

The Shield

September – October 2020



THE MINISTER'S MESSAGE

I have been your Minister (my “official” title is *Priest in Charge*) for four months now. The first month, you may not have seen much of me unless you watched our weekly services on Facebook, with just four people present.

Since Trinity Sunday, though, our worship has been open to all, and our attendance numbers have returned to “normal”—which means around 17 or 18 people each Sunday.

We were the first parish in Western Maryland to “regather” or re-open our doors to public worship. We were able to do that for several reasons.

First, the Vestry agreed to all of the requirements set by the Diocese of Maryland in order to receive approval to regather. Those included a thorough cleaning, setting up the church for “social distancing” and requiring the wearing of masks. Another important fact was that there were and still have been no cases of COVID-19 in our ZIP code, even though many of our members live elsewhere.

It may have helped that I am one of the Regional Coordinators for regathering in Western MD, and I wanted to lead the way by setting a good example. As of now, all of the churches in our region except the two in Garrett County have reopened and are holding indoor public services. The thought in Garrett is that they will reopen when the tourist season is over. This makes a lot of sense, given the big jump in cases in that county right after Memorial Day.

It is only through the concerted efforts and good sense of all of us that we have been able to gather in our beautiful church and worship God together. We will continue to broadcast the service over Facebook on Sunday mornings, and several people participate that way each week. I also post my sermons on our church’s web page, along with other information that I hope is helpful.

It appears to me that we have settled into what is unfortunately called “the new normal,” which means that we don’t expect to return to our former way of life any time soon. There is hope for a cure and a vaccine, but neither of those will have an immediate effect, and it may take another year or more for any of those efforts to make a significant difference. The reality is that coronavirus is now a fact of life for everyone in the world, and it will take time and dedication to change that.

Judy and I take our temperatures every morning, and they have always been where they should be. For unrelated medical reasons, we have both had the coronavirus test, and both have come back negative. We aren't technically quarantined (although we did that strictly for the first two weeks after we returned from Florida in March), but we go out when absolutely necessary, and only to places where all mandated precautions are being observed. And we celebrated our 41st wedding anniversary by having dinner on the porch of a local restaurant, where it turned out that we were the only patrons.

God has blessed the family of St George's in so many ways. Despite all the concerns and restrictions, our parish is still growing. We celebrated the baptism of Tracey Lee King in July, and Bishop Bob Ihloff was present to confirm her that day. One of my greatest delights is to see the children who attend our services. I wish we could offer Sunday School or other activities for them, and I hope that we will be able to do that some day soon.

And yet, I know that many of us are suffering. Some simply cannot risk coming to church because of their age or health, or the health of those living with them. We miss you all, and we hope you are joining us on Facebook.

The economic situation is also a heavy burden on many, and I want to remind you that the church has a limited ability to assist in a financial crisis, so please let us know if we can help. We are truly grateful to all who have continued to bring or send their offerings for the mission and ministry at St George's.

As if the virus and recession were not enough to trouble us, we are now entering into the most contentious weeks of the election season. First and foremost, I strongly encourage everyone who is eligible to be sure to vote—by mail, or early, or on election day. Participating in our democratic institutions is the civic duty of every citizen, so please vote.

And as you make up your minds how you will vote, be wary of rumors, gossip, slander, and other forms of misinformation. Before you decide if something you have seen, read, or heard is true, spend the time to confirm it as best you can.

The best advice I can offer, and which I follow myself, is to weigh everything I hear against the Great Commandment—love the Lord your God with all your heart, soul, and mind, and love your neighbor as yourself. If something I hear violates these principles, I reject it. (*There is a reflection on the Great Commandment following this article.*)

And let's not forget Jesus' famous answer to the challenge, "And just who IS my neighbor?" In the parable of the Good Samaritan, Our Savior picked out the most hated person he could think of to show that all of us are children of God, loved by God, and deserving to be loved by us.

