

The Albany Episcopalian

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

Luke 2:14

Highlighted this Issue:

- ✝ Introducing the next Bishop of Albany
- ✝ “Corpus Maximum: The Church as a “Mixed Body” and Why That is Okay
- ✝ “Going All the Way to Bethlehem”
- ✝ “Fear Not”
- ✝ Albany Diocese parishes at Christmas
- ✝ And more...



Episcopal Diocese of Albany

Diocesan:

The Standing Committee of the Diocese of Albany
The Very Rev. Tom Malione, President

Business Office:

580 Burton Road
Greenwich, NY 12834
Phone: (518) 518-692-3350
Fax: (518) 692-3352
Email: diocese@albanydiocese.org
Website: albanyepiscopaldiocese.org

Christ the King Center:

575 Burton Road
Greenwich, New York 12834
Phone: 518-692-9550
Fax: 518-692-8777
E-mail: info@ctkcenter.org
Website: www.ctkcenter.org

Albany Episcopalian Editor:

Cn. George J. Marshall
TAEEditor@albanydiocese.org

Director of Administration:

The Rev. Meaghan Keegan
diocese@albanydiocese.org



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: diocese@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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Introducing the next Bishop of Albany, The Reverend Jeremiah D. Williamson



After two and half years without a Diocesan, the long-awaited announcement finally arrived Friday, October 13, 2023..." Bishop-Elect Jeremiah Williamson has received the requisite consents to his election as the Tenth Bishop of Albany."

Thirty-four days earlier, on September 9th, the Special Convention to elect the next Bishop of Albany was held at the Cathedral of All Saints. Four candidates were in the running. By the 4th ballot, Fr. Jeremiah was the clear and overwhelming choice, winning 75% of the parish vote and 51% of the clergy. The announcement of his victory was met with an immediate applause from the more than 400 deputies and clergy present.

However, this victory after a 2 ½ year wait for a new Diocesan was not quite over. One more hurdle had to be overcome before consecration. Under the Constitutions and Canons of the Episcopal Church, before a bishop-elect can be consecrated and assume jurisdiction, a majority of bishops of the Episcopal Church with jurisdiction, and a majority of the Standing Committees of the dioceses of the Episcopal Church, must separately consent to the election.

While the consent process in Diocesan elections of every bishop often can take as long as 120 days, Fr. Jeremiah's consents from both bodies came in just 34 days.... October 13th.

Immediately after the announcement was made that he received the necessary consents of both entities, the now Bishop-Elect Jeremiah had this to say....

Friends,

This morning, I woke up to wonderful news: the required majority of bishops and standing committees with jurisdiction have consented to my election as your bishop! The Episcopal Church recognizes what we have known: God has called us together — for a purpose, for a mission, for a holy future.

Each new step (and this was an important one) has me buzzing with excitement. I am ready to discover what God has in store for us. I believe that the Giver of all good gifts is ready to bless us richly

February 24 is the date of the consecration. I know it will be a Spirit-filled event that will propel us into our next chapter. I look forward to celebrating us, the "us" that God has willed and the Church has affirmed.



Rev. Jeremiah alongside his wife Jennifer

A brief bio of Fr. Jeremiah....

Fr. Williamson has been rector of Grace and St. Stephen's Episcopal Church, a large parish in downtown Colorado Springs, Colorado, since 2016. Before that, he served churches in Youngstown and Toledo, Ohio. Fr. Jeremiah discovered the Anglican tradition while completing his undergraduate studies in music at Greenville University. He went on to receive his Master of Divinity from Drew Theological School. After finishing his M. Div., he

completed a diploma in Anglican Studies at the General Theological Seminary in New York City. More recently, he completed an Executive Certificate in Diversity and Inclusion from Cornell University.

Fr. Jeremiah's accomplishments are most impressive. He is the author of *Praying the Scriptures: Litanies for Sunday Worship* (Church Publishing, 2014), *Baptismal Promises* (Forward Movement, 2018), and a contributor to the book, *Tell the Truth, Shame the Devil: Stories about the Challenges of Young Pastors* (James Ellis III, ed., Smythe & Helwys, 2015).

