

# *The Albany Episcopalian*

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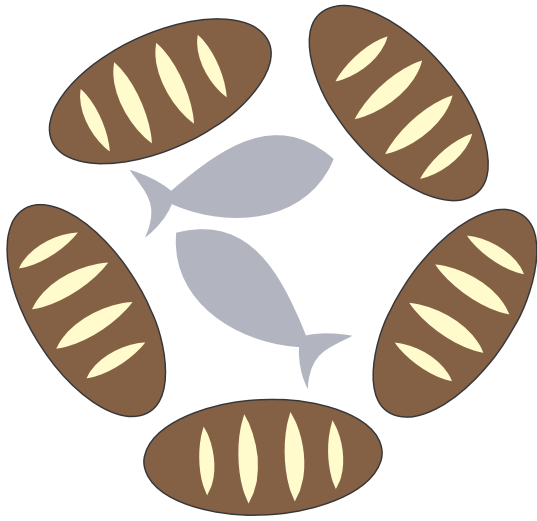
Christmas 2010



*The Nativity at Christ the King Spiritual Life Center*

## **HIGHLIGHTED THIS ISSUE:**

- The Gift of the Magi
- Keeping Christmas: Some Historical Thoughts
- Acolytes Honored at Cathedral of All Saints
- Christmas Memories
- ...and more



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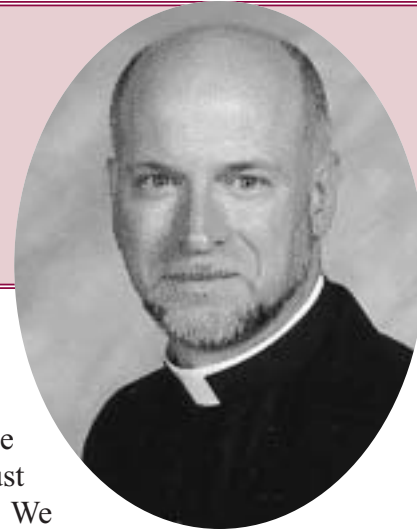
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## Spending Time With The One Who Loves Us Most

Christmas 2010



Dear Brothers and Sisters in Christ,

For many of us, one of the great joys and blessings of Christmas is the chance to be together with those we love, enjoying one another's company, exchanging gifts and sitting down to share a delicious feast of many of our favorite foods, listening to beautiful Christmas music in the background. Unfortunately for others, the absence of these things is one of the great sorrows of Christmas, often resulting in a sense of loneliness, emptiness and despair.

We can easily get so caught up in preparing for the celebration of Christmas (with all its many religious and secular traditions and trappings, as beautiful as they may be), or lost in a state of loneliness and despair not having anyone to share Christmas with, that we fail to spend time with and truly appreciate and give thanks to God for the gift He gave us on that very first Christmas – the gift of Himself when He came into the world through His Son, our Lord and Savior Jesus Christ, born of the Virgin Mary in a stable in Bethlehem. No greater gift has ever been given! No greater gift could ever be received!

The Lord went to extraordinary measures, paying the ultimate price to make His gift possible. He loves us more than we can fully comprehend, wanting only the very best for us. In giving us Himself, He has given us the **VERY BEST!**

Why do we sometimes have such trouble receiving and truly appreciating God's gift? Why is it that we are willing to jump through all sorts of hoops and go into great debt to be with family and friends for a short time at Christmas, but often shut the door on the very One who loves us the most – the One who has

promised to be with us always, even to the end of the age, not just on Christmas Day? We often talk about our love for God and desire to be with Him, but fail to make spending time with Him a priority in our lives.

I am ashamed to think of how many times I settle for far less than the best; how many times I allow other things to come between me and the Lord; how many times I have failed, despite my best of intentions to spend more time with the Lord in prayer, reading and meditating on His Word, inviting Him more fully into all aspects of my life – my marriage, my relationship with my children, my work and ministry, my relationships with others, my worship time, my study time, my recreational time, my time of rest, my times of trial and temptation, my struggles and frustrations, my joys and excitements, my dreams and aspirations, my times of fear and confusion; how many times I stumble through life in the shadow of darkness rather than walk in peace guided by the Light of Christ. Perhaps you can relate?

The gift God gave the world that very first Christmas – the gift of His Son, the gift that lives and dwells in us through the Holy Spirit, is a gift unlike any other. The gifts of this world that we often work so hard to buy or make (as loving and thoughtful as they may be) to give to friends and loved ones at Christmas – ultimately will break, wear out, get used up, outgrown or stored away in a closet somewhere only to be forgotten. They can't compare to God's gift.

God's gift is all loving, almighty, and

eternal. He is the Word that became flesh, the Christ, the Messiah, the Lord of Lords and King of Kings, the Prince of Peace, Emmanuel, the Light of the World, The Way, The Truth and The Life, the Savior of the World.

In giving us His Son, God the Father, invites us into a special relationship with Him in and through the Lord Jesus Christ – a relationship that is only possible through Jesus Christ. The relationship that He wants for us is not temporary, but eternal. It is not a relationship of convenience, but one of total commitment. The relationship God the Father wants for us in and through His Son, in the power and presence of the Holy Spirit is one of truth, joy, peace, grace, total and unconditional love.

If we are to grow in this relationship, it is essential that we open our hearts and souls and minds to Him; that we intentionally spend time with Him in prayer, reading and meditating on His Word; that we worship and serve Him, sharing the Gospel with all who will receive it.

To assist us in this journey of growing in relationship with God through His Son, discovering His truth, His love, His will for us as revealed in Holy Scripture – the Living Word of God, I have invited Whitney T. Kuniholm, President of Scripture Union U.S.A., to join us for this year's Parish Leadership Conferences in January. Scripture Union U.S.A. is committed to "helping people meet God every day" in the Bible and prayer. It is my prayer and expectation that each parish will be well represented at the Parish Leadership Conferences scheduled as follows: (Jan. 15<sup>th</sup> – The Cathedral of All Saints, Albany; Jan. 22 – Malone; Jan. 29 – Oneonta). Exact time and locations will be announced.