Finally, as temperatures rise emotionally because of all the stresses we are under, please try to keep love in the forefront. We cannot—we must not—become a people who define ourselves by what or who we hate. We must remember that God loves even the people with whom we disagree the most, and that God’s love for them and us is without limit.

It is my hope and prayer that the next few months will see positive changes in all the areas that concern us today. But even if things get worse, we must never forget God’s love for us and God’s desire that we “keep the faith” especially in the hardest times.

May God bless and keep us all!

Father Tom +



Jesus and the Pharisees — Image courtesy of Creative Commons

Love for God and Neighbor : Matthew 22:34-40

When the Pharisees heard that Jesus had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. “Teacher, which commandment in the law is the greatest?” He said to him, “‘You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.’ This is the greatest and first commandment. And a second is like it: ‘You shall love your neighbor as yourself.’ On these two commandments hang all the law and the prophets.”

The Ten Commandments [*Exodus 20:1-17*] make up the summary of the law that describes a life that is pleasing to our Creator. This is in line with nearly every Christian theological tradition, as the church has always seen the Ten Commandments as an encapsulation of the duties that God requires of God’s people.

Jesus gives a more basic summary of God’s law in this passage, explaining that the most important commandments are love of God and love of neighbor. This was not news—the rabbis of his day often quoted *Deuteronomy 6:4-5* and *Leviticus 19:18*.

Even this “new” teaching, however, reflects the Ten Commandments. Broadly speaking, we can divide God’s laws into two categories. The first category, consisting of the first four commandments (having no other gods, making no images of the divine nature, honoring God’s name, and Sabbath-keeping) deals primarily with the love of God. Love of neighbor is emphasized in the second category, which includes the other six commandments (honoring parents, and the prohibition of murder, adultery, theft, false witness, and covetousness).

This twofold division, in turn, has influenced the way theologians have long spoken of God’s law. For example, John Calvin divides the Ten Commandments in this way. Historically, Christian thinkers have said the stone tablets given to Moses reflected this division, with the first four commandments appearing on the first tablet and the second six commandments appearing on the second tablet. If we want to know the specific ways to love God and neighbor rightly, we must look to the Ten Commandments.

Love of God and love of neighbor are connected. We cannot love God rightly if we do not love our neighbors, especially our fellow Christians, and we cannot love our neighbors rightly if we do not love God. The First Letter of John [4:20] states this clearly:

“Those who say, ‘I love God,’ and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen.”

As we grow in our relationship with God, we must find ourselves loving both God and neighbor more and more. If we lack love, biblically defined, for either God or neighbor, we are not living a life that pleases our Creator.

Adapted from Rev. L.C. Sproul – Ligonier Ministries (Reformation Bible College)

Positive Thinking for Every Day

Today I plant the seeds for the life I long to live.
I am open and willing to flow with life’s changes.
I build a space of calm and clarity all around me.
My creativity is precious and unique.
One activity at a time; there is no need to rush.
No one can distract me from this moment but me.
I am supported in my work and goals.
Today, I will see the world with enthusiasm and curiosity.
My breath is an entryway to a place of inner calm.
I will seek the sacred in the ordinary.
Each person I meet is a friend and fellow world traveler.
I am capable of small positive changes.
Balance in all things brings peace and contentment.

Today, I will create something new.
My mind longs for new information and growth.
Acts of kindness ripple through the world.
My compassion does not go unnoticed.
Time is never wasted when I am fully present.
Today, I will step outside my comfort zone.
Setting goals for the future gives me direction in the present.
My five senses are a doorway to the present moment.
I will heal by connecting with others.
I am a constant work in progress, and that is okay!

William Porcher DuBose: Priest, Professor, Theologian, and... White Supremacist

by Canon Scott Slater

From the Episcopal Café web page

August 18, 2020

In the small Florida community where I grew up, there was a palatial and historically prominent mansion called the Porcher House. It was mostly abandoned when I was a teen and is now a wedding and events venue, having been restored and added to the National Historic Registry. It is a lovely piece of architecture, made of local coquina rock and bearing four stones in its façade that reflect Mrs. Porcher's love of playing Bridge. As a child I can still remember looking for the stones carved to the shape of a diamond, heart, club and spade.

