



THE GEORGIAN REPORT



St. George's Church Schenectady, NY

June 2018

ST. GEORGE'S DAY 2018

Who doesn't like bagpipes? Or a parade? Or a party? All three ruled the day when the Schenectady Pipe Band joined St. George's for our Patronal Festival on April 29th. The Pipe Band together with the St. Andrew's Society and St. George's Lodge #6 brought musical fanfares, tartans and history to celebrate St. George's roots.

We are the Mother Church of the Mohawk Valley. Hearing David Kennison during Mass read the long list of Founders and Rectors, beginning from 1735, gave life to the men whose names are engraved in plaques on the walls. Every Rector confronted "dragons" during his tenure here, just as we do when we face our own fears. As Fr. Matt explained in his sermon, when we take control of our fears we conquer them, just as St. George conquered that legendary dragon.

Thanks to a weather miracle (a lull between rain showers), the congregation paraded around the Stockade with banners and tartans aloft, to the songs of bagpipes and smiles of Stockade residents. Our potluck lunch in the Great Hall, organized by Sandee Hughes and Barb Wengrovius, was both delicious and delightful. Many thanks to everyone who helped make this Celebration a success.

joan pearson



(photos cont'd page 2)



ALL BOOKED UP?

St. George's book club, "All on the Same Page," is enjoying a summer hiatus from meetings, but that doesn't mean they won't be reading. If you like literature, join the club! The current selection, *Varina*, by Charles Frazier, will be up for discussion on September 9th in the Great Hall following Mass. Readers may recall Frazier's National Book Award winning novel *Cold Mountain*. With *Varina*, he returns to the Civil War but offers an unusual perspective: that of Varina Davis, widow of Jefferson Davis, president of the Confederacy.

SUMMER SUGGESTIONS - Members of the book club have shared some of their favorite titles for seasonal reading.

Jeff Wengrovius recommends *The Winter Sisters* by Robin Oliveira. It's a historical novel about the disappearance of two young girls after a cataclysmic blizzard in Albany, NY in 1879. Meg Hughes thinks Georgians would enjoy *Major Pettigrew's Last Stand* by Helen Simonson. Set in modern England, the novel takes on themes of race, class, change, and romance, but all with a light and humorous touch. Sandee Hughes says *The Weight of Ink* is worth picking up. In this historically rich tale, author Rachel Kadesh weaves together the stories of two outstanding women born 400 years apart. Sandee also offers *The Great Alone* by Kristin Hannah as an appealing page-turner. Remote Alaska is the setting for this story of a family on the edge. Alice Polumbo touts *Katherine* by Anya Seton as a reader's guilty pleasure. It is a romanticized retelling of a 15th-century relationship that had an enduring impact on the English monarchy. Alice is also hefting Ken Follett's best-seller *Pillars of the Earth*. It tells the magnificent tale of a 12th-century monk driven to do the seemingly impossible: build the greatest Gothic cathedral the world has ever known. Ralph Polumbo's summer pick is *Memories: From Moscow to the Black Sea*, by N.A. Teffi. It is a deeply personal account of the author's last months in Russia and Ukraine (1918) and suffused with her acute awareness of the revolutionary political currents churning around her. meg hughes

SALUTING ST. GEORGE'S VOLUNTEERS

Georgians are the backbone of St. George's Episcopal Church. We have a magnificent history. We have a beautiful church and campus. We have had a succession of rectors, each of whom brought something to our church. But it's the congregation, those Georgian volunteers, who give of their "time and talent".....who keep us going through good times and, yes, not-so-good.

No one personifies this more than Deborah Lambeth, a Georgian since 1970. A Stockade Area resident during fall, winter and spring, she spends her summers (end of June through the first of October) at her Lake George condo. Her presence is typical of a true Georgian who "goes with the flow" and has always supported her church in a myriad of ways.

Debbie was a member of the Junior Vestry started by Fr. Kirby then went on to be the 2nd woman elected to the Senior Vestry, where she served on the Search Committee that decided on Fr. Vang to succeed Fr. Kirby. She thinks back fondly to the days-gone-by, particularly the days of Darwin Kirby and Andrew Sloane.

For many years, Debbie co-chaired the rummage sale week with Ann Duff. "We worked long and hard. It was a big deal. And it was very profitable," she said. Parishioner Elizabeth "Bee" Waller owned Susan B. Waller, a woman's clothing manufacturing shop in downtown Schenectady, and once a year she would donate leftover fabrics to St. George's....Debbie and another parishioner, Ann George, co-chaired that offshoot of the rummage sale. Debbie and another long-ago Georgian, Betty Burnett, needlepointed all 3 cushions in the Lady Chapel. They also made 2 banners; one of St. George and the Dragon, and the other of the Phoenix Rising.

