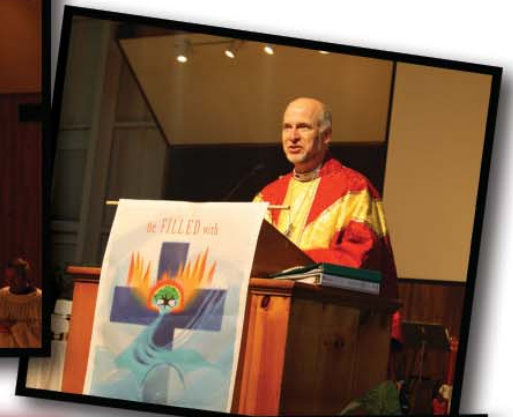
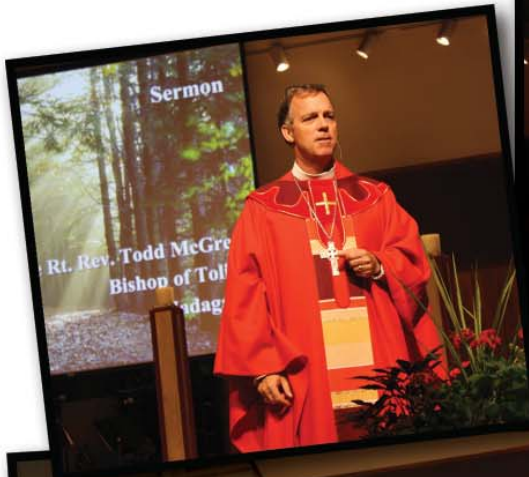


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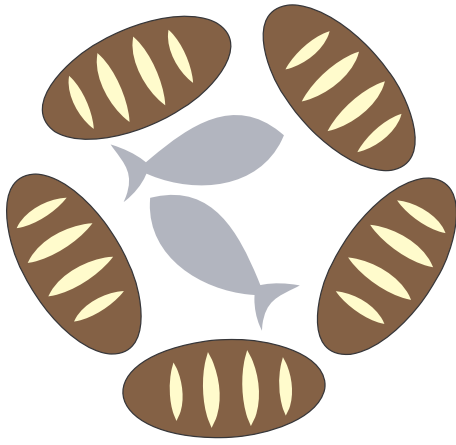


The 143rd Annual Albany Diocesan Convention



Highlighted this Issue:

- The 143rd Diocesan Convention
- Finding, Sharing God's Peace in Midst of Life's Storms
- Wrath, Sin, Judgment and Naïve Optimism of Liberal Christianity



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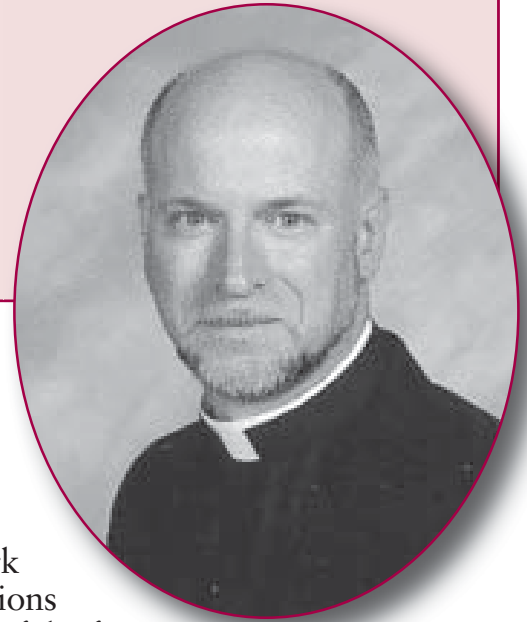
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Finding And Sharing God's Peace In The Midst of Life's Storms



Dear Brothers and Sisters in Christ,

Sunday, September 11th, marked the ten year anniversary of one of the most horrendous terrorist attacks ever to take place on U.S. soil – a closely coordinated series of strikes that claimed the lives of approximately 3000 men, women and children and unleashed a wave of fear that continues to this day, spreading throughout the nation and world. Now ten years later, with many of the wounds of the past still unhealed, much of our nation finds itself once again under attack – this time by Mother Nature.

A few months ago, the South and Midwest was ripped apart by killer tornados. Texas is in the midst of the worst heat wave in its history, with week after week of triple digit temperatures and out of control fires ravaging the countryside, destroying thousands of homes and killing untold number of livestock. An earthquake shook the nation's capital and much of the eastern United States. Hurricane Irene hit the east coast, doing unimaginable damage in upstate New York and Vermont. And then came the rains and the flood waters ripping out roads and bridges, flooding and washing away homes and businesses, destroying crops in the fields ready for harvest, killing neighbors and loved ones. For many, life has changed forever in these few weeks and months. In other parts of the world, there have been erupting volcanoes in Iceland, unending drought in Africa, earthquakes and tsunamis in the Pacific just to name a few.

If all of the above wasn't enough, the United States and much of the rest of the world continues to find itself in the midst of one of the most difficult economic times in modern history,

falling ever deeper into debt. Millions of people are out of work with millions of others fearful of losing their jobs as well as their homes

It is easy in the midst of chaos, tragedy and great loss (such as that caused by 9/11 or more recently by the storms and floods and ever growing world-wide economic crisis) to fall into a state of depression, fear, hopelessness, despair, withdrawal, anger or a whole host of other thoughts and feelings – all of which are very natural, and yet all of which can be quite deadly. That is not what the Lord wants for us. On that first Easter night, after conquering the power of sin and death, Jesus went to the disciples who were hiding in fear behind locked doors, confused and uncertain about the future. His message to them is His message to us: "Peace be with you! As the Father has sent me, I am sending you... Receive the Holy Spirit." (John 20:21-22) Throughout the Gospel, in times of fear, uncertainty and great loss, Jesus repeatedly says, "Do not be afraid!" "Peace be with you!"

As you and I both know, that is easier said, than done, especially when our life seems to be falling apart around us. Unfortunately, more times than not, the more out of control life gets, the more we try to control it. The key is to stop trying to create our own sense of peace by trusting and relying on the things of this world, as we so often tend to do, (things that can be destroyed in the storms of life), but rather to

turn to the Lord Jesus Christ, trusting no longer in ourselves, but in Him – the One in whom “All authority in heaven and on earth has been given...” and the One who promised, “... I am with you always, to the very end of the age.” (Mt 28:18, 20)

Jesus didn't promise to prevent all of life's trials and storms. Nor did He promise that we would never suffer loss or sorrow, but rather He promised to walk with us, helping us get through to the other side. The Lord has a wonderful way turning things upside down, bringing good from bad and bringing blessings out of tragedy, sorrow and loss. It is often in the darkest moments of life, when the Lord most reveals His love and presence in ways that we often miss when everything is going well and we feel in control of our lives.

It is this message of love, peace, hope and reassurance that the Lord is calling us to share with our family, friends and neighbors who have lost so much through the tragic events of 9/11 and the recent storms and economic woes that have reeked such havoc in our local area and throughout the country. The Lord is calling us to reach out in love to those around us in this time of great need, in order that we might be a channel of His love and mercy and healing grace. Many of you are already doing so and I give thanks to God for you. Others are wanting to help, but are looking for some direction as to what is needed and where.

Based on the reports that I have received from the clergy and people around the Diocese, as well as my own recent travels through the storm ravaged areas, the following areas (listed in alphabetical order) seem to have been most severely impacted by the recent storms and are in need of assistance: Ausable Forks (St. James' flooded parish hall and village); Cobleskill (flooded village); Jay and Upper Jay (flooded village); Keene Valley (flooded village) Margaretville (St. Margaret's Church basement and village); Middleburgh (flooded village); Schoharie (flooded village – damage has been described as “unbelievably horrible”); Schenectady (St. George's Church basement

and historic Stockade region flooded); Sydney (St. Paul's – flooded basement in Church in and rectory, village); Unadilla (St. Matthews flooded Church basement and rectory basement and first floor, village); Walton (village); Waterford (Grace Church flooded basement, village). These are the churches and or villages that have been reported to the Diocesan Office. There may be others.