My mother was friends with a Porcher descendant, a woman who grew up as a child in that house. I remember her talking about the "good old days" before the family sold the house to the city.

When I became an Episcopalian in my teens and later went to seminary in my late twenties, I eventually came across the name William Porcher DuBose, a prominent Episcopal theologian and professor and dean of the School of Theology at the University of the South in Sewanee, Tennessee. I quickly learned from my mother's friend that they were related. Of note, there are a ton of Porcher and DuBose descendants from South Carolina, and many descendants spread out throughout the South following the Civil War. Maybe some of them are reading this now.

When DuBose's feast day rolls around, I enjoy the opportunity to commemorate that day and preach a bit about him and my second-degree-of-separation from him. Our diocese offers a midweek service at our cathedral and as a member of the diocesan staff I

participate in the rota of leadership for those services. So this year I signed up for August 18, the day of his death in 1918.

But this year I looked at him with renewed eyes. DuBose was a product of two prominent southern families of means, raised on a plantation with hundreds of slaves, an officer and chaplain in the Confederate army, and thus represents all things to which our present national reckoning is drawing attention. He dropped out of seminary in 1861 to join the army and served as a fighting soldier. In 1863 with the influential help of family and church contacts, he was commissioned as a chaplain. What a classic example of white privilege.

Perhaps he was a brilliant theologian...but not enough prevent him from racism. One of his greatest students at Sewanee, the Rev. Edgar Gardner Murphy, became a prominent social reformer in Alabama, but only through his own white supremacist perspective. Scholar Hugh Bailey of Valdosta State University writes, "Although an avowed and vocal supporter of white supremacy, Murphy was horrified at the violence, especially lynchings, suffered by African Americans in the South and felt that the southern white upper classes should lead the masses to change their attitude. To aid in doing so, he formed the Southern Society to provide a forum for discussing racial reform."

DuBose, too, shows tinges of regret in his later writings, and yet as late as 1902, as dean of the School of Theology, wrote the following in the *Sewanee Review*: "Slavery we say, is a sin, and a sin of which we could not possibly be guilty." He used the tired argument of constitutional legitimacy rather than morality to make his point. He also talked about how the impact of the war drove his family from wealth to that of "utter impoverishment." In his last book, *Turning Points in My Life*, he wrote of his life right after the war, "...our social and political condition was unendurable and hopeless." That sounds a lot like what enslaved persons had been enduring for generations prior and would sadly keep enduring for generations to come. For DuBose, the reality was that he was still educated, landed on his feet, and led most of his adult life from the privileged ivory (pun intended) tower of academia. He may have lost his wealth, but he never lost his privilege.

His anti-war stance, once the Civil War ended, is understandable. He was wounded multiple times and personally suffered the ravages of that war. Toward the end of the war, after a defeat in Northern Virginia, he lay awake that night, pondering his relationship and understanding of God. He "redevoted myself wholly and only to God, and to the work and life of His Kingdom, whatever and wherever that might be." That took him to Sewanee where he was undoubtedly a strong and persuasive influence on the campus, the students and the world at large through his writings. But he never had to live in the skin and shoes of an enslaved person and know what that was like, both before and after the war. Therein lies the difference. His attitude of white supremacy continued within the security of his privilege. In 1902 he wrote, "Put oil under water, and (right or

wrong) it will come to the top. Put such people as the whites of any of our States as much under and as much at the mercy of not merely their late slaves, but their late slaves manipulated in mass by the leaders and for the ends that then prevailed, as was the case in the South in 1876, and what is the use of asking whether they ought to have remained at the bottom? Law and bayonets might keep them there for a while, but for how long a while was inevitably a question not of morals but of opportunity.”