It's been a family affair as Debbie's three sons (Harvey, Peter and Christopher) were baptized at St. George's. They served as Acolytes under Fr. Kirby. They also played on Jim Wingate's popular basketball team.

Reminiscing that we'll never have the Kirby-Sloane era again, she's aware that "church times are changing and it's hard to say if we're going in the right direction." While Debbie does not always agree with some of our decisions, she respects and continues to aid and abet St. George's in every way she can.... currently serving as a member of the Altar Guild and the Assisted Living Ministry.

According to Debbie, we need more fellowship; more participation; more volunteers. She finds it discouraging when people say "no." Deborah Lambeth does more than her share....by her fellowship at church events, her participation at Sunday Mass, and her volunteerism in different ministries....but most importantly, by her *never-ending* devotion to HER church, St. George's.

lynn paska



GUEST CELEBRANT

The Reverend Peter Schofield (Christ Church, Schenectady) was our Celebrant on April 8th while Fr. Matt took a well-deserved vacation after Holy Week activities. In his sermon, Fr. Peter quoted St. John from the Bible "...you might come to believe that Jesus is the Messiah, the Son of God, and that through believing you might have life in his name."

lynn paska

FROM THE RECTOR'S STUDY....



What is it that makes a parish church truly great in the eyes of God? What is the one characteristic we all should aspire to, that thing which to lack would be disastrous, and would make us wholly unprofitable? There are many important elements that contribute to making a parish one that truly honors God, you may even say that they are essential. For instance, reverent liturgy. The Apostle Paul instructs us in Holy Scripture, “Let all things be done decently and in right order.” Others might say that a church in which the spiritual gifts are not active is sadly lacking, that the church’s worship should be spirited and passionate. Many also say, quite rightly, that a church that glorifies God is one which teaches sound doctrine. Still others say that the church must advocate for social justice and serve the poor.

I wouldn’t want to subtract from the importance of any of those things, but none of them—in themselves—are enough. In his great hymn to love—found in 1 Corinthians 13—Saint Paul instructs us that without love, none of these things matter at all. He writes, “If I speak in the tongues of mortals and of angels, but do not have love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.”

Some parishes have beautiful and well-choreographed liturgy, perfectly adhering to the rubrics, and yet the people are rigid, arrogant, judgmental, and just plain snotty! They are haughty and look down on others. What good is it to expertly perform the liturgy if you are proud? What good is it to be arraigned in beautiful vestments if you have a dreary soul? What is reverence without love? All these things they ought to have done without neglecting the other, without neglecting love.

Again, some churches can boast vibrant, charismatic, worship. They may be bursting at the seams with worshipers having a cathartic and emotional experience. There may even be signs and wonders, dramatic healing, and speaking in tongues. Yet with all the flash, they lack real substance. When Saint Paul says, “If I speak with the tongues of angels but lack love, I am a noisy gong or a clanging symbol,” he is making a comparison with the pagan revelry of the worshipers of Bacchus, the god of wine, who used bells and drums in worship. In other words he is saying, “Without love you are no better than pagans!”

Some churches have all the right doctrine, they are theologically rigorous, and yet they are harsh and combative. What good is belief if we lack love? Saint James writes, “You believe that God is one; you do well, but even the demons believe—and shudder!” What good is it to know the truth if it does not change our hearts?

It is even possible to do all the right things for the wrong reasons. We can perform heroic acts of sacrifice and service, but be motivated more by a desire for recognition than love. In our quest for justice, we can even put our politics before people, and our ideology in the place of God.

God once rebuked his wayward people through the prophet Amos saying, “I hate, I despise your feasts, and I take no delight in your solemn assemblies.” Does God have a problem with feast days or solemn assemblies? Of course not! He is the one that commanded them in the first place! The point is that without love, all these good things are worse than useless, they are downright offensive to God!

But what is this love without which we cannot please God? Is it a feeling or a sentiment? Not quite. The type of love that Saint Paul is referring to here is sometimes translated as charity. It is the divine love that graciously reaches out to all people. It is more than feeling. Love is a verb. It rejoices in the truth. It bears all things, believes all things, hopes all things, and endures all things. That is not to say that it leaves our affections unchanged. There are charitable and uncharitable feelings. Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful. It takes no delight in evil.

