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The Problem of Jesus' Increase in Wisdom

"Jesus increased in wisdom and in stature and in favor with God and man" (Luke 2:52).

These words conclude Luke’s backstory to the Gospel account of Jesus’ ministry. They connect the infancy narrative up to his appearance in the temple at age twelve, with his baptism, which as (only) Luke tells us, took place when Jesus “was about thirty years” (Luke 3:23).

Few of us linger on this verse. We want to get on with the story. But in the early church it garnered a lot of attention. Early Christians spent a lot of time sorting out how to speak about Jesus as divine and human at the same time. The notion that Jesus could “increase in wisdom” broke this question wide open.

The Aram heretics rejected the divinity of Christ. They insisted that Jesus was a created being, and was not “of one being with the Father,” as the creed put it. For them, the fact that Jesus needed to “increase in wisdom,” like any other human being, proved the point. If Jesus were truly divine, all knowledge would have been uploaded from the instant of his appearance in time and space, but Luke seems explicitly to deny that this was so.

By contrast, for orthodox Christians, Jesus’ need to “increase in wisdom” seems to have been an embarrassment to be explained away. In the 2nd century, Tertullian of Antioch, wrote, “Not that he became wise by making progress, but that by degrees He revealed His wisdom,” suggesting that Jesus did not really grow incrementally wiser in an objective sense, but only in the perception of others.

Even one of the clearest-minded of the Church Fathers, Cyril of Alexandria, hedged on this point, “As His body grew little by little, in obedience to corporeal laws, so He is said also to have increased in wisdom, not as receiving fresh supplies of wisdom, for God is... entirely perfect in all things, and altogether incapable of being destitute of any attribute suitable to the Godhead: - but because God the Word gradually manifested His wisdom proportionally to the age which the body had attained.”

Again, there is not an objective increase in wisdom, it is just that the limitations of Jesus’ physical nature determined his gradual manifestation.

During this period the Church vigorously affirmed the integrity of Jesus’ humanity alongside his divinity. As Gregory of Nazianzus said, “that which is not assumed cannot be redeemed.” If Jesus has not taken upon himself the entirety of our human nature, then our humanity remains unredeemed and we are, as Paul said, “still in our sins” (1 Corinthians 15:17). Yet when it came to the Biblical statement that Jesus grew wiser over time like any other human being, many early Christians found this impossible to reconcile with Jesus’ divinity.

In the medieval period, Thomas Aquinas offered a different approach. He distinguished three types of knowledge available to Jesus. There was an “infused knowledge” as well as “the beatific knowledge of Christ’s essence,” and “acquired knowledge.”

How did Jesus know about his impending death?

Why is this important? One topic that often crops up in discussions about the “historical Jesus” is the question of Jesus’ foreknowledge of his death. Not only does Jesus often hint at his impending crucifixion, as when he said, “I do not know the day or hour when this shall come over me,” he also explicitly predicts his own death: “The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise” (Mark 9:31).

Some scholars have questioned whether Jesus truly anticipated his own death. They say that such passages are the result of the Church ascribing words to Jesus after the fact. There are interpreters who deny that Jesus thought of his death as an atomic sacrifice. This, they say, is the theology of the Church, and not of the Apostle Paul, written back into the story of Jesus. Some years back, the rector of a prominent church in California wrote, “instituational Christianity has taught a theology that disagrees with Jesus. Rather than seeing God with a powerful eagerness to forgive simply because of the nature of God’s love, which has no need for bloodthirsty sacrifices, the church has often expressed a competing theology... referred to as ‘substitutionary sacrificial atonement.’”

Tradational Christians would take this statement as a flat contradiction of what the scripture actually says - and rightly so. In regard to such skepticism within the guild of scholars, one can help but think of what Festus says to Paul, “your great learning is turning you mad” (Acts 26:24).