In my research for this sermon and article, I was in touch with members of the history department at Sewanee and was grateful to speak with The Rev. Benjamin King, PhD, professor of Christian history, and associate dean for academic affairs, at the School of Theology. He described some of the honest conversations the community is having about DuBose as well as other aspects of Sewanee’s racial history through the work of the *Roberson Project on Slavery, Race and Reconciliation*. He noted that the annual lecture series named in honor of DuBose has recently been focusing on racial reconciliation. In fact, at last year’s first lecture, Bishop Neil Alexander’s words of introduction about DuBose included this: “DuBose was a complicated man who lived in a very complicated time. But to say that is not to make an excuse for his blindness with respect to racial reconciliation, but only to name it.”

I am encouraged that institutions like Sewanee are looking inwardly at the legacy of racism in our church. Dr. King and others have begun looking more critically at DuBose’s writing, his theological writings included. I am encouraged to think that his theological “brilliance” is being given a more honest historical critique from the vantage point of his privileged heritage.

For my part, I’ve just been trying to come up with about five minutes of text to speak to this man’s legacy, on a Tuesday at noon. But I’m choking on the words. As someone raised in the South with many of the same white privileges that DuBose and Murphy enjoyed (albeit on a much smaller scale), I am still not immune from the destructive impact my privilege has on society today and on me personally. As I continue to be awakened to what God asks me to do from my context and perspective of privilege, I know one thing I am called to do: speak this truth. Flesh it out in fuller context and nuance. Not sugar-coat it in a liturgical book of naïve tributes (such as his biography in *Lesser Feasts & Fasts*). At this moment in time, to echo the words of Bishop Alexander, I’m choosing to honor DuBose’s legacy by being more honest and critical of it, naming that dynamic, and pondering what it can teach me about my own position of supremacy, my remaining blind spots, and the power I possess to take action from my place of privilege to be an agent and advocate of racial reconciliation and systemic transformation.

Perhaps DuBose said it best without even realizing the depth of what he wrote: “We all find contradictions in ourselves hard to reconcile and unify....there is truth to which I

have all my life been coming, to which I have not yet come....[I] shall probably die waiting, for them to become true to me.”

It is my hope that this truth is now clear to him and that he has repented and reconciled with those his family held in bondage and those whose full humanity he never recognized.



Image courtesy of 2.bp.blogspot.com via Creative Commons

FATHER TOM’S BIBLE STUDY ✠ SPIRITUAL TRANSFORMATION

I have been reading recently from the works of Franciscan Father Richard Rohr. While he is a great teacher in his own right, Father Richard also pulls together thoughts and ideas from a wide variety of sources, which offer insights that I believe are true for all people.

One of those insights speaks strongly to me in these times. It is the notion that true spiritual transformation carries us through three distinct and necessary phases: **Order**, **Disorder**, and **Reorder**.

Put simply, “Order” is a starting point for all of us. As children, we are mostly unaware of the complexity of the world around us. Everything seems to be “just right” as far as we can tell. This starting point can be called simplistic, naïve, or just child-like, and none of these descriptions is meant negatively. They simply identify the point in our lives when we are happy, content, and feel safe—whether we truly are or not. A characteristic of living at the Order stage is **confidence** that all is well, and all will always be well.

But reality is usually quite different, and gradually we become aware that there exist strife, pain, and disappointment in our world. That’s when we begin to have a feeling that all is not right, not as rosy as we thought—and that is the beginning of our experience of “Disorder.”

When we are fully aware of the Disorder in the world, and in our own lives, we tend to bounce around among three possible reactions:

1. A longing to “just go back” to the way things were—or to the way we remember them, even if that memory be false. And since we can’t go back, we may feel a deep sense of loss and might even become paralyzed with grief.

2. A determination to “fix” everything, which often leads us to try to force people, events, and reality itself to fit into the mold of how we believe the world, our life, our faith “ought to be.”
3. A despair, a giving up, a feeling of hopelessness that can leave us stuck in the stage of Disorder.

Ideally, when we recognize that we are going through a time of Disorder, as painful as it may be, we can take **hope** in the knowledge that it leads to a much better state.

The final state—the goal—is Reorder, a new perception of reality that is better than either of the two prior states, that incorporates all that we have gained from going through the progression, and that becomes our resting-place, whether that be forever or for a time.

