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Diocesan Updates
The Diocesan Update is the diocesan weekly e-mail newsletter, containing news and events from around the diocese. If you’re interested in receiving the Diocesan Update, send an e-mail to: webmaster@albanydiocese.org. Put “Subscribe” in the subject line, and include your name, address, phone number, and parish (or other diocesan affiliation) in the body of the message.
Sexuality and gender are not the only matters that divide Christians today. An issue that has always troubled the church is the place of authority. Who has it? Where does it come from? How is it to be exercised? Disagreements about authority in the Christian community criss-cross the predictable divisions of conservative and liberal, and are largely responsible for the panoply of communions and denominations that make up the Body of the Christ today.

In the Roman Catholic Church, authority is unapologetically centralized and hierarchical. All authority lies in the infallible Magisterium or “teaching authority” of the Church, with the Pope at the pinnacle of a structure that moves from top to bottom. On the opposite end of the spectrum is the Society of Friends, or Quakers, who have no clergy at all. George Fox, who founded the Quaker movement in mid-seventeenth century, urged his followers to seek guidance and direction from the “inward light,” the presence of Christ in the heart of each believer. For the Quakers, authority is inward and dispersed within the fellowship - in which members speak when they feel led by the Spirit to do so.

Every Christian community falls somewhere on the spectrum between these two — a centralized hierarchical authority on one hand, and a dispersed egalitarian expression of authority on the other. Both approaches seek divine guidance; both reject the situation that characterized the time of the Judges of Israel in which “everyone did what was right in his own eyes.” (Judges 17:6)

A helpful way to make sense of this question is to recognize a tension between “prophecy” and “order.” Both are essential to the life of the Christian community. God, through His Holy Spirit, works through both. Michael Ramsey, Archbishop of Canterbury from 1961-1974, said that because the church is “built upon the foundation of apostles and prophets,” the hierarchical order of the episcopate and the prophetic movement of the Spirit are both necessary.

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The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come. So preaching everywhere in country and town, they appointed their first fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe.
“Church finds both to be essential to its existence as the one body in whose completeness the gospel is proclaimed. Both were in the New Testament “foundation,” and both fulfill their function for the whole of time. In every age prophetic movement bears witness to Christ, and Christian fellowship is manifested in new and diverse ways; and in every age the Episcopate represents that general church life of which the prophets must know themselves to be a part, and that universal family in which all fellowship are made full.”

Order in the Apostolic Church

“Order” has to do with structures of authority related to teaching and governance. In the Episcopal Church, we speak of “Holy Orders,” and retain the ancient threefold ministry of Bishop, Priests and Deacons. As The Book of Common Prayer (p. 510) says, “Since the time of the New Testament, three distinct orders of ordained ministers have been characteristic of Christ’s holy Catholic Church.”

The New Testament indicates that the Apostles appointed elders and overseers (or bishops) in the churches they founded. Paul addresses The Epistle to the Philippians to “the saints in Christ Jesus who are at Philippi, with the bishops and deacons.” (Philippians 1:1) “If anyone aspires to the office of bishop,” says Paul, “he desires a noble task. Therefore a bishop must be above reproach, the husband of one wife, etc.” (1 Timothy 3:1)

Clement of Rome

About 96 AD, around the time the Gospel of John was written, Clement of Rome wrote to the church in Corinth. This was the church that Paul had written to forty years earlier, and as Clement pointed out, it was still dealing the same crisis of authority that prompted Paul’s correspondence. Once again the Corinthians had rejected the authority of their leaders. This provides Clement an opportunity to explain how the patterns of authority were originally established in the church.

“The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge, and having been fully assured through the resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come. So preaching everywhere in country and town, they appointed their first fruits, when they had proved them by the Spirit, to be bishops and deacons unto them that should believe.”

Clement stresses the providential character of the “appointed order,” as it moves in a direct line from God the Father: God ⇒ Jesus Christ ⇒ Apostles ⇒ bishops and deacons.

The Prophetic Authority of the Spirit

Because the outward order of the community of faith is “providentially established, it speaks for God. But God does not only speak through the recognized offices of pastor and overseer, preacher and teacher. As Jesus said, “the wind [pneuma or spirit] blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” The Spirit of God is sovereign and lies outside the sphere of human control.

This is especially true for prophecy, in which God calls whomever he chooses to speak his Word to the people. As the prophet Amos said, “I was a herdsman and a dresser of sycamore figs. But the Lord took me from following the flock, and the Lord said to me, ‘Go, prophesy to my people Israel’.”

Prophecy and Order in The Didache

One of the earliest Christian texts is entitled “The Didache.” Written in the early second century, it is a manual of Christian practice with instructions about baptism, the Lord’s Prayer, fasting, how to celebrate the Eucharist – and how to deal with prophets in the ongoing life of the church. It offers the portrait of a church, much like that in the Acts of the Apostles, in which recognized prophets played a key role in the life of community. This contributed to the vitality of the church and its openness to the Spirit, but it also brought problems. Prophets, by their very nature, were not really institutionally accountable – so the Church developed practices to determine which prophets were authentic and how to assimilate them in an ordered community.

“As regards prophets...every apostle [prophet] who comes to you should be welcomed as the Lord, but he is not to stay more than a day, or two days if it is really necessary. If he stays for three days, he is a false prophet....If he asks for money, he is a false prophet. While a prophet is uttering words in the spirit, you are on no account to subject him to any tests or verifications; every sin shall be forgiven, but this sin shall not be forgiven. Nevertheless, not all who speak in the spirit are prophets, unless they also exhibit the manners and conduct of the Lord. It is by their behavior that you can tell the impostor from the true.”

“Or again, a prophet, thoroughly accredited and genuine, living the
mystery of the Church in the world, may yet fail to teach others to copy his example. In that case, you are not to judge the man yourselves; his judgement lies with God. The prophets of old used to do things of a similar kind. If any prophet, speaking in the spirit, says, “Give me money (or anything else)”, do not listen to him. On the other hand, if he bids you give it to someone else who is in need, nobody should criticize him....A genuine prophet, however, who wishes to make his home with you has a right to a livelihood.”

While the Didache includes prayers for the Eucharist, it allows those with the gift of prophecy to pray as the Spirit leads them – “prophets should be free to give thanks as they please.” The Didache also provides for ordination of Bishops and Deacons. It admits the importance of ministerial orders, and advises, “you must choose for yourselves bishops and deacons who are worthy of the Lord.” Yet, not only do prophets appear equal in authority to bishops, they are actually the model and standard by which the “ordered” ministries are measured. The people must honor their bishops “for they are carrying out the ministry of the prophets....Do not esteem them lightly, for they take an honourable rank among you along with the prophets and teachers.”

Montanism – Prophecy Unravelled

What happened to the vibrant prophetic dimension of the second century church? The prophetic spirit has never entirely left the church. It has continually resurfaced when the church has needed renewal, raising up a Francis of Assisi, or John Wesley, to reinvigorate the church. On the other hand, it does seem that the early church became apprehensive about the prophetic movement at some point – in large part as a reaction to a hyper-charismatic movement in the late 2nd century called Montanism.