Mr. Kuniholm will speak of "Bible Revival" and share with us "The Essential 100" Bible Study Guide. It identifies 100 key Scripture passages, organized in 20 different categories from both the Old and New Testaments which if read and prayed through will give a good overview to much of what "God has said, what He's done, and what He wants from us." In sharing about "The

Essential 100" and the importance of Bible study, Mr. Kuniholm states:

*"The secret to making Bible reading more than just a good habit is to think of it as an opportunity to meet God every day, to have a daily encounter with the God who made you, who loves you, and who desires to have a living relationship with you."*

Perhaps if we can come to see the Bible for what it truly is – the Living Word of God; a means through which God continues to speak to us today; a testimony to all that God has done, is doing and will do; an opportunity to spend time with the One who loves us more than any other; perhaps then it will (if it hasn't already) become a priority in our daily lives, no longer an obligation to be met or put up with, but rather a gift to be treasured, a desire we long for each day, a living encounter with God Almighty – Father, Son and Holy Spirit!

*"Blessed Lord, who caused all Holy Scriptures to be written for our learning: Grant us to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast the blessed hope of everlasting life, which You have given us in our Savior Jesus Christ; who lives and reigns with You and the Holy Spirit, one God, forever and ever." Amen (BCP, Proper 28)*

May the Lord bless each of us this Christmas with a burning desire to invite Him into our family gatherings as well as our time alone; to be open to His presence in our prayers and in the study of His Word; to grow in relationship with Him in order that we may receive and be transformed by His love, truly loving Him in return with all our heart, with all our soul, with all our mind and with all our strength, sharing His love with one another – for no greater gift can be given nor received, than the gift of God's love perfectly shared in our Lord Jesus Christ.

Merry Christmas!

+Bill

## The Gifts of the Magi

By *The Venerable Dr. Christopher Brown*



In the Book of Daniel, a young exile from Judah named Daniel is trained to serve in the Babylonian court, where his wisdom exceeds that of “all the magicians and enchanters that were in all [the] kingdom” (Daniel 1:20). These “magicians and enchanters” are called “magi” in the Greek version of the Old Testament.

Jewish scribes translated the Hebrew Scriptures into Greek in the 2<sup>nd</sup> century, B.C. Called “the Septuagint,” this Greek translation was the Bible of the first gentile Christians. Paul quotes from the Septuagint. Luke copies its narrative style in his nativity account. And when Matthew tells the story of the birth of Jesus, he speaks of the visitors from the East, who came following a star, as the “Magi.”

Each year we invariably sing the familiar carol, “We Three Kings.” Matthew, however, never specifies that are three visitors. Nor does he describe them as “kings.” The Magi were priestly magicians and astrologers typical of the ancient Middle East. The Greek historian, Herodotus, speaks of the Magi as a priestly caste of the Medes. In Persia there was also an ancestral caste of magi or ‘magâunô,’ who were known for their study of astrology. There are also historical references to magi in Egypt, Ethiopia, Bactria, Parthia and, as we have seen, Babylon.



Matthew says that the Magi were following a star, and that they arrived in Jerusalem looking for “he who has been born King of the Jews” (Matthew 2:2). This indicates both that they observed the night skies and interpreted their meaning in the manner of the priestly astrologers of the East.

We celebrate their arrival in Bethlehem on January 6, the Feast of the Epiphany. Epiphany is classically understood as the “Manifestation of Christ to the Gentiles.” Epiphany anticipates the fulfillment of Jesus’ Great Commission, to “go and make disciples of all nations,” and fulfills the prophetic word of Isaiah 49:6,

“It is too light a thing that you should be my servant  
to raise up the tribes of Jacob  
and to bring back the preserved of Israel;  
I will make you as a light for the nations,  
that my salvation may reach to the end of the earth.”

### Universal Savior or One of Many?

The unique role of Jesus as universal savior of “the nations” raises a question in the minds of many people: what about the Hindus? And the Buddhists? And the Muslims? And any number of virtuous non-believers, as well?

Many today see much that is compelling in other religions, and not the least, in the actual lives of those who follow them. Even in the little college town in northern New York where I live, turbaned Sikhs ride their bicycles past my church, a small mosque at the edge of town gathers worshippers every Friday evening, and Hindu women with red dots in their foreheads bring their children to play on the swings next to the church.

An engineering professor from Pakistan represents the Muslim community at the local ministerial association. He is not engaged in a Jihad against the West. Whenever he mentions the name, “Jesus,” he bows his head and says “blessed be He,” since devout Muslims universally honor Jesus as a prophet. Five times a day, with the utmost seriousness he chants the Qur’an in Arabic on his knees, and bows down in prayer toward Mecca. Few in my parish display

such devotion; the only Christians I know who pray so often and with such regularity are the sisters at St. Mary's Convent in Greenwich, NY.

Hindus often visit my church. They too are drawn to Jesus, even if they see him just as one of many manifestations of God. Sometimes they attend worship. More often they come during the week and stand in awe before the altar in the stillness of that sacred space.

Only the most rigidly dogmatic mentality would deny the reverence and sincerity of these non-Christian believers. One cannot help but recognize a genuine desire for God, and discern signs of God's grace at work in these people's lives.

It is not just out of political correctness that many people are uneasy about exclusive claims for Christianity. The notion that God would withhold his favor from so many people – especially those who show such evident sincerity – grates against their sense of decency and fairness. To many, it makes the God of the Bible seem callous and arbitrary.

As a corrective, many people today opt for a variety of approaches toward non-Christian religions:

Universalism – that God saves everyone, not just Christians,  
Pluralism – that each religion is a different expression of Divine revelation,  
Relativism – that all religions are real and true to those who practice them.

These approaches are not identical. The Roman Catholic theologian, Karl Rahner was a pluralist, in that he believed that God was at work in many religions. Yet he was not relativist because he believed that Christianity is the final and definitive revelation, and that other religions are actually forms of “anonymous Christianity.” By contrast, the English theologian, John Hick, teaches that one divine truth transcends all particular religions, but that each religion is only a partial expression of that one truth.

Alternatively, many adopt a sort of “reverent agnosticism” in regard to non-Christian religions. They are not sure how to assess the truth value of other religions but are unwilling to dismiss their validity because of a commitment to tolerance. A similar approach is the view that “truth claims” are less important than the manner in which we live our lives. As the pastor and theologian, Brian McLaren, has said,

“When it comes to other religions, the challenge was to prove that we're right and they're wrong. But I think we have a different challenge in post-modernity. The question isn't so much whether we're right, but whether we're good. And it strikes me that goodness, not just rightness, is what Jesus said the real issue was.”

## What Does Scripture Say?

Many Christians remain unconvinced by this line of thinking. This is not for any lack of good will or respect toward non-Christians. The problem, rather, is that the approaches just mentioned tend to limit and qualify – if not flatly contradict – what the Bible says about who Jesus is, and what he has accomplished on our behalf.