Right before I left for the House of Bishop's Meeting in Quito, Ecuador, Bishop Herzog, Canon Haskell, Beth Strickland and I traveled to and met with the clergy of the Susquehanna Deanery and then visited many of the sights devastated by the high winds and flooding. Pictures of the area, as revealing as they are, can never fully capture the sense of loss and pain felt by so many. We came across the remaining foundation of a house that once stood near the river. Everything was washed away. Standing nearby, was a hand lettered sign that said, “This was a happy home.” Another house was knocked off its foundation and most likely would have washed away had it not been stopped by a row of trees near by. One house after another (of those still standing) had piles of debris stacked out front waiting to be hauled off -- (much of which was once precious family keepsakes). In some locations, clothes and other personal belongings were hanging from trees 15 -20 feet in the air. Downtown Schoharie had a wall of water six feet or higher go down the main street flooding and destroying homes and businesses alike.

We are and will continue to look for ways that we as a Diocese as well as individual parishes and parishioners can be of assistance during this time of great need. The following are some things that can be done to be of assistance to the various churches and communities listed above:

- 1) First and foremost, keep the flood victims, churches and communities in your daily prayers.
- 2) If able, volunteer your time to assist with the clean-up effort (removing debris from flooded basements and buildings, etc.).

- 3) Help pump out basements if you have a pump.
- 4) Volunteer to help provide meals or donate food to those who have no cooking facilities
- 5) If you have extra room, consider inviting someone who has lost their home to stay with you until other housing arrangements can be made.
- 6) Help with fund raisers to assist those in need
- 7) Help with transportation for those who have lost their vehicles
- 8) Help with childcare for families who had to evacuate their homes
- 9) Help with laundry for those who have lost their washers and dryers
- 10) Help with repairs to damaged homes and businesses
- 11) Help with filling out paperwork for financial aid and government grants
- 12) Be creative – follow the guidance of the Holy Spirit
- 13) Be a friend – Your words and notes of comfort and support are invaluable.

The above suggestions are some of the things you might want to consider in an effort to assist the storm victims. If you have other ideas, please feel free to share them.

The Schoharie Reformed Church is helping to organize some of the relief effort in their area. Sarah Goodrich (518) 470-0014 is the contact person. Other contacts for the Diocesan efforts include:

Fr. Jim Shevlin, St. Paul's, Sidney (and dean of the Susquehanna Deanery) (607) 624-1470 or jjshevlin@hotmail.com

Fr. Scott Garno, St. Matthews, Unadilla (607) 244-1363 or frscott@frontiernet.net

Fr. David Ousley, St. James', Ausable Forks (518) 834-9693 or davidkousley@msn.com

Mother Kathy Alonge-Coons, Grace Church, Waterford (518) 237-3833 or kcoons@nycap.rr.com

In addition to the above, Episcopal Relief and Development is authorizing a \$20,000 grant to be used to assist families in need. I took the grant applications with me when I met with the clergy. Canon Haskell is helping to oversee the ERD grants. He may be reached at rhaskell2@nycap.rr.com. These grants are for individual families, not church facilities.

Private financial donations in support of the diocesan storm relief effort may be made out and mailed to: The Diocese of Albany, 68 S. Swan Street, Albany, NY 12210. Any help you can give is greatly appreciated.

Finally, a special healing service for the storm victims and affected communities is being planned. The time, date, location (s) and other details will be announced soon, once they have been worked out. Fr. Nigel Mumford is the point of contact for the prayer service. As mentioned earlier, the Lord wants to set us free from the trauma and mixed up thoughts and emotions resulting from the storms of life. May the love, peace and healing grace of Jesus Christ flow mightily upon all who have been hurt and traumatized by the recent storms and flooding as well as those who are still carrying deep wounds from 9/11. Amen.

Your Brother in Christ,

+ *Bill*



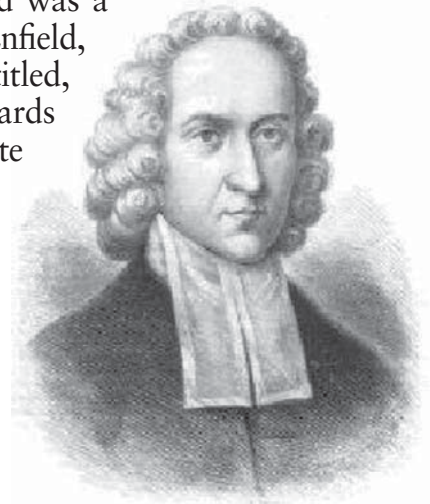


Wrath, Sin, and Judgment and the Naive Optimism of Liberal Christianity

By The Venerable Doctor Christopher A. Brown

“Sinners in the Hand of an Angry God”

In the 1740's the American colonies experienced a religious revival called the “Great Awakening.” One of the climactic events during this period was a sermon preached on July 8, 1741, in Enfield, Connecticut by Jonathan Edwards, untitled, “Sinners in the hand of an Angry God.” Edwards was an unlikely revivalist preacher. A graduate of the third class of Yale University, he was the pastor of a Congregational church in Northampton, Massachusetts, and eventually became the president of Princeton University. He is recognized as America's first philosopher, and has been called our nation's greatest theologian. He read his sermons – without departing from the written text – in a calm, steady tone, without dramatic gestures. Yet his preaching sparked revival in his parish in Northampton, and his sermon that day in Enfield, Connecticut, had a powerful effect on his listeners. An eyewitness, named Stephen Williams, wrote,



“We went over to Enfield where we met dear Mr. Edwards of Northampton who preached a most awakening sermon from these words, Deuteronomy 32:35, and before the sermon was done there was a great moaning and crying went out through ye whole House.... ‘What shall I do to be saved,’ ‘Oh, I am going to Hell,’ ‘Oh, what shall I do for Christ,’ and so forth. So yet ye minister was obliged to desist, ye shrieks and cry were piercing and amazing... astonishing power of God was seen, and several souls were hopefully wrought upon that night, and oh ye cheerfulness and pleasantness of their countenances.”

Edward called his listeners to repentance by reminding them of the peril of eternal loss. Much of his sermon consisted of a harrowing description of Hell and divine punishment. Only toward the end did he briefly – though powerfully – extend a ray of hope, and speak of the grace and forgiveness that are available through Jesus Christ.

Times have changed. Few preachers try to frighten people into repentance and conversion these days, and none with the intensity and literary flare of Jonathan Edwards. The greatest revival preacher of the modern era, Billy Graham, spoke about sin, repentance, and even eternal punishment, but his emphasis was on grace and the love of God.

Lately, even in the Evangelical world, there are some who question the prospect of eternal punishment as inconsistent with the love of God. Most prominent, perhaps, is Rob Bell, author and pastor of the Mars Hill church, who wrote, “hell is not forever, and love, in the end, wins.” Such statements are novel in Evangelical circles, but among Mainline and Liberal Protestants they have been a commonplace for many years.

H. Richard Niebuhr and Liberal Christianity

In the first half of the twentieth century, H. Richard Niebuhr and his brother, Reinhold Niebuhr, were the most respected theologians in America. Reinhold (author of the “Serenity Prayer”) taught at Union Theological Seminary in New York; Richard taught at Yale. Both were interested in the intersection of religion, culture, and politics. In 1937, in his book, *The Kingdom of God in America*, H. Richard Niebuhr characterized the creed of liberal Christianity this way:

“A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”

Niebuhr intended these words as a critique of the liberal secularization of the Gospel, which in his view, had resulted in a “loss of religious heritage.” Yet Niebuhr was not a religious conservative, and was sympathetic to the Social Gospel movement of his time. His criticism of theological liberalism – with its rejection of wrath, sin, judgment – is nuanced, and best understood in the context of his discussion of the Kingdom of God.

Niebuhr suggests that the dominant and unifying idea of American Christianity is the “Kingdom of God.” This theme, however, has been understood variously in different periods. Among the Puritans, says Niebuhr, the Kingdom of God was understood as objective God’s Sovereignty over human society and natural order. In the period of the Great Awakening, Edwards and his colleagues understood the Kingdom as the Reign of Christ, spread by the inward conversion of human hearts. In the modern era under the liberal influence of the Social Gospel movement, it has come to mean the “Kingdom on Earth” – and hence the transformation of society.