It is important to point out that we don’t reject or ignore the prior stages that we’ve been through. Rather, reordering takes the confidence from the time when we felt things were in Order, adds the struggle and hope from the time of Disorder, and creates a new reality that doesn’t deny where we’ve been or what we have learned along the way. In fact, without moving through Order and Disorder in our lives, we are stuck either in a fantasy world in which we cannot grow, or a living hell from which there appears to be no escape.

None of this is to say that this progression is easy, or that we can glide along life’s troubled way without hitting the bumps in the road. Letting go of our child-like love of the old Order, and suffering through the chaos and discomfort of Disorder, are natural and necessary parts of getting to Reordered lives.

No two people go down the same road at the same time or pace. We are all somewhere on that continuum of growth, which can be painful and which we would often like to run away from. At the highest (macro) level, our life is one long movement along this path; at the everyday (micro) level, we constantly find ourselves in situations where we need to move through the stages and live with the discomfort, over and over, as we grow.

This progression—Order→Disorder→Reorder—is reflected in the world around us, and especially in our faith.

Order	Disorder	Reorder
Seed falls to the ground	Dies	Plant Grows
Caterpillar	Cocoon	Butterfly
Garden of Eden	The Fall	New Heaven & Earth
Life	Death	Resurrection

When we recognize this progression, and more importantly when we accept that it is natural and inevitable, then we can take an active part in the re-ordering of our lives, our faith, our world.

Reading Psalm 27 [NRSV] is a good way to remind ourselves of this life-long progression, and also to find hope and encouragement, wherever we are along the way.

<p>Order</p> <p>[<i>Confidence</i>]</p>	<p>¹ The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life; of whom shall I be afraid?</p> <p>² When evildoers assail me to devour my flesh— my adversaries and foes—they shall stumble and fall.</p> <p>³ Though an army encamp against me, my heart shall not fear; though war rise up against me, yet I will be confident.</p> <p>⁴ One thing I asked of the Lord, that will I seek after: to live in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.</p> <p>⁵ For he will hide me in his shelter in the day of trouble; he will conceal me under the cover of his tent; he will set me high on a rock.</p> <p>⁶ Now my head is lifted up above my enemies all around me, and I will offer in his tent sacrifices with shouts of joy; I will sing and make melody to the Lord.</p>
<p>Disorder</p> <p>[<i>Hope</i>]</p>	<p>⁷ Hear, O Lord, when I cry aloud, be gracious to me and answer me!</p> <p>⁸ “Come,” my heart says, “seek his face!” Your face, Lord, do I seek.</p> <p>⁹ Do not hide your face from me. Do not turn your servant away in anger, you who have been my help. Do not cast me off, do not forsake me, O God of my salvation!</p> <p>¹⁰ If my father and mother forsake me, the Lord will take me up.</p> <p>¹¹ Teach me your way, O Lord, and lead me on a level path because of my enemies.</p> <p>¹² Do not give me up to the will of my adversaries, for false witnesses have risen against me, and they are breathing out violence.</p>
<p>Reorder</p>	<p>¹³ I believe that I shall see the goodness of the Lord in the land of the living.</p> <p>¹⁴ Wait for the Lord; be strong, and let your heart take courage; wait for the Lord!</p>

May the Lord give each of us the wisdom, courage, and fortitude—the faith, hope, and love—to progress along our way to eternal peace and joy. Amen!

Information from Our Parish Nurse

Nutritional Requirements—Geriatric

*Links in PDF Version: **Healthy Eating / Nutrition / Good Nutrition***

By Jessica Bruso—Updated December 27, 2018



As people grow older, their nutritional needs change, including their caloric, vitamin and mineral requirements. This is due to changes in the body that occur naturally with age. Some older individuals have health problems that make it more difficult for them to meet their nutritional needs.