On the other hand, if we were to ask most traditional Christians, “how did Jesus know that he would die, or that his death would be a redemptive act,” the answer would inevitably be something like, “Well, Jesus is God, isn’t he?” Certainly, that is true, but what is the nature of his foreknowledge, if Jesus acquired knowledge as we do, gradually over time and through experience? Without denying the possibility of divinely revealed “supernatural” revelation - what my charismatic friends call “Words of Knowledge” - I believe that God’s normative means of divine guidance is more “incarnational.” It is the work of the Holy Spirit working inwardly in the course of ordinary human experience.

In his baptism at the Jordan River, Jesus clearly had a direct “revelational” word from the Father. In the words that accompanied the descent of the Spirit, “you are my Son, with you I am well pleased,” (Luke 3:22) the Father announced the truth of Jesus’ Messianic identity, and launched him on his public mission (first) to Israel and (and then to) the world.

Nevertheless, for the most part, I would propose that Jesus “grew in knowledge” through the regular everyday pattern of reading the scriptures. In this, he exercised the “active intellect,” typical of all of us in our humanity. At the same time, he had what Aquinas called “the beatific knowledge of Christ’s soul” - functionally, his perfect relationship with the Father; present from beginning, prior to his human capacity to verbalize it. This allowed the Holy Spirit unerringly to guide him in his scriptural reflection - to bring him to the recognition of his vocation as the one who, as Isaiah said, “was wounded for our transgressions” and “bruised for our iniquities,” and upon whom “the Lord has laid the iniquity of us all” (Isaiah 53:5-6). Jesus’ own words point to how the prophetic words of Isaiah shaped his self-understanding when he quotes Isaiah 53:12, “For I will set him in the place of high privilege among the nations, and he will keep them in mind who transgress.”
Due to a one-year hiatus attributed to Covid 19, "Cathedral in Bloom" has returned.

Once known as "New York in Bloom," each February this event brought thousands of people to the New York State Museum to witness the many beautiful floral displays provided by community florists and local floral artists. For a quarter of a century, the museum hosted the event until a number of circumstances brought it to an end.

In 2019, a new location was needed, but where would this all-volunteer popular flower show be held? A key component was venue, i.e., Location, Location, Location! The answer was clear—the Cathedral of All Saints! Thanks to Louis Bannister, a well-known local florist and member of the Cathedral of All Saints, with the assistance of other local florists, the cathedral became the logical and most preferred location to continue the event.

The Cathedral was built in the latter part of the 19th century and is located near the State Capitol. Its Gothic design, along with its magnificent stained glass throughout the edifice, makes it the perfect place to display the talents of area florists.

The project, now in its third year at the Cathedral, has been warmly greeted by the cathedral's Dean, The Very Reverend Leander Harding, who considers "Cathedral in Bloom" to be "supporting the cathedral's mission to be a place that celebrates not only Christ, but also the arts."

This year, approximately two dozen local florists and floral artists participated in the exhibition held February 25-27. The 3-day event, beginning Friday and ending Sunday afternoon, was comprised of workshops, organ recitals, special guided cathedral tours, and an elegant afternoon tea among the many floral displays. By Sunday, the final day, approximately 1,500 people had attended the third annual show. Photos of this year's "Cathedral in Bloom" celebration are shown both on the front cover and following pages of this issue of The Albany Episcopalian.

Most assuredly, there will be a fourth Annual "Cathedral in Bloom" in 2023 (dates yet to be determined). Anyone interested in arranging a display, volunteering at the event, or helping to sponsor "Cathedral in Bloom" may contact Louis Bannister at Louis@EnchantedFloristAlbany.com or phoning (518) 833 4990.
“Cathedral in Bloom” – 2022 – Continued
Ever since Covid 19, there has been a shift. The Church has been trying to regain its attendance and return to “normal.” But the shift has not shifted back. We are a post-pandemic Church in a post-pandemic society. The major shift for the Church is the change from the normative “get together face to face” on a Sunday morning, to the reality that a significant percentage of our parishioners connect with the Church Community via the Internet. It is a change we struggle with. We hope things will “return to normal.” The reality is that this shift is not likely to “shift back” to its former configuration. It’s not a question of liking it. It is simply a statement of fact—or at least a reasonable hypothesis.

