I am the way and the truth and the life. No one comes to the Father except through me.

– John 14:6

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The Sanctity of Life is Under Attack

Dear Brothers and Sisters in Christ,

With the recent passage of the Reproductive Health Act (RHA) which legalizes late-term abortions, and pending legislation to come before the NY State Legislature (Bill No. A02694) known as the “Medical Aid in Dying Act” which, if passed, will legalize assisted suicide in New York State, the sanctity of human life is coming under ever greater attack—particularly for the unborn as well as the sick and elderly. This legislation is being presented as positive acts of justice, promoting women’s rights and showing compassion and mercy to the terminally ill. Unfortunately, the names given to these acts of legislation—“Reproductive Health Act” and “Medical Aid in Dying Act”—fail to accurately reflect the true nature of each bill—the legalized killing of innocent human lives.

Before looking specifically at the issues of abortion and assisted suicide, it is important that we first understand what is meant when we talk about the sanctity of human life. According to this doctrine, all human life is sacred because all people (Christians and non-Christians alike) are created by God in the “image and likeness of God.” In the creation account found in Genesis we are told:

Then God said, “Let us make mankind in our image, in our likeness…” So God created mankind in His own image, in the image of God He created them; male and female, He created them. God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it.” (Genesis 1:26-28)

Similarly, in the Book of Acts while addressing the people of Athens, the Apostle Paul said,

“The God who made the world and everything in it is the Lord of heaven and earth…Rather He Himself gives everyone life and breath and everything else. ‘For in Him we live and move and have our being.’ ‘We are His offspring.’” (Acts 17:24, 25, 28)

Likewise, the Psalmist writes, Behold, children are a gift of the Lord. The fruit of the womb is a reward. (Psalm 127:3)

Because we are created in the “image and likeness of God,” and the very “life and breath” within us is a gift from God, there is a holiness or godliness of human life that is to be respected, valued and protected. Recognizing this truth, in an article entitled: “The ‘Sanctity of Life’ Ethic,” Carrie Gordon Earll writes, “Every person, from conception to natural death, possesses inherent dignity and immeasurable worth— including preborn children, elderly individuals, those with special needs and others marginalized by society…Contrary to cultural messages, our value isn’t determined by our ethnicity, race or gender; nor by our age, ability or location. It’s our divine membership in the human family that sets each of us apart as sacred.”

As Christians, we perhaps more than anyone else, should know the importance of the sanctity of human life and to do all within our power to respect and protect the life of those around us, especially the most vulnerable amongst us—the children (born and unborn), the sick and elderly. Regardless of how “positively” they may be presented—abortion and assisted suicide are a direct attack on life itself, failing to recognize and uphold the sanctity of life.

Life is a gift from God. It is His to give and His to take. It is our responsibility as the recipients of that gift, to try to live our lives as best we can by the grace of God for the time we are given in this world, regardless of what life might throw at us. When doctors or others, actively take the life of an unborn child by an abortion, or administer lethal medication to a terminally ill person (even if intended as an act of compassion and mercy to end a person’s suffering), or an individual takes action to end his or her own life, they have put themselves in the place of God, not only taking
responsibility which they have no right to, but may very well be interfering in that which God is doing.

The Lord does not waste anything. He may very well use an unplanned pregnancy, or a life threatening illness to accomplish His purposes or bless a person or their loved ones in ways that they were initially blinded to as a result of their current circumstances, fear, sorrow, physical, or emotional pain and suffering. Jesus never promised that our life would be easy or free of pain, or sorrow, or suffering, or loss. But He did promise that He would be with us always, even to the end of the age. Ultimately, He wants only the very best for us. God calls us to trust Him in all life circumstances. Far too often we tend to focus solely on the here and now, while God has an eternal perspective. He can see that which we can’t.

I shudder to think of all the plans God had for the approximate 55 million babies that have been aborted in the United States following the Supreme Court’s decision in Roe v. Wade to legalize abortion in 1973, or all the good that might have been accomplished had individuals suffering from terminal illnesses or severe depression not taken their life prematurely, or asked someone else to help them do so.

Turning now to the passage of the Reproductive Health Act (RHA) on January 22nd (the 46th Anniversary of Roe v. Wade), Governor Cuomo argued that RHA was necessary to “codify Roe v. Wade into State law if the former is overturned by the Supreme Court.” The reality is that RHA does far more than simply protect or “codify Roe v. Wade into State law.” It does three additional things: 1) It decriminalizes all abortions, stripping abortion from the state’s criminal law; 2) It expands who can perform abortions, by including licensed Physician Assistants and Nurse Practitioners as law; 3) It legalizes abortions after 24 weeks (late-term abortions) not only in cases where a woman’s life is believed to be at risk, but also in cases where it would be seen to “protect a woman’s health” or where the fetus is not viable. Previously, late-term abortions were only legal if the woman’s life was in jeopardy. The new category of “protecting a woman’s health” opens the door for greatly expanding the reasons or justification for a late-term abortion. In the Supreme Court ruling Doe v. Bolton, “health refers to all factors physical, emotional, psychological, familial and the woman’s age relevant to the well-being of the patient when it comes to an abortion.”

One of the main arguments in the fight over legalizing abortion has been the question of when does life begin. Many who promote abortion would suggest that life doesn’t truly begin until a baby is physically born. I and countless others would argue that human life begins at the moment of conception when the male sperm and female egg unite forming a single cell being. At that moment a new human life with all its genetic identity begins forming within the womb of the mother. This new life will in fact go through various stages of development as an embryo and fetus, but it is a live human being in the making.

According to a report from the Cleveland Clinic on “Fetal Development: Stages of Growth,” at the conclusion of the first trimester (3 months) a “baby is fully formed. All the organs and extremities are present and will continue to mature in order to become functional.” The report states, “If born prematurely, your baby may survive after the 23rd week with intensive care.” By the beginning of the third trimester, most babies will live if born early. This is not simply a “clump of human cells.” It is a real live person preparing to enter into the world. To legalize the killing of an unborn child, especially a child in the third trimester, is not societal “progress,” as some would suggest, but rather I would argue it is a regression to ancient Roman times when unwanted babies were thrown out on the city dump to die.

Upon signing RHA into law, Governor Andrew Cuomo stated, “Today we are taking a giant step forward in the hard-fought battle to ensure a woman’s right to make her own decisions about her own personal health, including the ability to access an abortion.”

