months. Her health insurance was about to come to an end. By the grace of God, I had the wisdom to get up from the desk and
go answer the phone and share with my dear sister in Christ who was struggling and to offer a word of encouragement as best I could, given all that she was confronted with. I then took a moment and wrote a note of encouragement and sent a little gift to try and help her during this in between time.

Afterwards, I went out for a walk to try to get myself reoriented for tonight’s Bishop’s Address. My first question for the Lord was how can we live the light of Christ? His response almost immediately was “You just did it.”

We make it much harder than we need to. The Lord calls us to live our life in such a way that it is not all about us. First and foremost, it’s about Him—living in relationship with Him. When we do that, we can’t help but be transformed by Him. We can’t help but have care and compassion for those around us. We can’t help but want to share the Good News that Jesus offers. We can’t help but want to be there for people in their time of need. In so doing, we are letting our light shine—Christ’s light shine. There is no one way that that happens. Day in and day out, we are faced with these opportunities. Many things can get in the way. We can easily be distracted. But may God give us the eyes to see one another and the hearts to love one another in such a way that we are willing to reach out; that we are willing to minister to one another as best we can through God’s grace.

Jesus said don’t worry about what you are to say. He will give us the words at the right moment. While I was listening to my friend pour out her soul, I was actively praying, “Lord, help me know what to say.” One of the things she needed most was not for me to talk, but simply listen. May God use us in such a way that we can, in fact, make a true difference in the world around us. We can’t change everything but we can change some things. We can’t impact everyone, but we can impact some. I pray that the Lord will touch each of us this weekend. Jesus not only invites us to walk in the light of His presence, but also to be a reflection of His light as we share in His ministry of salvation.

The theme of this year’s Diocesan Convention is focused on our Lord’s command: “Let your light shine!” (Matthew 5:16). In many ways it is a continuation of last year’s Convention theme: “Abide in Christ, Bear Fruit, Glorify God.” Despite the growing attacks on the Church and the continuous 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 invite each of you this weekend to join me as we learn not only how to better walk in the light of Christ, but also how to be a reflection of His Light so that those around us who are stumbling in the darkness will see and be drawn to the light of Christ in order that they may be set free to truly live and become children of God.

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.

I would like to close this evening with a prayer that was at the conclusion of Os’ book. Let us pray:

“O Lord, we humbly bow before you. Without your truth, we are confused and our lives lack meaning. Without your grace, we are lost in our sin and cannot find you or save ourselves. Without your mercy, we are overwhelmed by our smallness. Without your providence, we are overcome by a world that refuses be transformed according to our endeavors and our ideals. You are our Lord and our Rescuer. Grant us your truth to clear our fog, your grace to restore us when we go wrong, your fresh calling to stir new purpose in our hearts, and above all your love and mercy to help us stand with heads held high—that we may be a people worthy of the high calling of making a home for your divine presence in our world and in our time. In Jesus Christ our Lord, Amen.” God bless you.

+ Bill
While attending seminary at Philadelphia Divinity School in 1966, we were taught that 80% of our Prayer Book is based on Holy Scriptures. Perhaps the most obvious example is the “Words of Institution”, found in the Eucharistic Prayer where the priest says,

"On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, “Take eat: This is my Body, which is given for you. Do this for the remembrance of me.” After Supper he took the cup of wine; and when he had given thanks, be gave it to them, and said, “Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me.”

These words used in the Prayer Book can be found in 1 Corinthians 11:23-25. It is interesting to note that the Prayer Book writers chose the words of St. Paul over the Gospel writers Matthew, Mark and Luke.

There are other familiar examples, such as one of the most beloved Communion devotions, the Prayer of Humble Access:

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and be in us. Amen.

This is so meaningful that many of us use it with Rite 2 even though it is not printed there. The origin of this prayer is a miracle story found in Matthew 15:21-26. In both versions a woman who is not a Jew asks Jesus to heal her daughter who is suffering from an unclean spirit. The disciples tell Jesus to send her away, but instead, our Lord chooses to use the situation for teaching the importance of strong faith. He tells the woman that he is sent only to the lost sheep of the House of Israel. The woman responds simply, “Lord, help me” (ESV). Jesus tells her, “It is not right to take the children’s bread and cast it to the dogs.” The woman’s reply forms the basis of the rest of our prayer, “Yes, Lord, yet even the dogs eat the crumbs from their master’s table.” As the story ends, her daughter was healed instantly. Praise God!

One of the most effective Sacraments of our church is the Sacrament of Anointing for healing. It has become one of our most valuable priestly tools when we are faced with the illnesses and pain of our parishioners. Did you ever wonder where this comes from? In none of the healing miracles does Jesus ever anoint anyone. It actually comes from the Letter written by James, the brother of our Lord. In James’
letter, chapter 5, verses 14-15, we read, “Is anyone sick among you? Let them call for the elders of the church; and let them pray over them, anointing them with oil and in the name of the Lord. And the prayer of faith shall save the sick and the Lord will raise them up. And if they have committed sin, they shall be forgiven them.” These are very powerful words.