What is our response as the Body of Christ to this, then? What do we do? We can’t coerce people back into the Church building. We can, instead, cast aside our previous notions and expectations, and adopt an updated hybrid strategy for missions and parish development. We also can embrace the reality that Church membership and participation will be a hybrid affair from now on.

A friend of mine noted yesterday that people have a face-to-face persona and a different online persona. I believe that is true. Perhaps those Church members who gravitated to the online version of Church find their new experience more edifying than the former face-to-face experience. Only they know the answer to that.

Increase the parish’s online presence.

Streaming the Sunday 10 AM Eucharist is one way we connect with those who stay at home. But what about the other fellowship and learning opportunities? Zoom-based Bible studies and DVD Programs should be treated the same as in-person events. Small-Group gatherings can also be Zoom-based, providing fellowship and prayer for those in their homes. I offer my own parish, Christ Church, Ballston Spa as an example of using technology in the service of the Kingdom.

One area of worship particularly meaningful to us as Episcopalians (and therefore problematic during Covid and the aftermath) is receiving the Body and Blood of our Lord in Holy Communion. While “spiritual Communion” is certainly a reality for those unable to physically receive the Sacrament, it is an extraordinary assurance for the sick individual. The usual mode of reception is to physically “eat the Bread and drink the Cup.”

So, I offer the following suggestion for consideration and perhaps discussion: The “at home members” of a Christian Community could have Pre-Filled Communion Cups (both Host and Wine) available through Concordia Supply [concordiasupply.com], brought to them by the parish’s Eucharistic Visitors. This way, when the “in house” Church is Communicating via the Internet, the “at home” Church is also Communicating.

Revisit the Biblical models of change, both individual and structural.

So called “paradigm shifts” are not new to the people of God. Both the Hebrew and Greek Testaments are replete with examples of seismic changes that challenged the People of God with new ways to worship and “do mission.” The shift from rule by Judges to rule by a King; the shift from the Solomonic Dynasty to an exiled Northern and Southern Kingdoms; the shift from Temple worship to Rabbinic Judaism; the shift from a Jerusalem-centered Christian sect of Judaism to a largely Gentile network of Christian Communities—all of these were marked by struggle and conflict, eventually making the Faith Communities stronger, more resilient, and better equipped to ministry in their new Sitz im Leben.

I know that we cherish the old methods that once worked in the past, but we should remember that at one time, all “old” ways were once innovations. Teaching about change may perhaps be the first level of embracing change. Clergy and other parish leadership should be the vanguard leading God’s people into the new milieu of hybrid worship, ministry, and fellowship. Let’s be on the cutting edge of growth rather than being cut loose by not recognizing an opportunity given to us by our Lord in His Provenance.

Monitor the sound and visual aspects of streamlined Services.

One way to discover the listening/viewing experience of the at-home Church member is to watch it yourself. Is the sound muddy, or can you clearly hear what is being said? Are there varying camera angles and movement, or is the stationary camera view simply boring? You get the idea. We need to put as much time and attention for our online Services and Small Groups as we do for our in-Church equivalents.

If this disturbs you, and you think this is a big concession to “people staying away from Church,” please re-think the issues. Our world has indeed changed, and the way people live and do business (Christians included) has changed irrevocably. People “order in” rather than eating out at a restaurant. They buy online rather than shopping at the local store. We consult our physician via telephone rather than going to their office. This was all unthinkable four years ago. Why should Church be different? It isn’t.

Koinonia (fellowship, sharing, communion) in Christ is always through the Presence of the Holy Spirit. Technology can be a servant of the Church by providing her with new methods and means of bringing the Gospel and God’s Grace to people living in an increasingly fragmented world.

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 eyeglasses and special equipment or medications 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 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 E.C.A., 803 Burt Street, Greenfield, NY 12834.
Our Gospel reading this morning is the beatitudes; not the beatitudes you usually read in Matthew (Matthew 5:1-12). These are in the Gospel of Luke and they are a little different. Matthew’s are about spiritual blessings; “Blessed are the poor in spirit.” Luke is about things you can touch, “real” things; “Blessed are you who are poor.”