The “hard-fought battle to ensure a woman’s right to make her own decisions” is not about whether to have a child or not, but rather her legal right to choose whether the child she already has growing within her womb will live or die. We can try to disguise it by speaking of “women’s rights,” or “the right to choose”, or using sterile clinical words such as “embryo or fetus,” but the reality is -- abortion always results in the killing of an innocent human life.

Focus on the Family reports that according to Guttmacher Institute, the research arm of the nation’s leading abortion seller, Planned Parenthood: “At current rates, an estimated one-fourth of American women will have an abortion by the age of 45.” Of all the pregnancies ending in abortion, only 1.5 percent were the result of rape or incest. According to a 2015 report from the U.S. Centers for Disease Control (CDC), of all the women in the U.S. who have had abortions, 86% were unmarried; 44% of women in the U.S. who have had an abortion, had at least one prior abortion; 41% of abortions are among women and teens 24 years old and younger. It is estimated that in 2015, approximately 826,199 abortions occurred in the United States.

I can appreciate how frightening it must be for a young unmarried woman to discover that she is pregnant, especially if the father has deserted her, or she is still in school, or is struggling simply to make ends meet. As Christians and as a Church, we have a responsibility to try to help those women who find themselves confronted with an unplanned pregnancy. It is not our job to judge, condemn or shame them, but rather to love and help both the woman and
I would invite and encourage us both as individuals and as a Diocese to honor and uphold the sanctity of life and pray for those women who are faced with an unplanned pregnancy and contemplating an abortion, as well as those facing terminal illnesses and end of life decisions.

Jesus is not immune to our pain and suffering. He understands it better than we do. Out of His love for us, He experienced the ultimate pain and suffering on the cross. He asks us to trust Him in our pain and suffering and to release it to Him. Assisted-suicide is not the answer. God is the author of life. It is His to give and His to take. We must resist the urge to take over God’s role.

In closing, I realize that the topics of abortion and assisted-suicide are very difficult subjects to discuss, and like so many other social and moral issues confronting us, there are people of good will on both sides of these issues. There is so much more that I would have liked to be able to say about both of these subjects, if not constrained by the limited space of this article. With that said, I would invite and encourage us both as individuals and as a Diocese to honor and uphold the sanctity of life and pray for those women who are faced with an unplanned pregnancy and contemplating an abortion, as well as those facing terminal illnesses and end of life decisions. Let us also pray for our Governor and Legislators as they debate and take action on the pending assisted-suicide legislation that will be coming before them. May God help them to understand the importance of upholding the sanctity of human life, recognizing the value and of every human being from the moment of conception until their natural death.

In addition to praying, I would encourage us to look for other ways that we can help make a positive difference in the lives of unwed mothers and the terminally ill. As Christians we are called by God to be a channel of His love and mercy and healing grace. If we don’t step out, who will?

Faithfully Your Brother in Christ,

Bill Bishop of Albany
Most communities have a local ministerial association. The clergy group in my community is fairly diverse; in addition to mainline Protestant, Evangelical and Roman Catholic clergy, it also includes representatives from Jewish, Muslim, Mormon and Unitarian congregations -- although rarely is there anything approaching full attendance.

When I first arrived at my parish some years ago, members of the ministerial association were taking turns sharing their spiritual autobiographies. My turn came when we were meeting at the local Unitarian church, which was pastored by a clergy couple. The wife was very gregarious and clearly enjoyed the fellowship with her colleagues. Her husband was a bit more withdrawn and didn't attend most meetings. He was quite academic and had a Ph.D. in the study of Eastern Religions. This gave us a point of contact, since a large part of my story had to do with my exploration of eastern spirituality, both as a member of a Hindu meditation cult, and then as a student of Mahayana Buddhism as part of my undergraduate major in Asian Studies. I spoke with some appreciation of my exposure to these other traditions, but then explained how in the New Testament witness to Jesus Christ, and the central Christian doctrines of the Incarnation, the Atonement and the Trinity, I was gripped with the power of the Gospel which I experienced as entirely new and overwhelmingly compelling.

When I was finished, the husband of the Unitarian couple was clearly perplexed. He said quietly (as much to himself as anyone else -- I may have been the only one who even heard him), “How could you make a choice like that? How could you leave all that behind?”

It was clear to me that he thought I had abandoned a philosophically profound and richly experiential spiritual practice for the tired and discredited dogmas, and narrow exclusivism, of a religion that no longer spoke to the modern age. I understood; this had once been my own view of Christianity as well. And many people feel this way today.

The Perennial Philosophy

It is funny, the things one remembers. When I was sixteen, I read the Bhagavad Gita, perhaps the most important - and most accessible - Hindu text. It was a small paperback edition, with a picture of the Indian prince, Arjuna, in his chariot, driven by the incarnate Hindu deity, Krishna. First published in 1944, it was translated by Swami Prabhavananda and the English novelist, Christopher Isherwood. The introduction was written by Aldous Huxley, best known for his novel, Brave New World. Huxley’s introductory essay was entitled, “The Perennial Philosophy,” and was drawn from a book that he published that year with the same title. Amazingly, it is now possible to download the entire essay online. It was much as I had remembered it – although I was all the more impressed at the breadth of Huxley’s reading in theology and comparative religion now that I know a bit more than I did when I was sixteen.

Huxley’s concept of the “Perennial Philosophy” is an elegant and thoughtful version of contemporary views of mysticism and religious pluralism that are common today. Huxley describes the “perennial philosophy” as a sort of essence or inner core of the truth that lies behind all the world’s major religions.

“The Perennial Philosophy has spoken almost all the languages of Asia and Europe and has made use of the terminology and traditions of every one of the higher religions. But under all this confusion of tongues and myths, of local histories and particularist doctrines, there remains a Highest Common Factor, which is the
Perennial Philosophy in what may be called its chemically pure state.”

This essence is beyond verbal formulation, but is accessible to the direct experience of contemplation and spiritual illumination.

“It is only the act of contemplation when words and even personality are transcended, that the pure state of the Perennial Philosophy can actually be known. The records left by those who have known it in this way make it abundantly clear that all of them, whether Hindu, Buddhist, Hebrew, Taoist, Christian, or Mohammedan, were attempting to describe the same essentially indescribable Fact.”

On the surface, this “Perennial Philosophy” seems to affirm Christianity – alongside Hinduism, Buddhism, Taoism, Islam, etc. – but only so far as its essence or “pure state” is viewed as the same as these other traditions. The moment the assertion that religions at their inner core are the same is questioned, Christianity appears in its old “exclusivist” mold.

