



# THE GEORGIAN REPORT



St. George's Church Schenectady, NY

September 2011

## FOYERS DINNERS



**G**eorgians getting to know Georgians over what they enjoy best....food!....is the premise behind the Foyers Dinners. Assigned to groups of eight, each group is scheduled to meet and eat, hosted by rotating participants. After each group fulfills their dining commitment, another session will be in place and participants rotated into other groups. It does not have to be a fancy schmancy dinner, or it can be. It can be held at individual homes or in the Great



Hall. It can be a picnic in the park. Or, anything else creative you can conjure up.

The group (50+) was invited to Joan and Jon Pearson's camp on Sacandaga Lake in the town of Lake Pleasant on July 30th, to "eat, drink and be merry." Boating, water skiing, canoeing and swimming were also the activities du jour. Each group was responsible for a different food group (munchies, green salads, non-green salads, fruit,

desserts) and beverages, with the Pearsons providing hot dogs, sausages, hamburgers, salmon burgers . This is not a closed group. All Georgians are invited! Just affix your name to the sign-up sheet in the Narthex when it becomes available later this year. Don't be left out when the 2nd Foyers Dinners are planned. See Hospitality Chairperson, Chris Henry, if you have any questions about the Foyers Dinners Group.

*lynn paska*

# SALUTING ST. GEORGE'S VOLUNTEERS



*David Kennison*



*Ann Stamm*



*Joyce Kapusta*



*Stella Schultz*



*Dottie Kennison*



*Maggie Blanch*



*Ib Bartlet*



*Joy Adams*



*Anne Kennison*



*Amy Machold*



*Nancy Angus*



*Peter Braun*

## T H E A L T A R G U I L D

Throughout the church year, the Altar Guild is responsible for the care and preparation of the altars, linens, vestments, chalices, candles and flowers - all the things necessary for the celebration of the Mass or any of the other sacraments and offices of the church. In their ministry, members are partners with the rector and all others who support our worship.

The Altar Guild is a ministry and a calling that dates to the earliest Christian times. Quietly, devotedly, reverently, reliably the members prepare the sanctuary for us, as we worship God in His house. It is easy to underestimate the work of the Altar Guild members. When we arrive, everything is already in order, sacred, beautiful. It may not occur to us to wonder how things got that way!

We have 12 members, women and men, active and emeritus. Members offer faithful duty of

Sundays and weekdays, holy days, festival days, weddings, funerals, and baptisms. Everyone leads busy lives, so we all have to be flexible. New members work with experienced members, utilizing everyone's abilities and talents. The fun days are when we all work together for major feast days, especially Christmas and Easter. Lots of silver polishing, lots of ironing, and lots of fellowship.

Being on the Altar Guild is an important commitment, one that provides the opportunity to be an integral part of the worship at St. George's. Interested? - We would love to have you join us!

*"Almighty God, grant we beseech thee, that we may handle holy things with reverence, and perform our work with such faithfulness and devotion that it may rise with acceptance before thee and obtain thy blessing; through Christ our Lord. Amen."*

*david kennison*

# OUTREACH

The end of summer saw the conclusion of three community outreach projects, two of which supported the Schenectady Inner City Mission ministry. SICM is an ecumenical partnership founded in 1957 dedicated to ministries of social service and justice. St. George's is among the 58 congregations representing 15 denominations that are covenanted to SICM.

St. George's keeps a basket in the Narthex for the food pantry and this summer, in a fun effort to enhance contributions, peanut butter and jelly competed to see which could attract the most donations. (While this specific challenge ended Sunday, September 4<sup>th</sup>, our SICM food pantry collection is ongoing.) The big winner was the SICM food pantry as over 190 lbs of these two items were received. But bragging rights go to **JELLY** as 73 containers and 99 lbs were donated versus 61 containers and 94 lbs of peanut butter. Thanks to all who added bp&j to their shopping carts this summer.