There is a difference in the number of ‘blesseds’, too. Matthew has 8 ‘blesseds’ and 4 ‘woes.’ Luke has 4 ‘blesseds’ and 4 ‘woes.’

The four ‘blesseds’ in Luke are:
1. Blessed are you who are poor
2. Blessed are you who are hungry
3. Blessed are you who weep
4. Blessed are you who are hungry

The four ‘woes’ are:
1. Woe to you who laugh
2. Woe to you when all people speak well of you
3. Woe to you when all people speak well of you
4. Woe to you when all people speak well of you

Jesus turns things on their head. Most people work hard to make money, eat well, have fun, and have friends. And now, Jesus says, if you do this you are going to have trouble having a life with God. Why? Well, for the same reasons. Who needs a life with God if he has money, good food, fun and friends? The beatitudes, then, offer a road map to a life with God. Don’t have too much money in the bank. Make it so you are a little short. That way you will need to pray the last few dollars every month into your checking account.

In the Lord’s Prayer we pray for money. “Give us this day our daily bread.” There is nothing wrong with praying for money. God wants us to pray for money. “God, I have $500 in the bank and $1000 worth of bills due this week. I need $500 and I have nowhere to go except you. I am desperate but I believe in you.” That’s a good prayer. In fact, the word ‘daily’ is in there so we will always be desperate. “Give us the money we need today. Tomorrow we will need more money and we will pray for that.” God wants us always asking. We think he is offended if we ask, but in fact he loves it when we come to him every day and ask for money.

Here at Redeemer, those who run the Thrift Shop minister to people who are desperate. They have little money at home. They need clothing. They ask those who work the shop to pray for them.

I used to be the rector of a church in Syracuse. There was a young woman in the church who thought she was called to the priesthood. She liked to pray with people. She liked to talk about the bible. She wanted to go to seminary. But she came from a poor family and worked in the deli in the local supermarket. She asked God every day what he wanted her to do. After about six months she was convinced that God wanted her to go to seminary and she went. She had no money but she called me every week to tell me she was praying for money and about how God answered her. “I prayed for an hour about my tuition bill yesterday afternoon. There was a check for $500 in my mail the next morning. I didn’t know the person who sent it.”

Did you ever see the movie “Boys Town”? In one scene the boys are sitting at the dining tables, but there is no food and Father Flanagan tells them to get down on their knees and pray for food. The boys do so, and soon there is a knock on the door and a man says, “I drive a milk truck, but it broke down right here, outside the door, and I need to get rid of the milk before it spoils.” God says, “Blessed are you who are hungry.” He is seeking to provide. But he wants us to ask,

There are several passages in the New Testament on this but they are difficult to understand. They go against everything we believe; like the rich young man who comes up to Jesus and says, “‘What must I do to inherit eternal life?’ And Jesus says, [Mark 10:19] ‘You know the commandments: Do not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.’ And he said, ‘Teacher, all these things I have kept from my youth.’ And Jesus, looking at him, loved him and said to him, ‘You lack one thing: go, sell all that you have and give to the poor and you will have treasure in heaven and come, follow me.’” Disheartened, by the saying, he went away sorrowful, because he had great possessions.” The man thought he had kept all the commandments. He thought he didn’t need to become better. Jesus knew the man was fooling himself and highlighted his disobedience by asking him to do something he would be unable to do: give away his possessions.

We need to be aware of how much we need God to heal us and provide for us and how little we are able to help ourselves. We need to pray constantly for God to help us.

That’s what these beatitudes in Luke do for us. They point out how far we are from God. How much we need him to make us holy. How much we need to cry out to him to help us and provide for us. Get in touch with how needy you are and turn to God over and over again, asking him to help. And he will do so and you will end up closer to him.