There is a certain arrogance to Huxley’s position in its claim to understand the various religious traditions of the world (and not just Christianity) better than their everyday adherents do themselves. It says in effect, “you may think, in all the identifiable teachings and practices of your religion (whatever it may be), that it is distinct from another religion, but if you were more discerning or enlightened you would know that they, at their essential core, are the same.”

In fact, what Huxley calls “The Perennial Philosophy” is not the essence of all religions at all; it is simply one particular religious outlook among many. Admittedly it has many forms. It bears a resemblance to the Gnosticism of the early Christian era, to various forms of mysticism, ancient and modern, and perhaps most of all to Hinduism. Indeed, Huxley himself says that the Bhagavad Gita is “one of the clearest and most comprehensive summaries of the Perennial Philosophy ever to have been made.” In other words, it doesn’t lie beneath the surface as perhaps in the Bible. It is right there out in the open! It is “the most systematic scriptural statement of the Perennial philosophy.”

**Four “Fundamental Doctrines”**

Huxley says that the Perennial Philosophy has four “fundamental doctrines.” First, that all things are an expression or manifestation of God. “The phenomenal world of matter and of individualized consciousness—the world of things and animals and men and even gods—is the manifestation of a Divine Ground within which all partial realities have their being.”

This is the widespread and popular idea that the true self is a fragment of the Divine being, or the Hindu formula that beneath the illusory ego lies the inner spiritual self, or “atman” which is the same as “Brahman” or the absolute divine consciousness. Huxley calls the eternal self, “the spark of divinity within the soul,” which provides the opportunity for a person to “identify himself with the spirit and therefore with the Divine Ground” – much as the Hindu meditator repeats the mantra “tat tvam asi” or “thou art that.”

Fourth, the purpose of human life is to come to a “unitive knowledge of the Divine Ground” – which of course sounds a lot like the Hindu notion of Enlightenment.

It is not difficult to see the appeal of this understanding of the self and the Divine. For some who are raised in a Christian setting, it has the added appeal that this mystical idea of inner union with God was supposedly right there at the heart of Christianity all along. Thus, over the years when Hindu meditation teachers have come to America, they have not urged their students to abandon Christianity and convert to Hinduism, but simply to practice meditation and come to a “direct experience” of what they had previously only known “by faith” – which meant retaining their Christian identity in name only.

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This year’s three Parish Leadership Conferences were attended by a combined total of nearly 400 lay and Diocesan clergy leaders. The first conference was held at Christ the King, Greenwich, on January 26th, St. James, Oneonta, on February 2nd, and Holy Family School, St. Mark’s, Malone, on February 9th. The theme for all conferences was, “FINDING COMMON GROUND ON HOLY GROUND... How to have difficult conversations and still love one another”.

As implied in the theme, the conferences’ main focus was to seek a common ground amidst growing anxiety regarding conservative and liberal views currently encompassing the church, families, nation and the world.

As usual, each conference began with Liturgy of the Word, followed by an official welcome by Bishop Love. Bishop Love spoke later on the teachings of Matthew 22:36-38.
The conferences’ main speaker was The Rev. Tomas (Fr. Tom) Papazoglakis, Rector of St. George’s, Clifton Park, who began speaking on “the Norms” of contrasting views. In the afternoon session, he spoke on “The Way Forward”, which led on to several table discussions throughout the day. Everyone had an opportunity to speak on issues that divide or raise anxiety in today’s lives. With the help of informative visual aids of slide charts and graphs, “Fr. Tom” offered much to help people to a better understanding and meeting the current challenges in the growing and changing dynamics within parishes, families and communities.

The conference ended with the Holy Eucharist with Bishop Love its Celebrant. When it was time to leave, there was much cause for reflection on what was heard this day.
I call it a ‘breakthrough cross’, although I don’t know if that’s the right term. The cross embodies both the crucifixion and the resurrection of Jesus in the same image, providing a perfect Lenten icon. As Christians, we are called to see our world through this Jesus-shaped space, to look at everything as being framed by the crucifixion and resurrection of Jesus: our lives, our actions, our thoughts. When we enter the season of Lent, our hope is that whatever disciplines we choose, whatever prayers we say, or whatever programs we attend might help us have a breakthrough, or new understanding of who Jesus is, what he did for us and who we are as his children. We may need to break through our own laziness and work hard at Lenten disciplines, or break through...
demanding work schedules to find time for devotion to God. Some of us have to break through old patterns to find new ways of both spiritual and physical health in order to grow closer to God.

Framing our world through the Jesus-shaped cross gives us the opportunity to see everything differently. In the book of Ephesians, the apostle Paul writes this: “I pray that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you.” The breakthrough cross offers us another way of seeing, and it is a stark reminder of the kingdom work to which we are called. Can we frame our everyday work and worship with the impression and image of Jesus, even when he isn’t seen by others?

The Jesus-shaped window through which we see the world can disturb our souls as we focus on those things God wants us to see and wrestle with: Who is my neighbor? How do I provide the right help to people who need it? Even the simplest decisions in our lives can be framed this way: What should I watch on my TV/computer/phone? What images push God out of the center of my world? How do I spend my money? How can I reconcile with my brother or sister? We will be challenged if we allow our vision to be focused and framed by the image of Jesus on the cross.

Many years ago, with this image in my head, I bought a small necklace with a breakthrough cross on it. This year part of my Lenten discipline is to wear the tiny breakthrough cross every day. I want to be reminded to see differently and to think differently because of how Jesus helps me change my perspective from ‘me-centered’ to Christ-centered.

However, I experienced another breakthrough as I wrote this—when I wear that small cross, visible against my clothing, others will see me through the cross as well! The space where his body is outlined is filled by my body as the cross rests against my chest. So when people meet me, they should expect to be meeting the risen Christ through me as well.

John Piper, Christian writer, said, very simply: “Seeing is a gift,” referring to the earlier Ephesians verse. If we are honest, we know we are both distracted and distractible, but the breakthrough cross, the image of Christ both crucified and resurrected, may help focus our attention, our hearts and our lives on the most essential truths and the greatest example of love we will ever know. The great physician Luke said this in his gospel: “Your eye is the lamp of your body. If your eye is healthy, your whole body is full of light”.

Receive the gift of seeing the world differently during Lent this year, and let God frame everything you see with his image.