If, as Isaiah says, the Messiah is to be “a light to the nations,” this means that his message is intended for everyone, no matter what their cultural or religious background may be.

If Jesus is the “image of the invisible God” (Colossians 1:15), and the eternal Word “made flesh,” that was “in the beginning with God and was God” (John 1:1, 14), then he stands in a unique and supreme place in the human history.

If Jesus sent his disciples to “make disciples of all nations” (Matthew 28:19) and bear witness to him “in Jerusalem and in all Judea and Samaria, and to the end of the earth” (Acts 1:8), then, despite the evident spiritual integrity of other religions, and of the *people* who practice them, Christ is the One in whom their ultimate fulfillment lies. To adapt a phrase from Blaise Pascal, there is a “God-shaped hole” in every created human being, and only Jesus – the incarnate Son, crucified and risen on our behalf – can fill it.

It is not difficult to show that the “truth claims” of different religions are incommensurable. They cannot be harmonized or correlated into a single all-embracing religious vision. Brian McLaren may be correct that the way people live – what he calls “goodness” – is a more critical issue for people in the post-modern era. But one cannot entirely

evade the issue of the content of what we proclaim as true. This is all the more pertinent when it comes to the Christian Gospel, since the focus of the “Good News” is what God has done in Christ, rather than human acts of obedience and service which are the fruit of God’s redemptive action.

Perhaps the most useful Christian approach to other religions is the recognition that we are not just dealing with doctrines, codes of behavior, and forms of worship. In the first instance we are dealing with *human beings* – people who have been made in the image of God. When the Word became flesh, it was their flesh he assumed; when he presented himself as an offering for sins, it was their sins he carried. To the extent that non-Christian religions have nothing to say about this, they miss the most important thing of all. To the extent that those who practice other religions are seeking after the God who made them, and who sent His Son into the world to share in their humanity, we cannot exclude the possibility that God’s grace is at work in their lives – even, perhaps, in their religion.

### The Witness of the Magi

The story of the Magi offers an intriguing illustration of God’s grace at work among “the nations.” It is not the Jewish King Herod, nor the pious court scribes in Jerusalem, who acknowledge Jesus for who he is. It is the Magi alone – outsiders to God’s Covenant People – who offer gifts and prostrate themselves before the newborn king. They model the most basic expression of Christian devotion, a simple and heartfelt adoration of Jesus as Lord.

The Magi embody a basic human longing for God – they are the seekers on a pilgrimage (in the most literal sense). What has prompted their quest is their inquiry and reflection within their own tradition.

One intriguing theory is that the star which they were following was a conjunction of Jupiter and Saturn, which has been known for centuries to have occurred in 7 B.C. We also know this to have been around the time that Jesus was born, since King Herod died in 6 B.C. The conjunction of the planets would have created a single orb of light, which can be tracked by computer recreations of the ancient sky.



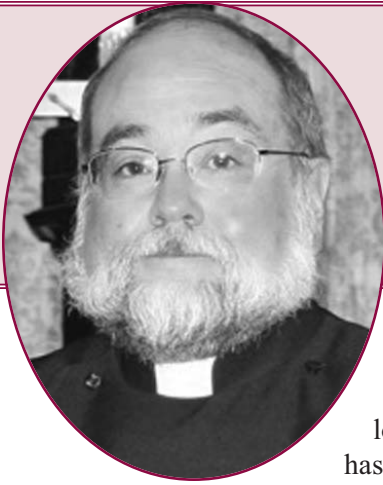
Roland Deines, professor of New Testament at the University of Nottingham, has suggested that Jupiter, as the largest planet, would have been seen as representing kingship, while Saturn was associated with the God, Kronos, and would have been identified with “time.” (Note: Kronos is not identical with “Chronos,” the personification of time, but that need not preclude an association between the two, if only based on the similar sound of the Greek words.) Their conjunction has been shown to have occurred in the zodiacal constellation of Pisces, associated with Syria-Palestine and the land of Israel. Professor Deines concludes,

“...and so that means a king, a time or change of time, and the land of Israel, and this makes it understandable that wise men or astronomers coming from the East ask in Jerusalem, ‘who or where is the new born king of Israel.’”

This intriguing explanation need not be a validation of astrology, as such, in order to illustrate a basic point: it is the native religious traditions of Magi – as those outside the covenant – that prompt their search for the Christ who fulfills not only the Jewish covenant, but is also the expectations and spiritual longings of “the nations.”

One could think of the gifts of the Magi – like the fruits of our labor offered at the Eucharist – as signifying their own self-offering. In laying gold, frankincense, and myrrh at the feet of the Holy Child, they offer what they have and who they are – including their own religious identity – at the feet of Jesus, in act of humility and adoration. The iconic tableau of the wise men gathered around the child, shows us God’s love for “the nations,” and his desire to include them within his redemptive purpose in Christ. 🕯

*The Ven. Dr. Brown is Rector of Trinity, Potsdam, and a regular contributor to The Albany Episcopalian.*

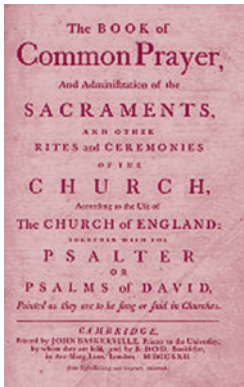


## “KEEPING CHRISTMAS: SOME HISTORICAL THOUGHTS”

Rev. Steven A. Peay, Ph.D.

It’s beginning to look a lot like Christmas, and has been since just before Halloween in some places!

When did Christmas begin to lose its Christian meaning and become a cultural-commercial holiday? If we look to our earliest history to see how the first settlers observed Christmas, we’ll discover that, in the case of many Christian folks, they didn’t. In fact, well over a hundred years will pass before Christmas becomes a regular part of church life for most of our neighbors. And Advent observance – along with the other parts of the Christian year – will not gain popularity until the latter part of the nineteenth century. Why?



Not observing holidays (a shortened form of ‘holy days’) was part of the Puritan reaction to their perception that the Church of England had undergone an “incomplete reform” by Henry VIII and his successors. The observances of various days for celebration – like Christmas and Easter – were seen as glaring remnants of “Papistical fripperies.” “Keeping holy days,” or following the calendar of the Christian year

was as objectionable to the Puritans as was using *The Book of Common Prayer*, kneeling at communion, wearing any form of vestments, or submitting to the authority of a bishop. The source of their reaction was the Bible, or rather how they interpreted it.