Calorie Needs - Elderly individuals need fewer calories. They tend to have less muscle mass, which decreases the amount of calories needed to maintain their weight because fat requires fewer calories to maintain than muscle. They also have slower metabolisms, so it takes them longer to burn the calories that they consume through their daily activities.

Nutrient Needs - Nutrient needs are similar in the elderly to those of younger individuals. This means that seniors need to get a similar amount of nutrients while consuming fewer calories if they don't want to gain weight. Older individuals are more likely to be deficient in certain nutrients, and they need to make an effort to meet the RDA for these nutrients. Aim for 700 to 900 international units of vitamin A, 2.4 micrograms of vitamin B-12, 75 to 90 milligrams of vitamin C, 800 international units of vitamin D, 21 to 30 grams of fiber, 8 to 11 milligrams of zinc, 8 milligrams of iron, 1,200 milligrams of calcium, 1.2 grams of protein per kilogram of body weight and 400 micrograms of folate per day. Watch sodium and saturated-fat intake, limiting sodium to under 1,500 milligrams per day and saturated fat to less than 7 percent of daily calories.

Meeting Nutritional Requirements - Seniors need to consume mainly nutrient-dense foods and limit their consumption of sweets, fatty foods and junk food. They should eat smaller portions of food and aim to eat a wide variety of foods to make it more likely that they get sufficient amounts of essential nutrients. Because everyone's metabolism is different, the proper portion sizes for seniors will depend on the amount of calories they need to consume to maintain a healthy weight. While processed foods may be more convenient, seniors should rely more on unprocessed foods as they usually contain more nutrients and less fat, added sugar and sodium.

Considerations - Exercising, especially strength training, can help to build and maintain muscle mass, making elderly individuals less prone to injury and better able to take care of themselves. Injuries, medical conditions, tooth loss and the lessening of the abilities to see, smell, taste and hear can all make it harder for elderly individuals to meet their nutritional requirements. Many elderly people are also on fixed incomes, making it harder for them to afford to purchase healthy food

THE WOMEN OF ST GEORGE'S

The Women of St George's gathered in August for election of officers. Karen Bonner remains President. We are looking for a fall project, do you have any ideas? Our next gathering will be September 21st at 7pm at the church.

All women of St George's Church are most welcome!

MOUNT SAVAGE FOOD PANTRY

The Food Pantry located at St. Patrick's Hall will continue to be open on the 4th Wednesday of each month for emergency food needs. Due to COVID-19 restrictions, non-perishable food will be available on a limited basis, but Grocery Gifts are available. Please call St. George's or James Mulligan at 301-264-4643 for assistance.

Saint George's Prayer List

Joshua Abbot
Ruth Beal
Porter Beard
Harold Bishop Jr & Virginia Bishop
John Bridges, Rusty Bridges, Shirley Bridges
Dennis Carder
Emma Carnell
Fred & Della Cook
Bob Croft
Ellen Jenkins Davis
Dawn Downey
Robert Flynn
Clarence Finzel
George Frankenberry Jr.
Sarah Frantz
Charles Glass, Darrell & MarySue Glass, Laken Glass, McKenzie Glass
Jeff Hall
Angela Hill
Evelyn Hausrath
Harvey Hogamier
Susan Jones
Tammy Kern
Tyler Kisamore
Susan Kirby
Grace Lepley
Carol McCleaf
Diana Michael
Carolyn Monahan
Janet Reynard
Ken Shaffer
Henry Snyder
Sandra Swanger
Janie Taccino
Grayson Turano



Prayer for the Sick

O God of heavenly powers, by the might of your command you drive away from our bodies all sickness and all infirmity: Be present in your goodness with your servants for whom we pray, that their weakness may be banished and their strength restored; and that, their health being renewed, they may bless your holy Name; through Jesus Christ our Lord. Amen.