The Rev. Laurie Garramone is Rector of St. John’s Church, Johnstown, and a former contributor to The Albany Episcopalian
What did you give up for Lent? If I ask people, I know a large number will say, “Sweets, desserts, and candy.” Others will say, “Beer, wine, and liquor.” But why give up anything? What does it do? Sometimes I ask people these questions. And they say all kinds of things. One person said, “I don’t know what giving up things does, but at least, if I give up sweets, maybe I will lose a little weight.” But the right answer is, “Giving up things is a brick on the road to a life with Jesus.” Jesus wants us to have a new life; not just a better life. People think that if they set some goals and work on disciplining themselves to meet those goals, they will improve themselves and eventually they will be good enough to go to heaven. Really? Do you know how good you have to be to go to heaven? You have to be perfect. Jesus said, “Be perfect, as your Father in heaven is perfect.” (Matthew 5:48) If you would like to become perfect, you should know that the biggest obstacle to becoming perfect is being good. If you think you are good, you don’t have a chance of being perfect. Because only God can make you perfect, and thinking about how good you are, encourages you to tell God, “I am doing OK. I am almost there. I don’t need anything. There are lots of people who need your help more than I do”. If that is what you think, God doesn’t stand a chance of making you perfect. You are telling him, “No thanks. I can do it myself.” But you can’t do it yourself. If you hope to be perfect you have to admit you are helpless and desperate and he is the only one who can do it for you. Jesus said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matthew 5:3) The way to get into heaven is to get in touch with how spiritually poor you are.

I once stood outside a church on a gray winter afternoon talking to a line of old and poor men who were waiting to go down the stairs into the basement to get a bowl of stew and some bread. I was asking the men if I could pray with them for anything. I said to one of them, “Why don’t you come to church on Sunday? You could get some help.” And the man said to me, “Father, if I came in to your church, the roof would fall on me.” This man knew how desperate he was and how far he was from heaven. And because he knew how spiritually desperate he was, God could give him what he needed. He was, as Jesus said to another man, “not far from the kingdom of God.”

The difference between our thinking that we can improve ourselves slowly and God’s plan to radically change us so we become perfect is why we have trouble understanding some of the things Jesus said, like, “Whoever loves his life loses it and whoever hates his life in this world will keep it for eternal life.” (John 12:25) “Hate my life? Why would I want to hate my life?” It’s
Giving up things is a brick on the road to a life with Jesus.

because you can’t have both life with God and life on earth. The two lives are different. You and I have to make a choice: enjoy life in this world or enjoy life with God. It is hard to have both. The more we like the things of this world: houses, cars, TV sets, nice clothing, the less we want a life with God. Thinking about money and things nails our feet to the ground so that we will be unwilling to let earth go. That is why Jesus said, “How difficult it will be for those who have wealth to enter the kingdom of God.” (Mark 10:23) When I used to hear this passage read, I would say, “Whew! It is good I am not wealthy.” What I didn’t know was that it doesn’t matter how much you have. You can be a ‘thing’ addict even when you don’t have much. And if you are addicted to things you will soon need more things to satisfy your itch. The more you want, the less chance there is that you will want a life with God.

When I was in my 30’s, I was a friend with a girl who liked to collect antiques. She didn’t have a lot of money, but she was focused on building an impressive collection. Every Saturday morning she would find an estate sale being advertised in the newspaper, then go there and buy one small piece: an end table, a chair, or a pair of book ends and bring them home and lovingly clean, sand and refinish them. One Saturday evening, she went to the movies with friends. When she was driving home, she couldn’t get near her house. The fire engines were blocking the street. Her house and everything in it had burned down. Later, she said to me, “When I thought about how I had lost all those lovely pieces of furniture, I was distraught. My life had gone down the drain. But then, after weeks of thinking about this, I realized that the fire was a gift from God. He had saved me from a life that was focused on things and set me free to worship him.”

What can you do? St. Paul says, “Put to death what is earthly in you: sexual immorality, impurity, passion, evil desire and covetousness, which is idolatry.” (Colossians 3:5) Covetousness is idolatry. It is worshipping things instead of God. It is seeking to satisfy a spiritual hunger with a credit card.

What can you do to move away from covetousness? Here are some ideas:

• If you find yourself thinking about objects like cars, boats, furniture, clothes: change your thinking. Think about a life with God. Say the Lord’s Prayer very slowly. Sing a hymn from memory.
• Quit thinking about what you want next. Instead, turn your attention to the people you meet during the day. Ask yourself what their needs are. Pray for them, that God would give them what is best for them.
• Buy things that will not impress others. Buy used cars, example. Then you will have no place to go for affirmation but to God.
• Let God’s approval be enough for you.

So, what should you really give up for Lent? Things that you like too much, things that you would be unwilling to give up when Jesus says to you, “Follow me.”

Fr. Haskell is Canon to the Ordinary, Episcopal Diocese of Albany
The new St. John the Evangelist Memorial Chapel, located within the Diocesan offices in Greenwich, was dedicated and consecrated on December 13th by Bishop Love. Approximately 30 clergy and laity were in attendance for the special event. More than a year in the making, the chapel provides a warm and welcoming setting for those who enter its doors. With a seating capacity of 25, the chapel has an impressive display of significant items reflecting the long, rich history of the Diocese of Albany. While the seating is new, the almost 170 year old altar and wall hangings of the Lord’s Prayer and the Apostles’ Creed are from the former St. John the Evangelist Church, Stockport; hence, the name, St. John the Evangelist Memorial Chapel. Along with them are beautiful century old stained glass windows and baptismal font from the former All Saints Church, North Granville.

All items were blessed and placed “in the glory of God and for the use and benefit of all the faithful in Christ who worship and serve the Lord God in the Memorial Chapel.”

A plaque recognizing the Reverends Sandra and William Tatem, the major benefactors of the new chapel, appropriately hangs near the altar. It reads in part, “…We give thanks this day, for our dear sister and brother in Christ, The Reverend Sandra Tatem and The Reverend William Tatem, for their thoughtful and sacrificial service as deacons with servants in Christ’s One, Holy, Catholic and Apostolic Church; for their faithful proclamation of the Gospel of Jesus Christ in Word and Deed; and for their very generous giving of their time, talent, and resources without which the building of this Chapel would not have been possible.” The Reverends Sandra and William Tatem participated in this momentous occasion.