Fr. Haskell is Canon to the Ordinary, Rector of Church of the Redeemer, Rensselaer and an occasional contributor to The Albany Episcopalian
Praise the One Who Died and Rose Again
By Allison de Kanel

He breathed his last. Died. Fell onto his mother’s waiting arms. She could not hold his weight, collapsed, yielded his body to the men, not unkind, who carried him to the gravesite. Body in the tomb, in cloths. He did not smell his own blood. Could not inhale. Was dead. Did not hear the stone slam into place, the wails. Dead weight, he fell again. Descended farther, now. Dead arms did not flail. Landed with a thud, no bounce. Lay dead among the dead.

Inhaled. Sat up, and looked around him, at his fellow dead. Flesh congealed from dust and ashes. The ground quaked. into the wilderness. They found their proper place here, like one choking on his own breath, like one drowning. The fall knocked something from his throat, his chest.

Exhaled at last. Stood. And shouted: “Shema!” Hear! The dead rose, inhaled his exhaled breath, replied: “Hallelujah!” and, praising God, lived. They shouted “Hallelujah!” and, praising God, lived. All mortal flesh, dust to dust, kept silence. No breath stirred in that hot smoky place.

Dead, he could not feel it. The atoning scapegoat bore our sins into the wilderness. They found their proper place here, in this pit, spilled out of him, a dreadful weight, and sank. And he, dead among the dead, like one choking on his own breath, like one drowning in his mother’s womb. Surged. Inhaled. Sat up, and looked around him, at his fellow dead. Exhaled at last. Stood. And shouted: “Shema!” Hear! The dead heard. Bone rattled to its bone. Flesh congealed from dust and ashes. The ground quaked.

The dead rose, inhaled his exhaled breath, replied: “Speak, Lord, for your servants listen!”

“Hear this, you dead: The Lord is God of the living and not the dead!” The dead cannot praise God. Even so, they shouted “Hallelujah!” and, praising God, lived.

Bursting from the pit, he led the captives free. Sin and Death could not hold them. O Grave, where is your victory? O Death, where is your sting?

We, the living and the dead, praise the One who died and rose again. Even at the grave we make our song. Alleluia, Alleluia, Alleluia!

Albany’s first bishop was The Rt. Reverend William C. Doane, Diocesan 44 years from 1869 - 1913. Bishop Doane had a great presence, vision and a commanding leadership style that were sorely needed in the formation of this new diocese. His accomplishments were sorely needed in the formation of this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were sorely needed in the formation of this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day. Succeeding this new diocese. His accomplishments were unparalleled to this day.

The Bishops of Albany:
“Each a Man for His Time”
By Lay Canon George J. Marshall

Searching for a Bishop, especially a Diocesan, is not quite the same as seeking a parish rector or curate. Unlike some denominations that may appoint their bishops, The Episcopal Church (TEC), adopted a much more involved process long ago as early as 1789 and practiced pretty much the same to this day. Some may call it an arduous and tedious process. Initially, several steps must be taken. First, a profile and search committee comprised of both laity and clergy is established. This committee interviews and selects candidates to be presented for election to be bishop. Meanwhile, parishes have elected representatives (aka delegates or deputies) to attend a special convention and cast the necessary ballots to elect the next bishop. More often than not, several ballots are needed to achieve a successful outcome. The process, however, does not end there. The next step for the elected candidate is to obtain written consent from a majority of Standing Committees of the entire Episcopal Church, or, in some cases, obtain consent at General Convention, the national convention of TEC held every three years. Once approved, consecration and Installation follow. This process has remained virtually unchanged for two and half centuries since 1789. If the process sounds similar to the United States of America’s form of government, it is not coincidental. Many historians attribute TEC as the model that created the structure of the founding of the United States Congress and Presidency. Note the similarities: TEC has its Presiding Bishop, while the U.S. has a president, TEC has a House of Bishops, while the U.S. has the Senate, and TEC has the House of Deputies, while Congress has the House of Representatives. At all levels, elections are required for each institution.