The Puritans took the sixth of the *Thirty-nine Articles* (a core doctrinal statement of the Church of England and not disputed by the Puritans) quite seriously. “Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.” As they read the Bible, they found warrant for keeping the Sabbath and for fast days, days of humiliation and even days of thanksgiving.

However, they did not find Christmas, Easter, Lent, and so on, mentioned at all. Thus, if it wasn’t there, they simply weren’t going to do it, which is also why they only sang Psalms or Canticles and forbade the use of musical instruments in worship. This contrasted with the Anglican reformers; Richard Hooker is a prime example, who took an interpretative approach, which called such things *adiaphora* (things indifferent). After all, they weren’t central to salvation, so if not explicitly forbidden, they must be allowed. The Puritans dissented.



Richard Hooker

Thus, when the “First-comers” (known as the Pilgrims from the 19<sup>th</sup> century onward) got to Cape Cod in 1620 they were found hard at work on December 25<sup>th</sup> building the first house for occupancy. A year later, when some “strangers” (non-Church members) demurred from working because it was “against their conscience” to work on Christmas Day, Governor Bradford let them know that it was against his conscience that they should play while others worked. If they were to keep Christmas, it must be done privately, in their homes, and quietly. The same attitude would prevail when the Arbella Fleet came to these shores and planted the Massachusetts Bay Colony. Governor Winthrop didn’t even make a note of it in his diary on December 25, 1630 and in subsequent years actively worked to suppress the holiday.



Governor Winthrop

In 1659 the Massachusetts Bay General Court (the legislature) banned keeping Christmas by “forebearing of labour, feasting, or any other way.” It provided for a fine of 5 shillings (equivalent to about \$105) for the first offense. As the House of Stuart was restored to the throne there was increasing pressure from Britain to allow holidays to be observed. Just six years after the enactment of the ban,

Charles II demanded that it be overturned. The General Court finally admitted that continuing the ban was an offense against the King's honor and revoked it in 1681. Repealing the law didn't stop Massachusetts Bay folks from protesting Christmas, however. Cotton Mather, offended by the now legal merrymaking (which could get rather raucous) said, "Can you in your consciences think that our holy saviour is honored by mirth, by long eating, by hard drinking, by lewd gaming, by rude reveling, by a mass fit for none but a Saturn or a Bacchus, or the light of Mahematan Romandom? . . . Shall it be said that at the birth of our Saviour . . . we take the time to please the hellish legions and to do actions that have much more of hell than of heaven in them?" Other preachers also took up the cause and one spent the Sunday before Christmas reminding his congregation that celebrating Christmas was "Popery and prelatie tyranny, a destroyer of consciences."

The general antipathy to "Christmas keeping" continued through the eighteenth century. Katherine Lambert Richards' *How Christmas Came to the Sunday School* (1934) recounts Presbyterian minister John Mason's words in *The Christians' Magazine* of 1798:

We reject in a mass the corruptions of popery and of her ape, prelacy. We renounce the religious observance of Christmas, Epiphany, Easter, Ascension, etc., and the festivals in honor of a troop of saints and saintesses, as superstitious and inconsistent with gospel worship, how graceful soever to the anti-christian Calendar.

Six years later John Henry Hobart (later Bishop of New York) would publish *A Companion for the Festivals and Feasts of the Protestant Episcopal Church in the United States of America*. The book was essentially a catechism designed to demonstrate the significance and the value of observing the Church Calendar. Hobart appealed to the early Church's practice as the best authority for our continuing to observe Christmas. He countered arguments that no one really knew the date of the nativity and celebrated a Roman festival with:



Henry Hobart

It is a matter of inferior moment whether the twenty-fifth of December be the real anniversary of Christ's birth. The only matter of real importance is, that a particular day be set apart for celebrating with proper gratitude and devotion, the blessed event of the Saviour's nativity.

Here, as in his *Apology for an Apostolic Order and its Advocates*, Hobart continues the notion of *adiaphora*, reminding that the Church has the right to interpret the Scripture and to develop rites and ceremonies that might not be explicitly found there, but that accord with its spirit.

The shifting demographic of the colonies and of New England itself worked against those against keeping Christmas. The influx of more Anglicans, Lutherans, Dutch Reformed (who may have shared theological roots with the Puritans, but still kept holidays) and, yes, Roman Catholics slowly turned the tide. Throughout the eighteenth and nineteenth centuries keeping Christmas became more a part of everyday life. The Congregationalists, Presbyterians and Baptists still observed it as any other normal day, but the tide continued to wear against those who opposed keeping the holiday and we can see the shift most clearly in Sunday Schools.

By the 1860s there was definite growth in tolerance and observance of Christmas, no doubt influenced by Victorian family piety and the push toward humanitarianism and good-will promoted by Charles Dickens (a Unitarian) and his yearly Christmas stories (serialized in America and enormously popular). The effects of the Civil War, urbanization, strain on the economy and an increasing immigrant population helped to set the stage for the message of "peace on earth, good will to men." In 1868 *The Well-Spring* (the magazine of the Congregational Sunday School society) spoke openly of Sabbath school Christmas trees and people receiving gifts. Phillips Brooks (later Bishop of Massachusetts) wrote *O Little Town of Bethlehem* to be sung as part of the Christmas Sunday School festival at Trinity Church. The same year, Dickens gave public readings of his 1842 *A Christmas Carol* in the United States to crowds that, in his words, "took it so tremendously" he was forced to stop every five minutes. Ten years later even *The Well-Spring* called Christmas Jesus' birthday and by the turn of the century no one recalled ever *not* observing Christmas with pageants, services and, yes, trees.



Phillips Brooks

As with the use of organs, choirs, hymns, crosses, stained glass, Christmas and the Christian year eventually came back into use by "mainline" Protestants. Was it accommodation to the prevailing culture that brought it about? Or could it have simply been that, given time and

Continued on page 16

## ACOLYTES HONORED AT CATHEDRAL OF ALL SAINTS

### *From the Editor...*

On Saturday, November 6<sup>th</sup>, the Cathedral of All Saints hosted the long-awaited *Albany Diocesan Acolyte Festival*. Acolytes from 25 parishes – the young and more “mature,” were honored for their service to the church. Nearly 200 processed in what was called the Grand Eucharist Procession, robed in white vestments, carrying dozens of church banners, numerous torches and almost



as many thuribles. It was a sight to behold, even for cradle-born Episcopalians.

This probably wasn't the first Acolyte Festival ever held at the Cathedral, but few, if



any, could recall when such an event was last held.