Immediately after the Holy Eucharist, a reception for all who attended culminated the morning’s festivities.
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A warm and welcoming setting for those who enter its doors. With a seating capacity of 25, the chapel provides a comfortable space for the special event. The display of significant items reflects the rich history of the Diocese of Albany. While the seating is new, the almost 170 year old altar and wall hangings of the Lord’s Prayer and the Apostles’ Creed are from the former St. John the Evangelist Church, Stockport; the beautiful century old stained glass windows and baptismal font from the former All Saints Church, North Granville.

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Immediately after the Holy Eucharist, a reception for all who attended culminated the morning’s festivities.
St. John’s Episcopal Church in Essex is a congregation that tries to reach out to the underserved, build bridges, and walk on the edges where Jesus often walked. Each year they partner with All Saints Church in Ashmont, Massachusetts (near Boston) to bring the Choir Boys to the Adirondacks, offering the boys a camp experience who, in turn, grace the local community with their music and stories. Deeply involved in Libros Para Los Ninos, St. John’s sends a team with the Diocese to the Dominican Republic each year and helps equip Episcopal schools with tools to educate the poorest of children. In the healing spirit of Jesus, they host a monthly gathering of mutual sharing and support for Veterans Overcoming Wounds (VOW). Now, they have begun a Dinner and Dialogue on Same-Gendered Relationships in order to better understand their own beliefs and the beliefs of others around this emotionally charged topic.

During Advent, leaders in the church scheduled three potluck dinners where parishioners could explore articles with different perspectives on similar scripture passages related to homosexuality. Participants were invited to consider the “authority” each author drew upon when interpreting scripture, as well as what authority participants themselves were using when reading scripture and grappling with important issues of the day. “I never thought about authority before,” one participant commented. “It’s all about what gives us the right to say what we say about our faith. Jesus claimed authority from God. Who or what gives us authority?”

Leaders of the event suggested four common sources of authority in Christianity. The first gives primacy to scripture, relying most heavily on our sacred canon. “Sola scriptura” grew out of the Reformation when reformers challenged the corruption of the Roman church and returned to scripture as the sole rule of faith and practice. The Anglican church has held to the three-legged footstool which leans heavily on scripture but also relies on tradition and reason to balance the meaning of the ancient text. (More information on this can be found at: https://www.episcopalchurch.org/library/glossary/authority-sources-anglicanism.) Another model for authority is called the Wesleyan Quadrilateral, named for John Wesley whose “heart was strangely warmed” through a conversion experience. Not surprisingly, Wesley added experience to the other three sources of authority. Franciscan author Richard Rohr proposes another model he calls Trilateral authority which relies on scripture, tradition and experience. Rohr claims that all interpretation involves reason yet he is loath to give it prominence because today’s world relies too heavily on reason, or so he believes. It should be noted that these are not the only sources of authority claimed by Christians but perhaps the most common. Clearly, it is helpful to explore models of authority to help us claim our belief and understand the belief of others.

After reading and reviewing one article each week from a neutral standpoint, members of St. John’s then practiced the spiritual discipline of “sacred speaking and holy listening” in small groups. At its best, the discipline is a form of prayer in relationship. It intends to create a safe space for each person to speak what has touched his or her heart and mind without fear of judgement. It is simply asking God in prayer to give one the thoughts meant to be shared, then speaking honestly with a sacred voice and listening to others with a holy ear. There is
no intent to change anyone's mind in this exercise. In fact, when practiced faithfully, it brings people closer together even when they disagree. “I was grateful to know that no one would debate me or interrupt me,” said one surprised participant. “This is such a hot topic. Dinner and Dialogue was the first time I could say what I really think. I felt heard.”

St. John’s entered into this experience with all the modes of authority at their command. No one was expected to adhere to a particular model but rather to become aware of what model they were using and what model the different authors were using. With scripture as the foundation of the study, they explored the authors’ interpretations of scriptural passages about homosexuality, and their own interpretations in relation to tradition, reason, and the experiences that have shaped their world views, as they were so called.

A diverse congregation, St. John’s embraces the past, is faithful in the present, and looks forward into the future. This process using the concept of authority and the spiritual discipline of sacred speaking and holy listening has been a helpful step for the members, individually and as an engaged parish. St. Augustine is attributed to having said: In essentials, unity. In non-essentials, liberty. In all things, charity. The members of St. John’s embrace these words. Listening to God, they look forward to continued study, prayer and conversation.

The articles/chapters used in this study are:

“Homosexuality: The Bible and the Anglican Crisis.” Grant Le Marquand.
LeMarquand is a Canadian Anglican bishop who has served in Egypt, South Africa, Jerusalem, and the Middle East. Chosen because the article was referenced by Bishop William Love in his November 10, 2018 Pastoral Letter and Directive on B012 and can be found on the Albany Diocese website at: https://albanyepiscopaldiocese.org/wp-content/uploads/2018/11/Homosexuality-The-Bible-and-the-Anglican-Crisis-Bp-LeMarquand.pdf.

“Biblical Perspectives on Homosexuality” by Walter Wink.
The late Walter Wink was a professor at Auburn Theological Seminary, has been active in peace movements around the world, and is a Fellow of the Jesus Seminar. Chosen because it addresses many of the same scriptural passages as the previous work, from a different source of authority. Can be found at: http://reconcilingworks.org/images/stories/downloads/resources/003_Homosexuality_and_the_Bible-Wink.pdf.

Chapters Read: Introduction; Using the Bible as a Sword; The Bible as a Shield; Marry Me … Sources of Hope Publishing, 2008. Piazza, a gay man, is an ordained minister who writes to gay and lesbian readers in this book. Chosen because it gives a window into the perspective of being gay or lesbian.

Lyn Barrett is a Certified Spiritual Director and member of St. John’s Church, Essex
This Lent, you are invited to take a journey into the heart of the crucified life. Jesus challenged His disciples more than once to “pick up your cross and follow me.”

And [Jesus] said to all, “If anyone would come after me, let him deny himself and take up his cross daily and follow me.” Luke 9:23

Notice the word “daily,” which is included in the verse from Luke’s Gospel. Taking up our cross daily does not mean literally dying every day, of course. It is appointed for us to physically die on one appointed day. However, Jesus calls his followers to a daily discipline and focus on self-denial illustrated by the image of “taking up the cross.”

The period of Lent is a 40-day journey of self-denial. Through “self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word” (Book of Common Prayer, p. 265), we are invited by the Church and the Lord to individually and corporately prepare ourselves for the annual celebration of the death and resurrection of Jesus during Holy Week and Easter. We accomplish this through a concentrated time of “taking up our cross.”