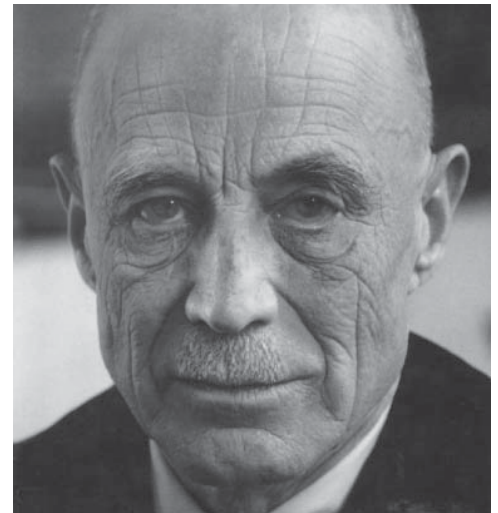
Theological Liberalism (distinguished from Liberalism as a political philosophy) developed in America in reaction to a doctrinaire Evangelicalism after the dynamism of the Great Awakening had run its course. It was a “revolt,” Niebuhr suggests, against a formulaic revivalism that had “degenerated into method for drumming up church members,” and, “against the otherworldliness which made heaven and hell a reward and punishment.” At its best, Liberal Christianity was a dynamic movement that “saw an intimate connection between man’s behavior and its results.” It was practical, ethical, and concrete.

In Niebuhr’s view, however, Liberal Christianity lost the dynamism of the early Social Gospel movement of the late 1900’s, and as it grew further away from Evangelicalism, it shed its doctrinal foundations and became increasingly secular. “The liberal church of liberal fathers needed to operate with ever diminishing capital... the heritage of faith with which liberalism had started was used up.”

Wrath, sin, judgment, and the Cross

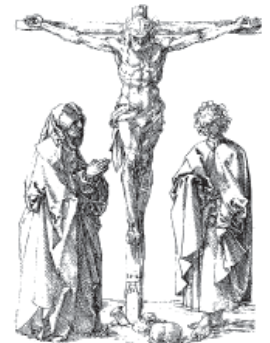
There are people who prefer the New Testament to the Old, because, in their perception, the Old Testament is all about law and judgment, whereas the New Testament preaches grace and love. They echo the view of the 2nd Century heretic, Marcion, who believed that the loving Father of Jesus was an entirely different God from the evil and wrathful Jewish God of the Old Testament.

It is not hard to see how one might reach such a conclusion. When God reveals the Torah (or Law) to Moses and initiates a covenant with Israel, he warns of the consequences of unfaithfulness. The Old Testament contains numerous examples of divine judgment, from Korah’s being swallowed up by the earth, to the destruction of Jerusalem. In contrast with the God who is a “consuming fire” (Deuteronomy 4:24), Jesus is “meek and lowly of heart,” and has “not come to judge the world but to save the world” (John 12:47).



On the other hand, there are frequent references to the mercy and loving kindness of God in the Hebrew Scriptures. At the same time, Jesus himself can speak with great severity about the judgment to come, when “some will be thrown into the outer darkness” where there is “weeping and gnashing of teeth” (Matthew 8:12). Similarly, Paul’s magisterial proclamation of God’s free grace in Epistle to the Romans begins with the revelation of the Wrath of God, for which only the “redemption that is in Christ Jesus” is the fitting “propitiation” or “sacrifice of atonement.”

We cannot drive a wedge between the Old Testament and New, nor between wrath and love; they stand in a dialectical relationship. The challenge for theologians and preachers alike is to speak about both in a manner that is faithful to the Good News of the Gospel. While God’s wrath is the fitting response of God’s justice to all that mars the integrity of the created order, it is nevertheless God himself who “propitiates” his own wrath. God is not “bought off” by the sacrifice of the cross. As the Roman Catholic theologian, Karl Rahner, said, God does not “change his mind.” Rather, “in salvation all initiatives proceed from God himself.”



A Naïve Optimism

The real issue behind the liberal discomfort with divine judgment is an uncertainty about salvation. Do we really need be “saved”? And from what? Says H. Richard Niebuhr, as liberalism “tended to become more secular” it also tended “to lose a sense of the broken relationship between God and man.”

Liberal or Progressive Christianity is prone to a Naïve optimism about the human condition. In part, this is a reaction to the Puritan notion of “total depravity.” It is also the result of an uncritical embrace of the modern Enlightenment, which saw human ills as purely the result of ignorance, superstition, and oppressive social institutions. There is no “original sin” corrupting every human heart, and compromising our relationship with God before we even begin. Rather, humankind is fundamentally good and the solution to our problems lies in education and the reform of corrupt institutions and oppressive cultural traditions.

This liberal optimism differs radically from the Biblical assessment that “all have sinned and fallen short of the glory of glory.” Its secularized redemption departs from Paul’s declaration that we “are justified by God’s grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood” (Romans 3:23-25).

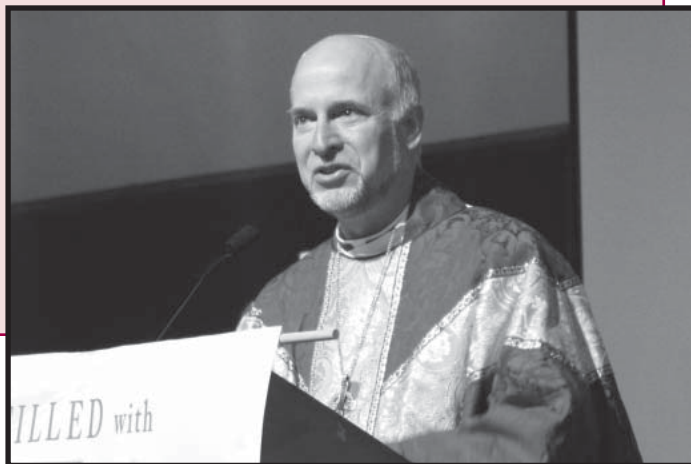
Yes, a clear imperative flows from the Gospel that we are to “do justice.” Efforts of social reform are consistent with a proclamation of the Kingdom. But as both of the Niebuhr brothers stressed, we must retain a sense of “realism,” the recognition that human sin is a factor in every human enterprise. Christians are called to maintain a level of modesty and self-skepticism in our efforts to improve the world around us, and avoid the optimistic but false gospel of utopianism.

“No There, There”

Are we really “sinners in the hand of angry God?” Well, actually, yes. It is not that Jonathan Edwards is wrong. His message is really about grace and redemption. But today the packaging strikes us as a bit severe and one-sided. I once considered reading “Sinners in the Hand of an Angry God” from the pulpit on Independence Day as a quintessentially American sermon, and quickly abandoned the idea after reading it through. The message of wrath, sin and judgment is hard to hear, and we must never let these things obscure the goodness and love of God. But they are an essential part of the human situation in which we encounter the grace of God. Without taking them into account, our message of grace and love loses its content. To quote Gertrude Stein, “there’s no there, there.” If we are to witness faithfully to the Kingdom we must offer something more robust than “A God without wrath who brings men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”

The Rev. Canon Dr. Brown is Rector of Trinity Church, Potsdam and a regular contributor to The Albany Episcopalian

The 143rd Annual Albany Diocesan Convention



For the 13th consecutive year, Camp of the Woods, Speculator, hosted the Diocesan Convention of Albany, June 10-12th. Rain at times heavy, could not dampen the enthusiasm of all who came for this annual event.

As the Bishop began his Convention opening address with a carefully worded prayer, an attentive audience might have anticipated the tone of this convention. He said, in part,

“...Almighty and ever living God, be present with all those who take counsel at this 143rd Annual Convention of the Diocese of Albany, for the renewal and mission of your Church. Gracious Father, we pray for thy holy Catholic Church. Fill it with all truth, in all truth with all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, strengthen it; where it is in want, provide for it; where it is divided, reunite it. Teach us in all things to seek first your honor and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it...”