Montanism, called by its followers “New Prophecy,” stressed direct reliance on the Holy Spirit, apart from the Church’s order of teaching and oversight. Montanus, its founder, was a pagan convert to Christianity who believed that he was a prophet of God. Entering into ecstatic states, he claimed to be a mouthpiece of the Holy Spirit. “Lo, the man is as a lyre,” he said, speaking as the Spirit, “and I fly over him as a plectrum. The man sleepest, while I watch.” Montanus developed a large and committed following attracted by his rigor and spiritual intensity. In its claim to be new revelation of the Spirit, Montanism demanded a new and higher level of commitment and moral purity.

Unlike the prophetic office that appears in the Didache, Montanus’ “New Prophecy” claimed a unique authority given directly by the Spirit that broke with the tradition of the Church, and its patterns of authority and communal accountability. At the same time, the Montanists felt that they were not accountable to the wider church, or to the apostolic legacy of teaching and authority. In the end, Montanism split the Church, and eventually it petered out. It seems that the entire episode left the Church wary and dubious of future prophetic movements.

Church can not take prophetic claims “to speak for God” at face value. The Epistle of John says “Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world.” (1 John 4:1) Prophecy needs to be “tested,” as we saw in the Didache. Nevertheless, in that tension and balance between prophecy and order, the experience with Montanism seems to have skewed the attitude of the Church away from the prophetic movement of the Spirit.

So what now, lo these many years later? In the diversity of contemporary denominationalism, different churches have self-selected along the continuum of prophecy and order. Some are more prophetic or charismatic, others stress tradition and an ordered polity. Most churches retain elements of both principles. Undoubtedly readers will see both elements in their own churches. Surely, the Church is healthiest when it intentionally affirms both an openness to the Spirit and accountability to a continuing Apostolic order – thereby maintaining a vibrant and creative tension between the two.

The Rev. Dr. Brown is Rector of Trinity Church, Potsdam, and a regular contributor to The Albany Episcopalian
Three years ago New York in Bloom turned twenty-five years old. The all-volunteer flower show held at the New York State Museum had been an annual event that brought thousands of people together every February. The twenty-fifth annual event was, sadly, also its last. Due to a large variety of circumstances, the museum felt that it could no longer host such an event.

People wondered what could be done to replace such an event. Those working in the floral community yearned for the opportunity to bring some Spring to residents of the Greater Capital District, just as much as those residents longed to support such an endeavor.

As a florist, for me, the key component was venue. Location! Location! Location! But what to do? Where to find such a location? I had such a conversation with someone while standing in line waiting for a latte at a cafe before making my way to the cathedral to do some work. I told the well-wisher that once a location could be found that we would once again have a flower show. I grabbed my latte and walked to The Cathedral of All Saints, my spiritual home. Upon entering the dim Nave, it suddenly hit me…THIS IS A VENUE!

I called my friend and local florist Michele Peters and quickly told her of my idea. She met the idea with great enthusiasm. We met that afternoon to walk through the cathedral and our vision began to form itself. With the support of Dean Harding and his mission that the cathedral be a place that celebrates not only Christ, but also the arts, dates were set and a small committee began planning. “Cathedral in Bloom” was born! An invitation was issued to twenty-six florists and floral artists throughout the region, all of whom accepted with amazing enthusiasm!

The bitterly cold lull of February saw Spring arrive at The Cathedral of All Saints as the entire interior was transformed into a blaze of blooming glory! Forsythia shone brightly throughout many of the thirty large scale displays, as did thousands of roses. The sight and the fragrance was simply an intoxicating experience!

The one-day event opened Friday, 22 February, with live news broadcasts from Spectrum News. Friday evening saw a Champagne Gala with a jazz trio. Saturday’s programming offered guided tours of the cathedral building, workshops and presentations from floral professionals, as well as a recital of floral themed organ music offered by William Douglas, the cathedral’s Lloyd Cast Organ Scholar. 45 people enjoyed Afternoon Tea that featured a custom blend by Harney & Sons. Sunday morning saw worship among the flowers, followed by an afternoon of guided tours and presentations. A Luncheon Cafe was offered, and a Flower Market was open during the entire event where people could purchase a variety of bouquets, plants, cathedral memorabilia and other items.

The event was an opportunity for the leading floral artists to come together, work together, and do some good for the community. It was also an opportunity for the general public to come to know your cathedral! One thousand people, from as far away as Connecticut, Boston, New York City and northern Vermont, came through the cathedral’s doors for Cathedral in Bloom, some of whom had been in the cathedral, but most of whom had said they weren’t even aware that the cathedral was there!

This is, most assuredly, the beginning of something wonderful that promises to grow! Save the dates for “Cathedral in Bloom” 2020: 21 - 23 February! If you are interested in arranging a display, volunteering at the event, or helping to sponsor “Cathedral in Bloom”, please don’t hesitate to contact me! It’s never too early! Louis@EnchantedFloristAlbany.com or 518.813.4990.
Left to right: Louis Bannister, event Co-Chair; Congressman Paul Tonko; Michele Peters, event Co-Chair

Photos shown here, as well as the over, were taken by Jane Hulsopple
Have you ever noticed that there are two versions of the Lord’s Prayer in the Bible? One of them is found in Chapter 6 of the Gospel of Matthew. That is the one that everyone knows; it’s the one we say in church every Sunday. The other is in the Gospel of Luke, Chapter 11. The one from Luke is shorter and slightly different. What do we do about this? Which one is the ‘right’ one? One way to answer this question is to say that both are the right one; that Jesus taught one of them on one occasion and the other on another occasion. And if this is true it means that the exact words of the Lord’s Prayer are not important. If they were, Jesus would have used identical words both times he taught it. But because the words are different, it means that Jesus was giving the disciples a list of topics that they need to touch on when they pray. The Lord’s Prayer is an outline for private prayer. So, when we pray our prayers, we need to say one phrase at a time, and after each phrase, fill in with the specifics from our lives. So what I want to show you are some of the possibilities for praying the Lord’s Prayer in your personal prayer time.

“Our Father.” The Lord’s Prayer begins with “father.” Lots of people today begin prayers to God by saying “father.” But in Jesus’ day, Jesus was the only person to begin prayers with the word “father.” Jews never did. In the Old Testament, Jews never addressed God as, “father”, either. The reason is that calling God “father” is implying that you have the same genetic makeup is God; that you are God. It is blasphemy. One time Jesus called God “father” and the other Jews tried to kill him. Why? “The Jews were seeking to kill him because …he was calling God his own Father, making himself equal to God.” (John 5:18) So, why did Jesus tell us to call God “father”? It was because people who are Jesus’ disciples become children of God (John 1:14). So when you begin praying the Lord’s Prayer, say “our father.” The “our” in “our father” is you and Jesus. Picture yourself standing with Jesus looking at the Father. Jesus has his arm around you. He says to you, “Look at my father and say with me, ‘our father’.”

“Hallowed be thy name.” When you say these words you are not just making a statement that you believe God’s name to be holy. It means that you personally are making his name holy in your life. This is an opportunity to spend some time telling God that he is holy; that he is great; that he is wonderful; that he is magnificent, and so on. Thank him for all he has done for you. Sing hymns and songs to him. Do this for some time. Run a personal prayer meeting.