Currently, Fr. Jeremiah has been serving on the Standing Committee in the Diocese of Colorado, is one of the diocese's General Convention Deputies, and is on the Advisory Committee for the Episcopal Church's Development Office. He was a regional Dean in Ohio, formerly chaired the Colorado Commission on Ministry, and was a General Convention Deputy in 2012 and 2015. He has served on a number of community boards and is currently on the board of the Colorado Springs Downtown Partnership. He and his wife, Jennifer, a United Methodist pastor, have two sons, Oscar (11) and Isaiah (9), and one mini-Schnauzer.



Rev. Jeremiah, his wife Jennifer, and their two sons, Oscar and Isaiah

Other accomplishments:

- Sponsored a deacon for ordination and mentored two curates and two deacons
- Served on the Board of Ecumenical Social Ministries, including a term as President
- Led a successful Capital Campaign
- Sponsored three priests for ordination
- Fostered the integration of a non-denominational church into the parish
- Started and led a campus ministry
- Created an urban mission site and program
- President, Theological Student Association
- Hoyt Hickman Award for Excellence in Liturgical Studies
- Music Manager of WGRN (campus radio station)

At this writing, Fr. Williamson and his wife, Jennifer, have begun the arduous task of seeking a location and home for their family of four. We pray they will be successful and find a new life filled with joy and happiness here in the "great northeast", far from the Colorado Rockies!

The Albany Episcopalian will be covering Fr. Jeremiah's consecration on February 24, 2024 when he will be officially welcomed as The Rt. Rev. Jeremiah Williamson, the 10th Bishop of Albany. A followup story will be found in the March/April 2024 issue and mailed to the more than 11,000 households of the Diocese of Albany.

(Further information on his consecration will be released as it becomes available.)

- *The Editor*



"Corpus Mixtum: The Church as a "Mixed Body" and Why That is Okay

By The Rev. Canon Dr. Christopher Brown

Should a person arrive early for the liturgy at any given Episcopal church, one way to pass the time – following one's opening devotions – is to thumb through the prayer book sitting in the pew rack. Moving beyond the worn pages of the Holy Eucharist to those in more pristine condition, one finds various pastoral offices, prayers, lectionary charts - and a classic outline of Anglican doctrine entitled the "Articles of Religion." Popularly known as the "Thirty-Nine Articles," this statement of faith codified the theological position of the Church of England on variety of topics, including "the Unworthiness of the Ministers, which hinders not the effect of the Sacraments" in Article XXVI. (A parish priest can always elicit a chuckle from her or his congregation by invoking the "unworthiness of the minister," and the assurance that the sacrament will still "work" despite the deficiencies of the clergy.)

The article begins by stating that "in the visible Church the evil be ever mingled with the good." Moreover, as much as we strive to ordain those of the highest moral character, this "mingling" applies, as much as anyone else, to the clergy who "have chief authority in the Ministration of the Word and Sacraments." This tells us something important about the efficacy of the sacraments and their "objectivity." They have a spiritual power that is all their own, dependent not the minister, but on Jesus Christ, acting in the power of the Holy Spirit. For the communicant at the altar rail, this "objectivity" is the source of considerable assurance and spiritual comfort. But perhaps even more far reaching is the importance of Article XXVI for our understanding of the nature of the Church.

A Pure Church

In the Fourth Century, the vibrant Christian movement in North Africa was torn by schism between the Catholic Church and a competing perfectionist sect known as Donatism. Both groups shared the same basic doctrine, and even an identical liturgy. But the Donatists believed that the Catholic Church was lax and impure, and that they alone were God's chosen. The controversy stemmed from Emperor Diocletian's persecution of the Church



in the early 4th century. Roman authorities demanded that the bishops of the church hand over the scriptures to be burned by pagan magistrates. Those that did so were called "traitors," because of this act of "traditio," or "handing over." The church regarded the "traitors" who buckled under persecution to have forfeited their office as bishops. The question became, what then? Was there a way back through a process of penitence, or were they rendered forever impure, and their ordination irrevocably invalid.

In 311, the bishops of Numidia in North Africa, declared the ordination of the bishop of Carthage, Caecilian, to be invalid because he had been a traitor. So they intervened and replaced him with a rival bishop, Donatus. This quickly led to the formation of a parallel church that presented itself as a fervent, spiritually pure alternative to a supposedly lax and compromised Catholic Church. This had considerable appeal in the North African population, especially in the rural countryside. In fact, the Donatist movement exceeded the Catholic population of North Africa – until the arrival of the great opponent of Donatism, Augustine of Hippo.