Bishop Love, on the Convention’s theme, “Be Filled With The Holy Spirit”, noted that this was in honor and recognition that the Convention on Sunday was the Day of Pentecost. “It was on the Day of Pentecost (just over 2,000 years ago) that God poured out His Holy Spirit mightily on the Apostles giving them power to be His “witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” (Acts 1:8) Luke reports that 3000 new believers came to Christ that very day – a testimony to what can happen when the Holy Spirit is at work.” The bishop went on to say, “Holding Convention on Pentecost Weekend presents a number of unique challenges back in our home parishes..... It is my most sincere hope and prayer, that before we leave here this weekend,

the Lord will once again pour out His Holy Spirit mightily upon each of us gathered here at Camp of the Woods as well as the rest of the Body gathered in Christ’s name throughout the Diocese. May we too be empowered through the Holy Spirit to be faithful witnesses to the Gospel of Jesus Christ in our local communities and throughout the world in this generation.”

Bishop Love noted that this Pentecost weekend was not only the birthday of the Church, but also the 85th birthday of Bishop David Ball, the retired 7th Bishop of Albany. The audience responded with rousing song, loud applause, and a birthday cake presented in his honor.

After thanking the many who have served the Diocese and the church in the past year, this year’s guests were introduced; The Rt. Rev. Todd McGregor, Bishop of Toliara, Madagascar, his wife, the Rev. Patsy McGregor, Bishop Harold and Liz Miller, from our sister Diocese of Down and Dromore, Northern Ireland, and nine others from the Diocese of Down and Dromore.

Special recognition was given to Cursillo of the Diocese of Albany, now celebrating their 30th Anniversary. A cake was also presented to them for all to share.

Other recognitions followed, particularly introductions of new clergy and recently Ordained Deacons. Also recognized were the clergy who died in the past year.

Changing the mood, Bishop Love then focused his address on three important topics, 1) Diocesan Highlights this Past Year; 2) Current Issues Facing the Diocese; 3) A Vision for the Future.



On major highlights of the past year, here were but a few he mentioned:

Confirmations - 27 sections of the new Confirmation Curriculum were posted on the Diocesan Website for use throughout the Diocese and the wider Church.

Spiritual Direction - A five month pilot workshop on Christian Spiritual Direction and Formation was co-sponsored by the Sisters of St. Mary and Christ the King Spiritual Life Center with 30+ participants involved. It is the precursor to what will be a two-year expanded program designed to help strengthen the spiritual lives of people across the Diocese.

Parish Leadership Conferences - The three Parish Leadership Conferences in January were among the best attended and most well received in recent history. Guest speaker Mr. Whitney Kuniholm, President of Scripture Union USA, shared his vision of a Bible-reading revival and introduced the E-100, a simple but highly effective Bible reading plan which helps identify and lead the reader through 100 of the most essential scripture passages covering 20 key themes or subject areas in both the Old and New Testament. The vast majority of the parishes in the Diocese accepted the E-100 challenge and is using it for individual study by parishioners and parish small-group Bible studies for both adults and youth. For more information regarding E-100, it may be found on the diocesan website www.albanyepiscopaldiocese.org.

The Presiding Bishop's visit - The Most Rev'd Katharine Jefferts Schori, Presiding Bishop of the Episcopal Church, made her first canonical visit to the Diocese. During her three day visit, she met with

clergy and lay leaders and witnessed first hand some of the works and accomplishments in the Diocese, among them, the mission and outreach ministries, both nationally and overseas, and how the Lord has been transforming lives in different ways.

Calling of a new Diocesan Youth Ministry Director – The team of Fr. Tyler Slade and his wife Audrey are truly committed to serving our Lord and His Church, particularly the youth. During their first few months in Albany, they visited many parishes and met with youth ministers and young people. They will lead a multitude of youth programs at Christ the King and Beaver Cross and help train and encourage youth ministry leaders in the parishes.

Moving on to current issues facing the diocese, Bishop Love raised a major concern of declining attendance in the Episcopal Church. He said, "While there is much to be encouraged about....and the overall health of the Diocese is good, there are a few ongoing issues that we can't afford to ignore. ... average Sunday attendance (ASA) for the Diocese of Albany in 2010 was 6491. That is down by just a fraction from the 2009 ASA of 6498, however, it is down by 839 from the 2003 ASA of 7330. While our rate of decline has not been as steep as some of our surrounding dioceses, that is nothing to brag about. No doubt the political climate and on going turmoil in The Episcopal Church and Anglican Church has played a large part in the decline, however, we would be naïve to think that was the only factor. If we are to reverse the decline, we have to take a serious look at not only what is going on at the provincial and international level, but also what is happening in the Diocese and our individual parishes. Are there local community or societal issues such as Sunday

morning hockey or soccer practice contributing to the decline of church attendance by young families with kids? What are we doing at the local parish or diocesan level to address or counter these concerns? What are we doing to reach out to the un-churched and invite them into the body of Christ and a saving relationship with our Lord? Is there something going on in our local parish such as break down in communications, power grabs or internal bickering that is driving people away or seen as uninviting? Having the courage to ask and seek solutions to some of these questions can make a huge difference in whether people choose to come and feel welcome at Church... ”He went on to say, “We live in a state in which 85% of our neighbors either don’t go to church regularly or have no church affiliation at all. The need for people to come into a saving relationship with Jesus Christ has never been greater.”

On finances, “Another concern [that plagues] many of our parishes and ultimately impacts the Diocese is lack of finances. Often it is attributed to or blamed on the above concern – decline in attendance. While there may be a connection in some parishes, especially in very small parishes or where an individual who gives generously to the Church either leaves or dies, it is not the primary cause.[Often blamed] is the poor economy, or the loss of a major donor, or escalating fuel bills and operating expenses, the cost of clergy, or any number of other reasons – all of which are legitimate concerns. However, the ultimate culprit in almost every case is our inability or unwillingness to trust and obey the Lord when it comes to our money. God, through Holy Scripture, commands us to tithe a minimum of 10% of our income.The Lord asks us to tithe so that we will learn to trust Him



and participate more fully in being good stewards of that which He has entrusted to us for the building up of the Kingdom.”

Addressing another, and more complicated, issue, Bishop Love expressed the need for a Diocesan response to the Title IV changes passed by the General Convention in 2009 and effective July 1st of this year. Title IV is the disciplinary canons in the Episcopal Church which govern how we handle disciplinary issues amongst the clergy. He said, in part, “The Proposed Convention Resolution #1 amends the Diocesan Canon 14 to coincide with the Title IV changes. Proposed Resolution #2, if passed, would bring our concerns with Title IV to the attention of the Standing Commission on the Constitution and Canons of the Episcopal Church, with the hope that necessary changes and improvements to Title IV could be addressed and acted on at the upcoming 2012 General Convention.” (Details and results of these Resolutions, as well as other actions brought before the Convention are found in the “Actions of the Convention” section of this story.)

Moving on to Bishop Love’s Vision for the Future, he said, “If we are to continue the successes of the past and deal with the concerns of the present, it is essential that we keep our focus on the vision the Lord has given us as stated in our Diocesan Vision Statement:

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.

“...This statement captures that which the Lord is calling us to do and who He is calling us to be – one body made up of many members united in our efforts to live into and fulfill the Great Commandment and the Great Commission. These two commands need to be the underlying guide and motivation of all that we do individually as brothers and sisters in Christ and corporately in our parishes and the Diocese. There is no greater calling in all of creation than to love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength and to love our neighbor as our self. And then to go out into all the world sharing God’s love, making disciples of all nations, teaching all that the Lord has taught us, inviting people into a saving relationship with the Risen Lord Jesus Christ.”

Convention 2011 "As s



seen through the Lens”



“In an effort to assist us in living into this Vision in answer to the Lord’s call, [a team] of very gifted and dedicated folks [produced] the Diocese of Albany’s new DVD Teaching Series on the Marks of Discipleship.Each parish in the Diocese will receive a copy at no charge for use with its congregation.”

Nearing the conclusion to his address, Bishop Love said, a “key component [to our long term growth and vitality] is a sound grounding in Holy Scripture. The Lord doesn’t want us to read the Bible simply as an act of piety or the fulfillment of a religious obligation. But rather, He calls us to read the Bible daily because it is His Word. It is one of the chief means that He has chosen to spend time with us and reveal Himself to us in order that we might come to know and love Him; to trust Him; to be comforted and upheld by Him; to be strengthened and encouraged by Him; and to discern His will in our life.....We can’t know God if we don’t spend time with Him in His Word. We can’t know God if we don’t listen to Him. We can’t know God if we ignore or reject His Word as revealed in Holy Scripture. We can’t believe in or appreciate all that God has done for us and promises us if we don’t know Him. If we don’t know God, and His Son the Lord Jesus Christ, we have no eternal life...