A highlight of the day was the Presentation of Acolytes when the acolytes reaffirmed their dedication to the service of God. Then, one by one, they moved up the cathedral's center aisle to receive a newly minted brass pendant designed with the Historic All Saints Bishop's Cathedra Emblem & the Albany Diocese Shield as a gift from Bishop Love. As each received their pendant, one could sense a deep, spiritual moment as expressed on their faces. And, if that wasn't enough, as acolytes moved forward to the High Altar to receive Communion, some appeared to be filled with



awe at what they saw - the cathedral's high altar, magnificent ceiling, statues and paint-



ings. This was their first visit to the Albany Cathedral and the surroundings seemed to add an even greater significance to receiving the Body and Blood of Our Lord and Savior this day.

The afternoon schedule included four workshops; "Holy Smoke", "Cassock, Copes & Cinctures", "FUNdamentals of the Eucharist" and "Cathedral Tour". The Cathedral's Dean Collum, Cathedral acolytes and staff provided support in making the day a flawless event.

Participating in the Eucharist were all three bishops of the Diocese. Bishop Love was Celebrant, Bishop Herzog gave the sermon and Bishop Ball, Bishop-In-Residence at the Cathedral, assisted.



For the many privileged to witness or participate in this day's event, the ride home was certain to be a time for much reflection. As for this writer, it was an opportunity to reflect on my own early years as an acolyte. Looking back, what a privilege it was....and is, to serve the church and Our Lord. Who knows, perhaps The Acolyte Festival will inspire others to join in the service of Our Lord? 🕯️

## CLERGY IN TRANSITION

### Appointments

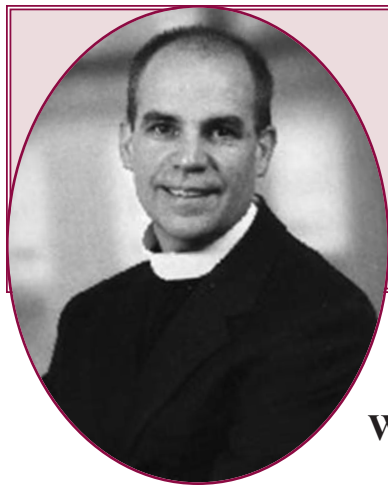
**Fr. Mark Diebel, Rector** - Christ Church, Greenville  
**Mtr. Rose Ann Felty, Rector** - St. John the Evangelist, Stockport  
**Dcn. Randolph Lukas** - Our Savior, Lebanon Springs  
**Fr. Peter Pierson, Interim** - St. John's, Troy  
**Fr. Tyler Slade, Diocesan Coordinator for Youth Ministry** - CTK SLC  
**Dcn. Micki-Ann Thomas** - St. Paul's, Greenwich

### Long-term Supply

**Fr. Fred Curtis** - St. Paul's, Kinderhook  
**Fr. James Loughren** - Christ Church, Pottersville  
**Fr. Gary Strubel** - All Saints, Hoosick  
**Fr. Marshall Vang** - Holy Cross, Warrensburg

## CHRISTMAS MEMORIES

*By The Very Rev'd David Collum,  
Dean of the Cathedral of All Saints, Albany*



### What kind of Christmas Memories do you have?

#### THE STORY OF THE MANNEQUIN

One of my favorite Christmas memories is the year of the Christmas Mannequin! My dad bought my mother a ski outfit – you know the ski pants, the sweater, ski coat, hat – everything necessary. For effect he went down to the local clothing store, borrowed a mannequin, dressed it up in the outfit, and then put skis on it, with poles – all in our living room.

Christmas morning arrived, and as expected, the kids dragged the grown ups out of bed at an unruly hour. We ran down, mom walked down rubbing her eyes, and then let out a yell at the stranger in her home! We all yelled too! After quickly rubbing the “sandman” out of our eyes and shaking loose the cobwebs we realized what was really in our living room. It is a great Christmas memory. What Christmas memories do you have? Think of one right now!

#### WHAT WERE MARY & JOSEPH’S CHRISTMAS MEMORIES?

I was wondering, what Christmas memories Mary and Joseph had; after all they started it! Luke’s Gospel provides us some insight:

*In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered. Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child.*

They had to travel to Bethlehem to register. Why were they registering? They registered so that their young men could be pressed into military service. They registered so that Rome could tax them.

Can you imagine what they must have been feeling and thinking; Mary at “full term” with the baby? What would their emotions be? Would they be angry or frustrated with the situation? Would they be angry or frustrated with God? After all this baby was coming into the world because they were trying to be obedient to God. So far their obedience got Mary and Joseph embarrassed by her pregnancy and now a long 80 mile trip lay ahead of them. It even gets better!

*While they were there, the time came for her to deliver her child.*

At this moment, I can just picture Mary looking at Joseph, can you imagine it!

*And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.*

Mary gives birth, but in a manger because there was no room in any inn. The stories of how babies are born,

and how husbands do in that situation, the memories, can often times be funny – at least after it’s all over. All I can hear is Bill Cosby’s voice as he retells the birth of his child with his wife.

### **WHAT IS THE MEMORY– IS IT FEAR – IS IT RELIEF– IS IT JOY?**

But in all seriousness – what were their emotions, their feelings? Were they beginning to doubt that all of this was “God’s plan”, after all, wouldn’t God’s plan go smoother, wouldn’t God’s plan be one of great triumph, wouldn’t life be straightforward for God’s servant’s; maybe all the visions and dreams were just fantasy?

*In that region there were shepherds living in the fields, keeping watch over their flock by night ... And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,*

*“Glory to God in the highest heaven,  
and on earth peace among those whom he favors!”*

While Mary and Joseph may have been struggling with their emotions the heavens are rejoicing. The savior of the world, who makes his entrance in the most risky of ways, is born. And then we read:

*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.” So they went with haste and found Mary and Joseph, and the child lying in the manger. When they saw this, they made known what had been told them about this child; and all who heard it were amazed at what the shepherds told them. But Mary treasured all these words and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.*

The shepherds told Mary and Joseph that the heavens were opened singing gloriously! And Mary pondered, she treasured a memory, a memory of the night Jesus came into their lives. I imagine that memory wasn’t one of frustration, but one of realizing that God was indeed real, that God could indeed be trusted, that God lay in her lap and feed at her bosom.

The first “Christmas Memory” was formed. A memory that says amid fear and frustration, amid anger and anxiety, amid chaos and confusion; God comes. Maybe not in the way we humans would expect, but in a way that when it is all done, God is there, present with us in the most intimate of ways.