Augustine of Hippo

For Augustine, the Donatist schism presented a practical pastoral problem. The Donatist congregation in the town of Hippo outnumbered his own and threatened to lure away his flock. Augustine marshalled a variety of arguments and strategies in response to this challenge. He pointed out that in reality the clergy of the Donatist sect were no more virtuous than the Catholic clergy. But most significant was his argument that the Church



was a “corpus mixtum” or “mixed body” of good and evil, and that this is an expression of the mercy of God. Indeed, it was Augustine who first stressed the notion expressed in Article XXVI that “in the visible Church the evil be ever mingled with the good.”

Augustine’s argument was based on Jesus’ Parable of the Wheat and the Tares (Matthew 13:24-30), in which both wheat and tares – or weeds that resemble stalks of wheat – grow up in a farmer’s field. Yet the farmer is unwilling to weed out the tares, lest good wheat be uprooted in the process. Rather, he commands his servants to let them grow alongside one another until the harvest and then sort out which is which, at which point the weeds would be burned and the wheat gathered into his barn.

Augustine interprets the farmer’s field as the church, in which, like the weeds and the tares, good and evil people, the converted and nominal, fervent and lax, co-exist side by side. In a pointed rebuke of the Donatists, Augustine has God saying, “Why are you so hasty, you servants full of zeal? You see tares among the wheat, you see evil Christians among the good; and you wish to root up the evil ones; be quiet, it is not the time of harvest. That time will come, may it only find you wheat! Why do you vex yourselves? Why bear impatiently the mixture of the evil with the good? In the field they may be with you, but they will not be so in the barn.”



The implication here is that it is not for us to stand in judgment on one another; the Risen Lord will do that himself on his return. There is a further point as well, which reflects the tolerance and patience of the farmer in the parable: it is not always clear who is truly converted – or when that conversion takes place. “Many are at first tares but then become good grain,” says Augustine, “if these, when they are wicked, are not endured with patience they would not attain their praiseworthy transformation.”

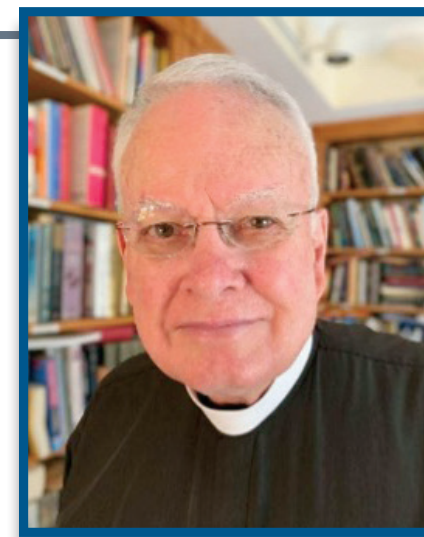
A Mixed Body

Augustine’s insight that the church is a “corpus mixtum” or “mixed body” is helpful for us as 21st Century Christians. Like other churches, The Episcopal Church has faced its share of conflict in recent decades. There has been considerable disagreement about the interpretation and application of scripture as we seek to live as faithful Christians in modern society. While the underlying disagreements are far reaching, the flash point, of course, has been in regard to same sex relationships.

There are some – on one side or another - who have simply withdrawn in frustration. There are also some, who, quite publicly, have left the messiness of the Episcopal Church for what they take to be a doctrinally and morally pure church that has splintered off the Episcopal Church. While I wouldn’t want to overstate the comparison, this move bears a resemblance to the Donatist schism of the Fourth Century. To the extent that this is the case, Augustine’s doctrine of the Church as a “mixed body” offers us a compelling to reason to remain in the Episcopal Church.

The theological disagreements in the Episcopal Church are not likely to be resolved anytime soon. We may view some in the church as profoundly mistaken – we may even be inclined to see them like the Tares in the parable, only superficially resembling the real thing. But it remains God’s field – at best we are God’s servants. It is not our call who gets weeded out and who does not. It is not even obvious, as Augustine points out, who is a tare and who is not – that information will only emerge at a later point. This is a call for forbearance, tolerance, and mutual love – for “communion across difference.” The reason is not because of some secular notion of a “big tent,” or the scaling back of theological clarity or the importance of honest doctrinal debate – but because of our recognition of God’s sovereignty over the Church, and a certain modesty about our level of discernment and our capacity to stand in judgement over one another. For now, we remain part of a mixed body, and we bear with one another – because such is the mercy of God.

