

The Albany Episcopalian

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CHRISTMAS 2022

*Glory to God in the highest heaven,
and on earth peace to those on whom
his favor rests.*

Luke 2:14



Highlighted this Issue:

- ✚ Is God the Universe?
- ✚ Parishes at Christmas
- ✚ We're still waiting, and Jesus is still here
- ✚ Reaching Out to People In Need
- ✚ And more...



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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.

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Is God the Universe?

By The Rev. Canon Dr. Christopher Brown

The Universe as God?
“Follow your bliss and the universe will open doors where there were only walls.”

So said Joseph Campbell, an English professor from Sarah Lawrence College, and author of a celebrated book about comparative mythology entitled, “*Hero with a Thousand Faces*.” Shortly before he died in 1987, he gave a series of interviews with PBS personality, Bill Moyers, which were aired as the “Power of Myth,” and which gave wide exposure to his ideas. (George Lucas credited Campbell as one of the principal influences behind his “Star Wars” saga.)

Campbell derived his key notion of “bliss” from the Sanskrit word, *ananda*, which is the bliss of absolute being or God-consciousness. Campbell says that if we are to pursue such bliss then the “universe” will respond by opening doors and offering new possibilities – as if the universe were something personal, active, and purposeful.

This personal, even anthropomorphic, way of speaking about the universe was not so common in the seventies and eighties when Joseph Campbell

came into prominence. Today people frequently speak this way about of the universe.



“The universe has judged you. You asked it for a prize, and it [the universe] told you no.” These are the words of Gamora, the green alien in the 2018 Marvel blockbuster film, “*Avengers: Infinity War*.” Gamora is speaking like any number of people today who want to affirm a vaguely conceived spiritual foundation to our lives, and invoke the whole of everything – the universe – in the same way others are more likely to speak directly of God.

This way of talking about the universe is all over the internet. *Aglowlifestyle.com* describes itself as “a small but impactful spirituality website that aims to help people live a life they love by cultivating their spiritual lives.” One posting asks, “Does the universe care about us?” and goes on to say, “it cares about us because we are a part of it. It’s not external to us; it’s within us, and it connects everything. It’s the ‘god’ that is within all of us.”

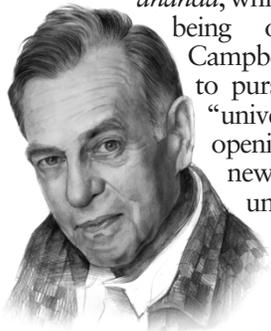
The writer identifies the universe with a divine inner self within each of us (like the Hindu, *atman*). At same

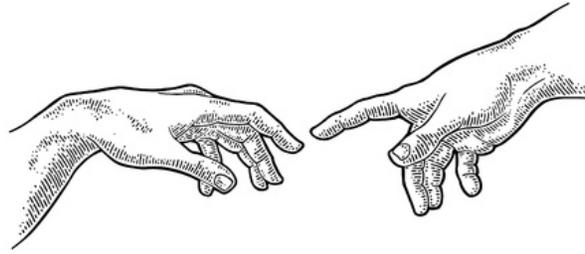
time, the universe comes across as an overarching personal divinity who is said to “care about us.” In fact, the universe even seems to have a purpose for us in the same way that Christians and Jews speak about God, “Yes, the universe does have a plan for you. It has a plan for you, everyone on this planet, and the entire human race. There is not one person that the universe does not care about.”

We might be inclined to think of this as a harmless way of substituting the word “universe” for “God” in a secular culture in which people are no longer comfortable talking about “God” – when in fact, we are still talking about the same thing. And certainly, to speak of the universe as a sort of stand-in for God has a conveniently non-sectarian aspect to it. But it rests on a profound misconception. We simply cannot equate the universe with God. This identification is completely inadequate to designate what we mean – and who we mean – by “God.”

God Reveals Himself in Nature

In the Epistle to the Romans the apostle Paul writes, “his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made,” (Romans 1:20). Paul asserts that the natural order, “the universe,”





reveals God's "eternal power and divine nature" In the same way, the psalm proclaims, "The heavens declare the glory of God, and the sky above proclaims his handiwork." (Psalm 19:1)

Paul makes a similar point in Acts 14, when he tells the citizens of Lystra to "turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them...he did not leave himself without witness, for he did good by giving you rains from heaven and fruitful seasons." (Acts 14: 15, 17) Paul says that the creation is a "witness" to the living God. And who cannot pass through the beauty of the Adirondacks that lie at the center of Diocese of Albany and not take note of that witness?