*Someone had a sense of humor!*

SICM's biggest summer program is summer lunch. For the last 15 years, SICM has offered children 18 and younger a free, nutritious lunch at various city sites. This year, approximately 850 children visited the

locations each day. Between June 27<sup>th</sup> and September 2<sup>nd</sup>, it is likely over 32,000 lunches had been served. St. George's accepted a one week assignment at Wallingford Park (Mount Pleasant), August 15-19. Dot Dever, Stan Craig and Alice Pumbo helped St. George's fulfill its commitment to this worthwhile program.



*Stan Craig (R) serves lunch on popular "Pizza Friday"*



*Dot Dever (center) with two SICM Interns*

St. George's 4<sup>th</sup> year of supporting Things of my Very Own for Schenectady County foster children also recently ended. Enough backpacks and school supplies was donated to equip **50** backpacks, doubling our goal of 25. Thanks to the Forshaw, Angus, Lubrant, Todt, DeLong, Blanch, Craig, Tonneau, Wingate, Theissen, Pannone and Pumbo families along with many anonymous donors. Special thanks to Jason Mattheissen for his couponing efforts along with Kim Pannone and her work associates who filled a collection tote many times for St. George's effort.



*Kali Rose Moran and Jenn Thiessen helped assemble the backpacks after they were blessed by Fr. Paul.*

During the fall, St. George's will again collect outer garments for the YWCA and Salvation Army. Our outreach year will finish with Toys For Tots collection and Christmas cards/postage stamps for St. Stephen's Schenectady County Jail's women's inmates ministry.

St. George's is always looking for ways in which to live its mission as a blessing to the community. Don't be shy in offering any ideas or suggestions you may have.

*alice pumbo*

## ***THE RECTOR WRITES ....***

In recent years many people have commented on how the Church generally is coping with falling numbers and a shortage of clergy. The problem of declining religious participation is not confined to just one denomination. Our own Bishop here in the Diocese of Albany again at Convention this year alluded to the fact that our Diocese is seeing a steady decline in weekly worshipping numbers. Indeed, statistics suggest that there is a decline in Americans generally who identify with any form of religion. This shift is the decline in participation by all Americans, but particularly young adults, especially in mainstream churches. In 1990 only 7 percent of Americans indicated “none” as an answer to questions about religious affiliation. By 2008 that number had grown to 17 percent. But among young adults, in their late teens and twenties, the percentage of “nones” is reaching nearly 30%. The new “nones” are heavily concentrated among those who have come of age since 1990.



But many people would say to us that more conservative Christian denominations are growing. That the harder and stronger the message, the more people will respond. But is this really the case? Many evangelical churches thrive yes, but I would argue very often at the cost of theological depth—”a mile wide and an inch deep”. Some Churches today are thinly veiled entertainment ministries. Joel Osteen Ministries is merely the most blatant example of the appealing “prosperity gospel” that too often characterizes the mega-growth churches, and makes charismatic leaders such as Osteen very wealthy indeed.

But it is the judgmental scapegoating by hard line conservatives that I firmly believe is turning off this generation of young adults. Blaming the public perception that it is liberal Christianity that is to blame is just not plausible. Listening to many young people voice their feelings both here and in the UK, I can see that it is the hard line religious right that may be more responsible for the stark decline in those identifying with religion, and this makes the case that the alliance of religion with conservative politics is often the thing that is really driving young adults away from religion .... Among the conclusions of a recent major survey we find that “The association between religion and politics (and especially religion’s intolerance of homosexuality) was the single strongest factor in this portentous shift.”

Great hoards of teens and twenty year olds are walking away from the church, why, because of a skewed “public perception of religion as largely socially conservative,” and the perception of religion as homophobic is especially responsible for the growing percentage of “nones.”

There clearly are solid links suggesting that conservative Christian policies are part of the problem of gay bullying and critically low self-esteem for many young gays. Most Americans believe messages about homosexuality coming from religious institutions contribute to negative views of gay people, and higher rates of suicide among gay youths, a new poll reports ... Americans are more than twice as likely to give houses of worship low marks on handling the issue of homosexuality, according to a Religion News Poll released recently.