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



“Fear Not”

By The Rev. Canon
Robert Haskell

What would you do if an angel appeared to you? Suppose you were sitting at your desk or washing the dishes when out of the corner of your eye you saw something and you turned and there was an angel just as you had imagined him. After you got over the surprise, what would you do? I suspect that some people would treat him as a scientific curiosity. Others would be struck by pride – they could tell their friends they had seen an angel. Some would anticipate that the angel had something good to say to them. But if I have correctly guessed the reaction of most of you, then something has changed over the last 2000 years because that was not the reaction of the shepherds who were watching their flock around Bethlehem the night Jesus was born. Read verses.

The reaction of the shepherds was not curiosity, or pride or excitement, but fear.

Why did the shepherd’s fear? Because they knew they had fallen

short of God’s plan for them. They knew they had broken God’s laws. They knew God was just and punished disobedience. And they thought the angel was coming to punish them.

1. Why don’t you fear at the thought of encountering an angel? I hope it is because of the news the angel brings. “To you is born in the city of David a savior” A savior is someone who rescues someone whose life is in danger. The shepherds’ lives were in danger. But the angel says, “You have a savior”. This is the first principle of Christianity: that God send his son, Jesus to take the penalty that we deserved. And that if we have committed our life to him, we can go free. That is the first thing that people learn about Jesus. And it is the first thing to be thankful for at Christmas. But if that is all you know, the angel has more to tell you about the birth of the baby tonight.

2. He is Christ. You remember “Christ” is the Greek word for “messiah.” A king who was anointed for a special purpose. And the Jews expected that the messiah would come and lead a revolt against the bondage and oppression of Rome. But God had in mind not just curing political bondage, but freeing people from bondage of every kind.

The bondage of failure, for example. If you have failed at a job ; if you have been fired; if your children are not growing up right; you may be unwilling to take a chance to fix things. You have failed so many times. This is a kind of bondage to fear. But the angels says , “Fear not” “To you is born a savior who is Christ.” Whether you are in bondage to failure, or temptation or lack of confidence, or self-criticism, you have a messiah who is born

tonight and if you will really worship him, he will free you.

3. He is the “Lord.” That is the name of God himself, who created the heavens and the earth with power. Your savoir can also do all things. It is possible to go to church and have a nice time, but then to come home and look around you and say, “Nothing will change.” “My husband will never change” “I will never get a good job.” But the angels tell us not to “Fear Not”. There is nothing he is not ruler of. Tonight is a night of hope that things can change because the Lord is here.

4. There is a fourth reason not to be afraid and that is because Jesus was born. He is a human being. So, for example, if you are tempted by lying or sex or greed, Jesus understands your temptation; he knows what you are going through , so you do not have to be afraid of approaching him and admitting your temptation and asking him to help you.

And this is why we are here tonight. Not just to celebrate the birth of a baby, but because of what the baby means to us. It means an end to fear. Whatever is troubling you, rejoice that, because of the baby, it will not always be so.

So do what the shepherds did. They said, “Let us go over to Bethlehem to see this that that has happened.” And they went and worshipped. Let this Christmas be an invitation to you to go and truly worship Jesus so he can work in you and all the promises of this evening will come true.

Fr. Haskell is the former Diocesan Canon to the Ordinary and current Priest in Charge of Church of the Redeemer, Rensselaer



“Going All the Way to Bethlehem”

By The Rev. Derik J. H. Roy

Luke 2:15-20

¹⁵ When the angels had left them and gone into heaven, the shepherds said to one another, “Let us go now to Bethlehem and see this thing that has taken place, which the Lord has made known to us.” ¹⁶ So they went with haste and found Mary and Joseph and the child lying in the manger. ¹⁷ When they saw this, they made known what had been told them about this child, ¹⁸ and all who heard it were amazed at what the shepherds told them, ¹⁹ and Mary treasured all these words and pondered them in her heart. ²⁰ The shepherds returned, glorifying and praising God for all they had heard and seen, just as it had been told them.