Hence, we can say that it is possible to see God in the physical universe. But that is very different from saying that God IS the universe. The scriptures stress that in discerning the "glory of God" in the natural creation, we perceive a sort of watermark, an indicator, of the God who made the creation. Like the labels on our shirts that say "Made in China," these signs of glory point away from the creation to its source. Psalm 19 says that great expanse of the sky is God's "handiwork." In so far as God is the great artisan, like any craftsman or artist, he pours something of himself into this workmanship. But the thing that is made is distinct from its maker.

Over the course of time, human beings have shown a curious tendency to blur the distinction between creation and the creator, between the universe and the God spoke it into being. When Paul in Romans speaks of how God's "eternal power and divine nature" may be "clearly perceived in the things that have been made" this is basis for his

indictment of paganism and idolatry. Yes, the creator is discernable in creation. But as result, says Paul, "they are without excuse," because human beings all too often fail to acknowledge the holiness of God - his essential quality of being set apart or distinct from the world. Instead, they confuse the creation with the creator. Says Paul "although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened...they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator," (Romans 1:21-22).

Paganism Old and New

In his great work, *The City of God*, Augustine describes at length the intricacies of Roman paganism. Ploughing the opening sections of the book, one finds oneself thinking, "when is the good bishop going to get around actually to talking about Christianity?" But in fact, Augustine is engaged in a powerful social critique of his own age, which, in some ways, mirrors our own. Drawing on the exposition of myth and religion by the Roman writer, Varro, Augustine shows that the problem of polytheism is not merely that the Romans worship "cleverly devised myths" (2 Peter 1:16),



honoring as gods what are not gods at all.

Ultimately what lay behind Roman paganism was that same confusion of the creation with creator that Paul speaks about. Roman pagans, says Augustine,

"...believed that religious worship should be offered to the order of nature which [in reality] is organized under the rule and government of the one true God. But such worship is due only to that God; and thus these Romans were, in the words of the Apostle, 'serving the created order, instead of the Creator, who is blessed for all eternity'"

Augustine recognized that the more sophisticated Romans were not truly polytheists, but saw the multiplicity of gods - Mars, Mercury, Juno, Saturn, and so on - as manifestations of one God, Jupiter the king of the Gods, who in turn subsumed in himself the entire creation. "If Jupiter is to be a god and, above all, if he is to be the king of gods, we are bound to identify him with the world, so that he may reign over the other gods who are, according to this theory, parts of himself."

As king of the gods who are "parts of himself" Jupiter is identified with the world itself. In this sophistical Roman paganism, says Augustine, "God is the Soul of the World, or as the Greeks say, the cosmos, and this world itself is God," and again, "God is the Soul of the World, and the world itself is God." It is usual among the pagans, says Augustine, "to attribute the whole universe to Jupiter; hence the poet says, 'The whole universe is filled with Jupiter,'" (oddly similar and yet so different from Psalm 19:1 quoted above).

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*Silent Night!
Holy Night!*

Each year, Christian homes and churches around the world bring out displays of wreaths, lighted trees, boughs of holly and vibrantly colored poinsettias to celebrate the anniversary of the birth of Our Lord and Savior, Jesus Christ. Many churches, including those of the Diocese of Albany, have led the way with their own creative displays, befitting this joyous Christmas season.

Last year, for the first time, The Albany Episcopalian's Christmas issue featured photos submitted by churches within the Diocese of their Christmas displays. Each photo, beautiful in nature, was taken of the parish during the Christmas season and posed a warm welcome to all who entered their doors. This year we are pleased to be able to add additional photos, some from the recent past – some from long ago.

A special thank you to all the parishes that participated and for

allowing us to share their special scenes with readers of The Albany Episcopalian. Every congregation that submitted photos is represented, however, due to space limitations, each congregation has been limited to a maximum two photos. Hopefully, your parish is represented.

This issue, printed entirely in color, is currently being mailed to more than 11,000 homes. It can also be found on the Diocesan website, www.albanydiocese.org. Those not on the Diocesan mailing list, or anyone wishing additional issues, may obtain one by simply accessing the website and downloading a copy from the Media Section.

May we now take the opportunity to wish all our readers a very blessed, joyous and healthy Christmas!