A couple of years ago, I suffered from a blood clot in my leg and walked with a walker. On Sunday, I celebrated the Eucharist sitting down. One Sunday, the congregation gathered around me and anointed me and prayed a healing prayer. There is no doubt their faith and mine worked. Soon after, I was on my feet and without the need of a walker. Now each Sunday, I offer anointing as part of the Eucharist. Our 9 year old acolyte, not knowing what to call it, prompts me each Sunday by making a sign of the Cross on her forehead and asks me, “Are we doing this, this morning?”

Another example are the words used at Holy Baptism. Each time I have the joy of celebrating this event, I say, “I Baptize you in the name of the Father, and of the Son, and of the Holy Spirit.” These words are a quote from the directions the Risen Lord gave to his disciples on the mountain in Galilee when he had met them. According to Mathew 28:18-20, Jesus said to his disciples, “All power is given to me in heaven and in earth. Go therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and the Holy Spirit. Teaching them to observe all the things I have commanded you, and lo, I am with you always, even to the end of the age.”

The Oxford Annotated Study Bible teaches us, that in the Jewish way of thinking, Jesus meant that there was protection in His name. This is so appropriate at Baptism. Whether we are infants or seniors, all sorts of evils challenge and endanger our lives. Throughout our lives we really do need the protection of the Father and of the Son and of the Holy Spirit.

Fr. Shank is Vicar of St. Mary’s Church, Downsville, and St. Margaret’s, Church, Margaretville
appearance is the temptation scene in the desert following the baptism of Jesus, when “Jesus was led up by the Spirit into the wilderness to be tempted by the devil.” (Matthew 4:1) The Greek word for “tempt” (pierazo) has a certain ambiguity to it. It can mean both “test” and “tempt.” The event that “tests” us may be very similar, if not identical, to what “tempts” us, but one has a more negative connotation than the other. God may “test” us, but he never “tempts” us – he never seeks our undoing.

In the Temptation of Jesus, Satan is clearly seeking to break Jesus’ resolve; he seeks his undoing. And yet the Spirit of God has “led” (or as Mark puts it, “driven”) Jesus into the wilderness to be tempted; Satan’s tempting of Jesus is at the time part of God’s redemptive purpose to “test” Jesus. In this sense, the encounter with Satan in the desert is a sort of practice run for Jesus’ ultimate triumph over Satan on the cross. Here we see the tension between Satan’s implacable opposition to God, and the fact he remains subject to God’s sovereignty. As John Calvin put it, “God is said to act in His own manner, in that Satan himself... bends himself hither and thither at [God’s] beck and command,” as God “bends” evil to accomplish his good purpose.

This is not to minimize the seriousness of our demonic opposition. As St. Paul said, “We do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.” (Ephesians 6:12)

Therefore we must “be strong in the Lord,” and “put on the whole armor of God.” But being “strong in the Lord” also entails not giving Satan too much importance. It means not being cowed by the reality of evil, or giving in to the fear and discouragement that is Satan’s standard way of manipulating us, but to remember that God alone is sovereign. Most of all, we put Satan is his place by reminding ourselves and declaring to all who listen that Jesus Christ has broken the power of Satan on the cross, where “he disarmed the rulers and authorities and put them to open shame, by triumphing over them in him.” (Colossians 2:15)
Did you hear about 2017 Beaver Cross?

Beaver Cross Overnight & Day Camps couldn’t have been better. New friends! Fun outings! Each week they learned that God is love. God loved the world so much that He sent His Son, and because of that everyone should try to love each other every day. No week at Beaver Cross would have been complete without camp traditions like Talent Show, Campfire, and Dinner at the Lake.

www.beavercrossministries.org

Do you miss Camp?

Sign up for Fall Edition

Event: BC Fall Edition
Grades 3-12

3-7 – JR Fall Edition
8-12 – SR Fall Edition

Dates:
Columbus Day Weekend
Oct.6th-Oct. 9

Program Theme:
Charlie and the Chocolate Factory

Hey everyone,

My name is Daniel Hyde and I am blessed to be the new Beaver Cross Camps Director. In this role, I will be overseeing both the Overnight & Day Camp summer programs at Christ the King, and involved with its year-round retreats. Beaver Cross has always had a special place in my heart since I began working at the camp in 2008 as a summer camp counselor.