After a recent spate of teen suicides prompted by anti-gay harassment and bullying, the poll indicates a strong concern among Americans about how religious messages are impacting public discussions of issues such as homosexuality. Once again, there is a significant gap between the attitudes of younger versus older adults which mirrors very closely the higher percentage of “nones” among those young adults.

Nearly half of Americans age 18-34 say messages from places of worship are contributing “a lot” to negative views of gay and lesbian people, but also about life and other important living issues, compared to just 30 percent of Americans age 65 and older.

I am not advocating a moral free for all, nor am I suggesting that everything our modern youth want they can have, without any moral consequences. Yet we as the Church need to balance the demands of the Gospel life with the idea that Jesus frequently spoke out against hypocrisy and heavy handed judgmental attitudes more than any other single issue. George Bernard Shaw said so succinctly “*Where there is no religion, hypocrisy becomes good taste.*” Is it our job to judge others? Dare we take the moral high ground, when we know only too well that we are not squeaky clean? What is it that Jesus Christ truly asks of us?

I firmly believe as a result of my own graced ministry of twenty five years, that the reason people walk away from the Church is down to the fact that they so often do not hear the fullness of the Gospel of Jesus Christ, they only hear what the Church wants them to hear. As Archbishop Desmond Tutu so wonderfully states “I don’t preach a social gospel; I preach the Gospel, period. The gospel of our Lord Jesus Christ is concerned for the whole person. When people were hungry, Jesus didn’t say, “Now is that political or social?” He said, “I feed you because the good news to a hungry person is bread”.

Desmond Tutu sums up the predicament of the modern day western church and its falling numbers when he states with passion “We may be surprised at the people we find in heaven. God has a soft spot for sinners. His standards are quite low. God has such a deep reverence for our freedom that he’d rather let us freely go to Hell than be compelled to go to Heaven. Sometimes you want to whisper in God’s ear, “God, we know you are in charge, but why don’t you make it slightly more obvious?” **“You and I are created for transcendence, laughter, caring.** God deliberately did not make the world perfect, for God is looking for you and me to be fellow workers with God.”

I’ll close by repeating the words of a young woman spoken at a Lutheran Church Assembly in 2009 “Give us honesty,” she said. “My generation is turned off by what they see as hypocrisy in the church. ‘Love your neighbor’ is on the lips of the church, but a cold shoulder is what my generation sees.”

Your friend and priest

*Fr Paul F Blanch*

## **CHURCH SIGN DEDICATION**



*Fr. Paul blessed our new Church Sign in memory of Robert (Bob) Todt and his daughter Deborah. We are grateful to Barbara Todt and her family (pictured) for this beautiful gift to St. George’s.*

## **CHURCH NOTES**

Jim Wingate’s “Visitations” column is on hiatus this issue....but will return in the December issue.

St. George’s is responding to our storm-ravaged community, via the efforts of parishioner Dawn Tonneau. Dawn is coordinating a collection of household items and cleaning supplies, which will assist the City Mission’s efforts to help those in need.

Bishop David Ball was celebrant at St. George’s on July 3th....Fr. Alexander MacPhail, Rector of Beckford, Virginia was guest preacher on August 14th....Fr. Tobias Haller, BSC, of NYC will be guest preacher on November 13th.

# ST. CHAD'S COLLEGE CHOIR

We Georgians had a little bit of heaven during our weekend with members of St. Chad's College Choir, from the University of Durham, England. They arrived in the wee hours of Friday morning, June 17th, a group of bleary-eyed, exhausted college students, interested only in beds and sleep. (A big thank-you from all the hosts to Kevin and Andrew, for opening their home and serving drinks while we waited.) Not until afternoon practice in the Cranmer House choir room did any of us - and many in the Stockade - realize the sounds they could produce.

Feastmaster Chris Henry organized a traditional American picnic for Friday evening in the Memorial Garden, with "hots and hams," salads, corn, watermelon, drinks, desserts, and a wild badminton match. Apparently men grilling is also an American custom. Saturday brought opportunities to show off the Albany/Schenectady region. Some hosts drove their guests around the area so they could get a sense of real America. Many students took advantage of Fr. Paul's offer of boat rides on the Mohawk and had the sunburns to prove it.