This kind of love is not of human origin. It is the presence of Christ working in us, the power of his reconciling grace. It is the gift of God. If what I have said makes you nervous, let me assure you, the kind of love I am speaking about is not a condition for our salvation. We love because God first loved us, and God loved us while we were still loveless.

His love is not a condition of our salvation, but it is the essential evidence of our salvation! Love is the fruit of salvation. God will judge whether we have received the grace of God in vain by whether or not we have love. The scriptures tell us, “by their fruit you shall know them” and “Every tree that does not bear good fruit is cut down and thrown into the fire.”

Are we as a church bearing the fruit of love or have we received the grace of God in vain? Are we seeking to grow in the love of God? Are we kind? Are we patient with one another in our weaknesses? Are we quick to point out the faults of others or do we charitably give them the benefit of the doubt? I believe we will most certainly find that we have a tremendous amount of growing to do, both personally and corporately. “Love,” as Saint Paul writes, “never ends.” It is fathomless. In this life, we only scratch the surface of what it means to love like God loves. Brothers and sisters, let us be a parish growing in love.

grace and peace, fr. matthew stromberg+

MASS ON THE GRASS / ROGATION SUNDAY



Thanks to our “roving photographer,” Sandee Hughes, we have some nice memories - pictorially - from Mass on the Grass and Rogation Sunday, both of which took place on Sunday, May 13th.



EASTER 2018



Easter Season 2018 was full of surprises, from an early Ash Wednesday (on Valentine's Day!) through a wintry Lent, chilly Holy Week and frigid Easter Day. How appropriate then that our Sunday evening Lenten discussions were based on Anglican Bishop NT Wright's *Surprised by Hope*. With potluck suppers, videos, and lively conversations about heaven, hell, what happens after we die, and resurrection, we were prepped for our journey through the Passion and Holy Week to Easter.

The Reverend Canon Charles B. King joined us for Palm Sunday in the Great Hall with the blessing and distribution of palms, then a joyous procession to church with the choir singing Psalm 118. The entire congregation participated in the Passion Gospel; Holy Week took hold as the familiar words related Christ's suffering. At the end of Mass we left in silence, returning for Maundy Thursday and the Watch. At the Maundy Thursday Mass, Fr. Matt recreated Jesus' humility through the simple yet powerful act of washing feet. The altar was stripped. The overnight watch began, in the Lady Chapel, glowing with candles.

I love the Good Friday service, with its prayers, chants, and evocative hymns. Together the congregation

contemplated Christ's death and the sorrow of his family and followers. On Easter Eve, at the Great Paschal Vigil, the fire was kindled, the Paschal Candle was lit, and the service began in darkness and candlelight with the ancient readings of Creation, the Flood, Abraham's Sacrifice, Israel's Deliverance, Jonah and Whale, and the Valley of Dry Bones. With bells and lights and the Gloria, the first Mass of Easter ended Lent. After Mass, we feasted at a reception in the Great Hall, organized by Sandee Hughes.

Easter Sunday resounded with the sounds of brass: Steve Weisse, Patrick Lorini, Susan Wheeler, Shaun Bazylewicz, and Jeremy Pierson, and Harold Darke's *Communion Service in F*, all under the director of Brandon Dumas. Fr. Matt noted that women were central to the resurrection story in a sexist time, an indication of the reliability of the information. Mary Magdalene is more important than any of the disciples. She was the bride of the Messiah symbolically. We, the church, are Christ's chosen bride; Christ has promised that we will join Him.

Alleluia! The Lord is risen! The Lord is risen indeed! Alleluia!

joan pearson



EPISCOPAL EDUCATION

The Eucharist – Representation or Re-Presentation?

We all know that the celebration of the Mass, the Holy Eucharist, is our way of fulfilling Jesus' commandment to "Do this in remembrance of me". It is our weekly commemoration of Jesus' Last Supper. So what exactly are we doing? Are we imitating Jesus by a dramatic commemoration of his sacrifice? Or it is something else – do we, by our actions, re-create his sacrifice every time?



The first Eucharist, depicted by Juan de Juanes, mid-late 16th century

Eucharist From the Greek, thanksgiving, the Eucharist is also known as Mass, Holy Communion, Lord's Supper, Divine Liturgy. The Eucharist is the sacrament of Christ's body and blood, and the principal act of Christian worship. At the Last Supper, Jesus shared the bread and cup of wine at a sacred meal with his disciples. He identified the bread with his body and the wine with his blood of the new covenant and commanded his disciples to "do this" in remembrance of him.