The Editor



Bethesda, Saratoga Springs



The Cathedral of All Saints, Albany



The Choir at The Cathedral of All Saints, Albany



Christ Church, Cooperstown



St. Paul's, Bloomville



Christ Church, Gilbertsville



Christ Church, Ballston Spa



Christ Church, Hudson



Christ Church, Gilbertsville



Christ Church, Herkimer



St. James, Ausable Forks



Christ Church, Herkimer



St. John's, Ogdensburg ca 1940



St. John's, Cohoes



St. Paul's, Sidney



Church of the Cross, Ticonderoga



St. Eustace, Lake Placid



Church of the Redeemer, Rensselaer



St. Philip's, Norwood



St. George's, Clifton Park



Christ Church, Walton



Trinity Church, Potsdam



St. George's, Clifton Park



St. Paul's, Greenwich



St. Paul's, Greenwich



St. Paul's, Troy



St. Paul's, Sidney



St. George's, Schenectady



St. Peter's, Albany



St. Michael's, Colonie



St. Matthew's Latham



Trinity, Watervliet



Church of the Spirit, Schenevus



Zion, Hudson Falls



St. Paul's, Keesville



Trinity, Plattsburgh



St. John's, Cohoes



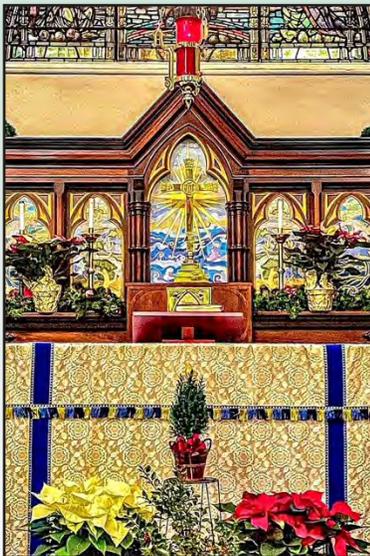
Zion, Colton ca 1870's



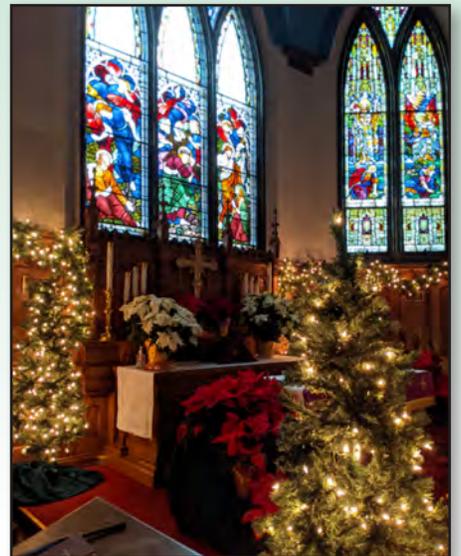
All Saints, Hoosick



Christ Church, Duaneburg



Grace Church, Waterford



St. John's, Johnstown



St. John's, Johnstown



St. John's, Massena



St. John's, Delhi



Church of the Holy Name, Boyntonville



St. John's, Troy 1934 "Look at the size of the choir!"



St. John's, Troy ca 1934



Church of Our Saviour, Lebanon Springs



St. Ann's, Amsterdam



St. John's, Delhi



St. Ann's, Amsterdam



Zion, Hudson Falls



Church of the Redeemer, Rensselaer



We're still waiting, and Jesus is still here.

By The Very Rev'd Tom Malioneck

Grace and peace to you from God the Father and our Lord Jesus Christ.

There is so much to wait for this Advent! We wait for COVID to go away or become just another annoying seasonal ailment. We are to discover whom God will guide us to embrace as Bishop of Albany. We still wait for suffering to cease, for social, political, and economic circumstances to improve. None of these are new to our “wait list.”

Still, there is an edge to our waiting. Nation has again risen up against nation. Secular and religious polarization has erupted painfully within our nation and our church. The beauty, goodness, and joy of Christmas celebrations are real, but we cannot sustain that mood forever. We need more than a nostalgic reminder of Christmas Past or a sentimental yearning for better times. Even our reflections on the mysteries of Incarnation and Nativity, looking for the Second Coming and the New Jerusalem, orthodox though they be, may appear abstract and academic.