Because of Jesus, are you any different? The answer to that is it depends on whether or not you went all the way to Bethlehem. We each need to go to Bethlehem. We won't be any different if we take a detour, pass by, or stop short.

In this passage from Luke's Gospel, we are told that the shepherds came and saw Mary, Joseph, and the baby. They went all the way to Bethlehem. They told Mary and Joseph all they had heard from the angels about the child. Then we are told they returned.

High moments define our lives. It's been said that much of life is the meaningless passage of time, highlighted by those events and experiences that touch our hearts: an inspiring concert, an exciting sporting event, a trip of a life time, an accomplishment filling you with pride, a wedding, the birth of a child. I remember as

if it was yesterday the birth of my first child. I was so awed and thrilled that I could not help but weep tears of joy. We want these moments to last forever. Take all these moments, put them together and multiply them by 10 and I doubt they can even begin to compare what the shepherds experienced by being in the very presence of God's love alive in a manger. I would have wanted to stay forever, yet as the scripture says, “They returned”.

I wonder why they didn't stay? They heard what the angels said; this was the Messiah, the Son of God, Immanuel, God with us. Why would they leave? Yet the Bible says they returned. One would assume to shepherding sheep.

But the question is were they different, having had an experience, a personal meeting with the King of Kings, Prince of Peace, Savior of the world? Was it back to business as usual? Or back as never before?

I believe, and the scripture affirms because they went all the way to Bethlehem, all the way to Jesus, that they went back different, changed, transformed. In fact, it says in this passage they returned but added “Glorifying and praising God for all they had heard and seen, as it had been told to them.”

They were changed, transformed, even though they didn't stay in Bethlehem; His presence went with them. After seeing God's love in person, a savior sent to remind us of our essential humanity, their view of the world and life itself changed. I bet that from then on they saw every human as unprecedented, irrefutable, irreplaceable, and loveable. I believe they did everything they could to reinforce, not deny, the dignity of every person they met. I believe they returned not afraid, but filled with love and hope. They had a new found trust that God loved them and was with them no matter what.

I understand we are planning to send people to the moon again. Back on the third moon-landing, astronaut Edgar Mitchell, returning from his “high” on the moon, spied through the window of his capsule his home, a distant small planet. He claims to have had an intense visionary experience. He saw, he said, that one human race is more important than 163 nationalities. Mitchell's remarks are profound and thrilling yet I can't help but think we shouldn't have to go to the moon to have such an experience. It's enough to go to Bethlehem. For the message of Bethlehem is that all human beings are members of one family, brothers and sisters

of the Holy Child, and that includes you and me. It's been said that Christmas is like parachuting at night. There is preparation, getting ready for the jump. There is also preparation, getting ready for Christmas shopping, decorating, baking and the like. In parachuting in the last minutes, there is a flurry of activity. The same is true of Christmas. Then, for the parachuter, it is time for the jump, and so while the plane is going about 120 mph, you jump out into the night sky and your chute opens. Likewise, after much preparation, and feeling like you've been running around at 120 mph, Christmas is here. For the parachuter it is a high moment, suspended in the sky, you feel in awe, one with the stars and moon. It is beautiful. For us celebrating Christmas, we have worked hard to have Christmas be a special and holy time. We exchange gifts, go to Christmas Eve worship and spend time with loved ones.

But for both the parachuter and us at Christmas, the stars recede and with a jolt, it's back to earth, back to business as usual. Or is it? That depends on whether or not we, like the shepherds, went all the way to Bethlehem. Obviously, I'm using “going all the way to Bethlehem” as a metaphor, meaning, will you this Christmas truly open your heart to receive God's gift to us of His son Jesus? The same gift the shepherds received going all the way to Bethlehem - the gift that transformed them, evidenced by their glorifying and praising God as they returned.

For those of us who have gone all the way to Bethlehem, we know how it is to have our lives different because of Jesus. It is good that we celebrate Christmas again and again. We need to be reminded and to renew opening our hearts to Christ.

But, if you've celebrated Christmas year after year but never went all the way to Bethlehem, never really received the gift of Christ, I encourage you to do so this year. If you do, let me share with you three things that you will receive when you open your heart and life to Him.