In the Mass, at the Words of Institution, the priest repeats Jesus' words, "*Take, eat, this is my Body which is given for you. Do this in remembrance of me.*" And "*Drink ye all of this; for this is my Blood of the New Testament, which is shed for you and for many for the remission of sins. Do this, as oft as ye shall drink it, in remembrance of me.*" [1 Cor 11]. As Dom Gregory Dix famously put it in his classic work, *The Shape of the Liturgy* "Was ever a command so obeyed?" Dix further says [p 57f] "the command of Christ is not just to do this, for those were normal actions of any meal, but to do it for his anamnesis" (Greek, remembrance). The Catechism (BCP, p 859) describes the purpose for which the sacrament of the Eucharist was instituted as "*the continual remembrance of his life, death and resurrection, until his coming again.*"



Real Presence We sometimes hear the term Real Presence, meaning the presence of Christ in the sacrament of the Holy Eucharist. The elements are not mere signs - Christ's body and blood become really present and are really given. But they are present and given so that by receiving them, we are united in communion with Christ. In Rite II, Eucharistic Prayer A, the priest prays that God the Father will sanctify the gifts of bread and wine "by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him". The Catechism notes that the inward and spiritual grace in the Eucharist is "the Body and Blood of Christ given to his people and received by faith". Belief in the real presence does not imply that we know how Christ is present in the Eucharistic elements. Belief in the real presence does not imply belief that the consecrated Eucharistic elements cease to be bread and wine.

Do this in remembrance of me.

E.L. Mascall says in his book, *Corpus Christi*, "The Eucharist is not either a commemoration or a dramatic imitation of what was done at the Last Supper, it is *the same thing*. 'Do this.'

Both the Last Supper and the Eucharist bring about the *anamnesis* of Christ; neither of them is the *anamnesis* of the other." The identification of the elements with his body and blood was something altogether different from the mere ceremony of grace at meals on which it was founded. It did in fact establish the Eucharist as a sacrifice." It is the words with which Jesus accompanied the distribution of the elements that indicate the change that they have undergone. At the moment of reception they are no longer ordinary bread and wine, but have become the Body and Blood of Christ.

According to Mascall, "If we ask what Jesus is doing now, the answer is that he is reigning in glory and interceding for us with the Father, not that he is dying daily on our altars. That is to say, it is a sacrifice not because Christ is dying at a particular time on a particular altar, as he died once at a particular time on a particular cross, but because the elements of bread and wine which at that time on that altar are the divinely appointed signs of the sacrifice."

Fr Francis Clark, SJ in his massive work, *Eucharistic Doctrine and the Reformation*, tells us "...the Mass is not a mere representation of Calvary, but 'its actual re-presentation... As by transubstantiation there is brought about another 'real presence in place' of Christ's one glorious body in heaven, so by the sacramental separation of the species in the twofold Eucharistic consecration there is brought about another 'real presence in time' of Christ's one redemptive sacrifice of Calvary".

Alternate View The common Protestant thesis is that the only sacrifice in the Eucharist is the purely metaphorical sacrifice which consists of the offering which the worshippers make of their own praise and thanksgiving. Indeed, the Catechism says exactly that. The underlying argument essentially is that "We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him" [Rom 6:9] therefore the Eucharist cannot be a sacrifice. And so supports the view that the bread and wine is merely a symbol of Christ's sacrifice and a mechanism by which we remember him.

One day, sacraments will cease. We shall see him and enjoy him no longer under the veil of material appearance but in his own glory and splendor. "For now we see in a mirror, dimly, but then we will see face to face." [1 Cor 13:12]

WHY A BUTTERFLY GARDEN?



Suzy Unger (L) and Meg Hughes (R) inspect the latest project by St. George's Gardening Committee, a Butterfly Garden adjacent to the Great Hall.

"Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new." 2 Corinthians 5:17

As Christians, we celebrate the resurrection, and believe that our lives are transformed thereby. Metamorphosis is a mystery, but even as children we learn that an apparent death can lead to something far more glorious and new. Observing a humble caterpillar transforming into a butterfly can reinforce that lesson for young and old alike.