He went on to say, “If the Church is to accomplish its mission of bringing people into a saving relationship with Jesus Christ – Bible Study and prayer must be a priority in each of our parishes.If we are to reverse the declining ASA in our parishes regardless of how large or small they may be, we need to get serious and do something about it. I would suggest that the absolute best place to start is by stepping out of our comfort zone and inviting people to come to Church with us. The worst they can say is no. Chances are at least 50% of those who don’t go to church would accept an invitation if asked.”

“If every person in every congregation committed themselves to inviting a friend, neighbor or acquaintance to church this year and refused to give

up until they found someone who accepted their invitation, our current ASA of 6491 would double in one year. There is no church growth method more effective than a personal invitation. What is stopping us? There is no greater gift that you have to offer than the love of Jesus Christ. In loving God -- Father, Son and Holy Spirit, entrusting our life to Him, to include our time, talent and treasure, committing ourselves to be in relationship with Him through His Word and Sacraments and sharing our faith with others, we will in fact be living out our Diocesan Vision as One Church fulfilling the Great Commandment and Great Commission moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.”

Bishop Love’s address was met with loud applause, a standing ovation and the regular business of the convention followed. Full text of the Bishop’s address may be found on the diocesan website www.albanyepiscopaldiocese.org



The next morning, the business of the Convention was swiftly concluded in what some deputies described as, “Done in record time!” Even the Diocesan budget, presented by Lay Cn. Richard Carroll, and often an instrument of controversy at many diocesan conventions, was quickly approved as submitted.

Additionally, 70 workshops, exhibition areas, Vacation Bible School, a healing service, Youth Rally and entertainment were offered. A favorite spot at Camp of the Woods was the Tee Pee where ice cream, drinks, snacks and entertainment were provided. Over the years, the Tee Pee has become the gathering place for many to simply “catch up” with friends long past and make friends anew. All added to the making of an exciting weekend for the nearly 900 who attended.

The 143rd Convention was deemed officially closed by Bishop Love immediately following the Sunday Youth Mass, thereby ending another memorable assemblage of the Episcopal Diocese of Albany.

- *The Editor*

Actions of the 143rd Diocesan Convention

ELECTED OFFICES:

Secretary of the Convention	The Ven. Dr. Harvey Huth	
Treasurer of the Diocese	Clark Curtis	
Assistant Treasurer	The Rev. William Tatem	
		Term Expires/Rank
Great Chapter of the Cathedral	The Rev. Adam Egan	(2014)
	Margaret Davis	(2014)
Convention Rep. to Diocesan Council	Byard Clemmons	(2013) (2)
Trustees of the Diocese	William Boyce	(2015) (1)
	Elizabeth Strickland	(2015) (2)
Provisional Deputies to General Convention		Term expires/Rank
	Clergy:	
	The Rev. Paul Hart	(2013) 1
	The Rev. Lorraine Lyons	(2013) 2
	The Rev. Robert Longbottom	(2013) 3
	The Rev. Mark Michael	(2013) 4
	Laity:	
	Cn. Mathew Baker	(2013) 1
	Trudy Bailey	(2013) 2
	Nancy Cairns	(2013) 3
	Clifford Thurber	(2013) 4
Disciplinary Board (Effective 1/1/12. Previous members serve through 12/31/11)	The Rev. Paul Carney	(2015)
	The Rev. Katherine Alonge-Coons	(2015)
	William Bouteiller	(2015)
Standing Committee	The Ven. Harvey Huth	(2014)
	The Rev. Michael Neufeld	(2014)
	Mark Chesnut	(2014)
	Scotty Gladstone	(2014)

RESOLUTIONS OF THE CONVENTION

Resolution # 1

To amend Diocesan Canon 14

Be it Resolved that the text of Diocesan Canon 14 be replaced, in its entirety with the following language:

Canon 14
Ecclesiastical Discipline for Priests and Deacons
Conformity to the Canons of the General Convention
 14.1 **Title IV of General Canons.** Those provisions of Title IV of the General Convention Canons

which are applicable to the Diocese are hereby incorporated as part of this Canon. To the extent, if any, that any of the provisions of this Canon are in conflict or inconsistent with the provisions of Title IV, the provisions of Title IV shall govern.

Disciplinary Structure

14.2.(a) **Disciplinary Board.** The Board shall consist of nine persons, five of whom are members of the clergy and four of whom are Laity.

14.2.(b) **Clerical Members.** The Clerical members of the Board must be canonically and geographically resident within the Diocese.

14.2.(c) **Lay Members.** The lay members of the Board shall be Confirmed Adult Communicants in Good Standing, and geographically resident in the Diocese.

14.2.(d) **Election.** The members of the Board shall be elected by the Convention. Each member shall be elected for a three (3)-year term; except, if a member is elected to fill a vacancy, the term of such member shall be the unexpired term of the member being replaced. The term of the member shall commence on the first (1st) day of the year following election. The terms of office of the Board shall be staggered and arranged into three classes.

14.2.(e) **Vacancies.** Vacancies on the Board shall be filled as follows:

- (1) Upon the determination that a vacancy exists, the President of the Board shall notify the Bishop of the vacancy and request appointment of a replacement member of the same order as the member to be replaced.
- (2) The Bishop shall appoint a replacement Board member with the advice and consent of the Standing Committee.
- (3) Persons appointed to fill vacancies on the Board shall meet the same eligibility requirements as apply to elected Board members.
- (4) With respect to a vacancy created for any reason other than pursuant to a challenge as provided below, the term of any person selected as a replacement Board member shall be until the next annual Convention. With respect to a vacancy resulting from a challenge, the replacement Board member shall serve only for the proceedings for which the elected Board member is not serving as a result of the challenge.

14.2.(f) **Preserving Impartiality.** In any proceeding under Title IV, if any member of a Conference Panel or Hearing Panel of the Board shall become aware of a personal conflict of interest or undue bias, that member shall immediately notify the President of the Board and request a replacement member of the Panel. Respondent's Counsel and the Church Attorney shall have the right to

challenge any member of a Panel for conflict of interest or undue bias by motion to the Panel for disqualification of the challenged member. The members of the Panel not the subjects of the challenge shall promptly consider the motion and determine whether the challenged Panel member shall be disqualified from participating in that proceeding.

14.2.(g) **President.** Within sixty (60) days following the annual Convention, the Board shall convene to elect a President to serve for the following calendar year.

14.2.(h) **Intake Officer.** The Intake Officer shall be appointed from time to time by the Bishop after consultation with the Board. The Bishop may appoint one or more Intake Officers according to the needs of the Diocese. The Bishop shall publish the name(s) and contact information of the Intake Officer(s) throughout the Diocese.

14.2.(i) **Investigator.** The Bishop shall appoint an Investigator in consultation with the President of the Board. The Investigator may, but need not, be a Member of the Church.

14.2.(j) **Church Attorney.** Within sixty (60) days following each annual Convention, the Bishop in consultation with the Standing Committee shall appoint an attorney to serve as Church Attorney to serve for the following calendar year. The person so selected must be a Member of the Church and a duly licensed attorney, but need not reside within the Diocese.

14.2.(k) **Pastoral Response Coordinator.** The Bishop may appoint a Pastoral Response Coordinator, to serve at the will of the Bishop in coordinating the delivery of appropriate pastoral responses provided for in Title IV.8 of the General Canons and this Canon. The Pastoral Response Coordinator may be the Intake Officer, but shall not be a person serving in any other appointed or elected capacity under Title IV.

14.2.(l) **Advisors.** In each proceeding under Title IV, the Bishop shall appoint an Advisor for the Complainant and an Advisor for the Respondent. Persons serving as Advisors shall hold no other appointed or elected position provided for under this Title, and shall not include chancellors or vice chancellors of this Diocese or any person likely to be called as a witness in the proceeding.