The 40-day period begins with the service of Ash Wednesday. Here we acknowledge our finite and mortal nature. “Remember that you are dust, and to dust you shall return.” While speaking these words, the priest applies ashes to our foreheads in the Sign of the Cross. As disciples, we are marked for crucifixion – taking up our own cross. The message delivered during an Ash Wednesday could be related to the last words Jesus uttered from the cross.

The four Gospel witnesses – Matthew, Mark, Luke, and John – testify that Jesus spoke seven distinct times from the cross:

- “Father, forgive them, for they know not what they do.” Luke 23:34
- “Truly, I say to you, today you will be with me in Paradise.” Luke 23:43
- “Woman, behold, your son!...Behold, your mother!” John 19:26–27
- “I thirst.” John 19:28
- “My God, my God, why have you forsaken me?” Matthew 27:46
- “Father, into your hands I commit my spirit!” Luke 23:46
- “It is finished.” John 19:30

Traditionally, these seven sayings have been associated with seven words: FORGIVENESS • SALVATION • RELATIONSHIP • DISTRESS ABANDONMENT • REUNION • TRIUMPH. They are traditionally preached and taught in during Holy Week at the end of Lent – especially on Good Friday. However, I would challenge you to meditate on one of the sayings each week. During Lent, reflect on one of Jesus’ seven final utterances from the cross.

In my book, The Crucified Life: Seven Words from the Cross, I offer a focused reflection on the seven words that leads the disciple in a process of self-denial culminating in the surrendered crucified life. I have found that the seven last sayings of Jesus are jewels of great value, and worthy of our gaze, deep meditation, and reflection.
“Dear People of God: The first Christians observed with great devotion the days of our Lord’s passion and resurrection, and it became the custom of the Church to prepare for them by a season of penitence and fasting... I invite you, therefore, in the name of the Church, to the observance of a holy Lent by self-examination and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God’s holy Word. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us now kneel before the Lord, our maker and redeemer.”

BCP, p. 264-65

Jesus taught, “I am the way, the truth and the life; no one comes to the Father except through me” (John 14:6). Paul makes it abundantly clear why Jesus is the only way and why there is no other name through which salvation might be found in Heaven or on earth. Why? Because Jesus is the one God chose to use to forgive the sins of humanity through His own self-sacrifice.

“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.”

Philippians 2:5-11

Salvation is only in Jesus Christ, for it is because of His death on the cross that God has exalted Him to the highest of places, to be the King of Kings and the Lord of Lords. He humbled Himself and became obedient unto death. Therefore, it is only through Him and in His name that salvation may be found. Jesus died for the sins of the
world. He did it willingly, and He did it personally for you and for me. The Apostle Paul says, “Jesus Christ died for me.” Paul put himself at the foot of the cross. Likewise, this is what you and I are called to do, place ourselves at the foot of the cross and say, “Jesus Christ died for me.”

When the great preacher Charles Spurgeon was nearing his death, he shared with a close friend, “My theology now is found in four little words: ‘Jesus died for me.’” He went on to say, “I don’t say this is all I would preach if I were to be raised up again, but it is more than enough for me to die upon.”

The hymn “And Can It Be” by Charles Wesley, another great preacher, captures the depth of emotion believers experience when applying the cross to ourselves. Take a moment to meditate on the words:

And can it be that I should gain
An interest in the Savior’s blood?
Died He for me, who caused His pain –
For me, who Him to death pursued?
Amazing love! How can it be,
That Thou, my God, should die for me?

He left His Father’s throne above
So free, so infinite His grace –
Emptied Himself of all but love,
And bled for Adam’s helpless race:
’Tis mercy all, immense and free,
For O my God, it found out me!

Long my imprisoned spirit lay,
Fast bound in sin and nature’s night;
Thine eye diffused a quickening ray –
I woke, the dungeon flamed with light;
My chains fell off, my heart was free,
I rose, went forth, and followed Thee.

Amazing love! So, if Christ died for us while we were sinners, consider the attitude we ought to have toward one another—amazing love. Paul said our mindset should be exactly the same as that of Christ Jesus. The heart of Jesus Christ is a posture of grace and love; the heart of the follower of Jesus Christ ought to be the same.

The first step of “picking up the cross” is forgiveness. We pray in the Lord’s Prayer every single Sunday: “Forgive us our trespasses, as we forgive those who trespass against us.”

That prayer is a very dangerous prayer. You cannot pray that prayer unless you have first placed yourself at the foot of the cross and allowed Jesus to pray to the Father, “Father, forgive them, for they know not what they do.” Say the words, “Forgive our trespasses, as we forgive those who trespass against us,” and any unforgiving judgment against another in our hearts becomes a petition for God to judge us. Yikes!

Underscoring the dangerous line from His Prayer, Jesus reveals that He really did mean for us to take that line seriously as He goes on to teach: 4

For if you forgive others their trespasses, your heavenly Father will also forgive you, but, if you do not forgive others their trespasses, neither will your Father forgive your trespasses. Matthew 6:14-15

Our greatest barrier to intimacy with God is our lack of forgiveness toward others. As you think about what Jesus has done for you on the cross, consider this: “How in the world could I personally hold a grudge or withhold forgiveness from any other person on this planet?”

Place yourself at the foot of the cross and allow Jesus to work His grace into the deepest parts of your soul—His forgiveness of us leads to our forgiveness of others. Then the petition from the Lord’s Prayer comes from the heart, and we can say to God: Father, I forgive, as you have forgiven me.

The Rev. Charlie Holt is Associate Rector of Teaching and Formation at The Church of St. John the Divine in Houston, TX, and President of Bible Study Media. Some of the above has been adapted from The Crucified Life: Seven Words from the Cross. His newest book, entitled Draw Near: Hebrews on Christian Worship and information regarding group study as a congregation-wide Lenten discipline and other studies may be found at www.biblestudymedia.com.
Why the Biblical God?

But why not? What is so special about the Biblical God that makes it worth standing apart from the pantheisms of the world? And why would anyone exploring this way of “inner knowledge” of God choose to opt for orthodox Christianity?

1) Because the Christian God is a person – not simply the impersonal spiritual ground of all being. As a person, God is distinct from us, and yet like human persons, God invites us into a relationship with himself. When I realized this, it occurred to me that there is nothing more profound, and nothing humans long for more is a genuine encounter with another – and God is the ultimate Other.

