

*A Non-Network Church in the Diocese of Albany and the Episcopal Church  
U.S.A.*

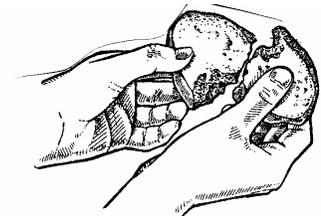
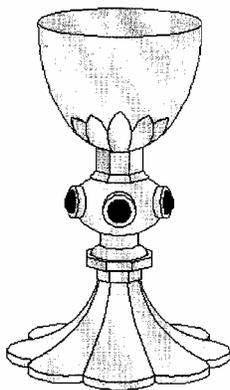
# St. George's Kalendar

January/February 2006

The Reverend Dr. W. David McSwain, Rector

*“I was glad when they said unto me:  
we will go into the house of the Lord.”*

In Historic St. George's Episcopal Church, it's about the Worship! It's always about the Worship. We gather for Worship on the Lord's Day, Holy Days, and throughout the year for *“the apostles' teachings, the fellowship, the breaking of bread, and the prayers.”* (Acts 2:42). Yes, we have excellent Bible Study and Christian Education, a well-developed program of pastoral care, great opportunities for fellowship and outreach ministry, but when all is said and done, it's about worship. Our learning, love, compassion and community, begin in and return to our Worship. Out of Worship everything flows and to Worship in thanksgiving everything returns. Thomas à Kempis is correct, *“Without thy visitation oh God, we cannot live!”*



Welcome  
to  
Worship

# Historic St. George's Church

## 30 North Ferry Street

### Schenectady, New York

Dear Friends: *"The Lord Loves A Cheerful Giver."* (2Cor. 9:7)

Thank you for the gift of your service this Christmas at St. George's Church! So many of you gave so much to our Lord. Many of you truly gave sacrificially, with glad and generous hearts, so that the Lord's name might be glorified in Worship, service, and fellowship.

Preparations began more than three weeks before Christmas, with purchasing and transporting of Christmas greens, wreaths and poinsettias. There were multiple trips to B.J.'s and Costello's to purchase food. In addition, many items of food were prepared by parishioners and brought to the reception. Paper products were re-stocked and essentials were ordered for the Kitchen.

Media ads for newspapers were created and submitted. Invitations to the services were designed printed, addressed, and mailed. Door hangers to advertise the services were printed, along with Christmas offering envelopes. Special Christmas Eve bulletins for the Nativity with liturgy, music, lessons, readings and necessary announcements, were proofed, proofed, proofed and printed.

In the pastoral department, shut-ins, and nursing home members were visited by lay and clergy and given communion. Gifts from our youth were transported to the elderly.

Following the fourth Sunday in Advent, we hung the greens in the parish church and the crèche was assembled. This year the Christ child had to be repaired. Bows were made for the wreaths on the west doors. Altar Guild work was completed, last minute trips to Latham for candles and altar supplies were made.

In the final days before the Nativity, Christmas trees were decorated, music rehearsals for both choirs and orchestra continued, liturgy instruction were completed and printed, sermons were written, acolytes were rehearsed.

So many gifts of time, talent and treasure – gifts where the right hand often did not know what the left hand was doing. So many gifts– given with joyful and generous hearts! And the Lord, who the Bible says, loves a "cheerful giver" was very pleased!

*Fr. McSwain*

# GRACE AND NATURE

*God our Father, whose Son our Lord Jesus Christ in a wonderful sacrament has left us a memorial of His passion: Grant us so to venerate the sacred mysteries of His Body and Blood, that we may ever perceive within ourselves the fruit of His redemption; who lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen.*                      Book of Common Prayer

The central **Sacrament of the Holy Eucharist**, which sums up in itself all Christian faith and religion, is **first of all the assembly of the People of God for worship**. They meet, not as a chance collection of unrelated individuals, like those who gather for a concert or cinema show, **but as members of the Body of Christ**, as members one of another, **an organized body, with their priest, or bishop, at their head**, standing at the altar and officiating in the name of Christ, the Head of the Body and the eternal High Priest, and assisted by the assistant clergy, the acolytes, choir, and churchwardens, in the **offering of the common worship** in which all share. Here is seen the true meaning of "community": the common life of a spiritual family, based on a common faith and a common food, and organized under a spiritual father, acting in the name of the universal heavenly Father. Here is seen the pattern of community which God has ordained, in the midst of a world where men are strangers to one another, strangers most of all in the things of the spirit, because of the lack of a common faith about what God is and what man is.

Thus assembled, they perform the solemn action according to the well-known order: The people sing together, join in the common prayer and praise, and listen together to the Word of God. But it is above all in the symbolism of the **Offertory** that the deeper meaning of the action begins to appear. Bread and wine are brought in the name of all and laid on God's altar. If the people know what is then being done, they know that this is **their offering**; that it represents the laying of the whole substance of their lives on God's altar, all their concerns, all their cares, all their plans for the future. In **that offering**, the boy brings and lays on God's altar his football match on the previous afternoon, the wife brings her home and all its concerns, and her plans for the Sunday dinner, and the cushion cover that she is knitting, and the lives of her growing children and her love for her husband: the man brings his love for his wife, his home and his work, and tomorrow's Council Meeting-and so we might continue until we had recounted all the needs and all the interests of all the members of Christ's Body. **All these are offered** at the **Offertory**; but not as a mere bundle of individual needs unrelated to one another, like a pile of letters at the Post Office; for the **act of offering** is a common act, made by all, with all, and for all; in it therefore we have the model and pattern of all Intercession.