### **YOUR CHRISTMAS MEMORY**

What memory do you have of Jesus first coming into your life; it truly is “*The Christmas Memory*”. It may or may not have been at Christmas. Maybe it was when you were small and you realized God loved you. Maybe it was when you were struggling and you reached out to God and Jesus answered. Maybe it was gradual, over time, your not sure of the first time, but you have memories of Jesus.

Maybe it hasn’t happened yet? Maybe God seems unnecessary. The people going to register in Bethlehem had reasonable lives, no need to complicate them with talk of God. Maybe trying to sort out if there is a God is just too much, especially when people argue about it. Joseph and Mary lived in a world with all kinds of different views about God. Maybe trying to understand how God came to earth as a baby, by a virgin no less, seems incredulous to our scientific minds. What do you think Joseph and Mary faced, the people back then didn’t need 2,000 years of science to furrow their eyebrows at Mary’s story. Maybe believing in Jesus is just too hard given your own life and your own frustrations. I wonder if Joseph and Mary thought, “Let’s suspend all this talk of God, we have to get a baby delivered!”

But Joseph and Mary opened themselves up to the possibility of God, and what they received was a most intimate relationship with Him. They have more than a Christmas Memory. They have a life built on the source of Christmas and that life is rich and full. You and I can have that same relationship – may we open our lives to him. 🙏

## DEACON PAUL CARNEY: “THERE’S A LOT OF POWER IN PRAYER”

In a year that the media featured many negative stories about our “men and women in blue”, one police officer was featured in a different light. He is Troy Police Officer, The Rev’d Officer Paul Carney and Deacon at St. John’s Episcopal Church, Troy.

In 2010, Deacon Paul was recognized, on three occasions for his efforts as a Troy policeman and minister. The first was the February 28<sup>th</sup> The Record (Troy) feature article, titled, “Troy Police officer finds ‘power in prayer’, then again, November 27<sup>th</sup>, in the Albany Times Union, titled, “An officer and a clergyman: Police chaplain pounds a religious beat”. On September 17<sup>th</sup>, Deacon Paul was honored once more - this time by his peers, when he received the coveted Owen G. Connally Award for “dedicated service to the membership of the Troy Police P.B.A.” Excerpts from The Record and Times Union stories on this special man... and Deacon in the Episcopal Church, are noted below.

### Troy Police officer finds ‘power in prayer’

By Danielle Sanzone, *The Record* – September, 17<sup>th</sup> 2010



TROY — Every morning before clocking in for the day, Court Officer Paul Carney sits at his desk and prays for 122 people whose lives he has touched over the years. Most who have been in Judge Christopher Maier’s courtroom have met Carney who has worked in the Troy City Court for 24 years. He has spent more than 34 years total as a Police Officer. But there is more to him than a badge and a gun.

Growing up in South Troy in an Irish Roman Catholic family, he attended Catholic schools from a young age graduating from St. Joseph’s and Catholic Central High. As a teenager, he felt he had a calling to be a priest and join the clergy.

He’s been married more than three decades and has two grown children.

His former teacher happened to be a rector at St. John’s Episcopal Church on First Street. Carney visited the church and felt at home. Three years later, after attending the church services and other events, Carney started to hear that calling again which he says came from God.

Despite being in his 50s, he went back to school to become a vocational deacon with the Episcopal Church. For another three years, he attended classes with eight other students at St. Andrew’s in Scotia where they learned about the church history, the Old and New Testaments, and the Book of Common Prayer, which sits on his desk along with several other religious texts.

Following an internship-like experience with an Episcopal Church in Watervliet and hundreds of hours of service at St. John’s, he graduated to become a deacon in May 2009.

The only police officer in the class, he is now able to marry, baptize, anoint, and bury people. He also serves as a chaplain at Samaritan Hospital — a job he loves since he was comforted by a chaplain years ago when his son, a teen at the time, had a bad infection and needed surgery.

Carney said, “The Lord works on his own. I think he had plans for me all along. Then, when I finally made my decision, things just seemed to fall into place.” He added, “There’s a lot of power in prayer”.

In the Albany Times Union article, written by *Kenneth C. Crowe II*, Deacon Carney was asked, “Where do you find your ministry?” He responded, “I find it in the court and the street. One girl was facing prostitution charges. I went back and talked to her. I’m not only a police officer, I’m a deacon. I told her about drug court. She’s enrolled and is doing well. When I advise people they usually are at the end of their ropes. People who are down appreciate a helping hand.”

Where do you find *your* ministry? It is a question that may be asked of all of us, regardless what our vocation may be. As Deacon and Police Officer Paul M. Carney serves the Lord and His people, may we also serve in similar ways this Christmas season and the coming year. Such is the power in prayer. 🕯️

## WHY SHOULD I GO TO A CURSILLO WEEKEND?

By Barb Mitchell, Lay Rectora, Women's 2010 Cursillo # 60

Many people ask; why do I need to go on a Cursillo weekend? I am a Christian; I go to church every week. I read the bible. I have a busy life going on, with work, church activities and family. I just do not have time to take a weekend off to go.

My answer to you is, no matter where you are in your Christian journey, you need this weekend.

A Cursillo weekend is about YOU AND GOD. Think of it as a long needed vacation with your Savoir. It is a time to be away from all the distractions of everyday life; a time for yourself, to pray and to unload all the junk that weighs you down. It is a time to learn about the tools that will help you to have a closer relationship with your Lord.

We all know that our lives are filled with activities that distract us from our Lord. We know that family is important. If we are to take care of our families, we must take care of ourselves first. Sometimes we need to take time for ourselves to become healthy, both in our bodies and our spiritual well-being.

The Cursillo weekend will give you that time to reflect on what is important in your life. You will have time to talk with other men and women about their challenges in their Christian journey. Most importantly, you will have the time to pray and Listen to your Lord.