The Word became flesh and dwelt among us to save us from sin, to set us free from the clutches of the devil, to re-open our way to our Father in heaven. That's good news, certainly. Its consummation is worth the wait. It gives me hope. But in practical terms, it is easy to slip back into operating as if Jesus not only came but went, leaving little more than sermons, sacraments, and sanctimony, stuck in our own self-important sins or at the mercy of someone else's. It is too easy to fall back into thinking that violence, even if only the soft, genteel violence of law, peer pressure, or social engineering, is our best and only hope. I don't know about you, but that leaves me not quite able to escape a mental picture of the Second Person of the Trinity setting out to join the human race with a wrenching expression of grief, or pity, or with an exasperated eye roll.

Consequently, I look for features of the Advent-Christmas-Epiphany message that can refresh hope and provoke zeal for life together as a diocese. I'd like to share with you this perspective, inspired by Saint Bonaventure in the 13th century. Try this on:

Let's say that the Word became flesh, not out of grim duty, but eagerly. The Word always wanted to inhabit our flesh and dwell among us. Sure, sinless flesh would have been more fitting, but as it stands we now have evidence that his affection for us runs so deep that nothing deters him: not our most shameful vices, nor our most heinous crimes; neither arrogance of mind nor cruelty in body nor rebellion of will nor the selfish envies of the heart. Perhaps Christmas isn't just Plan B, an ad hoc response to humanity gone astray like lost sheep, or human society gone to the dogs. Let's say God did not just come to visit, to comfort the nice and admonish the naughty, but to move in permanently. Jesus Christ didn't just punch in at Bethlehem in the cold darkness of the night shift, finish a job, only to punch out, thirty-odd years later, and retire to a comfy ringside seat beside Dad.

Is the infant Jesus laid on scratchy hay? Does he cry from hunger or cold or loneliness, or because he needs his swaddling clothes changed? Does he stoically resign himself to such an existence? Or does he share it with us gladly, because it is the condition of the ones he loves?

Much as I love Christmas carols, I find this poignantly expressed in a Civil War era folk song:

The cruel war is raging, / Johnny has to fight.

I want to be with him / from morning to night.

I want to be with him, / it grieves my heart so.

“Won't you let me go with you?”

“No, my love, no.”

Johnny's lover does not ask whether the war is just or unjust; whether it is ethical for Johnny to fight; whether he goes out of eagerness, compliance, or coercion. Her one unbearable pain is separation. Rebuffed, she says

I'll tie back my hair / Men's clothing I'll put on,

I'll pass as your comrade / As we march along;

I'll pass as your comrade; / No one will ever know...

Still he refuses. He came to his own, and his own received him not. Finally she pleads:

O Johnny, O Johnny, / I feel you are unkind;
I love you far better / than all of mankind.
I love you far better / than words can e'er express.
Won't you let me go with you?...

Whether we battle or resist, whatever weapons we employ; whether we actively inflict harm or just smirk at someone's well-deserved comeuppance; whatever substitutes we use to plaster over the void of our craving for security, survival, pleasure, or power — God wants to be with us from morning to night, from the cold, dark winter hour of our birth to the hot, waning sunset hour of our death. Even when we choose curse and annihilation, Love stands beside us in the inferno rather than on the sidelines as a spectator. Jesus Christ is not only constantly at our side; there is no place he would rather be.

There is an unbearable single-mindedness to this love. Like Johnny's lover, God becomes not just one with us, but one of us. She marches beside him, truly his comrade, counting pain, hardship, and danger a trifling price to pay for being with him. Jesus walks the streets of Galilee and Gilbertsville, Bethsaida and Ballston Spa, Cana and Colton. No adversity is as bad as separation from the ones they love.

Johnny's lover woos him by saying that she loves him far better than all mankind. Too often, I imagine that God loves generic humanity, but takes a dim view of specific individuals. The reality, though, is that no evil, no sin, diminishes his care and desire, not just for you and me, but even for those who hate us and wish us harm. This is no cerebral, philosophical love. It is not *agape played off against philia or eros or storge*, but the total package of them all. It is a personal Love, as gritty as a barnyard feed trough, a Love that welcomes reciprocation, but if unrequited, then content to love all the same.

This does not mean that God ignores sin; only that this unmerited love for sinners is white-hot and unshak-able. The end view of moral perfection remains, but in the interim, hope for our salvation as sinners is not a mind game but worthwhile investment. Such love is the prerequisite of virtue and whatever moral habits we may acquire. Without it, we cannot get beyond

trying to use Beelzebub to cast out Satan, fighting fire with fire and sin with sin, in a vain bid to impose a subjective vision of goodness on others and the world.