Saturday evening's concert was simply magnificent. Parishioners, guests, residents of the Stockade, were all witnesses to a concert in the English choral tradition, from exquisite harmonies to strong, soaring solos. Sub-organist Peter Swift mastered the organ as he accompanied and also during an organ inter-

lude, shared by Organ Scholar Tom Moore. Many of us noticed two families with small children who entered in time to hear the final two selections. They live across the street and had heard the music while they ate dinner, coming as soon as they could to watch and listen. Such was the draw of the music. A formal reception in the Great Hall after the concert entertained more than 175 people, thanks to Chris Henry, Amy Machold, and their crew. Sunday was the most demanding day for the choristers, requiring them to sing at both masses and Evensong at the Cathedral. No one could sense that their voices were tired as they sang *Charles Stanford's Communion Service in C & F* at the 9:00 mass and *Harold Darke's Communion Service in F* at the 11:15 mass. After a quick lunch they were transported to the Cathedral for 3:00 Evensong and more beautiful music, followed by walking tours around the state capitol and dinner at another traditional American venue, United Buffet.

Do we want them back? Absolutely! There were many hugs and email address exchanges as we all said our farewells. Chris Henry's guests worried that the rest of the trip, to Princeton and NYC, wouldn't measure up to their time with us and that they wouldn't eat as well. Our homes feel empty now, but our hearts have made a room for the choristers from St. Chad's.

joan pearson



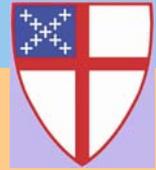


*A big "thank you" to those who provided housing for the Chad Choir: Stephen & Suzanne Hartz, Christopher Henry, Kevin Grace & Andrew Krystopolsi, Johnnie & Nancy Angus, Robert & Sylvie Briber, Susanna Sherwood, Dan & Amy Machold, Ben & Dawn Tonneau, Jon & Joan Pearson, Peter Braun, Ralph & Alice Polumbo, and Fr. Paul & Maggie Blanch.*



## EPISCOPAL EDUCATION

### The History of The Episcopal Church, Part IV – Expansion of the American Church



*The arms of the Episcopal Church includes both the cross of St. George and a St. Andrew's cross.*

In the first three chapters, we saw how the Episcopal Church arose from the Church of England, brought by early English colonists. By the mid-1600s, over 400 churches were active in Virginia, Pennsylvania, New York and New England. The American church almost failed during the Revolution, but with the eventual consecration of American bishops and the organization of the first General Convention in 1785, the church eventually began to stabilize.

Three Churches in One With everything seemingly now in place for unhindered church growth, the church found itself divided into three parties – High Church, Evangelical and Broad Church. This also divided the first bishops - Bishop Seabury represented the traditional High Church position, intellectual rather than emotional, laying more stress upon the ecclesiastical organization of the Church than upon emotional religion. Bishop White represented the Evangelical Party, believing that Apostolic succession was desirable, but not necessary and desiring closer relations with other Protestant denominations. Bishop Provost of New York represented the rationalistic feeling of the 18<sup>th</sup> century in the Broad Church Party. To a degree, these distinctions continue to this day.

1800-1840 – Growth Everywhere New parishes were built and vital institutions were established, including Sunday schools, theological seminaries, colleges and boarding schools, bible and prayerbook societies, diocesan organizations for men and women and missionary societies.

1840s – The Oxford Movement Building on the principles of the High Church party, a movement of High Church Anglicans was formed, the Oxford Movement, eventually developing into Anglo-Catholicism. Its members, often associated with the University of Oxford, argued for the reinstatement of lost traditions of faith and their inclusion into Anglican liturgy and theology. They conceived of the Anglican Church as one of three branches of the Catholic Church.

The Oxford Movement was attacked for its tendency toward Rome, even as it influenced the theory and practice of Anglicanism. It incorporated ideas and practices related to the practice of liturgy and ceremony in a move to bring more powerful symbols to the church. Its effects became so widespread that the Eucharist gradually became more central to worship, vestments became common, and Catholic practices were re-introduced into worship.