But there is another part to hallowing the name of God. When we say, “hallowed be thy name,” we mean that we are praying for everyone on earth to hallow the name of God. This is an opportunity for me to think about people I know who don’t hallow the name of God. People who tell me they are atheists tell me they don’t believe that God exists. People tell me they’re too busy to go to church. Any relatives I have who don’t seem to have much of a relationship with Jesus. I think of these people and I name them, one by one. And I ask Jesus to bring them to himself so they would hallow, bless, and praise his name.

“Thy kingdom come.” I pray that everything and everyone would come under the kingship of Jesus. What things do not come under his kingship today?
For one, anything that is unjust or unfair like the suffering of innocent people, I pray that all these things would be made right. You could pray for people on the front page of your newsfeed at this time. “Father, I pray for children kidnapped by gangs in El Salvador.” Then you can go on to, “I pray for children I know who are growing up in Albany, that they would be protected from pain and suffering.” This is also where you would name the sick people you are concerned about. When God’s kingdom comes, all sickness will be gone.

“Give us this day our daily bread.” God wants you to pray for things for yourself. What kind of things? Money, for one. Suppose you have $1000 worth of bills to pay next week and you only have $500 in the bank. Pray that God would give you 500 more dollars by the end of the week. God loves to hear these kinds of prayers. God wants us to depend on him for everything, including money. He is never too busy to take care of us. Notice, though, that we are praying, “give us this day”, not just “give me this day.” “Us” is other Christians. Think about the other people in church with you. Do they need money? Has anyone just lost their job? Is anyone out of work? Ask God to send them money. When you do so, he might ask you to participate in the answer to your own prayer and send them a check.

“And forgive us our trespasses.” Here is where you ask God to forgive you for the bad things you have done. Make up a list. Tell God you’re sorry. Tell him you will try not to do it again. Take all your sins that come to mind and mentally approach the cross. Leave those sins at the cross and walk away. Jesus wants you to do this so his sacrifice is not in vain.

There are people who don’t want to bring sins to Jesus. They think that it’s taking advantage of him. I once was going through a soup kitchen talking to men and praying with them. One of the men said to me, “Father, I have done so many bad things, that if I came in your church, the roof would fall on me.” What he didn’t know was that he was the kind of person Jesus wants to die for. Jesus wants to pay for his sins.

“As we forgive those who trespass against us.” In fact, if we don’t forgive others who have hurt us, we won’t be forgiven by God for the bad things we have done to other people. What you do here is bring to mind people who’ve hurt you and say, “I forgive them.” “I forgive my boss for telling me I was an incompetent idiot last week.” Say it out loud. “I forgive him.” “I forgive her.” Think back and recall all the people who have hurt you and say you forgive them whether you feel like it or not. If you do this every day you will begin to forget the hurts that you have.

“And lead us not into temptation.” The reason God doesn’t want us to be led into temptation is because he doesn’t want us to do wrong. He wants us to do right. He wants us to get better and better. He wants us to become holy.

This is the outline I use when I wake up in the morning. I go through the Lord’s Prayer slowly, line by line, and fill in with the specific things that come to mind. There are many other times in the day when I don’t have much to do: filling my car up with gas; taking a shower; driving to work. I use these times to bring to mind the Lord’s Prayer and to say one or two lines of it. So it becomes a channel to God. Try doing this yourself and see if it does the same to you.

Fr. Haskell is Canon to the Ordinary, Episcopal Diocese of Albany
Each Holy Week the bishop is joined by his clergy of the diocese for the purpose of gathering to celebrate the centuries old Chrism Mass. It is a time when the bishop blesses the Chrism, “the oil to anoint those who turn from darkness to the light of Christ, and blesses the oil used for healing”. Sometimes called, “the Bishop’s Service”, the bishop not only consecrates oils for the ministry of salvation in the diocese and his clergy, but a time for all the ordained (including the bishop) to renew their ordination vows in the context of this pastoral ministry.

Because of the vast size of the Albany Diocese (20,000 square miles), the Chrism Mass is held each year in three convenient sites on three consecutive days in order that all deacons and priests will be able to attend one of the locations. This year, the first was held at the Cathedral of All Saints, Albany, on April 15th, the second, at St. James, Oneonta, April 16th, and the third at St. Thomas’, Tupper Lake, on April 17th. Due to the need for this issue of TAE to go to press, photos depicted here are only those taken at All Saints Cathedral.

Just as the first Chrism Mass began at the Cathedral of All Saints on April 15th, so was the raging fire of Paris, France’s historic 850 year-old Notre Dame Cathedral. The images on TV of Notre Dame’s burning brought a sober thought that a similar event could happen to this cathedral or any historic church. While the world was watching the fire, and the 100,000 faithful in Paris looking to attend the upcoming Notre Dame’s Easter Services, Bishop Love in his sermon reminded everyone that, “the Church of the Body of Christ will not be defeated.”

(It was learned the next day that Notre Dame’s famous cross over the high altar, and what is believed to be Jesus’s crown of thorns worn on the Calvary cross, survived the disastrous fire - completely undamaged. Even the most doubting theologians may wonder of the significance in seeing such miraculous results?)

Immediately after the sermon, the deacons, priests and bishop renewed their Ordination Vows; first the deacons, then the priests, and finally, the bishop. After a series of questions asked of deacons and priests, the last
question was “Do you here, in the presence of Christ and his Church, renew your commitment to this trust and responsibility?” All responded loudly, “I do.” The bishop, in his response said, “And now, as your bishop, I, too, before God and you, re-dedicate myself and reaffirm the promises that I made when I was ordained. I ask your prayers.”

Following the traditional Peace, the Eucharist began with all vested clergy as concelebrants. After the post communion prayer, came The Consecration of Holy Oils, as the Bishop, attended by a Deacon, moved to the table which held the Chrism and Healing Oil for the blessing and eventual distribution to the clergy for use in their home parishes.

Many references to anointing with oil can be found throughout the Bible. Two of the many references that come to mind; in regards to the consecration of priests and kings, Ps 23:5 reads, “You anoint my head with oil”, signifying favor and strength from the Lord. In Luke 4:18 of the New Testament, it reads, “The spirit of the Lord is upon me; therefore, He has anointed me.”

In the sacrament of confirmation, the bishop anoints the forehead of the candidate with chrism and is also used in the sacrament of holy orders - in the ordinations of priests and bishops. The use of anointing goes back to the early church, and, of course, we hear of anointing the sick in the scriptures themselves (The Epistle of St. James, Chapter 5). “The sign of the sacred Chrism is especially shown in Baptism, by which Christians enter the paschal mystery of Christ: dead with him, and buried with him, and risen again with him, we are partakers of his royal priesthood.”

When one (ordained or lay) ponders the significance of this service’s rich centuries-old history, and ever witness an anointing of a loved one, the annual Chrism Mass brings an even deeper meaning to the holiest week in the Christian year.