Thinking about Christmas this way has deeply changed my attitude and practice in living with others, even in the midst of deep disagreement. Even awash in our sins, you and I are granted the gift of becoming children of God alongside Jesus, bearers of that same love that loves us, a burning love that purges sin but leaves the beloved unscathed.

What would happen if you and I were to delight in real individuals like this? What if we were to take a head-long plunge, vulnerable as a newborn, into the midst of each other's less than ideal circumstances, because of a *delight* in one another?

We are still waiting for many things. We are still waiting for a bishop, just as the people of Bethlehem were waiting for a Messiah 2000+ years ago. Like them, we too are unaware that person God has chosen already exists. For now, let us celebrate, not as a mere distraction from reality, but precisely to focus and absorb the breathtaking truth that the Word is *still* flesh, *still* dwells among us in the Body of Christ. Let us rejoice that nothing you or I or anyone else can ever do or say will make him go away.

God grant you a holy and blessed Advent, and a glorious, joyful Christmas!

The Very Reverend Tom Malionek is Rector of Saint Paul's, Kinderhook, President of the Standing Committee, and Dean of the Hudson Valley.



Reaching Out to People in Need

By The Reverend Marian Sive

From the moment Adam and Eve bit into the piece of fruit in Genesis chapter 3 in a misguided attempt to BE God instead of simply bearing His image, humans have lived in a state of brokenness ... physical, emotional, and brokenness in our relationship with the One who created each of us and loves each of us beyond all comprehension. Throughout the entire metanarrative of the Bible, God has repeatedly called His people to turn their hearts back and return to Him. Astonishingly He went so far as to ***“empty[ly] himself, by taking the form of a servant, being born in the likeness of men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.”*** (Philippians 2:7-8) God... the creator and sustainer of all things, became a human being, lived among us healing the sick, serving his friends and followers, guiding one and all to turn and follow Him. Some were all in. Many were not. And today... some are all in. Many are not. All of us, whether we are all in or not, wrestle with who we are and where we are in our relationship with God the Father, Son and Holy Spirit. We are born, live and die as sinful human beings yet we strive for healing from that state.

All of that said is a sort of preface as to what happens in the Healing Ministry at Christ the King Center. The obvious, of course. We pray. We hold a weekly healing service and we pray for people for healing in private prayer sessions, Days of Quiet and Healing and within the context of the Schools of Healing Prayer. We pray for people over the phone and in Zoom calls. ‘Listen, Love and Pray’ is the ethos of this ministry. People come for physical healing, for healing from emotional challenges, from spiritual trauma and a myriad of other trials they face day in and day out. We pray with expectation for what the Lord will do. And people are healed, whether they actually step foot on our campus or not.

“S” is one of the sweet people who attends the Tuesday Healing Service almost as regularly as she attends her home parish Sunday service. (Not, by the way, unlike most of the people who come on Tuesday.) She has a son who has been a paraplegic for years. Recently he almost died from complications stemming from his disability. Our little band of Tuesday morning pray-ers (among others) held that man

in prayer for months. By God’s grace, he pulled through and has returned to living on his own.

“A” is another example of someone who comes to the healing service on a regular basis and has experienced healing from depression but also simply experienced love and acceptance from those who pray with him regularly.

“D”, one of the veterans who has attended the Welcome Home Initiative Retreat, wrote “One thing I did learn is you can’t fight yourself. I tried to be in control of my anger and depression and my other issues. I had to give it up, to surrender. I got it now. Give it up. Don’t hold on to it. Stop fighting yourself. It works. Not easy, but it works.” These are but a few examples of God healing His people at Christ the King Center in a sort of traditional way of how many view healing.

That having been said, there is another aspect to healing that may not traditionally be considered healing. While none of us sin all the time, we are born with a sinful nature and we do sin. ***“...for all have sinned and fall short of the glory of God”*** Romans 3:23. The only human that was not born with a sinful nature is Jesus himself. He stands in a category in and of himself. The battle with sin is continual and fought through prayer, for sure, but also through spiritual disciplines. Disciplines such as attending a Gospel-centered church deeply rooted in Scripture, being in community with other Christians, on a regular basis if not every single Sunday, being in the Word of God every day, and being in conversation with God continually are critical to the healing of our sinful natures. Easy to say. Not always easy to do. That’s why we offer spiritual formation classes and retreats in an effort to equip and restore those desiring a deeper relationship with our Lord and receive healing for our sinful nature. The Attending to the Soul class this past summer or the Life in Christ class are prime examples of retreats and classes that did not offer programmed opportunities for time with a prayer team and yet people received restoration and healing simply through deepening their relationship with God.