First, going all the way to Bethlehem will change for the better all your relationships. You will know you are forgiven, and thus be more forgiving to others. You will know Jesus loves you, despite where you have been and what you have done, and thus you will be more loving, compassionate, merciful, giving and non-judgmental to others. Second, going all the way to Bethlehem will lessen your worry and fear. It will help you to be more trusting to know, that you are never alone.

A person not of despair but a person of hope.

Third, going all the way to Bethlehem you can be confident about your eternity. Some people falsely believe that you get to heaven by being “good”; we earn our way. While that is a popular belief, the Good News of the Gospel is that we go to heaven, not by earning our way, but in accepting the gift of Jesus given at Christmas. By going all the way to Bethlehem.

A few years back I went to a concert on a Sunday evening with friends. The woman sitting in front of me overheard my friend ask me how church had gone earlier in the day. Before I could respond, this woman turned her head, looked at me mockingly and said, “You're a Christian, a follower of Jesus? I don't follow anyone but myself; I'm in charge of my own life!” She then turned back. I was stunned by her obvious disdain. But, I felt I needed to respond, so gently I tapped her shoulder and asked, “How is it going, being in charge of your own life?” She looked at me. There was silence for what seemed forever; then with tears in her eyes and a completely different countenance she said, “Not very well”. Then she got up and walked off into the darkness.

I wish she had come back and that I could have led her to Bethlehem, to open her heart to a new way of life, but I never saw her again. I can only pray that she found the road and went all the way.

That is certainly what I pray for each of you. That this Christmas, you go all the way to Bethlehem, that you open your heart to God's gift of His son Jesus. Even though Christmas will soon pass, even though we return to our lives post-Christmas, it will not be back to business as usual, but business like never before, glorifying and praising God.

Fr. Roy is Rector of Christ Church, Ballston Spa, and a new contributor to The Albany Episcopalian



Each year, Christian homes and churches around the world bring out displays of their own; scenes of decorated wreaths, lighted trees, boughs of holly and vibrantly colored poinsettias; all designed 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.

In 2021, The Albany Episcopalian began to include photos from churches in the Diocese. That first printing brought such an overwhelming response that it was destined to be repeated in 2022.

Each photo, beautiful in nature, was taken of the parish during the Christmas season, all with the purpose of posing a warm welcome to all who enter their doors to share in Our Lord's annual birthday celebration.

Now in its third consecutive year, TAE is pleased to present photos from more than 45 congregations of the Diocese of Albany. This issue has added more photos, some from the recent past – and some from long ago. All are shown on the pages that immediately follow.

A special thank you to all the parishes that have participated and allowing us to share their special scenes with other readers of the Albany Episcopalian. Every congregation that submitted photos is represented, however, due to space limitations, the number of photos shown have been limited to two per parish. Hopefully, your parish is represented.

This Christmas issue of TAE is being mailed to more than 11,000 homes to be read by more than 15,000 people. Anyone not on the Diocesan mailing list can still view this issue by downloading and print copies of their own from the Diocesan website, www.albanydiocese.org, then clicking on the Media tab, then "The Albany Episcopalian". Earlier issues may also be viewed at this same site.

Unfortunately, requests to this office for additional print copies of this publication or past issues are not available.