From Grace and Nature  
A.G. Hebert

## **ENGAGING THE POWERS**

*Discernment and Resistance in a World of Domination*

**Thursdays at 6:30 p.m.  
In February**

*"The gospel is not a message of personal salvation from the world, but a message of a world transfigured, right down to its basic structures. Redemption means actually being liberated from the oppression of the Powers, being forgiven for one's sin and for complicity with the Powers, and being engaged in liberating the Powers themselves from their bondage to idolatry." Engaging the Powers, Wink p.83*

**Discussion Leaders: Dr. Joseph Hayes, Internal Medicine  
Fr. David McSwain**

**Please call the Parish Office, 374-3163, to reserve your copy of  
"Engaging the Powers" at \$15 a copy.**



**CLASSES STARTING ON  
SUNDAYS IN FEBRUARY 2006  
10:15 – 11 A.M.**

## GOD'S NEARNESS



**THE ISSUE AT QUESTION** in the Bible is not God's existence, but **His nearness**. What was so shocking to the religious establishment of His day was not Jesus' proclamation of the kingdom, but His saying that the "kingdom of God is at hand"...Had Jesus called God His Father in some mystical, highly personal way, He would have been no threat. But because He demonstrated that God was here, working through Him to heal, forgive, restore, judge, and redeem His people, they went wild. Similarly St Paul explained the reason for his opposition: "Men and women are aware of the existence of God but have a basic desire to keep Him at arm's length. Hence they suppress the truth of **His nearness** [Romans 1:t8], substituting for the real God gods that are kept at a convenient distance. Such gods never heal the lame, give sight to the blind, or forgive the guilty."

Isn't this the problem of thinking people today? Few really doubt the existence of God. It isn't necessary. What they do assume, however, is God's irrelevance. Pushed down into the recesses of people's private lives and tolerated as an expression of personal piety, God is allowed to "exist," but **God is not permitted to be near** and active as today's Lord of history and today's Savior of humankind. –

Peter Moore  
in *Disarming the Secular Gods*



At **St. George's Church**

The Bible & Theology

the **KERYGMA**  
program

IN 16,000 CONGREGATIONS  
OF 30 DENOMINATIONS  
FOR ALMOST 25 YEARS  
KERYGMA ADULT BIBLE  
STUDIES HAVE MADE A  
DIFFERENCE

### BIBLE STUDY

*Welcome* to the growing number of congregations discovering The Kerygma Program Resources and Strategies, which are **transforming** adult Bible study in the church.

Kerygma's mission is to provide adult Bible studies that can:

**Increase** Biblical knowledge and understanding;

**Enhance** personal spiritual growth;

**Deepen** appreciation for worship and willingness to serve;

**Inspire** vitality in congregations; and

**Expand** numbers of those engaged in Bible study and educational pursuits.

**Kerygma: The Bible and Theology**

*Over centuries the church has developed theological ideas in the form of doctrines, which have been embraced by all Christendom with little variation. Kerygma: The Bible and Theology explores eight major Christian doctrines, examining the Old and New Testament texts that inform belief and exploring how the church has formulated that belief as doctrine.*

Join us on Tuesday evenings at 6:30 p.m. We're a fun group!

# Worship the LORD

*“ Christian worship, can never be divorced from sacrifice . . . ”* (Evelyn Underhill)



The Reverend Jim Wallace of the Sojourners Community in Washington D.C. writes: *“Perhaps the greatest heresy of twentieth-century American religion was to make faith into a purely personal matter and a private affair, which went neatly with the rise of the consumer society . . . But in the Bible, faith is not something you possess but rather something you practice. You have to put it into action or it really doesn’t mean much. Faith changes things. It’s the energy of transformation, both for individuals and for a society”* (Faith Works, Jim Wallace, p. 28).

## 7 DEADLY SINS

Gandhi once taught his students about what he called the seven deadly sins. He listed them as:

1. Politics without principle
2. Wealth without work
3. Commerce without morality
4. Pleasure without conscience
5. Education without character
6. Science without humanity
7. Worship without sacrifice.



**Thanks to all who so graciously donated to  
our re-settlement to St. George's Church.**

**Your prayers, gifts and support have meant a  
great deal.**

**Gerald Cooper  
Sexton, St. George's Church**

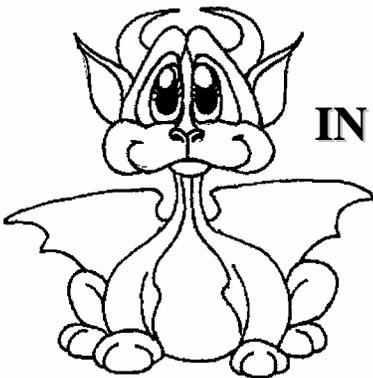
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## **White Dragon Sale**

**SATURDAY**

**MARCH 18<sup>th</sup> 2006**

**IN ST. GEORGE'S GREAT HALL**



**Bring your donated items to St. George's Great Hall on  
Sunday, March 12, 2006**

*Sponsored by: The St. Nicholas Children's Choir*

**Historic St. George's Episcopal Church**  
**30 North Ferry Street**  
**Schenectadv. New York 12305**

Phone: 518 374-3163

Fax 518 377-2902

Parish E-Mail: [stgeorges@nycap.rr.com](mailto:stgeorges@nycap.rr.com)

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