14.2.(m) **Clerk.** The Board shall appoint a Board Clerk to assist the Board with records management and administrative support. The Clerk may be a member of the Board.

Costs and Expenses.

14.3.(a) **Costs Incurred by the Church.** The reasonable costs and expenses of the Board, the Intake Officer, the Investigator, the Church Attorney, the Board Clerk and the Pastoral Response Coordinator shall be the obligation of the Diocese subject to budgetary constraints as may be established by the Diocesan Convention or the Diocesan Council between meetings of the Convention.

14.3.(b) **Costs Incurred by the Respondent.** In the event of a final Order dismissing the complaint, or by provisions of a Covenant approved by the Bishop, the reasonable defense fees and costs incurred by the Respondent may be paid or reimbursed by the Diocese, subject to budgetary constraints as may be established by the Diocesan Convention or the Diocesan Council between meetings of the Convention.

Records.

14.4.(a) **Records of Proceedings.** Records of active proceedings before the Board, including the period of any pending appeal, shall be preserved and maintained in the custody of the Clerk, if there be one, otherwise by the Diocesan offices.

14.4.(b) **Permanent Records.** The Bishop shall make provision for the permanent storage of records of all proceedings under Title IV at the Diocese and the Archives of the Episcopal Church, as prescribed in Title IV of the General Canons.

Be it further resolved that members of the Ecclesiastical Trial Court with unexpired terms at the time this Canon becomes effective shall serve out their terms as members of the Disciplinary Board, and,

Be it further resolved that this Canon shall take effect on July 1, 2011.

Resolution # 2

Be it resolved, that this 143rd Convention of the Episcopal Diocese of Albany urges the Standing Commission on the Constitution and Canons to revise Title IV (Accountability and Ecclesiastical Discipline) of the Canons of the General Convention of The Episcopal Church to bring it into agreement with the Constitution of The Episcopal Church and to simplify disciplinary procedures mandated by Title IV.

Be it further resolved, that the Secretary of the Diocese forward this resolution to the Standing Commission on the Constitution and Canons.

Explanation:

Title IV of the Canons of the General Convention is the section of the canons which deals with matters of clergy discipline. The latest revision of this Title was adopted at the General Convention of 2009 and goes into effect on July 1, 2011. This revision was undertaken to make this Title more pastoral in relationship to both the accused cleric and the alleged victim. Several of these changes have impacted Canon 14 of the Diocese of Albany.

It has been noted by a number of experts on Canon Law throughout The Episcopal Church that there are several clauses within the latest revision of Title IV which appear to be in violation of the provisions of the Constitution of The Episcopal Church.

The House of Bishops of the Episcopal Church met this past March and discussed the uses and applications of the new Title IV. It seems likely that there will be questions raised concerning this Title which will require at least a review of it at the General Convention of 2012.

It would be most helpful to the entire Episcopal Church if the Standing Commission on the Constitution and Canons would begin to study these questions in preparation for the General Convention of 2012 in order to be ready to begin to propose any changes that are found to be necessary or beneficial to the implementation of canons for clerical discipline.

Resolution #3

Be it resolved that for 2012, the standard clergy stipend schedule remain the same as for 2011 with no increase.

and that parishes that have not yet caught up with the scheduled rates for 2011, be encouraged to take this opportunity to get caught up to the diocesan standard.

Resolution # 4

Be it resolved, that Diocesan of Albany Operations Budget 2012, as presented in this Convention Book, be adopted.

Resolution # 5

Be it resolved, that the Reduced Standard Assessment Formula, as presented in the Convention Book, be used for calculating Parish Assessments for 2012.

Resolution # 6

Be it resolved, that the Clergy Stipend Incentive Program be extended for the calendar years 2012, 2013, and 2014.



Hugging Jesus

By Amelia Brown

This June, I attended the Youth Rally at the diocesan convention. For the past ten years, I've attended Convention with my family, and for the past four years I've attended Youth Rally. In these four years one thing has always puzzled me: the hugging. Anywhere you look, at any given time, someone is hugging someone else, if not five people hugging a single person. Even if you don't like hugs, as in my case, you receive just as many. The hugging at the start and end of Youth Rally is massive; the hugging at the peace of the Sunday morning service is overwhelming. For a long time, I've wondered about the phenomena of hugs. On one level, hugging is fashionable these days. And yet, on a deeper level, I believe that when we exchange hugs with our brothers and sisters in Christ, and share the joy that comes from seeing each other again, we meet a reflection of God's love for us.

In May of this year, I attended the Youth Healing Retreat, led by Fr. Nigel Mumford. It was small, only four teenagers, plus one counselor, and Fr. Tyler Slade and his wife Audrey. It was a weekend of revival, and lives were changed. I could say a lot about the weekend, but it is the healing service that we had on Saturday night of the retreat that sticks out the most in my mind. That night, we learned what it felt like to live in God's presence. There was a real joy, and a real sense of God's presence and love. We prayed for each other, we sang with each other, we laughed with each other, we cried with each other. Every step of the way, Jesus was there with us. One camper said she felt the Holy Spirit rush through another camper who we all were praying for.

Two of us spoke in tongues. By the end of the service, we all were filled with a powerful joy. Everyone's, including the wonderful musicians who led us in worship, eyes shone as if there was a bright light behind each pair. At the very end of the service we all swallowed each other in a giant group hug that was both smothering and joyful.

In Acts of the Apostles, Peter addresses the crowd in Jerusalem on Pentecost. He quotes Psalm 16:

*“Therefore my heart is glad and my tongue rejoices;
My body will also live in hope
Because you will not abandon me to the grave
Nor will you let your Holy One see decay.
You have made known to me the path of life.
You will fill me with joy in your presence.”*

At the point of the healing retreat, we had come into the Lord's presence, and were filled with his joy. This was the same love that caused him to die on a cross for us, leading us on the path of life. This love filled us and manifested in a form we could understand: a giant hug. As we hugged each other, we hugged Jesus, and Jesus hugged us back.

There is a unique quality to the friendships formed at Youth Rally and Beaver Cross. These friends may not see each other for months, but when they do, it is as if no time has past. This may be due partly to new technology, but I think it also has to do with the fact that these friendships are built in Jesus. When we meet each other at these events, we come together in the name of Jesus. We come together to worship him and celebrate his death and rising to life for us. In Matthew 18, Jesus tells us that where two or three gather in his name, he is there with them. When we come together at Youth Rally or any other youth event, Jesus is there with us, and his Spirit is in us. The affection we have for each other is blended with the unconditional love Jesus has for us, so when we hug our friends, we also are hugging Jesus. More importantly, when our friends hug us, Jesus hugs us.

I mentioned earlier that I don't like hugs. Mostly, I am not comfortable giving hugs. Yet everyone keeps hugging me, insisting that I'll get used to it and like them. They say that hugs are good for me. I have wondered why people keep insisting on giving me hugs, when they know I am not a hugger. One can ask the same question, why does Jesus keep seeking us out when we fall away from him? "What is man that you should be mindful of him? The son of man that you should seek him out?" says Psalm 8. This is the mystery of God's grace, that though we don't deserve it, Jesus continues to pour his love for us, and call us back to Him. He calls us, that he might cleanse us of our sin and that we might live with him in eternal life. Sometimes we forget that Jesus is constantly calling us, constantly there when we fall away. Sometimes we don't want to remember that, sometimes it seems easier to live on our own, to live without hugs. Jesus is always coming and hugging us, no matter what.

At the core of the hugs that were exchanged during Youth Rally is simple love. Even for someone who does not like hugs, I can appreciate this, and share in it. But where does this love come from? This love comes from the cross, "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins." (1 John 4:9-10) This is a love that we cannot understand, that God would sacrifice His only son to take the burden of our sins on himself. Even now, two thousand years later, this love escapes our comprehension. And yet God, through his Spirit, shows us a glimpse of this unending love, through each other. 1 John 4:12 says "No one has ever seen God; if we love one another, God abides in us and his love is perfected in us." We meet Jesus in each other, and "love because He loved us first" (1 John 3:19). So, in the end we are not just hugging each other. We are not just hugging Jesus. We are sharing in God's love for us, and loving each other with that same love, because in the end, Jesus is hugging us, and will for eternity.