Canterbury Cathedral, the seat of the Archbishop of Canterbury

1860s – The Civil War When the Civil War began in 1861, Episcopalians in the South formed their own Protestant Episcopal Church. However, the North never officially recognized the separation and at the war's end in 1866, the church was reunited.

Prominent 19<sup>th</sup> Century Backers Prominent laity such as banker J. P. Morgan, industrialist Henry Ford, and art collector Isabella Stewart Gardner helped to shape a distinctive upper class Episcopalian style, even if they were not overly encumbered by religious thought. They propelled the Episcopal Church into a position of national importance while giving the church a major role in the cultural growth of the country. More than a quarter of all US presidents have been Episcopalians. It was during this period that the *Book of Common Prayer* was revised, first in 1892 and later in 1928. In 1940, the Episcopal Shield was adopted.



*Rev. William Reed Huntington's 1870 essay was the basis of the Quadrilateral.*

The Lambeth Quadrilateral Toward the end of the 19<sup>th</sup> century, the Church became concerned with Christian unity. At the 1886 General Convention in Chicago, four basic principles were proposed to serve as the foundation of Christian reunion – (1) Holy Scriptures, as containing all things necessary to salvation; (2) The Creeds (specifically, the Apostles' and Nicene Creeds), as the sufficient statement of Christian faith; (3) The Sacraments of Baptism and Holy Communion; (4) The historic episcopate, locally adapted. These points reaffirm the Thirty-Nine Articles of Religion, the historic defining statements of Anglican doctrine.

*Next Time – Part V, The Episcopal Church in the 20<sup>th</sup> Century & Today*

*david kennison*

# STOCKADE ART SHOW 2011

Neither earthquake nor hurricanes nor floods could keep the annual Stockade Art Show from happening. On a beautiful Saturday after weeks of rain, the lawn was too soft for customers to eat safely there, so we cooked and served outside and opened the Great Hall to those who wanted to sit. And here we encountered the first of unexpected consequences: St. George's grounds became an impromptu picnic area, welcoming and idyllic. In addition, less setup and cleanup made life easier for everyone, especially Gerald. Unfortunately, the regional stresses of ruined homes and businesses resulted in fewer artists and visitors to the show so we made less money than last year, but from Maggie and Antoinette selling coffee to Nancy and Marilyn (Joan's sister) staffing the cash boxes, business was steady and friendly.

Kevin Grace, enthusiastic co-chair, worked hours making chowder and brownies (with a secret ingredient!) and is looking forward to next year. Mike Theissen, as always, made chili that is so popular we'll have to double the amount for next year. Jim Wingate donated hamburgers and hotdogs and grilled all day with Peter Braun. Judy DeLong and the Tonneau family (Dawn, Ben, Chloe and

Joseph) served food and drinks, and Erin Theissen and Rick Forshaw ran supplies between the kitchen and outside.

David Kennison and Father Paul hosted over 300 visitors inside the church, aided by greeters Joyce Kapusta and Judith Smith. Andrew Kristopolski added a wonderful dimension to the open church by organizing half-hour organ concerts by a series of familiar and visiting organists: Jeff Wengrovius; Naphtali Rothrock, an SCCC organ student; Joan Pearson; Joey Fala, organ student and student at RPI; Elinore Farnum, organist at our neighbor, First Presbyterian; Andrew; and Susan B. Hale, a visitor from Ecuador who simply walked up and played Charles Widor's "Toccata", to everyone's surprise and delight. Thanks to Johnnie Angus's technical skills, organists were visible on a TV monitor stationed at the west doors.

We learned that even with a smaller crowd we will sell food, but we also know that donations of food and money make all the difference. Cooking and serving are too much fun to call "work," yet donations really keep us going. Thanks to all who donated time, food, and money.

*joan pearson*

# BAPTISM OF SAMANTHA WHITEMAN



Georgians witnessed the baptism of Samatha Dawn Whiteman on Pentecost Sunday, June 12th and welcomed her into our church family. Congratulations to Samantha and her mother, Sunday, who have been regular congregants for the past year.