- The Editor
Dear Brothers and Sisters in Christ,

The “Alleluias” are still in the air as we continue this Eastertide celebration of the glorious resurrection of our Lord Jesus Christ. The Lord has risen indeed, and with that Good News we can’t help but sing out “Alleluia,” even in the midst of all the chaos and brokenness in the world around us.

Jesus Christ is ALIVE! He came in order that “we might have life and have it abundantly” (John 10:10) – in this life and the life to come in His Heavenly Kingdom. Soon Pentecost will be here and with it, comes the Lord’s promise of the Holy Spirit to help us live the life He calls us to.

This year Pentecost Sunday falls on the same weekend as our 151st Diocesan Convention (June 7-9), at Camp of the Woods in Speculator, NY. I invite you to join me and other family and friends from around the Diocese for a wonderful Holy Spirit – filled weekend in the beautiful Adirondacks. For those of you who have attended in the past, you know what a blessing it can be. For those of you who haven’t yet been to Camp of the Woods for Convention, I pray that this will be the year. You can sign up on line at: www.albanyepiscopaldiocese.org

The Diocesan Convention is far more than a “business meeting” for the clergy and elected parish deputation. It truly is designed to be a “Diocesan Family Reunion” for young and old alike, clergy and laity. While officially starting Friday evening at 7:00 p.m. with Evening Prayer followed by the Bishop’s Address and the opening of the Business Session, everyone is invited to come earlier in the day (doors open at 10:00 a.m.) to get settled in; enjoy the natural beauty of Camp of the Woods and all of its facilities; visit with family and friends from around the Diocese; attend a variety of outstanding workshops (beginning at 2:00 p.m. Friday and running throughout the weekend); or simply enjoy some alone time with God sitting on the beach looking out over the lake and mountains.

There will be multiple worship opportunities over the weekend with moving Spirit-filled traditional and contemporary music at Morning and Evening Prayer, as well as the Saturday afternoon Eucharist where Bishop Grant LeMarquand will be the guest preacher, and the Sunday morning Youth Mass (one of the highlights of the weekend not to be missed), with Bishop Harold Miller as our guest preacher from our Sister Diocese of Down and Dromore, Northern Ireland.

Other weekend events for the youth include an exciting Vacation Bible School for the elementary age kids and the Youth Rally for the Jr. and Sr. High kids. There is day care for toddlers. We very much want kids to come and be part of the Diocesan Convention weekend.

Other weekend highlights for adults include two plenary sessions (which are
non-compete events). Bishop Ken “Fanta” Clarke, an excellent Bible teacher and long-time friend of the Diocese from Northern Ireland, will be this year’s Plenary Speaker. He will be focusing on St. Paul’s Letter to the Philippians and the theme of this year’s Convention “Stand Firm in the Holy Spirit, Striving Together as One.”

Dr. Wendy LeMarquand (a missionary doctor and wife of Bishop Grant) will be the guest speaker at the Saturday evening Healing Service. Each year, hundreds of people attend this service to receive the outpouring of the Holy Spirit and God’s healing grace.

In addition to all of the above, one of the other great blessings of the Diocesan Convention is the social time with family and friends from around the Diocese, either sitting and visiting, or enjoying refreshments and great musical entertainment at the Teepee on Saturday evening following dinner.

There promises to be something for everyone at this year’s Diocesan Convention. It is my sincere hope and prayer that you will be able to join us for the upcoming 151st Convention of the Diocese of Albany and Pentecost Sunday celebration, and that you will be richly blessed by the power and presence of the Holy Spirit.

Faithfully Your Brother in Christ,

+ Bill
Bishop of Albany
The Rt. Rev. Kenneth Clarke and wife, Helen Clark

Bishop Ken (Fanta) and Helen Clarke have served in churches throughout Ireland and also in Chile. They have been married for 48 years and are both parents and grandparents. Bishop Ken was Bishop of Kilmore Elphin and Ardagh for 12 years and served as Mission Director of SAMS UK and Ireland. He has led missions and preached at Conferences and Conventions in different parts of the world including giving the Bible Readings at the last two New Wineskins Missions Conference. Helen is a trained nurse and midwife and has served as a Counsellor with Christian Marriage counselling ministry. She also is a speaker and mentor. They are both passionate about investing in younger leaders. For relaxation they love spending time with family, walking and reading.

The Rt. Rev. Harold and Liz Miller Bishop of Down and Dromore

We welcome back two old friends of the Diocese of Albany, The Rt. Rev’d Harold Miller, Bishop of the Diocese of Down and Dromore, in Northern Ireland, and his wife, Liz. Bishop Miller has been Bishop of Down and Dromore since 1997. His diocese is one of the two largest dioceses of the Church of Ireland, with about 64,500 Church of Ireland people, 100 clergy and 77 parish units. Bishop Harold is the author of numerous publications and is involved in many projects within and beyond the Church of Ireland, including Summer Madness, an event the youth of our diocese have participated in in the past. In the first five years of the new millennium, he led the diocese in a programme called Think again, which focused on the three key priorities of reconciliation, outreach and young people.

The Rt. Rev. Dr. Grant LeMarquand and wife, Dr. Wendy LeMarquand

Another warm welcome goes to returning Bishop Grant LeMarquand and wife, Dr. Wendy LeMarquand to another Albany Diocesan Convention. The former Bishop of the Horn of Africa, in October 2018, Bishop Lemarquand announced “with a heavy heart” that he was stepping down because of the ill-health of his wife and ministry-partner, Dr. Wendy. This past February, he then accepted the position of the new Director of the Stanway Institute for World Mission and Evangelism and Professor of Mission. Dr. Erika Moore, Trinity’s Academic Dean, Director of Partnerships and Professor of Old Testament, said of Bishop LeMarquand, “Grant has a wealth and depth of experience on the global and domestic mission field. He has a deep concern and compassion for the disenfranchised, and an academic acuity and curiosity. He is a true blessing to our Trinity community.” The Diocese of Albany is so blessed to have this wonderful couple to this year’s Convention.
Overview of nominations on file with the Secretary of the Diocese

as of 15 April 2019

**Offices to be filled by Plurality Voting:**

*The Great Cathedral Chapter*
11 priest and 1 lay office to be filled, each for three-year terms.
- The Rev. Matthew Stromberg
- Jeffrey Hartt

*Convention Representative to Diocesan Council*
11 clergy office to be filled for a two-year term.
- The Rev. Tom Malionek

*Trustees of the Diocese*
2 offices (priest, deacon, and/or lay) to be filled, each for four-year terms.
- The Very Rev. Neal Longe
- The Very Rev. Dr. J. Nixon McMillan

**Offices to be filled by Votes by Orders:**

*The Disciplinary Board*
2 clerical (priest or deacon) and 1 lay offices to be filled each for three-year terms
- The Rev. Paul Hartt
- Sue Ellen Ruetsch
- The Rev. Jill Stellman

*General Convention Deputy*
4 priest and 4 lay offices to be filled for three-year terms
- The Rev. Kathy Alonge-Coons
- Sarah Garno
- The Rev. Scott Garno
- Martha Hasslacher
- The Rev. Laurie Garramone
- Mary Jones
- The Ven. Dr. Leander Harding
- Sue Ellen Ruetsch
- The Rev. N. Bradley Jones
- The Rev. Jill Stellman