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

- 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



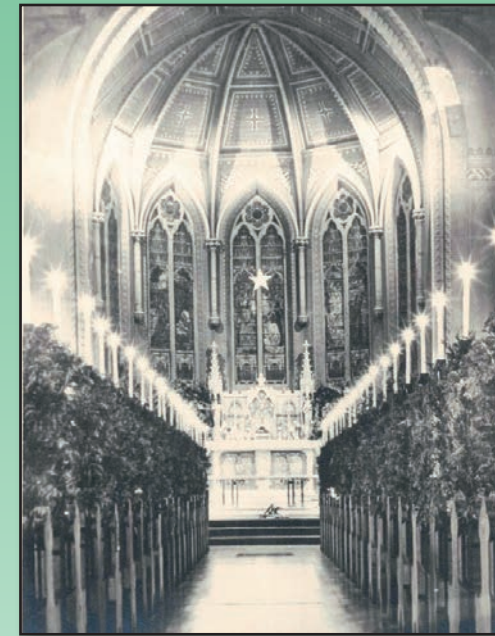
Christ Church, Gilbertsville



Christ Church, Ballston Spa



Christ Church, Hudson



St. John's, Ogdensburg ca 1940



St. John's, Cohoes



St. Paul's, Sidney



Christ Church, Gilbertsville



Christ Church, Herkimer



Church of the Cross, Ticonderoga



St. Eustace, Lake Placid



St. James, Ausable Forks



Christ Church, Herkimer



Church of the Redeemer, Rensselaer



St. Philip's, Norwood



St. George's, Clifton Park



Christ Church, Walton



Trinity Church, Potsdam



St. Paul's, Troy



St. Paul's, Sidney



St. George's, Schenectady



St. George's, Clifton Park



St. Peter's, Albany



St. Michael's, Colonie



St. Paul's, Greenwich



St. Paul's, Greenwich



St. Matthew's Latham



Trinity, Watervliet



Church of the Spirit, Schenectady



Zion, Hudson Falls



St. Paul's, Keesville



All Saints, Hoosick



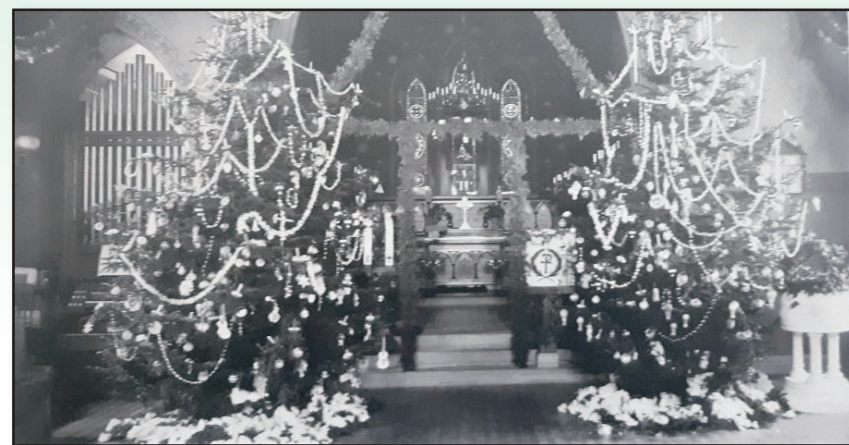
Trinity, Plattsburgh



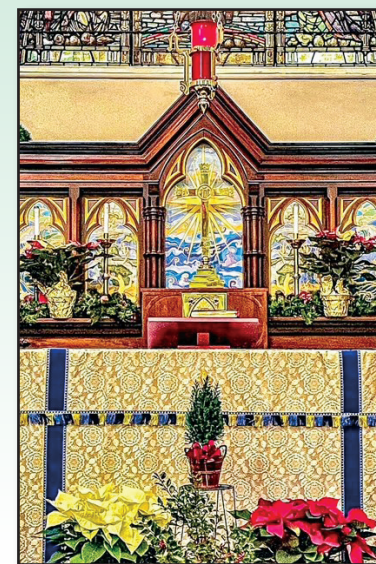
St. John's, Cohoes



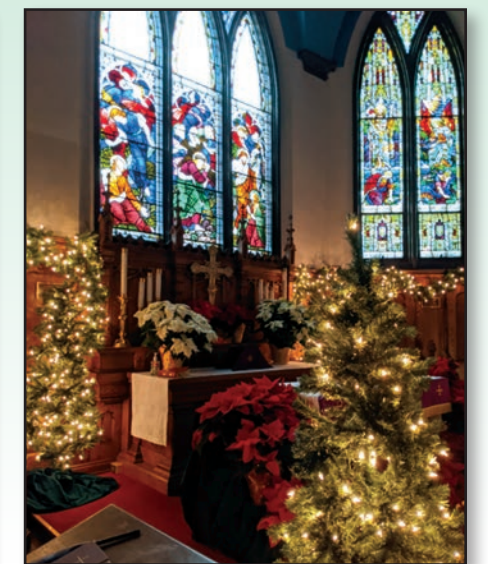
Christ Church, Duaneburg



Zion, Colton ca 1870's



Grace Church, Waterford



St. John's, Johnstown



St. John's, Johnstown



St. John's, Massena



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



St. John's, Delhi



Church of the Holy Name, Boyntonville



St. John's, Troy ca 1934



Church of Our Saviour, Lebanon Springs



St. Ann's, Amsterdam



St. John's, Delhi



St Andrew's Albany



Good Shepherd, Canajoharie



St. Ann's, Amsterdam



Good Shepherd, Canajoharie



St Stephen's, Delmar



Zion, Hudson Falls



Church of the Redeemer, Rensselaer



St Andrew's, Albany



St. Stephen's, Schuylerville

Editor's Note:

For your enjoyment, it is our pleasure to again print,
"The Twelve Days of Christmas".