2) The Biblical assessment of our situation goes to the heart of the human conundrum: as much as we long for connection, our relationships are flawed, and our capacity to function in relationship is impaired. The claim that this condition flows from a compromised relationship with a personal God – or “Sin” – suddenly makes intuitive sense in light of our everyday experience. Ultimately, what we need is reconciliation and atonement with God and our fellow human beings, rather than a full immersion our inner spiritual self.

3) Because God is a person, this God has the freedom to act – quite apart from what we may do or not do. The Biblical God is a God who can intervene; such a God is a God of grace, whose decisions precede our own, and whose active forgiveness prevails and breaks though our hard-hearted refusal to acknowledge our own self-centeredness.

4) Finally, as a person who acts in perfect freedom, this God has become one us and met us on our own level as Jesus Christ. This God makes himself available!

Christianity is not tired old news. As G. K. Chesterton said, “Christianity has not been tried and found wanting; it has been found difficult and not tried.” Although at this point, while Christianity has been found difficult to practice, in our Biblically illiterate culture, it is not even understood. What is not understood is the wonderful news that to be a Christian is to be in a relationship – a saving encounter with the Divine Other – that heals our wounds and satisfies our deepest longings.

Update on the “Friends of the King Appeal”

Dear Brothers and Sisters in Christ,

This past fall, we launched the “Friends of the King Appeal” with the stated goal of raising $500,000 in support of the ministry of Christ the King Center. We are off to a great start with 208 people responding so far, giving a total of $212,915. An additional $6,500 has been pledged, but not yet received, for a combined total gift/pledge of $219,415.

I am so appreciative to everyone who has given thus far to the “Friends of the King Appeal.” It means more than you know. Your extreme generosity and sacrificial giving is such an inspiration an encouragement to me personally and to so many others. THANK YOU!!!

For those of you who have not yet had a chance to give to the “Friends of the King Appeal,” or would like to give again, it is not too late. If you are in a financial position to meet the initial challenge of giving a $1,000 or more, I would ask you to prayerfully consider doing so. I know there are many of you who can’t give $1000, but would like to give as best you can in support of the incredibly important ministry that takes place day in and day out at Christ the King Center, where lives are being touched, healed and transformed by the love and grace of our Lord Jesus Christ. Please know every gift is important and very much needed and appreciated.

I recently received a letter from a dear Sister in Christ who stated, “My first reaction to a request for a donation of $1,000 overwhelmed me. I started to think about how the Spiritual Life Center affected my life.” She then went on to describe the positive impact of her Cursillo weekend; visiting with the Sisters of St. Mary; seeing the changed lives of veterans attending the Welcome Home Initiative; and the very positive spiritual influence of Beaver Cross on her grandchildren – all of whom are now expressing an interest in being baptized. She concluded her letter stating, “When I step out of my car at SLC, I have a great sense of spiritual life. Yes, I believe every penny donated to the Spiritual Life Center is well earned. I pray SLC will be here for Christians for centuries to come.” Accompanying her letter was a check for $1000.

If Christ the King Center is to be here for generations to come, it is important that we do all we can now to help lay a firm financial foundation to build upon. We are $280,585 away from reaching our goal of $500,000. Anything you can do to help put us over the top is both needed and greatly appreciated. Thank you so much for your prayerful considerations.

Faithfully Your Brother in Christ,

Bill
Bishop of Albany
When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” He said this to test him, for he himself knew what he was going to do. Philip answered him, “Six months’ wages would not buy enough bread for each of them to get a little.”

One of his disciples, Andrew, Simon Peter’s brother, said to him, “There is a boy here who has five barley loaves and two fish. But what are they among so many people?” Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place; so they sat down, about five thousand in all. Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. John chapter 6 verse 5-11

This past summer, 2018, I had the opportunity to spend the month of August in the Diocese of Northern Malawi. While there, I was able to partake in the continuation of God’s ministry. I wish to share one moment with you all that had a profound impact on my life. Each Saturday, Saint Marks Anglican church in Mzuzu, Malawi, invites children who have lost their parents to aids, malaria other illnesses to come together for an afternoon to be fed and participate in Christian fellowship. This program is called the “Orphan feeding program.”

The program begins at 9 a.m. Saturday morning. Many of the kids stroll in before or after that time. Around 9:15 volunteers invite the youngest children to line up, wash their hands in a faucet, and receive bread and tea followed by the older ones. The children also register on a spreadsheet so that Saint Marks can support them in their lives as best as they can. After they have received their bread and tea, the children begin to sing songs of praise and thanksgiving for the food they are about to receive. There was much excitement and energy as the kids would sing and dance and anticipate the food to come.

After songs of praise, the youngest of the children again are invited to line up in front of where the food is distributed, this time receiving rice, beans, and cabbage. The older kids waited on the shaded part of the grass as the younger children finished being served. Then they too were invited to come and be fed. After everyone ate, the volunteers again gave thanks to God for providing them with this meal. Songs of praise were once again sung but this time going on for over thirty minutes. After the program ended around 11:30am the kids began playing games with one another, some children left to go back to their relatives.

I was able to assist in the distribution of the food to the children. While distributing, I remembered the miracle story of Jesus who took 2 fish and 5 loaves of bread, multiplied it and fed over 5,000 people. Scholars claim the actual number was around 20,000 because women and children were not counted. Nevertheless, we may be tempted to gloss over these nature-defying acts that Jesus performed because of Miracles? Really? Because when was the last time we heard of or saw someone multiplying bread, fish or food in general to feed a massive crowd? Well, while in Malawi I witnessed a profound miracle that took only three hundred US dollars to feed over 321 orphans: rice, beans, cabbage, bread, and tea.

Now, we know Jesus was not an ordinary person. That would be like saying Superman is an average person. We confess that Jesus is indeed God and truly human in the Nicene Creed. In verse Jesus said to Philip, “Where are we to buy enough bread to feed all these people?” Philip was shocked and said six months’ wages would not buy enough bread. Yet, John tells us that there was a boy who shared what he brought with Jesus.
The boy could have said, “I was the smart one, I got up early and packed my lunch and even brought some Nutella to put on my bread. I have a long walk back to my house, and I am hungry. I brought enough for myself; they didn’t. Therefore, they should go hungry. I work hard for what I have; they don’t. I work 40, 50, 60 hours a week to provide for myself, my family, and me. I’m not giving anything away.”

Yet, that is not how the story goes. If we are following Christ, that is not how our story must go, but instead, our response must be in line with this boy, this boy represents us and our ability to share with the poor the outcaste. We can share and give our resources to others. Yes, Jesus multiplies the bread and fish to feed twenty thousand people, but is that the only miracle? I offer for our consideration that the other miracle is what the boy did. Because sharing is not easy. And it can be frustrating as a parent to see your kids not sharing.