In 2023, beyond the standard opportunities for prayer and growth like Days of Quiet and Healing, Welcome Home Initiatives, Schools of Healing Prayer, and Tuesday Healing

Services, look for the following opportunities (and stay tuned for others) to deepen your relationship with the Lord and to receive His healing:

- A Men's Retreat – March 10-11 | Keynote speaker: Dr. Mark Gordon Fee, First Loved Ministries
- The Annual Women's Retreat–May 5-6 Keynote speaker: Lydia Brownback, Bible Study Author
- Attending to the Soul Part 2 – August 24-26 | Keynote speakers: Sonya Reeder and RJ Ferguson
- A Judith MacNutt Conference – September 15-16

And, last but not least, perhaps even most important of all, don't forget that personal prayer appointments and

retreats are also an option. Even Jesus went off, by himself, to be with His Father and be refreshed and restored for His continued ministry on earth.

"But He would withdraw to desolate (think solitary) places and pray:" Luke 5:16.

May you now find times to be solitary with the Lord, be refreshed, renewed and find peace this Holy Christmas season and throughout the coming year.

Deacon Marian Sive is Director of the Healing Ministry at Christ the King, and a new contributor to The Albany Episcopalian.

Clergy In Transition

Appointments

The Rev. Peter Schellhase has been called as Priest in Charge to St. Boniface, Guilderland. Fr. Schellhase also serves as Rector at St. Michael's, Colonie.

The Rev. Jonathan Beck has been called as Priest in Charge to Trinity, Potsdam.

The Rev. Bill Lytle has been as long-term supply to St. Paul's, Franklin. He also serves as Rector at Christ Church, Gilbertsville

In Memoriam

The Rev. Margaret "Margie" Emery-Ginn, retired canonically resident priest in the Diocese of Albany, died on September 24, 2022.

Openings in the Diocese that are receiving names:

Full time:

- St. Sacrement, Bolton Landing
- St. Andrew's, Albany
- St. George's, Schenectady

Part time:

- Christ Church, Greenville
- St. Thomas, Tupper Lake

Is God the Universe? continued from page 5

Nothing New Under the Sun

It is evident that ancient Roman religion was far more subtle than most Christians realize. This is why it tenaciously maintained the loyalty of the Roman educated classes, much as eastern mysticism and the new paganism appeal to many educated people in our own society, who are attracted by many of the same underlying ideas.

As Solomon said, “there is nothing new under the sun.” (Ecclesiastes 1:9) We see here that the modern predilection to speak of universe in

the way people traditionally have spoken of God mirrors almost exactly the sophisticated paganism that was prevalent in the early Christian centuries. At its core is that same ancient error of confusing the creation with the creator. For as Augustine insisted, “The true religion distinguishes Creator from creature.”

This leads Augustine to make an almost credal confession – and one in which we can whole-heartedly share:

“We worship God, not the sky and the earth, which are the two

elements of which this world consists; we do not worship a soul, or souls, diffused through all living beings; we worship God, who made the sky and the earth and everything that exists in them, who made every soul, the souls which simply exist in some manner, without sensibility or reason, and sentient souls as well, and those endowed with intelligence.”

The Rev. Dr. Brown is Canon to the Ordinary, Diocese of Dallas, Texas, and a regular contributor to The Albany Episcopalian

Editor's Note:

In response to many requests from AE readers, we again print “The Twelve Days of Christmas” for your enjoyment.

THE TWELVE DAYS OF CHRISTMAS

“The Twelve Days of Christmas,” has several interpretations of its lyrics. Here is one favorite...