My story of how I ended up in Greenwich New York is an interesting one, which I am happy to share. I am very excited to be more involved in growing and strengthening our communities in Christ and looking forward to working with each of you in future!

www.beavercrossministries.org | 518.692.9550 | @beavercrosscamp | 575 Burton RD., Greenwich NY 12834
School of Healing Prayer (SHP)

4-Day Intensive
Level IV - Oct 26-29
Level II - Nov 2-5

Contact the Healing Center to learn more about these Healing Center programs ext 201

Each ‘level’ must be completed in order, with all prior levels taken first.
(SHP I requires pastor’s recommendation) Download an application at CtKCenter.org

Mark your calendars and plan your visits

- 9/29 - 10/1
  EDoA Clergy Wives’ Retreat

- 10-7 - Day of Quiet

- 10/13 - 10/15
  EDoA Deacon’s Retreat

- 10/20 - 10/22
  Women’s Cursillo

- 11/7 - 11/10
  EDoA Priest’s Retreat

- 11/10 - 11/11
  Reviving Romance Retreat

- 11/13 - 11/15
  Welcome Home Initiative Veterans’ Retreat

A Day of Quiet and Healing
For thus said the Lord God, the Holy One of Israel, “In returning and rest you shall be saved in quietness and in trust shall be your strength. “
—Isaiah 30:15-16

Saturdays
March 11, June 24 & October 7, 2017
9:30 a.m. — 3:30 p.m.
Contemplative Worship | Soaking Prayer
Inner Healing | Reconciliation
Scripture

Day of Quiet: October 7

Reviving Romance
Marriage retreat
November 10-11, 2017
Speaker: Brian Fast, PsyD

Welcome Home Retreat
November 13 - 15, 2017

UPCOMING DIOCESAN EVENTS – 2017

September
8-10  Postulants & Candidates Retreat – CTK SLC
9  Commission on Ministry Meeting
11  Standing Committee Meeting
16  Diocesan Council
17  Bicentennial – Christ Church, Schenectady
20-27  House of Bishops Meeting – Fairbanks, Alaska
23  Missions Conference – St. John’s, Essex

October
2  Standing Committee Meeting
12-15  Deacons Retreat – CTK SLC
14  Commission on Ministry Meeting
17  Trustees Meeting
20-22  Women’s Cursillo Weekend – CtK
28  Acolyte Festival – Cathedral of All Saints

November
4  Cursillo Reunion – Messiah, Glens Falls
6  Standing Committee Meeting
7-10  Priests Retreat – CtK SLC
11  Commission on Ministry Meeting
17  Trustees Meeting

December
2  Diocesan Council Meeting
4  Standing Committee Meeting
9  Commission on Ministry Meeting
12  Trustees Meeting
6  Standing Committee Meeting
7-10  Priests Retreat – CtK SLC
11  Commission on Ministry Meeting
17  Trustees Meeting
Planned Giving Corner

Every day Disciples are praying to discern God’s will for their lives. What does the Lord require? The Lord asks us to focus our efforts on justice, mercy and humble service. Serving now and in the future through our charitable giving is one way we can do that.

What ministries do you love to help flourish?

You can create a legacy through a charitable bequest which will continue supporting that ministry beyond your lifetime. You decide what ministries will receive a distribution through your last will and testament. There are different kinds of bequests. For each, there are very specific ways you must indicate the precise direction of your assets, and to carry out your final wishes. In any charitable bequest, be sure to name the recipient accurately.

Once you have considered the ministries that you would like to support with a legacy gift, consult your professional advisors and your church or diocesan representative for ideas on how choosing certain assets (especially tax-burdened assets like IRAs or 401(k)s) can increase the overall value of your estate. Changes to your plan can often be accomplished with simple beneficiary designation form changes, without the expense of revising the will or trust documents already in place.

Beneficiary Designations are ways to designate gifts that cost nothing today:

- Wills
- Retirement Plans
- Life Insurance Policies
- Payable on Death Accounts
- Transfer on Death Accounts
- Donor Advised Funds

What Will Be Your Legacy?

As Christians we rejoice with faith in the resurrection. Yet we also know the passage from life to death can be stressful on those who survive us.

You can ease some of that stress by acting now to put your estate in order. Who will be executor of your estate?

In addition to their grief, can you imagine your loved ones struggling to find bank accounts, life insurance policies and all your other vital documents?

By creating a legal will, you can provide your next-of-kin with peace of mind, knowing that you have already determined how your estate assets will be distributed. They will still grieve, but they won’t face the daunting task of making decisions that you have already made.

A will also provides an excellent opportunity to remember your church, the Diocese, and/or the Spiritual Life Center. A gift to the church through your will serves as a testament to your heirs of your faith in God and the resurrection. It provides you with one last opportunity to exemplify what it means to be a good steward, providing for others as God has provided for you during your lifetime. What a blessing you can be to future generations!

Support the people and causes you love through a planned gift. Call Maggie Hasslacher at 518.692.9550 ext 511 or email at mhasslacher@albanydiocese.org

What Does the Lord Require?

*He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?*

*Micah 6:8*
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.

BISHOP LOVE’S VISITATION SCHEDULE

September
17 Church of the Holy Spirit, Schenevus
    Christ Church, Schenectady (Bicentennial)

October
22 Trinity Church, Rensselaerville
29 Christ Church, Walton

November
5 St. Mary’s Church, Downsville
    St. Margaret’s Church, Margaretville
12 St. John’s Church, Cohoes
19 St. Christopher’s Church, Cobleskill

December
3 St. John’s Church, Troy
10 St. Paul’s, Schenectady