But the world we live in doesn’t always share. Relief organizations and government agencies agree that there is plenty of food in the world to feed everyone. The problem is not a lack of food but a lack of accessibility to the food. With enough food in the world to feed the entire population, the fault does not lie with God-- who can be easy to blame. Because why would God allow 1 in 9 people to go to bed hungry each night? Allow a world where people lack the resources to meet basic needs?

The fault is not with God, but with the corrupt nature of humankind. Instead of using the world’s resources for good nations, individuals often hoard food, mismanage funds, squander money instead of seeing that people are fed. Greed and self-interest are qualities that poison today’s society. We have at our disposal technology that enables us to produce vast amounts of food, and yet many of our fellow human beings continue to go without the food they need to survive.

God has given us this good earth, this world that produces enough food to feed the planet’s 7 billion-plus people, so why are so many going hungry? It’s because most hungry people don’t have the resources to grow or buy food. Chronic hunger goes hand in hand with poverty. It occurs when people lack the opportunity to earn enough income, to be educated and gain skills, to meet basic health needs and have a voice in the decisions that affect their community.

The miracle that Jesus performed is a miracle that we can all do. Not in the literal sense of what Jesus physically did, but we can feed 20,000 people. We can feed a crowd, we can embody the love that this boy has by volunteering our time, serving a meal at the local food pantry, or donating to relief efforts to name some. Or we can blame God because that's always easier. A person may say, “Why should I have to help them? That is God's problem because I had a tough upbringing as well, but I made it out and looked at me. They can figure it out.”

This passage is Jesus’ challenge to us--to share what we have with those who are hungry. Sharing with someone in whom we may not get anything in return. We can use our talents to eradicate greed; we can use what God has given us to end hunger. Whatever God has already given us, is always enough. On this earth, there is plenty for everyone.

Landon Moore was a third-year seminarian at Berkeley Divinity school at Yale and a member of Bethesda Church, Saratoga Springs when he submitted this story. On February 23rd, 2019, he was Ordained to the Diaconate. His long term goal: “to try as best as I can as a fallible human being to be a Christ-like role model to all whom I encounter with.”
151st Diocesan Convention
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UPCOMING DIOCESAN EVENTS

March
4 Episcopal Charities Meeting, CtK
   Standing Committee Meeting, CtK
6 Ash Wednesday
31 Holiness Conference – CtK

April
1-3 Holiness Conference, CtK
   Standing Committee Meeting, CtK
6 Cathedral of All Saints Teaching Event – Theology and the Arts, Dr. Jeremy Begbie
13 Commission on Ministry Meeting, CtK
14 Palm Sunday
15 Chrism Mass – Cathedral of All Saints
16 Chrism Mass – St. James’ Oneonta
17 Chrism Mass – St. Thomas, Tupper Lake
19 Good Friday
21 Easter Sunday
30 Ascension Day

May
3-5 Clergy Wives Conference – CtK
6 Episcopal Charities Meeting, CtK
Standing Committee Meeting, CtK

June
2 Standing Committee Meeting (if required), CtK
7-9 151 St. Convention of the Diocese of Albany, Camp-of-The-Woods, Speculator, NY

July/August
To be determined

September
9 Episcopal Charities Meeting
Standing Committee Meeting

October
7 Standing Committee Meeting

November
4 Episcopal Charities Meeting
Standing Committee Meeting

December
2 Episcopal Charities Meeting (if required)
Standing Committee Meeting

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

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

Those who feel they may qualify for an eye care grant can apply by contacting the Administrator at ECA@albanydiocese.org or writing to ECA, 580 Burton Road, Greenwich, NY 12834.
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Prices are per child per week

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MINISTER’S DAY OF PRAYER
WEDNESDAY, MARCH 20, 2019
9:00 am- 3:00 pm  For those who are leaders in various ministries and denominations to pray together for each other, for our ministries, and for the communities we serve. We will have time for worship, individual prayer, and corporate prayer. A light lunch will be provided.

MOONLIGHT HIKE & SNOWSHOE
SUNDAY, MARCH 17, 2019
6:30 pm - 8:30 pm  Spend the evening snowshoeing or hiking in the moonlight on the beautiful trails at Christ the King Center.

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APRIL 8-10, 2019

Diocesan Clergy Wives Retreat 2019
FRIDAY, MAY 3, 2019 - SUNDAY, MAY 5, 2019

Mother’s Day BRUNCH
SUNDAY, MAY 12, 2019
11 AM - 2 PM

School of Healing Prayer
Level 3 4-day class
February 28-March 3, 2019
Level 2 2-weekend class
March 23-24 & 30-31, 2019

The Welcome Home Initiative is a healing program specifically for female military veterans who have served their country in combat or other challenging circumstances. These veterans may be suffering in varying degrees from post-traumatic stress or moral injury and are in need of soul repair.
The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.

- Diocesan Vision

The Albany Episcopalian is printed four times a year. Publication is scheduled the months of March, May, September and December.

Submissions for consideration must be received prior to the first Monday of the month before publication. News items of diocesan interest are welcome, and should be sent to the Business Office at 580 Burton Road, Greenwich, NY 12834, in care of Editor or transmitted via e-mail to: TAEeditor@albanydiocese.org.

Diocesan Website
For the most up-to-date information about events in the diocese, parish and clergy directories, mission news, parish resources, and more, visit the diocesan website at www.albanyepiscopaldiocese.org. You can also visit us on Facebook at www.facebook.com/albanydiocese.

BISHOP LOVE’S VISITATION SCHEDULE

March
3 St. James’ Church, Oneonta
10 Church of the Holy Cross, Warrensburg
17 Emmanuel Church, Little Falls
24 St. Mark’s Church, Malone
25 St. John’s Church, Massena - Ordination
31 To be announced

April
7 Christ Church, Gilbertsville
14 Palm Sunday - St. Thomas’ Church, Tupper Lake
20 Easter Vigil – Cathedral of All Saints
21 Easter – to be announced

May
19 St. Mark’s Church, Hoosick Falls

June
2 Church of the Good Shepherd, Elizabethtown
16 St. Paul’s Church, Kinderhook
23 St. Paul’s Church, Troy
30 St. Hubert’s of the Lake, Lake Pleasant

Summer visitations to be determined