"The Lord God took the man and put him in the Garden of Eden to work it and take care of it." Genesis 2:15

As Episcopalians, we embrace science as well as scripture, and acknowledge the need to foster God's creation by means of our knowledge and our labor. What a gift we have been given! This beautiful Earth and its many inhabitants are under attack, however. Since 1620, when the Pilgrims stepped off the Mayflower onto Plymouth Rock, an estimated 500 species and subspecies of plants and animals have gone extinct in the United States. We all need to do more to protect our environment

"Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms." 1 Peter 4:10

As a new member of vestry, I thought about how I might be able to make an impact on our church community and its neighborhood, and possibly even beyond. Establishing a butterfly garden seemed like a worthy thing to do! Many thanks to fellow vestry for encouragement, and especially to Suzy and Rich Unger for their support, and Fr. Matt for assisting with plant selection.

I hope my fellow Georgians enjoy the mini butterfly sanctuary we now offer adjacent to the Great Hall. If you run across any caterpillars, tell them to head our way. There are milkweed plants for munching, a watering station, and nectar - and pollen-producing plants for quick energy once hatched.

Note: Actual production of butterflies is not guaranteed, but a consummation devoutly to be wished!

meg hughes

CORPUS CHRISTI - FIRST COMMUNION



SUNDAY, JUNE 3rd
All the "pomp and circumstance" of The Feast of Corpus Christi plus the First Communion of our own Isaac Stromberg.

lynn paska



- JUNIOR WARDEN'S REPORT-



Earlier I reported that we intended to focus on electrical repairs and upgrades during 2018. We would also need routine property maintenance, repairs and painting in the Music Director's St. George's House apartment. Well, considerable progress has been made on both efforts. Programmable thermostats have been installed for all heat zones in the Great Hall (eight zones). This will provide more convenient and efficient heating control throughout the building. After several attempts to repair the nearly 30 year old 80 gallon water heater, we replaced the Great Hall hot water heater with a smaller, more efficient 50 gallon tank,

For the St. George's Music Director's residence, Charles Dumas assisted greatly by providing professional-quality painting and wall repair. Jeremiah Kravetz, Sexton, contributed several hours painting the second floor ceiling. Charles also graciously donated to the church for the purchase and installation of new carpet for the entire second floor of the apartment. The old carpet had seen better days and desperately needed replacement. There are still other maintenance issues that will have to be addressed including repair/adjustments to most of the wood sash windows, and possibly a new water heater to serve both Great Hall apartments. (If anyone has experience installing residential water heaters let Father Matt or I know.)

Fixing the lighting system in the church has proven a bit more complex than David Kennison and I originally hoped. We should receive an estimate, shortly, to replace the electrical light switching system at the back of the church (main entrance), replace all church lighting with LED lights and provide dimming capabilities for the overhead and chandelier lights in the church.

Thinking to the future, we have initiated a room-by-room building condition survey of our properties. The survey of the Cranmer House and the church has been completed, with the help of Gene DeLong. The Great Hall and Rectory remain to be completed. When complete four maintenance categories are anticipated, generally along the lines of the following:

Major maintenance – repair efforts needed within one year to prevent serious structural damage and/or more costly repairs;

Minor maintenance – repair efforts needed within the next 2-5 years to prevent the need for more costly repairs.

Aesthetic maintenance – painting or repairs of areas visible to the visitors and public, but for no structural purpose (at this time), some of which could be scheduled for the Sexton.

Other Maintenance – other routine painting or maintenance, most to be scheduled for the Sexton.

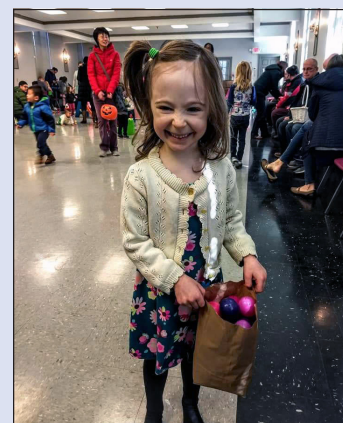
When complete, conditions for ceilings, walls, windows and building exteriors will be logged for future maintenance planning and budgeting.

richard unger

EASTER EGG HUNT

Once again this year, April Stromberg coordinated her Annual Easter Egg Coloring and Hunt on Saturday, March 21st. Approximately 100 parishioners and families from the neighborhood, including 39 children, gathered in our Great Hall at St. George's to "fun" and "frolic" at this community event. Thanks to Allyson and Anna Thiessen for their helping hands.

lynn paska



- TREASURER'S REPORT -



This summer will be a time of transition in the financial office of St. George's Church. After 23 years, Jon Pearson is retiring as our Treasurer!! At the same time, we are losing our financial secretary Kris Kessler. She and her husband are retiring and moving away from the Capital District. Kris and Jon are currently training Bob McCloskey and I to fill their roles.