*(L-R) Sunday Whiteman, Samantha Whiteman, Fr. Paul Blanch, David Kennison, and sponsors Maggie Blanch and Andrew Krystopolski.*

## - SENIOR WARDEN'S REPORT -



Fear saves us, doesn't it? Within two weeks, we've had earthquake, hurricane, tornado and floods. Texas suffers with drought and fire. Somalia continues to endure unparalleled famine and mass starvation. What hath God wrought in today's world? Our first response is fear, as we prepare and try to protect ourselves and our lives from the onslaught.

What if it isn't our lives that are threatened, but our way of thinking? Do we see new ways of doing things as a threat? Do we try to ignore them or failing that, eliminate them? - *"We've never done it that way before"* (meaning we certainly don't want to do it that way now).

In the church today, we are seeing the emergence of mandated loyalty oaths. *"I vow to be faithful to this or that dogma, person, or group."* Loyalty oaths aren't really new, as people have used them for centuries to gain control over others. The words "loyalty oath" sounds so heavy-handed, we have now taken to calling them "covenants", but you get the meaning.

In the 1930s, pastors in the Bavarian Lutheran church were required to take this oath: *'I swear to God the Almighty and All-knowing: I will be loyal and obedient to the Führer of the Reich and Volk, Adolf Hitler, I will obey the laws, and I will conscientiously fulfill all my official duties, so help me God.'*

In Nebraska, Roman Catholic Bishop Robert Vasa of Nebraska imposed a loyalty oath for all lay ministers and teachers. In Bp Vasa's words, the oath *"...includes statements on the inviolability of human life, the sinfulness of contraception, the evil of extra-marital sexual relationships, the unacceptability of homosexual relationships, the wrongfulness of cohabitation before marriage, the significance of the Real Presence of Christ in the Eucharist, the legitimacy of Marian devotions, the existence of hell and purgatory, the uniqueness of the Catholic Church, the legitimacy of the Holy Father's claim to infallibility and the moral teaching authority of the Catholic church"*.

The oath almost totally omits the heart of Jesus' teachings: love of neighbor, the beatitudes and the social teachings of the church, in deference to particular unbalanced criteria of so-called orthodoxy. In other words, 2000 years of church teachings are reduced to a litmus test to eliminate dissent, critical thinking and freedom of conscience. What is he afraid of?

The Rev Tom Ehrich, an Episcopal priest in NY writes in *Episcopal Life* that fear has always been used by the Church as a weapon to enforce obedience and this violates the gospels. From the physical brutality of the Inquisition to today's fear mongering about human sexuality, when any institution tries to gain power through fear, corruption follows.

Fr Ehrich writes that modern Christian zealots play with similar fire when they combine evangelistic fervor, patriotism, and a conservative moral agenda into a single thrust for influence that relies on intimidation more than Scripture. There's nothing wrong with discussion and debate on morality in an age mired in corruption, greed and selfishness. But when people pounce on dissent, dialogue stops.

In the Episcopal Church, we hear of some dioceses that have imposed ordination covenants that dictate what a priest shall and shall not believe, how they must act, and requirements for supporting diocesan activities. Moreover, essay questions are required on the issues of the day. Are not the ordination vows of the Church enough? What are such dioceses afraid of that they seek more control and thereby seek to eliminate any possibility of dissenting viewpoints?

Christians need to remember that Jesus gave just one new commandment: *"Do not be afraid"*. Don't use fear as a weapon. Don't be afraid of God or of each other. Live without fear, and join hands in seeking a society where the darkness cannot use fear against us. When Christians use fear as a weapon, they violate the gospel itself.

An open inquisitive mind always overcomes fear. Choose hope and love instead.

*With great affection, david*

## - JUNIOR WARDEN'S REPORT -



### Building/Grounds Developments-September, 2011



23 Front St - (Black Wood Floor)  
Pipereplaced and new floor is completed.



Church Columbarium -  
Lights Installed August 15<sup>th</sup>  
*Given by Father Wampler*



Grounds behind the Great Hall -  
Schenectady Youth Group completed  
half the clean-up, remainder will be  
completed in the fall. Weed control  
has been applied to the area.