*The Standing Committee*
2 Clerical (priest or deacon) and 2 lay offices to be filled, each for three-year terms
- The Rev. Kathy Alonge-Coons
- Teresa Mumby
- The Very Rev. David Ousley
- Janet Papa
THE REV. KATHY ALONGE-COONS
Nominated for General Convention Deputy
Nominated for Standing Committee Member
Nominated by The Rev. Cn. Robert Haskell
Seconded by The Rev. Denise Moore
Seconded by Helen DeLaMater, Grace Church, Waterford
Reverend Katherine G. Alonge-Coons (Mother Kathy Coons) – a graduate of St Bernard’s School of Theology and Ministry (MDiv), SUNYA School of Social Welfare (MSW), Siena College (BA Sociology). A Bi-vocational priest at Grace Church, Waterford, N.Y.; and Commissioner of Mental Health in Rensselaer County NY. Active in the Albany Episcopal Cursillo ministry; EDOA Standing Committee, and served as a Deputy to General Convention in 2018. She is married to Earl Coons since 1982 and resides in Troy, NY. The couple has two adult daughters: Melissa and Grace.

THE REV. LAURIE M. GARRAMONE
Nominated for General Convention Deputy
Nominated by The Rev. Thomas Papazoglakis
Seconded by The Rev. William Pearson
Rev. Laurie Garramone is the Rector of St. John’s Church in Johnstown, NY where she has served for nine years. Currently she is a member of the Diocesan Council, and a contributor to the Albany Episcopalian. She is a former member of the Disciplinary Board, and was the Diocesan Christian Education Coordinator for several years. She has coordinated retreats, been a member of the Albany Diocese Summer Madness mission team, and presented several diocesan seminars and workshops. She is married to the Rev. Alistair Morrison and is the (very) blessed mother of Alex and Christian Rohr.

SARAH GARNO
Nominated for General Convention Deputy
Nominated by Christopher Cassidy, St. Stephen’s Church, Delmar
Seconded by The Rev. Justine M. Guernsey
Sarah Garno is a member of St. Stephen’s, Delmar, and the wife of Fr. Scott Garno, the rector. She is a school librarian. Sarah is a cradle-Episcopalian and has served in many different capacities: Member of the DoK, Treasurer of ECW, Sunday School teacher, choir member and Cursillista. She has attended General Convention many times – as a volunteer, as a support to our deputation for two Conventions in which her husband was a deputy, and in 2015 and 2018 as a Provisional who served as Deputy. Sarah and Fr. Scott have four children: Josiah (with the Lord), Samuel, Maria, and Tobias.

THE REV. SCOTT GARNO
Nominated for General Convention Deputy
Nominated by The Very Rev. David Ousley
Seconded by The Very Rev. Derik Roy
Fr. Scott Garno has been a priest in the diocese for almost 13 years and currently serves as rector of St. Stephen’s, Delmar. He is serving his second term as a member of the Standing Committee. He represented the diocese at General Convention five times; most recently as Chair. In the fall of 2018, Fr. Garno was appointed to the Episcopal Church’s Taskforce on Communion Across Difference in Fall 2018. He is a Diocesan Spiritual Director for Cursillo and an instructor for Deacon School. Fr. Scott is married to Sarah (16 years) and they have four children: Josiah (with the Lord), Samuel, Maria, and Tobias.

THE VEN. DR. LEANDER HARDING
Nominated for General Convention Deputy
Nominated by The Rev. Canon Robert Haskell
Seconded by The Ven. Dr. Harvey Huth
Father Leander S. Harding began serving as the 21st Dean of the Cathedral of All Saints on Palm Sunday in 2017. Dean Harding has over 35 years of experience in ordained leadership. He holds a B.A. from New College in Sarasota, FL and an M.Div, cum laude from Andover Newton Theological School in Newton Centre, MA. He earned a Ph.D. from Boston College in Pastoral Theology. He has been the rector of rural, suburban and urban parishes and was for eight years Associate Professor of Pastoral Theology and Dean of Seminary Advancement at Trinity School for Ministry in Ambridge, PA. He has a background in business and was awarded a scholarship for advanced management training by the W. Edward Deming foundation. He is the author of four books including, In the Breaking of the Bread, a book of meditations on the Eucharist in Anglican perspective. He assists the Bishop as one of the Archdeacons of the Diocese.

JEFFREY HARTT
Nominated for Great Cathedral Chapter Member
Nominated by The Rev. Susan Waldron
Seconded by The Rev. Canon Robert Haskell
Jeffrey Hartt has been a member of St. Peter’s Church, Albany, for almost 15 years. She is a current member of the Great Cathedral Chapter filling out an unexpired term. Jeffrey is married to The Rev. Paul Hartt and mother of Samuel Hartt, recent Sienna College graduate. Jeffrey is a landscape architect by profession and a dedicated volunteer/mentor to young children through an Albany reading advocacy program.
THE REV. PAUL HARTT  
Nominated for Disciplinary Board Member  
Nominated by The Rev. Susan Waldron  
Seconded by The Rev. Denise Moore  
The Rev. Paul J. Hartt has served as Rector of Saint Peter's, Albany since November 2004. For the prior six years, Father Hartt served as Rector of Saint John's, Delhi. Since coming to the Diocese of Albany from Connecticut in 1998, Fr. Hartt has served as Dean of the Susquehanna Deanery as well as member and past President of the Standing Committee. Fr. Hartt is married to Celia “Jeffrey” Hartt and they have a son, Samuel.

MARTHA HASSLACHER  
Nominated for General Convention Deputy  
Nominated by The Rev. Daniel Jones  
Seconded by The Rev. Mark Chesnut  
Maggie has lived and worshipped in the Diocese of Albany most of her life. She was privileged to serve as a delegate to General Convention for the people of the diocese in 2018 and if elected would be honored to serve in this way again.

THE REV. N. BRADLEY JONES  
Nominated for General Convention Deputy  
Nominated by The Ven. Dr. Leander Harding  
Seconded by The Rev. Mark Chesnut  

MARY JONES  
Nominated for General Convention Deputy  
Nominated by The Rev. N. Bradley Jones  
Seconded by The Rev. Elizabeth Papazoglakis  
I am the wife of The Rev. Brad Jones, rector of Christ Church, Schenectady, where we have served for the last 20 years. We are blessed with seven children. I have been called and equipped in healing, prayer, and teaching ministry as part of the mission of this diocese; sharing the transforming power of the Gospel of Jesus Christ. I served as a deputy at the 2018 General Convention, and am a member of the Diocesan Disciplinary Board. I served most recently on the staff of the latest Women’s Cursillo.

THE VERY REV. NEAL LONGE  
Nominated for Trustee of the Diocese  
Nominated by The Very Rev. Dr. J. Nixon McMillan  
Seconded by The Rev. Scott Gano  
Fr. Neal Longe currently serves as Rector of St. Ann’s, Amsterdam. He began his ministry there is 2012. Fr. Neal and his wife Lisa have been married for fourteen years and have two children, Maria and Noah. Fr. Neal is finishing his first term as a Trustee of the Diocese and has served as Secretary for the Trustees for the last four years. He also serves as Dean of the Western Mohawk Deanery, a member of the advisory board for Christ the King Center, and Priest-in-charge for St. Peter’s by the Lake Summer Chapel in Old Forge.