As a church, we owe Jon Pearson a huge "thank you" for his tireless work as our Treasurer. He has overseen our finances during good and difficult times without complaint. All Georgians should know that our finances are managed and documented using a monthly and annual process that Jon and our financial secretary have continuously improved. Bob and I will endeavor to maintain the same level of diligence going forward. The good news is that we will still have Jon available to consult. He will also continue to oversee our endowment for the next several months.

In general, St. George's finances are in good shape. Our income and expenses are near to being on budget. However, due to summer, we are entering a slow time for giving. I ask everyone to please make every effort to keep your financial commitment to St. George's up to date. It is also important to remember that we have a deficit budget for 2018. The Vestry is working hard to control spending to make sure we continue to take little, if any, principal funds from our endowment. We are always open to any suggestions from the parish.

As we look to the future of St. George's, the key to keeping our church healthy will be to grow our numbers. Nothing makes a Treasurer, Stewardship Chairperson, or Rector smile more than handing out a new set of envelopes to a new Georgian family. We are having some nice successes. I know of at least four new giving units. In closing, thanks to Jon and Kris for their service to our parish, and please keep Bob and I in your prayers for continued good management of our finances.

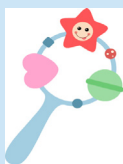
jeffrey wengrovius



BABY BAPTISMS

The families and friends of James Smigelski and Emilio Bergami participated in the baptisms of our newest Georgians on Sunday, April 22nd at our 10AM Mass. Blue (for boys) cupcakes in the form of a cross was the centerpiece of a reception that followed in the Great Hall.

lynn paska





St. George's Episcopal Church
30 North Ferry Street
Schenectady, New York 12305
The Reverend Matthew R. Stromberg, Rector
Telephone (518) 374-3163
[email: office@stgeorgesschenectady.org](mailto:office@stgeorgesschenectady.org)
www.stgeorgesschenectady.org

Editor: Lynn Paska

Layout: Bob Paska

Contributors:

Rick Forshaw
Meg Hughes
Sandee Hughes
David Kennison
Joan Pearson
Alice Pumbo
April Stromberg
Fr. Matthew Stromberg+
Richard Unger
Jeffrey Wengrovius

The Vestry

Suzanne Hartz, Sr. Warden
Margaret Hughes, Clerk
Sandra Hughes
Jane Moran
Robert Paska
Jonathan Pearson
Ralph Pumbo
Paul Smigelski
Gregory Thomas
Richard Unger, Jr. Warden
Jeffrey Wengrovius, Treasurer

Office Staff

Bob McCloskey
Parish Administrator
Kris Kessler
Financial Secretary
Brandon Dumas
Music Director
Sondra Kravetz
Sexton

KEEPING UP WITH OLD FRIENDS

Since leaving St. George's at the end of February, Andrew Krystopolski has taken a respite from being a church musician and is worshipping from the pews (except for subbing "gigs" at St. Agnes Episcopal Church in historic Overtown/Miami and United Church of Christ in Fort Lauderdale.) He joined the Anglican Chorale of Southeast Florida, a choir that sings Choral Evensong bimonthly at Trinity Cathedral in Miami, and is also involved in the Miami Chapter of the American Guild of Organists.

He's become a "domestic god," using the handyman skills taught by his father to fix things around their new digs. "These homes aren't built like St. George's house," he explained. Finally, Andrew has been dieting and exercising, and has already lost 20 pounds!

Kevin Grace is Executive Director aka Principal aka Top Dog aka Head Honcho at the Miami Learning Experience School. His dedication is inspiring to everyone connected with the facility: staff, students and parents alike.

Judith Smith is doing well....enjoying the warm weather....and has found a hairdresser that makes her happy.

Andrew offered, "We have been acclimating ourselves to this new land, traffic, sun, food, Publix Markets, traffic, wildlife, and overall pace of South Florida. Yes, I said traffic twice because there's so much of it." He ended with, "We wish everyone the very best at St. George's. God Bless."

lynn paska



REMINDER: St. George's Masses are broadcast on Spectrum Schenectady Access Channel 1301 - Sundays 4:30 PM and Thursdays 1:00 PM. Albany broadcast - Channel 18 for Albany, Saratoga, Glens Falls, Guilderland & Amsterdam - Sundays 2:00 PM.