To obtain a Cursillo Application, visit the Cursillo Website at: [www.albanyepiscopalcursillo.org](http://www.albanyepiscopalcursillo.org) The Application may be found under the Documents Tab

Next Men's Cursillo Weekend:  
March 24-27, 2011 at CtK Spiritual Life Center

John Cairns - Lay Rector  
[john.cairns23@gmail.com](mailto:john.cairns23@gmail.com)  
518-584-3092 or 518-636-8072

Next Women's Cursillo Weekend:  
October 27-30, 2011, at CtK Spiritual Life Center

Nancy Cairns - Lay Rectora  
[ncairns@nycap.rr.com](mailto:ncairns@nycap.rr.com)  
518-584-3092

For information on a Cursillo Weekend, please contact: John Cairns for the Men's weekend or Nancy Cairns for the Women's weekend

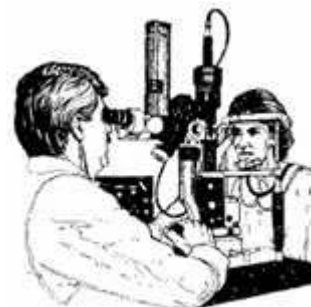


### EPISCOPAL CHARITIES OF ALBANY OFFERS GRANTS FOR EYE CARE

Episcopal Charities of Albany offers direct assistance in the form of grants to indigent persons regardless of faith, who are in need of eye care, or who otherwise suffer from eye disorders, and are unable to afford such eye care or necessary related services. Grants are limited to eye examinations, the purchase of eye glasses, special equipment or medication needed by an individual by reason of his or her suffering from eye disease and surgical procedures to restore or maintain normal vision.

Grant awards are limited to a maximum \$1,000 per grant and to those residing within the nineteen counties of the Episcopal Diocese of Albany (northeastern New York State).

Eye care applications are reviewed throughout the calendar year. Those who feel they may qualify for an eye care grant can apply by contacting the ECA Administrator at [ECA@albanydiocese.org](mailto:ECA@albanydiocese.org) or writing to Episcopal Charities of Albany, 68 S. Swan Street, Albany, NY 12210, or calling the Administrator, Lay Canon George Marshall at (518) 465 4737 ext. 211.



*Editor's Note: In response to many requests from AE readers, we again print "The Twelve Days of Christmas" for your enjoyment.*

## THE TWELVE DAYS OF CHRISTMAS

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

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

*Keeping Christmas... Continued from page 9*

distance, that these denominations came to realize that there just might be something to the concepts of tradition and *adiaphora*, which made sense? One needs more time, and ink, to consider it fully. Nevertheless, how we see Christmas in America has changed over the years.

Episcopalians should rejoice in how our Church played an active part in promoting celebration of the Savior's birth. And as Brooks hymned: O holy Child of Bethlehem

Descend to us, we pray/Cast out our sin and enter in/Be born to us today/We hear the Christmas angels/The great glad tidings tell/O come to us, abide with us/Our Lord Emmanuel. May the Lord abide in our hearts and homes this Christmastide! 🕯

*Fr. Steven Peay is Associate Professor of Church History at Nashotah House Theological Seminary, Nashotah, Wisconsin and a new contributor to The Albany Episcopalian*

## UPCOMING DIOCESAN EVENTS

### January 2011

- 3-6 Ordination Exams Christ the King SLC, Greenwich, NY  
7-8 Women's Epiphany Retreat Christ the King SLC, Greenwich, NY  
8 Institution of New Rector & St. John the Evangelist, Stockport, NY  
Ordination of the Reverend Rose Ann Felty to priesthood  
15 Parish Leadership Conference Cathedral of All Saints  
22 Parish Leadership Conference Holy Family School, Malone NY  
29 Parish Leadership Conference St. Mary's School, Oneonta, NY

### February 2011

- 2-4 Bishop Love visit to Durham, NC, Anglican-Episcopal House of Studies  
Duke University  
10-11 Bishop Love Nashotah House Trustees TBA  
16-17 Bishop Love visit to New Haven, CT, Berkeley Divinity School, Yale  
University

### March 2011

- 4-6 Diocese Youth Confirmation Retreat Christ the King SLC, Greenwich, NY  
9 *Ash Wednesday*  
11-13 Presiding Bishop visit to Diocese TBA  
21-30 Bishop Love House of Bishops Kanuga Conference Center, NC, Spring Meeting  
& Workshops  
24-27 Men's Cursillo Weekend Christ the King SLC, Greenwich, NY

### April 2011

- 7-8 Clergy Preaching Seminar Cathedral of All Saints, Trinity Church, Potsdam  
17 *Palm Sunday*  
18 Chrism Mass St. James Church, Oneonta  
19 Chrism Mass Cathedral of All Saints  
20 Chrism Mass St. Thomas Church, Tupper Lake  
22 *Good Friday*  
24 *Easter Day*  
30 Apr - 2 May Clergy Wives Conference Christ the King SLC, Greenwich

### May 2011

- 3-6 Priests Retreat Christ the King SLC, Greenwich  
9 Pre-convention planning informational meeting St. Mark's Malone  
10 Pre-convention planning informational meeting, Church of the Messiah, Glens  
Falls  
11 Pre-convention planning informational meeting Christ Church, Cooperstown  
12 Pre-convention planning informational meeting Cathedral of All Saints  
20-22 Daughters of the King Spring Retreat Christ the King SLC, Greenwich  
22 Regional Confirmation Christ Church, Cooperstown

### June 2011

- 10-12 Diocese Convention Camp-of-the-Woods, Speculator, NY



# Christ the King Upcoming Events

## The Reverend Tyler and Mrs. Audrey Slade Join Diocesan Youth Ministry Team at Christ the King

### Brothers and Sisters,

My name is Fr. Tyler Slade and I am the new Youth Director for our diocese. I am writing because I wanted to introduce my wife Audrey and myself to you all, and to let you know that we have come to the Albany area to love and serve the youth of this region and to introduce them to Jesus Christ and His Kingdom. Audrey and I have spent most of our first two months in the diocese travelling around from church to church, getting to know your children and helping your leaders grow in their hope and vision for their youth. Audrey and I have both been extremely encouraged to find that

every church we have visited has been wholeheartedly committed to blessing their young people and bolstering their walk with God. I have no doubt that the Lord is moving powerfully in this diocese, and that He has something exciting planned for the coming generation in this region. That being said, Audrey and I are very eager to visit more parishes in the diocese to see how we can build up the youth ministry in our churches, and God willing, to lead the unchurched in the area to the Lord. If you would like us to visit your parish

please email me at: [tslade@ctkcenter.org](mailto:tslade@ctkcenter.org) or



**Come see beautiful vistas like this at Christ the King Spiritual Life Center.**

call me at: 518-692-9550 ext. 306. Hope to hear from you soon! Until then, may God bless you and your children's children!

+ Fr. Tyler Slade

## Christ-Centered Programming Expanding at CtK

The exciting thing about serving the Lord is that you never know where his path will take you, but as long as your eyes are fixed on Him, He will keep you where

He wants and needs you to be. For the past year and half, Brenda Reid has been serving in areas of Fundraising and Coordinating Volunteers and as a member of the Healing

Ministry Prayer Team at Christ the King Spiritual Life Center.