THE REV. TOM MALIONEK  
Nominated for Convention Rep to Diocesan Council  
Nominated by The Rev. John Cairns  
Seconded by The Rev. Elizabeth Papazoglakis  
The Rev. Tom Malionek is rector of Saint Paul’s, Kinderhook. Along with preaching, teaching, administering the sacraments, and pastoral care there, he has served as Convention representative to Diocesan Council, on the Commission on Ministry, on the Great Chapter of the Cathedral, and as Diocesan Vocations Director. He and the Rev. Cn. Judith Malionek have two grown children.

THE VERY REV. DR. J. NIXON McMILLAN  
Nominated for Trustee of the Diocese  
Nominated by The Rev. Anne Curtin  
Seconded by The Rev. Mark Chesnut  
The Very Rev. Dr. J. Nixon McMillan became canonically resident in the Diocese of Albany on November 1, 2009. Fr. McMillan is the Rector of St. Paul’s in Albany, and the Dean of the Metropolitan Deanery. He was a Trustee of the Diocese of Albany from 2010-2018. Following a fallow year, he is now eligible to stand for election. As well, Nixon is Chair of the Committee on Church Architecture and the Arts of the Diocese, a member of the Disciplinary Board, and a member of the Commission on Recovery.
TERESA H. MUMBY
Nominated for Standing Committee Member
Nominated by Meaghan Keegan, St. Paul’s Church, Greenwich
Seconded by Sherry B. Pruiksma, St. Paul’s Church, Greenwich
Terry Mumby is an active member of St. Paul’s Church in Greenwich, where she has lived for 18 years. She has served as the business administrator for the past 8 years, and has been a delegate from St. Paul’s to several diocesan conventions. Terry brings extensive experience in Business and Finance Management and Computer Information Systems. She has worked in both the public and private sectors and is currently a small business owner in Greenwich.

THE VERY REV. DAVID K. OUSLEY
Nominated for Standing Committee Member
Nominated by The Rev. Scott Garno
Seconded by The Rev. Elizabeth Papazoglakis
Fr. David Ousley grew up in the Episcopal Church, worshiping and serving in the Diocese of Olympia, the Diocese of Arkansas and truly is blessed to now live and serve in the Diocese of Albany. He is currently the Interim Priest in Charge at Trinity Church, Plattsburgh. Fr. Ousley has served as a member of the Commission on Ministry, as Director of Vocations and has just completed a 3-year term on the Standing Committee. He and his wife, Cheryl, have 3 children, 9 grandchildren and 3 great grandchildren.

JANET M. PAPA
Nominated for Standing Committee Member
Nominated by The Rev. N. Bradley Jones
Seconded by The Rev. Scott Garno
Janet Papa was born in 1953, baptized and confirmed Episcopalian. She is married to Tony Papa and has two married sons and five grandchildren. She is a faithful member of the Church of Messiah in Glens Falls and currently serves on vestry. She is involved in various ministries and bible studies in the Church and is a lifetime member and currently serving as the first vice president of the national Order of the Daughters of the King. After 30 years in a law firm, Janet retired in 2015. She has been attending the Albany Diocesan Conventions since 1999.

SUE ELLEN RUETSCH
Nominated for Disciplinary Board Member
Nominated for Deputy to General Convention
Nominated by The Rev. Tom Malionek
Nominated by Judith Sweet, Calvary Church, Burnt Hills
Seconded by The Rev. Cn. Robert Haskell
Seconded by The Rev. Laurie Bartlett
Sue Ellen Ruetsch’s home parish is Calvary, Burnt Hills, where she has served on an Alpha team, the Stewardship Committee, Vestry, and as a Sunday School teacher and Director of Christian Education and Formation. In the Diocese, she has been involved in Cursillo, Healing a Woman’s Soul, The Welcome Home Initiative and the Dash project. She has represented the Diocese at the General Convention three times, served on the Standing Committee as a lay member, secretary and president and also serves on the Episcopal Charities Board. Sue Ellen is a retired Registered Nurse.

THE REV. JILL STELLMAN
Nominated for Disciplinary Board Member
Nominated for Deputy to General Convention
Nominated by James P. Skinner, Christ Church, Richfield Springs
Nominated by Michael L. Marmett, St. John’s Church, Herkimer, Richfield Springs
Seconded by Rhyonnnon Dunn, St. John’s Church, Richfield Springs
Seconded by Stanley Miller, Christ Church, Herkimer
Mtr. Jill currently serves as Priest-in-Charge at Christ Church in Herkimer and St. John’s in Richfield Springs. She has served at Christ Church since December of 2013 and St. John’s since December of 2016. Prior to accepting those calls, she was an Assisting Priest at the Cathedral of All Saints. She has served on the Disciplinary Board six years. She attended the General Convention in 2015 as a Provisional Deputy, and served as a Deputy to General Convention in 2018. She has been a member of the Diocese since 2004. She is also a full-time Software Engineer for a government contractor.

THE REV. MATTHEW STROMBERG
Nominated for The Great Cathedral Chapter
Nominated by The Rev. Tom Malionek
Seconded by The Rev. John Cairns
Fr. Matthew Stromberg is the rector of historic Saint George’s Episcopal Church located in the Stockade district of Schenectady, NY. He is the husband of April Woods Stromberg and the father of Helen (age 6) and Isaac (age 4). Fr. Stromberg earned his Masters of Divinity from Trinity School for Ministry in May of 2014. He was ordained as a deacon in this diocese and began serving as the curate of Christ Church Cooperstown where he was ordained as a priest in December of that same year. His ministry at St. George’s began in August of 2016.
Proposed Resolutions

Proposed Resolution #1
Moved by: The Rev. William Tatem
Seconded by: The Rev. Cn. Robert Haskell
RESOLVED, that for 2020, the recommended clergy stipend schedule increases by 2%. All other rates will remain unchanged.

Proposed Resolution #2
Moved by: Clark Curtis
Seconded by: The Rev. William Tatem
RESOLVED, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2020.

Proposed Resolution #3
Moved by: Clark Curtis
Seconded by: The Rev. William Tatem
RESOLVED, that the Diocese of Albany Operations Budget 2020, as presented in this Convention Book, be adopted.

Courtesy resolutions
(will be read at Convention)

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.
151st Diocesan Convention
June 7 – 9, 2019
Camp of the Woods, Speculator, NY

Spend the weekend with hundreds of friends from the Diocese of Albany at a beautiful setting. In addition to the official business of the diocese, enjoy workshops, worship, fellowship, music, recreation, entertainment, exhibits and more!

For information and registration, visit www.albanyepiscopaldiocese.org
Social media consists of applications that allow people to keep in touch and communicate with friends and family almost constantly. The top three social media applications are Facebook, Instagram, and Twitter. Facebook has more than 1 billion users, Instagram has more than 800 million users, and Twitter has more than 336 million! As of 2018, the Episcopal Church had less than 2 million active baptized members in the United States.