My true love	God, and the gifts from God
The partridge	Jesus
Two turtledoves.....	The Old and New Testaments
Three French hens.....	Faith, Hope and Charity
Four calling birds.....	The Gospels of Matthew, Mark, Luke and John
Five golden rings.....	The Torah (The first five books of the Bible): Genesis, Exodus, Leviticus, Numbers and Deuteronomy
Six geese a-laying.....	The six days of Creation (Genesis)
Seven swans a-swimming	The Seven Sacraments: Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders and Anointing the Sick
Eight maids a-milking	The eight Beatitudes in Sermon on the Mount - Blessed are: the poor in spirit; those who mourn; the meek; those who hunger and thirst for righteousness; the merciful; the pure in heart; the peace makers and the persecuted for the sake of righteousness. (Matthew 5:3-10)
Nine ladies dancing.....	Fruits of the Holy Spirit: Love, Joy, Peace, Patience, Kindness, Goodness, Faithfulness, Gentleness and Self Control (Galatians 5:22-23)
Ten Lords a-leaping.....	The Ten Commandments
Eleven pipers piping	The Apostles (not including Judas) who spread the Good News
Twelve drummers drumming	The Twelve Articles of Faith in the Apostles' Creed: “We believe... in God the Father; Creator; God the Son; Crucified, died, buried; raised from the dead; ascended into heaven; God the Holy Spirit; the holy catholic Church; communion of saints; forgiveness of sins; resurrection of the body; and life everlasting.”



COMING SOON

School of Healing Prayer Level 4
Beginning January 21

Day of Quiet Healing - Feb 11

Lenten Fish Fry Dinners
Beginning Feb 24

Men's Retreat March 10-11th
Keynote: Dr. Mark Gordon Fee
First Loved Ministries

Women's Retreat May 5-6
Keynote: Lydia Brownback,
Crossway Bible Study Author

TUESDAYS AT CTK

10am - Healing Service

12 noon - lunch available for \$15/pp

1pm - Afternoon Programs

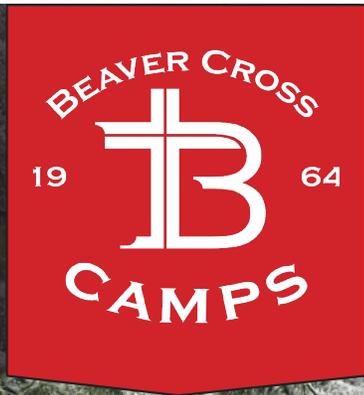
Writing with Diane Cameron in January

Tree of Life Spiritual Formation Seminar
with Rev. Dr Ellen Neufeld in February

VISIT WWW.CTKCENTER.ORG

REST RENEW FIND PEACE

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MORE THAN A SUMMER CAMP

**We had a blast with you at our Fall Edition retreat in October!
Visit our website to see more about the programs offered below.**

JAN	Summer Camp Registration Opens
FEB	Jr. & Sr. Sonshine Feb. 17th-20th Grades 3-12
MAR	Mother & Daughter Retreat March 17th-18th
APR	Spring Break Camp April 10th-14th Grades K-8

**~Want to know about an upcoming event?
~Want a Beaver Cross representative to visit
your community?
~Need help planning youth events?
Contact us today!**

**Applications are open for
2023 camp staff positions.**

**Head to our website for
more information!**

MERRY CHRISTMAS!

Contact Daniel Hyde: dhyde@ctkcenter.org | 518.692.9550 ex. 114

SUMMER 2023

FIELD TRIPS ARE BACK

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.

Dates	Grades	Regular Rate	Sibling Rate
7/5-7/7	K-8	\$140	\$130
7/10-8/18	K-8	\$230 a week	\$220 a week

OVERNIGHT CAMP

Date	Session	Grades	Rate	Sibling Rate
7/5-7/7	Beaver Bound	K-2nd	\$180	\$160
7/9-7/14	Discoverers	3rd-5th	\$490	\$420
7/16-7/21	Adventurers I	6th-8th	\$490	\$420
7/21-7/23	Adventurers Weekend	6th-8th	\$100	-
7/23-7/28	Adventurers II	6th-8th	\$490	\$420
7/30-8/4	Pioneers I	9th-12th	\$490	\$420
8/4-8/6	Pioneers Weekend	9th-12th	\$100	-
8/6-8/11	Pioneers II	9th-12th	\$490	\$420

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.

Register at: www.beavercrossministries.org today

The Albany Episcopalian

*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 two times a year. Publication is scheduled the months of April 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.



The Albany Episcopalian, Diocesan Office
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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 or necessary related services.

Grants are limited to eye examinations, the purchase of eye glasses, 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 those residing within 19 counties of the Episcopal Diocese of Albany (northeastern New York State).

Eye care applications are reviewed throughout the calendar year. Those who feel they may qualify for an eye care grant can apply by contacting the ECA Administrator at ECA@albanydiocese.org or writing to Episcopal Charities of Albany, 580 Burton Road, Greenwich, NY 12834.