Birthdays & Anniversaries

September

Birthdays

Clifton Hobbs
Tom Beal
Bradley Preston
Cooper Preston
Ryan Diehl
Jeremy Snyder
Darrell Glass
Alison Downey
Mei-Le Apalucci
Jerry Davis
Mary Sue Glass
Kyle Kreiger-Manor
Ashley Femi
Leslie
Bob Weatherholt
Hye Rice
Madyson Parks

Anniversaries

Andrew & Sarah
Eva & Jim Wilson
Craig & Debbie
Joe & Alice Neder

October

Birthdays

Maggie Tummy
Judy Boston
David Snyder
Brian Geary
Jennifer Bonner
Savannah Preston
Noah Preston
Chris Davis
Jeremey Bradshaw
Autumn Beal Workman
Robert Otto
George Stevenson
John Watts, Jr.
Tom Kaufman
Jim Wilson
Samuel Johnson
Parker Radditz

Anniversaries

Billi & Amy Davis
Joe & Tracy Winn
Betty Jane & Kee
Vicky & Rick Glass

God's Blessings!

A Prayer for Serenity in Times of Trouble

God, grant me the serenity to accept the things I cannot change,
the courage to change the things I can,
and the wisdom to know the difference.

Living one day at a time, enjoying one moment at a time;
accepting hardship as a pathway to peace;
taking, as Jesus did, this sinful world as it is, not as I would have it.

Trusting that You will make all things right
if I surrender to Your will;
so that I may be reasonably happy in this life
and supremely happy with You forever in the next. Amen.

Now, ask yourself:

- ✘ Given the multiple stresses that I am dealing with, what do I need to accept that I cannot change?
- ✘ In what areas of my life do I need the courage to change the things I can?
- ✘ In what areas of my life am I stuck between acceptance and change?

FROM THE JUNIOR WARDEN — PARISH WORK DAYS

The third Saturday of every month is a Parish Work Day.
We are working towards reducing the amount of flower bed gardens.
Tree pruning is one of our ongoing projects.
Any help is appreciated.



SPECIAL SERVICES COMING UP

September 13	Holy Cross Day (transferred from Sept 14 th)
September 27	Feast of St Michael and All Angels – Honoring First Responders (transferred from Sept 29 th)
October 25	Reformation Sunday (transferred from Oct 31 st) – Martin Luther’s 95 Theses – the beginning of the Protestant Reformation
November 1	All Saints and All Souls Sunday – Procession through the cemetery (weather permitting)



Image courtesy of Pinterest.com – Click on the image to get information about voting in Maryland (PDF version only)

Saint George's Episcopal Church
12811 Saint George's Lane NW
P.O. Box 655
Mount Savage, Maryland 21545



Contact Information

Links are active in PDF version only

St George's Episcopal Church
12811 Saint George's Lane
Mount Savage, Maryland

Office/Voicemail
301-264-3524

Minister

The Rev Thomas J Hudson, OPA
minister@stgeorgesmtsavage.org
Cell: 301-616-3967

Church Email

admin@stgeorgesmtsavage.org

Web Address

www.stgeorgesmtsavage.org

Mailing Address

PO Box 655
Mt Savage, MD 21545

The Episcopal Diocese of Maryland

www.episcopalmaryland.org
1-800-443-1399

The Anglican Communion

The Most Rev. and Right Honourable
Justin T. Welby, *Archbishop of Canterbury*

The Episcopal Church

The Most Rev. Michael B. Curry, *Presiding Bishop*

The Diocese of Maryland

The Right Rev. Eugene T. Sutton, *Bishop*
The Right Rev. Robert W. Ihloff, *Assisting Bishop*

Parish Officers, Staff & Volunteers

Dee Stallings	Senior Warden, Organist, Treasurer of the Women of St George's
Jim Rice	Junior Warden, Worship Leader, Acolyte Leader, Vestryperson
Ken Preston	Treasurer, Vestryperson
Lynda Folk	Assistant Treasurer, Vestryperson
Peggy Hess	Registrar, Secretary of the Women of St George's, Eucharistic Visitor
Karen Bonner	Church School & Altar Guild Chairperson, President of the Women of St George's, Vestryperson
Sharon Logsdon	Parish Nurse, Eucharistic Visitor
Elliott Stallings	Vestryperson, Bell Ringer