Social media is a practical way to spread the good news of Christ. To “go into all the world and proclaim the good news to the whole creation.” (Mark 16:15) I offer for our consideration that it may be wise for lay, and clergy, to use their social media accounts to proclaim the good news of Christ to all we encounter. To remind whomever we are in contact with on these platforms that there is a living God who continues to reach out to us, desiring an intimate relationship with each one of us.

The intention of using social media for ministry is not to “show our piety before others to be seen by them.” (Mark 6:1) Instead, an opportunity to show how Christ is working in the world, and using this technology as a way of evangelizing those who do not yet know Christ. In particular, many young adults are on social media. If the Episcopal Church does not approach the younger generation aggressively and strategically, then we will continue to see a decline of younger attendees coming to worship. Through social media, the Episcopal Church can create a platform to introduce Christ and worship to younger generations effectively and positively.

For instance, we can post about that mission trip our church did, which may now encourage one person to want to be part of the next trip. Possibly they see that wedding service that was performed in our congregations, which now a couple who is seeking marriage sees and now asks to be married in the church and part of the congregation. For clergy, maybe post a short 30-second clip of a sermon in which God was conveying a message through you. Perhaps it’s a feast day and very briefly give some information on how God was working through you. These are some examples of many that we can do to reach others and draw them to our Lord and Savior, Jesus.

If you are saying to yourself, “I will never be able to figure out how to use the application, I am incapable of using the technology.” Then go to your church’s youth group and say, “Help me with this application.” They will know what they are doing and will be happy to get you up to speed with what society is using for communication. Nevertheless, we need to take the first step to meet people where they are. If we can use this technology for the continuation of God’s ministry, then there is boundless potential in connecting with people in expressing the love that Christ has for them.

What are we afraid of using this technology? Yes, social media can have its drawbacks, and at times it can be demonic because of humanity’s sinful nature. However, it can also reach people that we may not be able to reach the “standard way.” We have the capacity to do new types of ministry, try new ways to reach people where they are. Even if one person hears the good news through social media, then that is one person coming to know Christ.

By The Rev’d Landon Moore

Rev’d Landon was ordained Deacon on February 23, 2019, and currently on the staff at Calvary-St. George’s Church, Manhattan. He will be doing a workshop at the 2019 Albany Diocesan Convention.
A

As I prepared my talk for the St John’s, Johnstown Lenten mission program, I was flooded with memories of my Northern Malawi mission trip: the experience, the people, the culture and most importantly, the relationships built. I give thanks to God that Mother Miriam asked me to be on this trip. This was the only mission trip that I have ever been on where I didn’t have to work on a project. Instead, I built friendships with every person I met as we celebrated the Sesquicentennial Year of the Community of St Mary, the Tenth Year Profession Anniversary of the first Malawi Sisters, and dedicated the new Pre-School.

That trip was in 2015, but my commitment to mission endures. Since retiring from the Air Force in 2007, three passions have grown through my walk with Christ: mission, teens and the Bible. I seek answers to the questions of life in the Word of God. One of my bedrock scriptures is 1 John 5:3 “For this is the love of God, that we keep his commandments.”

As a proud soldier, following orders is simply in my DNA. In Mark 16:15 Jesus commands me and you to “Go into all the world and proclaim the gospel to the whole creation.” In Acts 1:8 Jesus further tells us how and where to go: “But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.” These are not suggestions to help us be good people doing good things; these are the very commandments of our Lord and Savior.

With these scripture passages in mind, let me share about mission and the Albany Diocesan Mission Committee. Ladies and Gentlemen, ALL of us are called to share Jesus in our home, work, neighborhood, and yes, the world. Looking at mission, both far and near, the Great Commission tells us in Mathew 28:19 to “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.” This is a daunting challenge given the counter cultural world in which we live!

Where do we start? What do we do? How can we make a difference? I am currently doing a Priscilla Shirer women’s Bible Study called Gideon: Your Weakness, God’s strength. In the study, we are discovering we can’t do it all. The call to go and share the Gospel with the world seems immense, yet in our weakness, God is strong. Yes, we can live out the Great Commission. Philippians 4:13-14 states, “I can do everything through him who gives me strength. Yet it was good of you to share in my troubles.” We can accomplish the mission of the church one day at a time, one relationship at a time, one step at a time, with God’s help. In our weakness, God fills in the gaps. Within our shortcomings, the Holy Spirit fills us and God’s strength is revealed.

In the last decade, the Diocese of Albany has supported many mission trips far from home. As I prepared to share at St John’s these places came to mind: Appalachia, Arctic, Argentina, Belize, Bolivia, Dominican Republic, Haiti, Madagascar, Nigeria, Northern Ireland, Northern Malawi, Peru, Puerto Rico,
Solomon Islands, South Africa, South Sudan, Uganda, Zimbabwe and more. The list is huge.

At the same time, our Diocese, your church or you may support mission near by by feeding and clothing the needy in your communities, donating to food pantries, supporting Compassion International, Oaks of Righteousness, St Francis’ Fishes and Loaves Feeding Program, St Peter’s Homeless Shelter, Welcome Home Initiative, Youth Ministry, Young Adult Service Corps (YASC), Alpha Pregnancy, Healing a Women’s Soul ministry and more. Determining who to help with prayer, monetary support or action is not easy. No matter where we look, there is great need.

As Christians, we are to love God with all that is within us and love our neighbor as our self. Our mission is to share God’s love by sharing the Gospel, to the ends of the earth. Our Diocesan Mission statement is “Disciples making Disciples”. One of the tools we have in fulfilling our mission call is the Diocesan Mission Committee. Under the new leadership of Deacon Patti Johnson, this committee is ready to assist. In our last quarterly meeting, the committee discussed how to get the word out about our committee and how you can to help us help with mission. Here’s what we came up with:

First, we need your prayers. There are many mission trips going out from the Diocese of Albany. We want to share these trips so that all can pray for them. The Diocesan Mission Committee has a Facebook page that enables folks to follow these mission trips, to provide prayer support. Please go to EDOA Mission Committee on Facebook and join our group. Pray for our teams before, during and after their mission trips.

Secondly, support us. The EDOA Mission Committee is committed to help empower, equip and encourage mission in our diocese. When your vestry fills out your Parish Assessment, please consider giving to the Diocesan Mission Committee. The Mission Committee uses these funds to support mission trips near and far. In 2018, the Diocesan Mission Committee received and disbursed over $11,000 to help support Zimbabwe (To Love a Child), Haiti
Libros Para Los Ninos, Uganda (Peace and Reconciliation Conference with South Sudanese partner dioceses), Puerto Rico (repairing homes and building hope), St Francis’ Fishes and Loaves Feeding Mission (refrigerator), YASC (Amelia Brown) and Youth With A Mission (YWAM). All mission applications are reviewed and prayed for. Whatever funds the committee receives are used to help support upcoming mission trip needs.

Thirdly, help us share the mission news. Last year, St John’s, Johnstown hosted our annual Diocesan Mission Conference. This year, Trinity Church in Lansingburgh will be hosting the Diocesan Mission Conference on October 5th. This is a wonderful opportunity to hear about recent mission trips and learn how you can pray for upcoming missions. Please mark your calendar, come and get excited about what you can do.