Moving on from 1789 to eight decades later, 1868, the Diocese of Albany was created when the Diocese of New York split to create four new dioceses within New York State: Albany being one of them. In the past 153 years, more than one and a half centuries, there have been nine Diocesans. Each bishop possessed different talents, vision and leadership styles to meet the challenges of his time.

Here, briefly, are their stories...

Following Bishop Doane was The Rt. Reverend Richard R. Nelson, the 2nd Bishop of Albany, serving 1913 – 1929. Bishop Nelson began his episcopacy just as the “Great War” in 1914 was about to begin (later numbered WW 1). The “Great War” would finally end four years later in 1918, but the war’s aftermath would continue to be troublesome during his episcopacy. It was written that he was “A man of great spiritual power; he was a true guide and counselor to his clergy and an inspiration to all who knew him.” Bishop Nelson was a man for this time.
The Rt. Reverend Allen Webster Brown, the 5th Bishop of Albany, serving 1961 - 1974. While Bishop Barry enjoyed the prosperity of his years, this was not to be for Bishop Brown. These were turbulent times - conflict within the church in drafting the new Book of Common Prayer, the war in Viet Nam and political and social unrest. Yet, in spite of the turbulence, 17 new churches were built, along with 26 parish houses and 27 new rectories. At the same time, “the clergy were not forgotten, for along came the provision of the Diocese for group life insurance and a better pension plan for its clergy.” Bishop Brown was a man for his time.

The Rt. Reverend David Standish Ball, the 7th Bishop of Albany from 1984 to 1998. Before his election to bishop, Bishop Ball served as Dean of the Cathedral for 22 years. While Dean, he saw that his city was in trouble with homeless, crime and poverty. On his desk was a plaque that read, “IT CAN BE DONE” - a motto that stayed with him all through his life as a priest and bishop. He was known for helping the poor and the homeless. A frequent sight on Albany streets was to see a homeless or poor person stop him and ask for money. He always gave something because they knew he was a soft touch. His support included nursing homes, schools and St. Margaret’s Center for Children. “Once opposed to women’s ordination, by 1969 he began serving with and ordaining female priests and deacons, a bold decision for that time. Today, thanks to Bishop Ball, that practice is not only the “norm”, but welcome in the Diocese of Albany.” Bishop Ball, a man for his time.

The Rt. Reverend William F. Hogg, the 6th Bishop of Albany 1974 - 1984. “He was well known for his strong conservative stance, yet in spite of his conservative posture, he ordained some of the first female perpetual or permanent deacons in the Diocese.” He was also equally known for his strong evangelical efforts and organizer of the conference on “Evangelical Catholicism” and involved in the preparation for the Lake Placid Winter Olympics of 1980. Bishop Hogg was described by one as “a kind, loving, listener man, and one who taught me how to be a real Christian.” Bishop Hogg was a man for his time.

The Rt. Reverend Frederick L. Barry became the 4th Bishop of Albany 1950 - 1960, a time when the suburbs were rapidly growing in number. Realizing the need, he built new churches in Albany, Colonie, Schenectady and Elsmere, just to name a few. Finding the growing need for clergy, he ordained 62 clerics during his episcopacy, an impressive number at that time. He also took possession of lake front property in Brant Lake to be used as a retreat facility by clergy and lay leaders. The property would later become known as Barry House in his honor. Canon DeMille, in his memoir called him “a creative personality and the most lovable man I ever knew.” Bishop Barry was a man for his time.

The Rt. Reverend George Ashton Oldham, the 3rd Bishop of Albany, serving 1929 - 1950. Timing to begin his episcopacy could not have been worse. Two days after his installation as Bishop of Albany the great stock market crash of October 24th, 1929, occurred, bringing on the “Great Depression.” The Depression would last more than 10 years, followed by Bishop Oldham enduring another four years of World War 2. In spite of the adversity throughout the Depression, he managed to raise funds for a new St. Agnes School building and acquired a new, and much needed, building for St. Margaret’s Home for infants. He, too, was a man for his time.