The staff of CtK continue to keep their eyes fixed on Christ and are

### January

- 6th Day of Healing Prayer, 10am-4pm  
9th Service, 4 p.m.
- 15th Healing of Depression, 9am-3pm, \$25 A day full of teachings on how to heal chronic depression, spiritually and clinically. Led by Fr. Nigel Mumford and Jan Benjamin, MSW of Glens Falls, NY.
- 16-19 School of Healing Prayer Level 1

### February

- 6-9 School of Healing Prayer Level 4 The advanced course in the Healing Ministry. Students must have completed all Levels is the School of Healing Prayer®.
- 10 Day of Healing Prayer, 10am-4pm
- 12 Cabin Fever Family Fun Day, 10am-3pm Children and families will enjoy a day of fun activities sure to beat the winter blues. Indoor and outdoor activities and lunch are planned.
- 19-22 Junior SonShine
- 24-27 Senior SonShine We will be chasing away the cold winter blues with plenty of snow sports, games, songs, and fireside chats. You'll get to see all your friends from summer camp, and revitalize your faith all in the beautiful setting of the Spiritual Life Center.

*CtK Calendar continued ...*

- **21-25 Winter Break Snow Camp** Register your children for a week of fun while they are on vacation from school. Children will enjoy games, arts and crafts, outdoor activities like sled- ding and much more. Lunch and snacks included daily.
- **21-25 Family Ski Packages** Enjoy accommodations at CtK and the slopes at Willard Mountain Family Ski Center, just a quick 10 minute drive from CtK. Meals included in package.
- **25-26 Happy Feet: A** retreat for women affected by domestic violence. The program will be led by Mother Anne Curtin.

**March**

- **4-6 Youth Confirmation Retreat** For those who are about to be confirmed to better understand their faith and to get more excited about it, as well as to begin to prepare them to live their life of faith with the Lord.
- **11th, 18th, & 25th Friday Night Lenten Fish Fry Dinner, 5-7pm** Back by popular demand is our Lenten Fish Fry Dinner. Eat in our take-out.
- **16-17 Church Musicians**
- **18-19 Cathedral Lock-In:** Join us for an action packed night at All Saints Cathedral in Albany. We will be chasing the morning hours with games, songs and awesome fun in our gorgeous Cathedral. This is not to be missed, it'll be like no other sleep over you've ever been to!
- **18-20 Preparing for Lent** Retreat led by Bishop Herzog
- **19 Parents' Night Out, 6-9 p.m.** Enjoy a few hours away while the kids have a blast at CtK. Children in grades K-6 are invited for an evening of fun. Games, activities and a movie.
- **20 Healing Service, 4 p.m.**
- **22 Overcoming Strongholds, 7p.m.** An evening with Dr. Caroline Leaf: Overcoming Mental, Emotional and Spiritual Strongholds. CtK Main Chapel.
- **28-30 Welcome Home Initiative** A three day retreat for combat veterans and their families. Our mission is to

help those who has suffered trauma in combat, be it physical, psychological or spiritual by providing ministry and resources for health and healing.

**April**

- **1st, 8th, 15h & 22nd Friday Night Lenten Fish Fry Dinner, 5-7pm**
- **8 & 9 GODSPELL the Musical**
- **8-10 Athletes in Action** Father and Son retreat led by Athletes in Action. Christian athletes from NY Giants and NY Yankees will share their testimonies and lead this retreat in a weekend of outdoor activities and teachings.
- **10 Healing Service, 4 p.m.**
- **10-13 School of Healing Prayer Level 2**
- **18-22 Spring Break Camp** Day camp during spring break including sports, arts and crafts, ropes course and much more!
- **24 Easter Brunch, 9am-2pm**

**May**

- **7 Spring Volunteer Clean-Up Day** Come help clean-up. Gardens to tend, brush to cut, and many other projects.
- **8 Mother's Day Brunch, 11 a.m.-2 p.m.**
- **8 Healing Service, 4 p.m.**
- **14 Healing Conference**
- **15 Beaver Cross Camp Open House, 12-4 p.m.** Meet the staff, take a tour and enjoy a cook-out!
- **20-22 Youth Healing Retreat** A unique opportunity for youth to learn more about God's amazing power to heal. Instruction and also an opportunity to give and receive healing prayer.
- **25-27 A Silent Retreat for Talkative Women** Grow closer to God as you silence your voice to take the time to listen.

**June**

- **5 Healing Service, 4 p.m.**
- **9-12 Annual Diocesan Convention and Youth Rally** Something for everyone at the annual Episcopal Diocese of Albany Convention at Camp of the Woods in Speculator, NY.
- **26 Beaver Cross Summer Camp Begins!** Overnight and day camp programs are available for youth ages 4-18.

*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*

## Christ-centered Programming at CtK, continued...

aware that He wants them to continue to grow and reach out to meet more of the needs of the greater community of believers (and non-believers) of all ages and across all faith-based boundaries. In an effort to accomplish this, they are excited about

bringing more programs, conferences, and retreats for all ages to CtK.

Brenda Reid will now also be helping to Coordinate and Facilitate Christ-Centered programs at CtK.

Please contact her if you have program/retreat/conference ideas or if you need assistance with the planning or facilitation of a program/retreat or conference.

Contact Info: 518-692-9550 x 112 or email: breid@ctkcenter.org



*The Diocese of Albany is One Church fulfilling the Great Commandment and Great Commission, moving from membership to discipleship; equipping, emboldening and sending disciples to make disciples.*

*-Diocesan Vision*

### *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 be 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](mailto: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.albanyeiscopaldiocese.org](http://www.albanyeiscopaldiocese.org)



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## **BISHOP'S VISITATION SCHEDULE**

### **January, 2011**

- 9 St. Paul's, Schenectady
- 23 Christ & St. John's, Champlain
- 30 Christ Church, Deposit

### **February, 2011**

- 6 Holy Cross, Warrensburg
- 13 Trinity, Whitehall

### **March, 2011**

- 20 Trinity, Lansingburgh

### **April, 2011**

- 3 St. Ann's, Amsterdam
- 10 Trinity, Rensselaerville
- 17 *Palm Sunday* - St. Michael's, Colonie
- 24 *Easter Sunday* - Cathedral of All Saints

### **May, 2011**

- 15 Church of the Holy Name, Boyntonville
- 22 Church of the Holy Spirit, Schenevus

### **June, 2011**

- 5 St. Luke's, Cambridge
- 19 St. Luke the Beloved Physician, Saranac Lake