(Amelia Brown is 17 years old and lives in Potsdam.)



SAVE THE DATE!

Reminder for Convention

June 8 -10, 2012

Speculator, New York

11 Girls Go On Mission Trip To Northern Ireland

By The Rev. Scott A. Garno

June 29 - July 9th, 11 girls and three chaperones from all corners of the diocese represented the Diocese of Albany on a mission trip to Belfast, Northern Ireland, the home of our sister diocese of Down and Dromore.

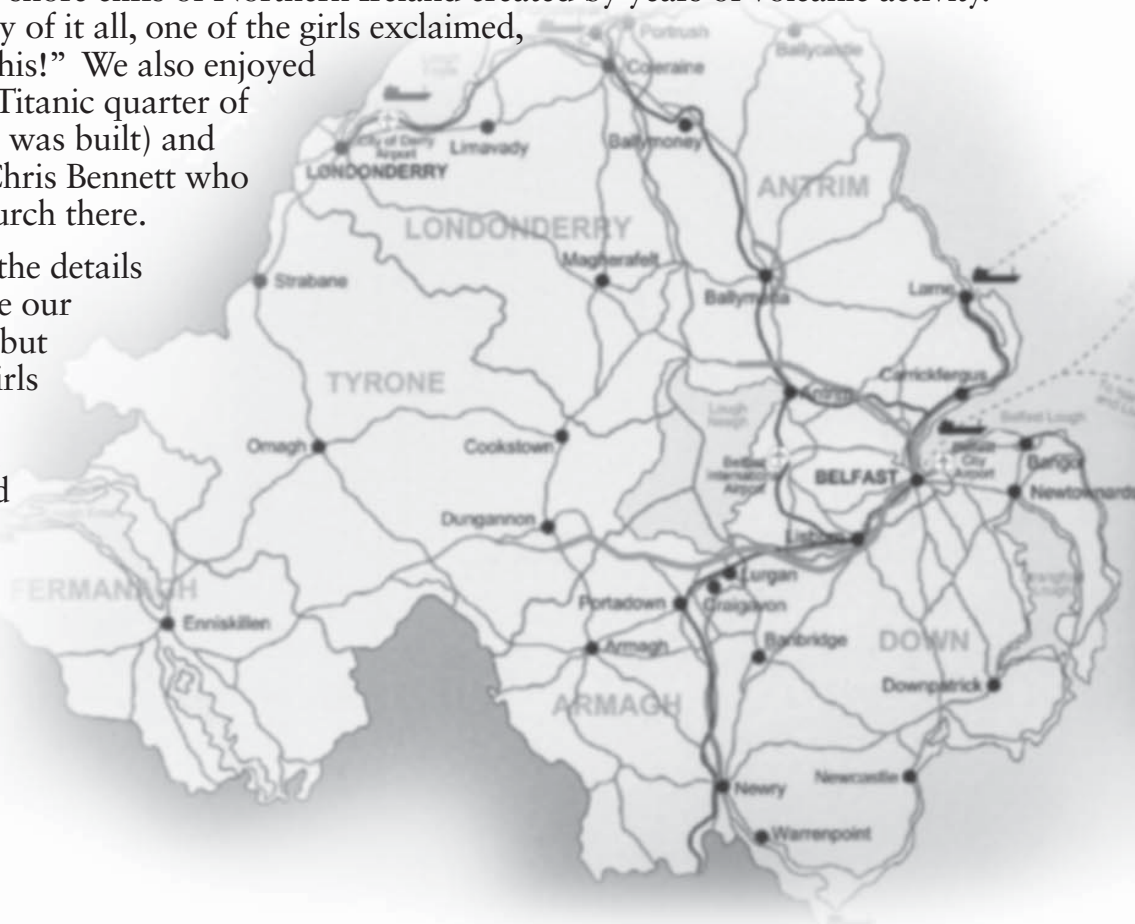
We knew God had chosen the right group of girls when they befriended another teenage girl in the Newark airport travelling alone to Belfast who was given gave one of our team from Albany T-shirts. Arriving in Belfast after a 6 hour overnight flight, we were greeted by our hosts Andrew “Brandy” Brannigan and Julie Currie, of the Diocese of Down and Dromore. The remainder of our first day in Ireland was spent touring the Botanic Gardens and attending training for our duties as “event crew” at Summer Madness, Ireland’s largest Christian youth festival.

Summer Madness was a packed 4 ½ days, filled with of amazing worship, seminars, activities and lots of barbeques with 4000+ youth and adults. Most of our days there were spent working as “event crew.” Being part of the event crew entailed everything from checking wristbands and counting people at events, to monitoring the shower area, cleaning toilets, picking up garbage and performing the ever famous “bin runs” (emptying all of the 100 or so trash bins on site). Although the work was draining, the girls agreed that they would do it all over again, as they were able to meet more people and do more things than they otherwise would.

Following Summer Madness, the second half of our trip was spent visiting the various popular sites of Northern Ireland. One of the many highlights of that time was the Giant’s Causeway, a beautiful area along the shore cliffs of Northern Ireland created by years of volcanic activity. While taking in the beauty of it all, one of the girls exclaimed, “Wow, God made all of this!” We also enjoyed an afternoon visiting the Titanic quarter of Belfast (where the Titanic was built) and ministering with Pastor Chris Bennett who is currently planting a church there.

Space does not permit the details one would like to describe our time in Northern Ireland but suffice it to say that the girls and chaperones had the trip of a lifetime, learning about ourselves, God, and ministry to His church. What a blessing!!

Fr. Garno is Rector of St. Matthew’s Church, Unadilla, and member of the Albany Diocesan Mission Team



WELCOME THE NEWLY ORDAINED DEACONS!

On Saturday, June 4th, five men and one woman were ordained to the Diaconate in the Cathedral of All Saints, Albany. The newly ordained and their assignments are:

Karl Ernest Griswold-Kuhn –
St. Paul's, Kinderhook

Thomas John Pettigrew –
Assignment pending

Susan Plaske – Deacon, Cathedral of All Saints

Charles Alexander Riffée II –
Director of Youth & Young Adult Ministries, St.
James Church, Richmond, VA

Blake Andrew Sawicky –
Curate, St. John's Cathedral, Denver, CO

Kino Germaine Lockheart Vitet –
St. Mark's Church, Brooklyn, NY



Photo left to right:

Standing: Dcn. Charles Riffée, Dcn. Kino Vitet, Dcn. Susan Plaske, Dcn. Blake Sawicky, Dcn. Karl Kuhn and Dcn. Thomas Pettigrew

Second row: Dcn. Christine Wickman, Bp. Daniel Herzog, Bp. William Love, Bp. David Ball and Dcn. Richard Erickson

Top row: Mr. Lawrence Norville, Dcn. Harvey Huth, Crucifer Mr. Keith St. John, torchbearers (partially hidden) Linda Dolder and Emma Bush and Mr. Ed Feree

CLERGY IN TRANSITION

Appointments

Dcn. James Brisbin - Deacon Vicar, St. David's (East Greenbush)

Fr. Kyle Grennen – Rector, Grace Church (Cherry Valley) & St. Mary's Church (Springfield Center)

Fr. John Hopkins – Rector, St. Luke's (Mechanicville)

Dcn. Karl Griswold-Kuhn – Rector, St. Paul's (Kinderhook)

Fr. Tom Malione* – Associate Rector, All Saints (Chevy Chase, MD)

Dcn. Susan Plaske – Deacon, Cathedral of All Saints

Dcn. Alex Riffée – Director of Youth & Young Adult Ministries, St. James Church (Richmond, VA)

Dcn. Blake Sawicky – Curate, St. John's Cathedral, Denver, CO

Mtr. Susan Waldron – Rector, St. Mary's (Lake Luzerne)

**Fr. Malione was ordained Priest December 18, 2010, All Saints Church, Chevy Chase, Maryland, by the Rt. Rev. Edward L. Salmon, Jr. for the Diocese of Albany.*

Retirements

Fr. James Kenyon, St. David's (East Greenbush)

Fr. Fred Leach, St. Luke's (Mechanicville)

Fr. Thomas Parke, Bethesda (Saratoga Springs)

Departures

Fr. Craig Hacker, St. Peter's Episcopal Church, PO Box 134, Bridgton, Maine 04009



Christ the King Upcoming Events

Christ-centered Programming at Christ the King, SLC

Treasure Hunters for God: Discovering True Love, True Life and True Wealth!