Cranmer House - Mold removal / basement cleaning through insurance co. Need to rebuild bilco door, stairs, seal coat problem area, and install commercial dehumidifier (optional: build porch roof over bilco door and steps). This cost needs to be paid by the Church. St. George's House - Electric in basement (completed.)

*rick forshaw*

## - TREASURER'S REPORT -



As fall approaches, many of us have a renewed sense that we need to get serious. Even though it has been over 30 years since I finished school, I still wake up at the end of the summer and feel a need to accomplish something.

St. George's will gladly help you in your effort to buckle down this fall. At the end of October, the stewardship committee will start talking to you about the need for giving. I want to take this opportunity to illustrate a few important aspects of our budget that stress the importance of the annual stewardship campaign.

In the Weekly Bulletin you have probably noticed a section showing how well our pledge collections are progressing for the year, and how that compares to our budget. Unfortunately, that is not a very complete picture of our budget. This number may exceed our "budgeted pledge income," but it doesn't tell you that

our budget calls for a deficit of \$38,000 for the year. This budgeted shortfall is taken from our endowment, which currently has an \$800,000 value. In addition to this \$38,000 being taken from the endowment we also take a budgeted \$22,000 of income from the endowment, so we expect to withdraw \$60,000 from an account with a value of \$800,000, which represents 7.5% of the account value for the year.

With the economy sputtering along, withdrawals of this magnitude are depleting our reserves to an uncomfortable degree (have you been earning 7.5% on your investments over the past decade?) Please think about this as we approach stewardship season: our deficit is projected to be \$38,000; our budgeted pledge income is \$140,000; if we can each increase our pledges by 27%, we should be able to balance the budget!

*jonathan pearson iv*



**St. George's Episcopal Church**  
 30 North Ferry Street  
 Schenectady, New York 12305  
 The Reverend Paul F. Blanch, Rector  
 Telephone (518) 374-3163  
[www.stgeorgesschenectady.org](http://www.stgeorgesschenectady.org)

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 U.S. POSTAGE PAID  
 ALBANY, NY  
 PERMIT NO. 781

**The Georgian Report**

**Editor:** Lynn Paska  
**Layout:** Bob Paska

**Contributors:**

Maggie Blanch  
 Fr. Paul Blanch  
 Rick Forshaw  
 David Kennison  
 Dottie Kennison  
 Joan Pearson  
 Jonathan Perarson  
 Alice Pumbo  
 Barbara Todt  
 Dawn Tonneau

**The Vestry**

Richard Forshaw, Jr. Warden  
 Christopher Henry  
 Joyce Kapusta, Clerk  
 David Kennison, Sr. Warden  
 Daniel Machold  
 Rosemary Pannone  
 Marilyn (Lynn) Paska  
 Jonathan Pearson IV  
 Alice Pumbo  
 Michael Thiessen  
 Barbara Wengrovius

**Office Staff**

Donna Vrooman  
 Administrative Assistant  
 Andrew Krystopolski  
 Music Director  
 Gerald Cooper  
 Sexton  
 Robert Paska  
 Financial Secretary  
 Jonathan Pearson IV  
 Treasurer

Current Resident or

**STEWARDSHIP 2011**

Stewardship, 2011 at St. George's will begin on Sunday, October 30 and conclude three weeks later on Christ the King Sunday, November 20. Our theme this year will be:

***“We Are The Church.....I Am St. George’s”***

...and will focus upon the unique gifts GOD has given us and how we share them with HIS church, St. George's.

During our stewardship season we'll examine our gifts through various in- church reflections that will culminate Commitment Sunday, November 20<sup>th</sup>. Our exercise that day requires significant parish participation for maximum impact so all Georgians are especially called to worship that day.

Also on Commitment Sunday, Father Paul and Maggie will be welcoming everyone to the rectory for brunch, providing Georgians an opportunity to return your offering of gifts to St. George's for 2012. As a result, there will only one combined service that day that will start at 10AM.



*alice pumbo*