THE TWELVE DAYS OF CHRISTMAS

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

My true loveGod, and the gifts from God
 The partridge.....Jesus
 Two turtledoves.....The Old and New Testaments
 Three French hensFaith, 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-swimmingThe Seven Sacraments: Baptism, Eucharist, Reconciliation, Confirmation, Marriage, Holy Orders and Anointing the Sick

Eight maids a-milkingThe 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 dancingFruits 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 pipingThe Apostles (not including Judas) who spread the Good News
 Twelve drummers drummingThe 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."

Clergy In Transition

Appointments

The Rev. Diane Nancekivell has been called as Interim Priest in Charge at St. John's, Essex.
 The Rev. Paul Hunter has been called as Priest in Charge at St. Christopher's, Cobleskill.
 The Rev. Jane Brady has been called as Interim Priest in Charge at St. Stephen's, Schenectady.
 The Rev. Tom Pettingrew has been called as Rector at St. George's in Schenectady.

Departures

The Rev. Tom Pettingrew has resigned from Church of the Holy Cross, Warrensburg.
 The Rev. Carolyn Bartkus has resigned from St. John's, Ogdensburg.

Openings in the Diocese that are receiving names:

Full time:

- St. Andrew's, Albany ■ St. Sacrament, Bolton Landing
- St. John's, Essex ■ St. Augustine's, Ilion ■ Zion, Morris
- St. Stephen's, Schenectady

Part time:

- Adirondack Missions ■ Christ Church, Greenville
- St. Thomas, Tupper Lake ■ St. Matthew's, Unadilla



Merry Christmas

Registration is open for summer camp 2024
Visit [BeaverCrossMinistries.org](https://www.BeaverCrossMinistries.org)

Give the gift of camp. Consider donating to our scholarship fund! Camp is only made possible, for more than half of our campers, through the generosity of others.



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Get Involved!

Now accepting summer camp 2024 applications.
Apply at [BeaverCrossMinistries.org](https://www.BeaverCrossMinistries.org)



SonShine

February 16-19

We will be coming together for an Alice in Wonderland inspired retreat focused on John 16:13. The theme brings new twists while still incorporating Sonshine staples like our trip to Willard Mountain for tubing, baking, campfire, and more!



You & Me Retreat

March 15-16

Campers now have the opportunity to share the camp experience they love with a special adult. We pray this retreat is rejuvenating, fun, and deepens relationships. This event is tailored for campers aged 10-17. However, all ages will have an amazing time! Parents, grandparents, foster parents, or mentors are encouraged to attend with a camper



BeaverCrossMinistries.org



ATTENDING TO THE SOUL

Deepening Our Faith Journey

"Don't look for shortcuts to God. The market is flooded with surefire easygoing formulas for a successful life that can be practiced in your spare time. Don't fall for that stuff, even though crowds of people do. The way to life - to God! - is vigorous and requires total attention."

Matthew 7:13

JOIN US

February 29th - March 2nd 2024

www.ctkcenter.org/events

Prayer for the Bishop Elect

Eternal God, our Shepherd and Guide, we bless and thank you for your servant, Jeremiah, Bishop-Elect of your Episcopal Diocese of Albany.

By the working of your Holy Spirit grant him grace and every spiritual gift as he prepares to take up his role as our chief pastor and teacher.

Make him a shepherd after your own heart, who will walk in your ways and watch over your people with loving care. Strengthen and guide him to lead in vision. Fill him with courage to teach your truth.

Prepare our hearts to welcome Father Jeremiah, Jennifer, Oscar, and Isaiah joyfully into our Diocesan community. Continue to purify our intentions, and lead us into holiness, that we may bear witness to you Son without shame or fear, in unity, humility, and mutual charity, devoted to your will for the good of the world.

Amen.

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

Effective January 1, 2024

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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
580 Burton Road, Greenwich, NY 12834

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