This conference is for those who desire to be Strong in Heart, Strong in the Lord and Strong in Finances! We are on the hunt for True Love, True Life and True Wealth!



Discover how to unlock the destinies within you, your spouse and your family by implementing the life changing lifestyle of *Family Goal Setting*. Prepare for lasting Financial Treasures by learning the financial skill sets needed to capture, cultivate and create wealth. And finally, begin the process of unlocking the secrets to building Legacy.

In the Morning Session: Join us as we unlock the hidden triggers found within mindsets of wealth and scarcity. In addition discover the golden nuggets to help you better understand how you think about and relate to money and what security means to you. Explore new ideas to be more effective in how you think about and communicate with your spouse, your family, or others, especially in the area of finances!

In the afternoon session we will be creating a Treasure Map of Lasting Legacy! We will work together to create the building blocks needed to provide a strong foundation through *Family Goal Setting, Money Management and Legacy Planning*.

Crystal Langdon is a Certified Financial Planner™

Cost \$45.00 pp includes program, materials, breakfast, snack & full lunch.

Reservations are required.

Register online at www.ctkcenter.org or call Brenda Reid: (518) 692-9550 x112



September

- 1 Soaking Prayer 7PM
- 2 -5 Community of St. Mary Labor Day Weekend Retreat "To be a Pilgrim Today"
- 9-11 Postulants and Candidates' Retreat
- 10 Commission on Ministry 9:30 a.m.
- 11 Sunday Healing Service 7PM
- 12 Standing Committee 11:30 a.m.
- 15 Day of Healing Prayer Retreat 10 a.m.-3:30 PM
- 16 Washington County Cares Senior Life Day 9:00 -2PM
- 24 Diocesan Council 9:30 a.m.
- 26 Episcopal Charities 9:30 a.m.
- 28 Trustees Meeting 9:30 a.m.
- 28 Deans' Meeting 2:00 PM
- 28-30 Clergy and Spouse Conference
- 29 Taizé Healing Service 7PM

October

- 2 Blessing of the Animals 2PM at the Pavilion by the Pond
- 2-5 School of Healing Prayer, begins 4:30 PM
- 3 Standing Committee 11:30 a.m.
- 6 Day of Healing Prayer 9:30 a.m.-3:30 PM
- 6 Evening Soaking Prayer, 7PM
- 7-10 Community of St. Mary: Columbus Day Weekend Contemplative Prayer Retreat
- 7-10 Beaver Cross Reunion Retreat
- 8 Commission on Ministry 9:30 a.m.

October...

- 9 Sunday Healing Service 7PM
- 14–16 Deacons’ Retreat
- 21–22 King’s Quilters Join these dedicated ladies who serve the Lord with their sewing ministry—and have fun! Contact Judy at 518.692.9550
- 22 Treasure Hunters for God, Discovering True Love, True Life and True Wealth (See article on first CtK page for more information, or visit the website-includes registration form)
- 25 An Evening with Judith MacNutt; The Principles of Kingdom Living 7-9PM (See article on first CtK page for more information, or visit the website-includes registration form)
- 27 Taizé Healing Service, 7PM Healing Chapel
- 27–30 Women’s Cursillo
- 30 Women’s Cursillo Closing Ceremony, 4PM
- 30–Nov 2 School of Healing Prayer Level 1

November

- 3 Day of Healing Prayer, 9:30 a.m.–3:30 PM
- 5 Daughter’s of the King 8:30 a.m.
- 6 Sunday Healing Service, 7PM in the Healing Chapel
- 7 Episcopal Charities, 9:30 a.m.
- 7 Standing Committee Meeting, 11:30 a.m.
- 7-9 Welcome Home Initiative Retreat: Open to all “combat veterans” from all wars. There is no cost to the veteran or their family to attend this program. Preregistration is necessary. Contact the Healing Center or email WHI@ctkcenter.org
- 11-13 Reviving Romance Couples Retreat, with Brian and Jean Fast. Take time to get away as a couple and relax, reconnect and nurture each other and the marriage God gave to you. Learn to apply Biblical truths to strengthen this precious relationship.
- 12 Commission on Ministry, 9:30 a.m.
- 15 Deans’ Meeting, 12:00 PM
- 17 Taizé Healing Service, 7PM Healing Chapel
- 30 Trustees’ Meeting, 9:30 PM

CHRIST-CENTERED PROGRAMMING AT CTk, CONTINUED...

Principles of Kingdom Living; An Evening with Judith MacNutt

Christ the King Spiritual Life Center is delighted to have Judith MacNutt of Christian Healing Ministries in Jacksonville, FL returning to the Center for her 3rd visit.

Since 1980 Francis and Judith MacNutt have blended their spiritual gifts creating a unique healing ministry. Their combined ministry of teaching and praying for physical and emotional healing has brought completeness to their individual ministries, and is a blessing to many.

Their common goal has always been to help people become more aware of the love of Jesus Christ and the power and effectiveness of prayer.

The MacNutt’s message is simple: Jesus came to heal His people.

The main goal of their ministry is to bring the healing message of the Gospel, the message of healing prayer, to all people – both by teaching and by praying with the sick.

Every time Jesus healed the sick, cast out a demon or raised the dead He was pushing back the contrasting kingdom of Satan, and was ushering in God’s Kingdom. His mission could be categorized into three

streams: The Good News, Healing, and Deliverance from Evil.

With this in mind, everything in our lives, especially our spiritual journey, have to be subject to the rule and reign of Jesus Christ.

Information and registration online at www.CtKCenter.org



Christ the King
Spiritual Life Center
575 Burton Road
Greenwich, NY 12834
WWW.CtKCenter.org

Main Phone: (518) 692-9550
Fax: (518) 692-8777
E-mail: info@ctkcenter.org
Healing Center: ext 202
Youth Ministry: ext 305
Program Registration: ext 112



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

Schedule of Publication for The Albany Episcopalian

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

Submissions for consideration must be received prior to the first Monday of the month before publication. News items of diocesan interest are welcome, and should sent to the Diocesan Office at 68 S. Swan St., Albany, NY 12210, in care of Editor or transmitted via e-mail to: TAEeditor@albanydiocese.org.

WEB NEWS

Visit the Diocesan website for the most current news, upcoming events, history, key contacts, constitution and canons, parish and clergy directories, and other subjects. Access may be made by logging on to: www.albanyepiscopaldiocese.org



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UPCOMING EVENTS

October 2011

- 3 Standing Committee CTK SLC
- 8 Commission on Ministry CTK SLC
- 14-16 Deacons' Retreat CTK SLC
- 17 Cathedral Great Chapter Meeting Albany
- 27-30 Women's Cursillo weekend CTK SLC
- 30 Women's Cursillo Closing Ceremony, 4:00 PM CTK SLC

November 2011

- 5 Daughters of the King Fall Retreat CTK SLC
- 7 Standing Committee CTK SLC
- 12 Commission on Ministry CTK SLC
- 12 Fall Ultreya tbd
- 13 Mission Committee, St. John's, Troy
- 15 Deans' Meeting CTK SLC
- 19 Acolyte Festival, Cathedral of All Saints
- 30 Trustees' Mtg. CTK SLC

December 2011

- 3 Diocesan Council CTK SLC
- 5 Standing Committee CTK SLC
- 10 Commission on Ministry CTK SLC
- 13 Performance of The Messiah, Cathedral of All Saints Albany

BISHOP LOVE'S VISITATION SCHEDULE

October 2011

- 2 St. Mary's Downsville
- 2 St. Margaret's Margaretville
- 9 St. Paul's Salem
- 11 Feast of St. Luke Brant Lake
- 23 St. Paul's Salem
- 30 St. Matthew's Unadilla

November 2011

- 6 St. Luke's Catskill
- 13 Christ Church Coxsackie

December 2011

- 4 St. Mark's Philmont
- 11 Redeemer, Rensselaer
- 18 St. John's, Troy
- 24 Cathedral for Christmas Eve Mass, 4:00 PM
- 25 Christmas