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The Rt. Reverend William H. Love, the 9th Bishop of Albany 2007 – 2021. After assessing the existing programs for their current and future value, many remained while others were introduced, such as “A Small Group Biblical Financial Study”, the “New Consecration Sunday Stewardship Program”, “The Essential 100: The Essential Question; and Encounter with God”. Bishop Love had conflicting views with the national church regarding human sexuality and same-sex marriage. “The theologically conservative and orthodox Bishop Love consistently upheld the authority of Holy Scripture and the Church’s traditional understanding teaching on marriage, while at the same time being pastorally sensitive to those who have a different understanding of these issues.”

All in all, “he [emphasized] identifying, training, and equipping the laity for a wide variety of ministries at the parish, deanery and diocesan level, for he [knew] the importance of laity playing an even greater role in helping to share the Good News of Jesus Christ.” He believed lay ministry is vital for a healthy and growing church. After much prayerful deliberation, Bishop Love announced his retirement effective February 1, 2021. “Throughout his episcopate, Bishop Love kept the Diocese focused on Christ, in his belief that in doing so, the Diocese will come through whatever storms or struggles it might face. He was consistent in holding to the basics - The Great Commandment and the Great Commission.” Bishop Love, the man for his time.

The 10th Bishop of Albany. Who will be the 10th Bishop of Albany? With God’s help, the answer will be forthcoming in the months ahead. In 2021, elections and appointments were held to form a 21-member Profile and Search Committee, comprised of Deacons, Priests and laity - all volunteers, charged with the task of searching for candidates that will be presented at a special convention. At this writing, the Profile and Search Committee (P&S Committee) is holding several town-hall-style gatherings to learn what attributes members of the Diocese desire in their next Bishop, along with a recently emailed Diocesan-wide survey. The survey is expected to be completed this spring in order to complete the Diocesan profile by August 14th. For information on taking the survey, go to the Diocesan website, albanyepiscopaldiocese.org. The link is: https://www.surveymonkey.com/r/EDOA

Rt. Reverend William H. Love, the 9th Bishop of Albany 2007 – 2021. After his Consecration, Bishop Herzog implemented many changes. He changed the traditional one-time Maundy Thursday Chrism Mass at the Cathedral to a three-day event of Holy Week in three different locations throughout the Diocese, introduced the widely known Alpha training program to the Diocese, resurrected the annual Clergy Wives Conference, Priests Retreat, Deacons Retreat, and retreats for Postulants and Candidates. He also established Parish Leadership Conferences throughout the Diocese and changed the annual Diocesan Convention from October to June in order to hold a three-day family event attended by 800-1,000 each year. Another effort was, through the sale of Child’s Hospital, the acquisition and building of a new conference center in Greenwich to house a new youth camp and retreats for healing those with PTSD and others with health-related issues. Bishop Herzog, a man for his time.
Clergy In Transition

Appointments
The Rev. Susan Troiano has accepted the call as Rector to Holy Name in Boyntonville.
The Rev. Glen Michaels has accepted the call as Priest in Charge for the Adirondack Mission.
The Rev. Michael P. T. Greene has accepted the call as Rector to St. Paul’s in Albany.

Departures
The Rev. Matthew Stromberg has resigned from St. George’s Church in Schenectady.

In Memoriam:
The Rev. Michael G. Sowan, retired priest of the diocese, died on November 19, 2021.
He served at St. Sacrement in Bolton Landing. He is survived by his wife Nancy.
The Rev. Charles Robert (Bob) Lewis, retired priest of the diocese, died on December 1, 2021.
He served at Christ Church in Hudson.

Openings in the Diocese that are receiving names:

Full time:
St. Peter’s, Albany
St. Sacrement, Bolton Landing

Part time:
Christ Church, Greenville

Weekly Healing Service

EVERY TUESDAY 10 AM

Every week on Tuesday we conduct a Healing Service at 10 a.m. that includes inspirational music and praise, powerful testimonies about the healing power of Jesus Christ, and encouraging teaching and preaching. After Communion, prayer teams locate throughout the chapel for ministry. Additional prayer ministry is offered by appointment.