Finally, give the Diocesan Mission Committee ideas. We want to support your church and your deanery. Our committee wants to help you discover what you can do locally and abroad to share the Gospel. We are committed to helping prepare, pray and debrief mission teams so that through our weaknesses, God is glorified, and the gospel is spread to the ends of the earth.

To learn more about us, check out our page on the Diocesan website: https://albanyepiscopaldiocese.org/ministries-2/ visit our booth and attend our workshop during the Diocesan Convention, or invite a Diocesan Committee Member to your church or deanery meeting. Help us live out Jesus’ command to “Go into all the world and proclaim the gospel to the whole creation.” (Mark 16:15)

As I conclude, I ask for your prayers for Northern Malawi. When I e-mailed Bishop Fanuel in preparation for my Lenten mission talk I wrote: “Years ago, you attended our Diocesan Convention and you were part of a panel discussion on Mission. At the time, you asked for prayers to deepen the faith of the Malawi people. What is your prayer request today?” His response was “We are doing well and life moves on. You will continue to pray for the sisters to continue to remain strong in their ministry. And for the Diocese we are praying for the Synod and Conference taking place in August this year. We do it in every two years. Our focus is now on the preparation. For the nation we are praying for the general election asking God to help us get a godly leader as our President and his Vice President. We are also praying for those that have been affected by the catastrophic Cyclone Idai that has affected Mozambique, Zimbabwe and the Southern part of Malawi.”

Dear friends, please join with me in praying for Northern Malawi, Bishop Fanuel, The Sisters of St Mary, Mother Miriam, the Diocesan Mission Committee, Deacon Patti Johnson, the many missions far and near in the Diocese of Albany, and for each of us as we live out our faith each and every day and show Jesus in all that we think, say and do. May God bless us as we love God and one another and follow Jesus by obeying scripture and going into the world and proclaiming the gospel. Amen

The Episcopal Diocese of Albany (EDOA) Mission Committee Membership:
Bishop Love
Canon Bob Haskell Albany Episcopal Diocese
Rev. Donna Steckline, Christ Church, Gilbertsville Susquehanna
Kevin Steckline, Christ Church, Gilbertsville Susquehanna
Cindy Schmehl St. Johns, Troy Metropolitan
Rev. Patti Johnson St. James, Ausable Forks Northern Adirondack
Rev. Jean Devy St James, Lake George Southern Adirondack
Janice Bedoukian St. John’s, Essex Northern Adirondack
Nancy Cairns Adirondack Mission, Southern Adirondack
Rev. Lynne Curtis St. Luke’s, Mechanicville Upper Hudson
Rev. Susan Plaske Cathedral of All Saints Metropolitan
Karen Love St. Mary’s, Lake Luzerne South Adirondack
UPCOMING DIOCESAN EVENTS

May
3-5 Clergy Wives Conference – CtK
6 Episcopal Charities Meeting, CtK
   Standing Committee Meeting, CtK
19 Regional Confirmation - 4 pm,
   St. Peter’s Church, Albany

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
6 Standing Committee Meeting

November
4 Episcopal Charities Meeting
   Standing Committee Meeting

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

CLERGY IN TRANSITION

Appointments
Deacon Richard “Rick” Roessler - has been called to serve at Church of the Cross
   in Ticonderoga.

Departures
Fr. Darius Mojallali - from St. John’s, Delhi and St. Peter’s, Hobart is retiring as
   of June 1, 2019.
Fr. Michael O’Donnell - from St. John’s in Ogdensburg is retiring as of
   June 1, 2019.

In Memoriam
Fr. Edward J. Fiebke - died on March 19, 2019, at his home in Ballston Lake. Fr.
   Fiebke began his ministry as a curate at St. John’s in Ogdensburg. He served as
   Rector of St. Mark’s in Malone from 1961 until 1967 when he was called as Rector
   of St. Paul’s in Kinderhook where he served for 28 years.
Fr. Vernon A. Austin - died on March 19, 2019. Fr. Austin served as an assistant
   at St. George’s Episcopal Church in Schenectady, from 1961 until 1964 when he
   was called as Rector of Christ Church in Herkimer. In 1967 he was called to Trinity
   Episcopal Church in Gloversville where he served until 1976. Fr. Austin served in
   Norristown, PA, until his retirement in 1996.
## Summer 2019 Dates and Rates

### Registration Now Open

Visit www.beavercrossministries.org today

### Day Camp

**Prices are per child per week**

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### Scholarships are Available

Go to our website for more details

### Overnight Camp

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<td>9th-12th</td>
<td>$490</td>
<td>$420</td>
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</tbody>
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### Build Community With Us

Contact Us:

575 Burton Road, Greenwich NY, 12834
Phone: 518.692.9550, ext 114
Email: dhyde@ctkcenter.org
www.beavercrossministries.org

Beaver Cross Camp Director: Daniel Hyde

Now hiring for 2019 summer camp staff

Here’s How:

- Donate to Beaver Cross scholarships
- Send your kids to Beaver Cross!
- Pray for us
- Volunteer
Please join us for our upcoming events!

**Weekly Healing Service**

**EVERY TUESDAY @ 10 AM**

**Upcoming Events**

Held in the Healing Center Chapel, the healing service features outstanding talks from clergy and laity throughout our Diocese, anointing and opportunity for individual prayers for healing.

**School of Healing Prayer Level 4**

**JUNE 27-30, 2019**

Intended for people who are interested in in-depth healing ministry, particularly personal prayer appointments

- Soaking Prayer
- Advanced Deliverance
- Understanding and Praying for PTS

**An Evening of Prayer**

**JULY 20, 2019**

An evening of prayer and healing with Mike Hutchings of Global awakening, preceded by a community BBQ and worship.

**Beaver Cross Summer Camp**

**Starts the week of JULY 12**

Beaver Cross Summer Camp includes overnight camp as well as day camp. Each session is tailored to the unique age group with developmentally appropriate games, activities, and Christian Education. Each camp session shares a commitment to developing a community where faith can be nurtured, close friendships made, and young people can learn together how to put their faith into action.

Learn more and sign up today at www.beavercrossministries.org

**Spiritual Gifts, the Body of Christ, and Self-Image**

**With Fr Mark Chesnut**

And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit. 2 Corinthians 3:18

**Team Member Training for WHI:**

**AUGUST 2-3, 2019**

This training is for those who are interested in serving military veterans and spouses of military veterans who may be suffering in various degrees from PTS or moral injury and are in need of soul repair. Participants will be instructed on how to point people to the Healing power of Christ through prayer.

**Men’s Retreat**

**NOVEMBER 15-16, 2019**

By popular demand, a retreat for men. Special Guest speaker will be Stan Key, for many years Senior Pastor at Loudonville Community Church, Loudonville, NY, and now President of the Francis Asbury Society.

**Please Contact Us To RSVP**

575 Burton Road • Greenwich, New York 12834 • 518.692.9550 • CTKCenter.org
The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.

- Diocesan Vision

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

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