Lenten Fish Fry’s

FRIDAYS 5PM - 7PM | MARCH 4 | MARCH 11
MARCH 18 | APRIL 8

Menu Includes: Beer-Battered White Pollock | Garlic Herb Baked Tilapia Tartar and Cocktail Sauces | Seasoned Green Beans | Hand-Cut French Fries | Fresh Baked Rolls | 20 Item Salad Bar | New England Clam Chowder | Ghirardelli Brownies & Fresh Reservations Required | Please Reserve at CKCenter.org
Adults $17.95 | Senior $15.95 | Kids 12 & under $12.95

Mothers Day Brunch

SUNDAY MAY 8

Follow us online to get updates about menu and price. Reservations Required | Please Reserve at CKCenter.org

Your Event Here

Contact us today to stay as an individual, to bring a retreat group, hold a conference day, or book an activity area like our high ropes or archery course.

To register or for information on schedules, dates, menus, and more visit CKCenter.org!

Welcome Home Initiative Events

The Welcome Home Initiative© ministers healing for military veterans who have served their country in combat or any other service context that has caused suffering in varying degrees from post-traumatic stress or moral injury, and are in need of soul repair. Spouses too are welcome and encouraged to participate.

Womens WHI Retreat | April 25-27
Alumni Retreat | June 20-22
All Veteran’s Retreat | November 7-9

March
12 Parish Leadership Conference, Christ the King Center
13 Visit St. James’ Church, Au Sable Fork, Southern Adirondack Deanery Town Hall, Church of the Holy Cross, Warrensburg

April
10 Palm Sunday - Bethesda Church, Saratoga Springs
11 Chrism Mass, Cathedral of All Saints
12 Chrism Mass, St. James’ Church, Oneonta
13 Chrism Mass, TBA
14 Maundy Thursday – Cathedral of All Saints
15 Good Friday – Cathedral of All Saints
16 Easter Vigil – Cathedral of All Saints
17 St. George’s Church, Clifton Park

May
12 Regional Confirmation – Southern Adirondack Deanery
14 Regional Confirmation – Cathedral of All Saints
15 Regional Confirmation – Susquehanna Deanery

June
3 – 5 154th Convention of the Diocese of Albany, Silver Bay
More than a Summer Camp

We had a blast with you at our Sonshine retreat in February! Visit our website to see more about the programs offered below.

Mother & Daughter Retreat || March 18th-19th
Spring Break || April 18th-22nd || Grades K-8
Young Adult Camp || May 27th-28th || Ages 18-35
Diocesan Convention || June 3rd-5th || All Ages

Other Events
Monthly Young Adult Bible Studies
Monthly Game Nights
& More: Ask Us To Host Your Youth Event

Summer 2022

Day Camp
Each camp week is structured around exciting creative themes. Hot lunches & field trips are included. Registration is available for early drop-off and includes a hot breakfast.

Field Trips are back

Scholarships are available
We truly believe in the power of camp and the importance it can have in a camper’s life. For this reason we don’t want financial strains to stop youth from building community in Christ with us. If you need help paying for a camper to attend PLEASE contact us for a scholarship.

Date      Session      Grades | Regular Rate | Sibling Rate
7/6-7/8   Beaver Bound | K-2nd  | $180      | $160
7/10-7/15 Discoverers | 3rd-5th | $490      | $420
7/17-7/22 Adventurers I | 6th-8th | $490      | $420
7/22-7/24 Adventurers Weekend | 6th-8th | $100      | $420
7/24-7/29 Adventurers II | 6th-8th | $490      | $420
7/31-8/5 Pioneers I | 9th-12th | $490      | $420
8/1-8/6 Pioneers Weekend | 9th-12th | $100      | $420
8/7-8/12 Pioneers II | 9th-12th | $490      | $420

Beavercrossministries.org

Register at www.beavercrossministries.org today.
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 now printed two times a year. Publication is scheduled the months of Spring, and December 2022.

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.